

# BAHAR - DANUSH ;

OR,

## GARDEN OF KNOWLEDGE.

AN ORIENTAL ROMANCE.

TRANSLATED FROM THE PERSIC

OF

### EINAIUT OOLLAH.

BY JONATHAN SCOTT,

Of the East India Company's Service, Persian Secretary  
to the late Governor General of Bengal, WARREN  
HASTINGS, Esq. and Translator of FERISHTA'S  
History of DEKKAN, and of the Reigns of the later  
Emperors of HINDOOSTAN.

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IN THREE VOLUMES.

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VOL. I.

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1799.

TO  
HIS FRIEND  
WILLIAM OUSELEY,  
*THESE VOLUMES*  
*ARE DEDICATED,*  
BY  
THE AUTHOR.

Netley,  
Sept. 1, 1799.

1300



## TRANSLATOR'S PREFACE.

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IN the second Number of Major OUSELEY's Oriental Collections, page 195, are the following Query and Reply. " Are the Tales of " INATULLA, said to be translated " by Colonel Dow, genuine, or not? " They certainly are. The original " work is called the BAHAR-DA- " NUSH, or SPRING OF KNOW- " LEDGE. Colonel Dow has not " translated above one third part of  
a " it.

“ it. The avidity with which the  
“ English translation and French  
“ re-translation have been bought  
“ up, might encourage some in-  
“ genious orientalist to give the  
“ remainder of these tales an Eu-  
“ ropean dress.”

The above remark encouraged me to attempt the version of the remainder of a work, part of which is said to have been so favourably received.

Curiosity, however, having led me to compare Dow's performance with the Persian, I found it so widely distant from it, even to the insertion of whole tales not in the original, that I conceived a new translation

translation of the entire work might not be unacceptable. Six of the stories only have been omitted, for reasons which will be seen in an appendix to the last volume.

I trust the following version will be found as literal as our language would allow. For its style I hope it may be allowed to observe in excuse, that it is scarcely possible to give in English the involved and lengthened periods (sometimes filling nearly a page) of the Persian, without some degree of harshness; nor is it easy to avoid tautology in preserving the synonymies and compound epithets so abundant in

eastern description. That redundancy of expression which we justly avoid as a blemish, is by oriental writers introduced as a beauty, not only into their figurative compositions, but even histories and works of a graver sort. From the latter, of which the facts only are required, this superfluous ornament may allowedly be rejected by a compiler; but in translating the effusions of oriental fancy, the imagery must be strictly preserved, or we should lose that originalness which we wish to obtain — Whether worth having, is another question.

It is possible some of the tales may be thought rather too free;  
but

but they could not be omitted without injuring the connection of the work. They shew, however, (for they are certainly just pictures of eastern manners) the cruel tyranny of the haram, and shameful ignorance in which women are kept in Asia, to be destructive to purity of mind and conduct, and prove the superiority which liberty, education, and well merited confidence give to the fair sex of this happy island and other unrevolutionized parts of Europe.

I hope the notes will be found useful in explaining many passages; but it is impossible to convey, so clearly as could be wished, to the comprehension of strangers to



Asiatic scenery, those figurative allusions, which to feel the just force of, we should see the objects on which their propriety depends. Of the impartiality of my remarks on Dow's wide departure from the original, and the adherence of this translation, the orientalist may, if thought worth while, form a judgment, by consulting the Persian of EINAIUT OOLLAH in the British Museum.

Since these volumes were printed off, in consequence of a short specimen published with the Persian text, and the translation of a tale from an Arabic Manuscript of the One Thousand and One Nights, given also with the text,  
in

in Major OUSELEY'S Oriental Collections, the following observation has appeared in the British Critic:

“ We are happy to see any new publication announced from the able pen of so excellent a Persian scholar as the author of the History of Dekkan; but we sincerely wish he had chosen a subject more worthy of his talents than the TALES OF INATULLA, and the ARABIAN NIGHTS. He will pardon us for hinting, on how much nobler a task he would be engaged, in obliging the world with a new correct version of FERISHTA'S large History; or the Commentaries of BABER, written by that Sultan himself. With respect to the specimen here exhibited, it does him the highest credit for the

## Viii TRANSLATOR'S PREFACE.

accuracy and elegance of the version; but these only make us the more regret the misapplication of his powers."

BRITISH CRITIC, JULY, 1799.

By the favourable opinion expressed in the above remark, of my attempts as a Persian scholar, I cannot but feel highly gratified; and it would afford me real satisfaction to redeem the misapplication of talent the candid Reviewer regrets, by making the translations he recommends, had I not experienced that oriental history meets not in this country a sale any way adequate to the labour and expense of publication. FERISHTA'S History of Dekkan, though, gratifyingly to my wishes, approved of by the  
public

public judges of literature, has not, I fear, reimbursed the worthy bookseller who purchased from me five hundred copies. That I was not a loser by hazarding the printing at my own expense, was owing to the liberality of the Honourable Company, in purchasing forty copies, and indulging me with the freight of a number subscribed for in Bengal; also some disposed of to friends in England. Mr. STOCKDALE, however, was made acquainted with this private sale before he bought the copyright, and what remained of the impression.

With respect to FERISHTA'S larger work, recommended by the learned Reviewer, the substance of  
it,

it, since the subjugation of Hindoostan by the Patans and Moguls, is already before the public in the two volumes of Colonel Dow, and, tho' far from a literal translation, they detail the facts of the original with sufficient exactness. As to the other parts of FERISHTA, namely the Histories of each Province of Hindoostan, from the earliest Mahumedan conquests, to their gradual reduction by the Patan Emperors and those of the House of TIMUR, the principal events are so interwoven with the occurrences related in the reigns of the two latter Dynasties, by Dow, that a version of them would afford, I fear, but little new information or amusement to the reader ; consequently hardly reward the  
the

the labour of translation and expense of printing.

The Commentaries of BABER I had once an intention of translating; but, on perusal, laid it aside, as I found them by no means so interesting as I expected. Details of numerous battles, in which the harsh names of Tartarian chiefs occupy much of every page, would, I thought, rather disgust than amuse; and of such the volume is principally composed. The grand events of his reign have already been given by Dow from FERISHTA. Sultan BABER, it is true, notices some objects of natural history and art in the journal of his conquest of Hindoostan; but they have been  
 much

much better described by European travellers at the close of the last and beginning of this century. He wrote too in Turkish, and the two copies of the Persian translation which I have seen, were so full of errata, as in very many parts to be unintelligible. One of them belonged to Professor WHITE, the other to myself. In the original, Sultan BABER may possibly appear to more advantage as a writer.

In apology for misapplying what skill I may possess as an orientalist in the translation of Persian and Arabic Tales, I must after all confess, that I am constrained to look for some addition to income from my studies. History was my favourite

favourite one: but my bookseller and reading friends tell me, that Tales will suit them better than the operations of an AKBER, a JEHAUNGEER, a SHAW JEHAUN, or an AURUNGZEBE. I hope they will not be mistaken. Of the princes of the House of TIMUR, there are indeed valuable histories on the shelves of our libraries both public and private. Of AKBER, in three folio volumes, by the celebrated ABOU FUZZUL; of SHAW JEHAUN, in the same number. The latter work is in particular well worth translating, as it details not only the actions of the emperor, but much curious matter relative to the ancient history of all the Provinces, with ample accounts of the produc-

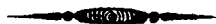
tions



tions both of nature and art. Such a labour, however, as a version of this work must necessarily prove, requires an encouragement which no bookseller can hazard giving to the translator, though with the sure hope of its becoming gradually a library book, a flattering term to the future fame of the author, yet terribly oppressive to his present situation. In short, until the Hon. India Company, or the Universities, shall extend their patronage of eastern literature to at least the gratuitous printing of its translation, we must not be surprized at Persian and Arabian Tales from Orientalists, who in general cannot afford to wait for the slow return of a library book.

What

What has been done for Mr. MAURICE, who has concentrated in his publications much that is serviceable to religion from oriental studies? What has been done for Major OUSELEY, who, to a perfect acquaintance with classical literature, unites a knowledge of Hebrew, Syriac, Turkish, Arabic and Persian, which, properly encouraged, would make his Oriental Collections a fund of elegant and useful information? — NOTHING!



## ERRATA.

### VOL. I.

Prefatory Introduction, page xxv, for *Oolla*, read *Oollah*.

Page 98, for *mold*, read *mould*.

Page 144, for *clomb*, read *climbed*.

### VOL. II.

Page 150, in the note, for *steer*, read *starling*, the former term being provincial.

### VOL. III.

Page 85, for *auspicious*, read *auspicious*.

Page 130, for *terms*, read *pearls*.

Page 139, for *clomb*, read *climbed*.

## TO THE READER.

SIR WILLIAM JONES has justly observed, that prefatory introductions have been generally omitted by translators, though they always contain the richest stores of language, as Persian authors generally exert in them their utmost powers of rhetoric. The orientalist who may have read the originals of the Prefaces and Introduction to the *BAHAR-DANUSH*, knows, that they are esteemed as models of composition, and very difficult to translate.

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# PREFATORY INTRODUCTION.

BY

MAHUMMUD SALEH,

PUPIL AND FRIEND OF THE AUTHOR,

EINAIUT OOLLAH.

☞ This Preface is wholly omitted in Dow's paraphrase, or rather summary, (for it cannot with any propriety be called a translation) of part of the following work.



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

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**T**HE fittest Introduction to the most pure volume of creation, and 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



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 his 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

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?

## VERSE.

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 controul are time and space.

As for the speculations of the  
mystery-weighting balancers of fate  
and destiny, have they not accumu-  
lated

lated 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

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

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 CREATURE, 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

the Sublime in Dignity,<sup>e</sup> worthy of the distinguished salutation, “ If thou hadst not existed, I would not have created the Heavens.”<sup>f</sup>

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.”<sup>g</sup>

b

O bril-

<sup>e</sup> Mahummud.

<sup>f</sup> A quotation from the Koraun.

<sup>g</sup> Quotation from the Koraun.

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 !<sup>b</sup> 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,

<sup>b</sup> Alluding to the bowed posture in which dirveshes sit when in profound musings.

tation, 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 Dewan<sup>1</sup> of creation, and his person, far above all human praise, the (Mukkutta) basis of the eulogy of the true faith.

b 2

VERSE.

<sup>1</sup> A volume of odes.



## VERSE.

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

The true faith from him gained esti-  
mation ;

Mankind address him as their sovereign  
Lord.

The essence of whose perfections is the  
Koraun,

How is it possible that human nature  
should describe ?

The eloquent reed,<sup>\*</sup> 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

\* The pen.

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 hijherra one thousand and sixty one.<sup>1</sup>

What gives brilliancy to the contents of this composition, and

b 3 charms

<sup>1</sup> Anno Domini 1650, in the Reign of the Emperor Shaw Jchaun.

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 JEHAUNDAR SHAW, and of the Light of the Lamp of the Recess of Royalty and Chastity, the Princess BHERAWIR BANOU ; with relations suitable to the circumstances of those enamoured and constant personages. The whole are pourtrayed 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,

fancy, adorer of the nuptial chamber of invention, ornament 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, EINAIUT OOLLA<sup>h</sup>, whose bosom friend is elegant diction, and rhetoric has innate connection with his nature.

The slave travelling in the path of affection, and cherished with the salt<sup>m</sup> of true attachment, devoted to

b 4

the

<sup>m</sup> That is, nourished by his bounty.

the path of the descendants of MAHUMMUD, SALEH—who, with that virtuous personage (EINAIUT OOLLA) 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

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<sup>n</sup>-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

<sup>n</sup> A star so named.

have exhausted the minds of Buddukshaun;° 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

\* 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 bystanders were destroyed by the scorching heat. — Vide SALE's Koraun, vol. ii. page 159.

the scales of summary description ; and so important is its purport, that the definition of it comes not within the limit 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-



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 sunbul-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

toxicated 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.<sup>9</sup>

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

<sup>9</sup> 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.

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 knowledge) 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  
funbul.\*

From

\* What tree or shrub I know not.

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 mifter<sup>a</sup> to his page,  
The water of life so swells from the  
paper,<sup>c</sup>

That the thread of the mifter 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,

<sup>a</sup> The mifter 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.

<sup>c</sup> The fine filky paper rises somewhat between  
the impressed lines of the twist.

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-

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 musnud 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 from the fascinations of the locks of the sunbul of the mansions of paradise; and that this volume, by the gracious approba-  
c tion

tion of the publick 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.

\* The night in which Mahummud 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.

## VERSE.

In this narrative, abounding in enter-  
tainment,  
Which will afford gratification to the  
ingenious,  
The curiously-depicting pen hath pour-  
trayed  
The story of the amours of two cele-  
brated 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 col-  
lecting beauties.  
From its contents, which diffuse splen-  
dour,  
May the regions of Hindoostan be  
illumed !





PREFACE

OF THE AUTHOR,

EINAIUT OOLLAH.

☞ This is also wholly omitted by Dow.



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

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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

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

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

' The Messiah.

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 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<sup>a</sup> of China, and the Khakaun<sup>w</sup> of Khoten, are gleaners from the harvest of his bounty. His fame resembles the sun, as the  
impression

<sup>a</sup> By the orientals the Emperor of China is so styled.

<sup>w</sup> The Emperor of Tartary.

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 superintendants of his justice, the wolf has adopted the profession of a shepherd; and thro' 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 Mahum-  
mud, Second Lord of the Conjun-  
ctions, Shaw Jehaun, Emperor fight-  
ing

\* The musk bag, as taken from the musk goat.

ing for the Faith, Conqueror of  
the World.

VERSE.

Inheritor of the kingdom of Solo-  
mon ; in genius like Hyder,<sup>7</sup> expanding  
round the horizon of the world the  
justice of Omar.<sup>8</sup>

<sup>7</sup> One of the titles of the Caliph Ali.

<sup>8</sup> The third Caliph.





## INTRODUCTION

BY THE AUTHOR.

---

**T**o minds like the sun, and hearts (twin-brothers of the morning) of the designers of the Garden of Eloquence and science, and orators of exalted genius, let it not remain concealed—That on a certain day, in the season of joy and delight, and at a period of mirth and pleasure; when—from the impressions of the  
bounty

bounty of the sovereign of the planets, the surface of the earth, like the expanse of the firmament, was tinged with azure, and the plats of the gardens, from their abundant Nuffereen and Nusterrun,<sup>a</sup> excited the envy of the Perraeen and Perrun<sup>b</sup> —I, at the request of certain mind-according friends, made an excursion to the country.

There, I beheld the cup-bearer of the clouds, in the manner of the noble-minded, showering bounty on the fortunately-starred people of the world. The earth, with all her steadiness, from the pleasing intoxication

<sup>a</sup> Names of flowers.

<sup>b</sup> The Pleiades.

cation of moisture, disclosed the secrets of her bosom, like the incautious man. The designer of spring had delineated variegated sketches on the tablets of the branches, and the wonder-writing penman of omnipotence had flourished on the pages of the rose-garden diversified specimens in the flowery character.\*

The attiring zephyr had adorned the brides of the shrubberies; and the green-robed natives of the garden had imbibed wine in the agate cups of the tulip. The breeze of spring, like the musk of Tartary, perfumed the sensation of nature with fragrance from the Nafeh of  
the

\* Writing so called.

the rose ; and the brides of verdure, with heart-delighting charms and world-adorning beauty, wrested the prize of superiority from the nymphs of Khulje and the statues of No-shaud. The water flowing from the reservoirs over the enamelled verdure, seemed to the eye of the beholder like the milky way of the heavens. The fanciful colouring of spring, in the diversified assemblages of the garden, had in the branches of the sunbul, and the leaves of the tulip and the rose, mingled as it were vermilion with musk.

Melody-swelling birds, on the emerald-tinged tablets of the groves, like infants in a school, twittered  
from

from their little throats the Abjud<sup>a</sup> of ecstasy; and the nightingale, at sight of the beauteous ruby-vested charmers of the rose-tree, filled the gardens with the harmonious jug-jug<sup>b</sup> of his thousand strains. The cup-bearer of fortune presented to us, loiterers in the banqueting room of this perishable mansion of entertainment, sparkling wine from the stores of spring, and with it the ecstasy of liberation from care.

The moistened herbage, from the agitations of the gale, waved like a sea. From the fresh shoots of the Sunbul, and the branches of the

d

Zum-

- <sup>a</sup> Pronunciation of syllables.
- <sup>b</sup> May I use this word?

Zummeerun,<sup>f</sup> the mouth of the Ghore<sup>g</sup> was filled with musk ; and the lips of the Antelope, from the leaves of the Arghwaun and Shuk-kaiek Neimaun,<sup>h</sup> were, like the beak of the paroquet, red as coral.

## VERSE.

Expanded upon the summit of every  
 mountain,  
 Was an emerald-coloured space, the re-  
 sort of birds,  
 From the tops of the hills to the sandy  
 plain,  
 Flowers were depicted in every variety,  
 In every grove rose the waving cypress,  
 From every spring the stream ran freely.  
 The

<sup>f</sup> What flower I know not.

<sup>g</sup> A species of deer.

<sup>h</sup> Whether shrubs or flowers I cannot tell.

The rose exposed itself from every opening,  
 Rending the vesture of the bud into an  
 hundred fragments.

The chearfulness of the blooming natives of spring; the melodious notes of the songsters of the groves; the wanton bubblings of the streamlets of the brooks; the kaw of the gracefully-pacing Tudderoo;<sup>1</sup> the boundings of the enamelled-footed Antelope; and the vaunting attitudes of the peacock with his jewel-spangled train, so impressed the soul of this admirer of the various mysteries of the FROM EVER EXISTING GOD,<sup>2</sup> that my  
d 2
mind,

<sup>1</sup> Probably the pheasant.

<sup>2</sup> In the original, Bechoon, i. e. without a When,  
*literatim*.



mind, which, from the ill accordance of fortune was folded up like the bud, blossomed kindly as the rose, and the goblet of my heart overflowed with the wine of ecstasy.

As the joy-exciting softness of that flowery spot resembling paradise, had attracted the skirts of our hearts, a delightful association ensued, and a select assemblage, unintruded upon by strangers, like the correspondence of the mirror with the eye of purity, took place. Some of my friends, worshippers of appearances, were enchanted, like the nightingale, with the scent and colour of the rose and flowers. At one time they quaffed from the cup of the  
tulip

tulip the wine of desire ; and at another, from a glance at the cheek of the jasmine and the countenance of the nussurrun, received abundant rapture. Others of my companions, searchers after truth, in examining the beauty of his workmanship, found traces of the Inventor's perfection ; and from his beautiful sketches, comprehending the consummate skill of the Artist's pencil, like the contemplative devotee, drank to the bottom of the wine of truth from the stores of Unity ; and, enchanted with the harmony of the choristers of the groves, after the manner of the Soofies<sup>1</sup> enraptured by melody, began

d 3

the

<sup>1</sup> An order of Persian devotees.

the Wujd<sup>m</sup> of ecstasy. Each according to his feelings and capacity, impressed by the charms of the brides of differing graces, namely, the cherished on the couch of spring, became inspired with the wine of heavenly love; and, agreeably to the varied subject, was composing melodies of delight and symphonies of rapture. Freeing the foot of the heart from the skirt of care, they, like the sun and cypress, tossed into the air the caps of independence.

At this crisis, advancing with innumerable graces, engaging manners, friendly smiles, and affable looks, approached us a young bramin  
of

<sup>m</sup> The mystic song and dance of dirvesthes.

of such elegance of person, that the goddesses themselves wished to bow to the niche of the arch of his eyebrows, and the devotee longed to weave a zinnar for his heart from the amber-tinged ringlets of his locks. The bede chaunters<sup>a</sup> of the garden, enraptured at the sight of his cheeks, began the Zumzumma,<sup>o</sup> and the Sofun<sup>p</sup> with his ten tongues, captivated by his infidel (black) curls, sounded hymns in his praise.

d 4

Down

<sup>a</sup> The birds.

<sup>o</sup> I want a word. It means that mental melody felt by a master when composing.

<sup>p</sup> What flower I know not. It is always likened to the tongue by Persian poets, and from the above figure has, I suppose, ten petals,

Down his illumined aspect, ringlets entwined like serpents were enfolded, and from envy of his moon-fascinating countenance, the western sun sunk like an atom into dust. His fingers, in beauty and slenderness appearing as the Yed Bieza,<sup>1</sup> or like rays of the sun, being tinged with Hinna,<sup>2</sup> seemed branches of transparent red coral. His teeth, clear as pearl,<sup>3</sup> from envy of which the pearl itself would fade in lustre, shone between his lips like the cluster of pleiades in the corrufications of the dawn of morning. Indications of genius blooming upon his

<sup>1</sup> The miraculously shining hand of Moses.

<sup>2</sup> The leaves of a shrub, used by the orientals to tinge the hands and soles of the feet.

his aspect, glowed brightly as the tinge upon the rose ; and the beams of good sense, from his expressive countenance, glanced like the rays of the sun. His stature was as a kindly shrub in the garden of beauty, and his appearance, as the moon at the fourteenth day, laved in the seven-fountains of the sun.

VERSE.

Most striking verse of the volume of  
perfection !

King of kings in the regions of beauty !

Envy of the cheek of the heavenly moon !

Disturber (from rivalry) of the garden  
cypress !

His steps reminded you of the  
Tudderoo on the mountains ; and  
when

when he stood, he cast an hundred thousand cords of the sense of inferiority on the untamed cypress.

At his approach our senses forsook us; and when he sat down, exclamations of surprize escaped us. My companions, till now busied in examining flowers and shrubs, broke their pens instantaneously over the names of the green-robed natives of the groves and elegantly-formed offspring of the garden.. Their eyes, like the nergus, became stretched to the utmost in gazing at the roseate cheeks of this newly discovered shrub in the plantation of friendship; and they formed a circle  
around

around him, as the halo round the moon.

The silver-bodied youth of majestic deportment, now opening the source of the fountain of life, shed the heart-engaging pearls of clear-meaning eloquence over the garments of my assembled friends ; and, after the manner of the skilled in learning and the versed in the mysteries of composition, delivered the following soul-attractive speech.

“ To be thus captivated with  
“ the tints and odours of flowers  
“ and shrubs, and fascinated thus  
“ by the sight of a fair face and  
“ external beauty, is far from the  
“ rules



“ rules of wisdom. The flower  
 “ bloometh scarcely for a week, and  
 “ borrowed charms can only endure  
 “ for a short season. To pledge  
 “ the heart, therefore, to one who  
 “ knows not constancy, and to flat-  
 “ ter the soul with the enjoyment  
 “ of an object that cannot be per-  
 “ manent, true prudence will not  
 “ sanction; nor will a sound judg-  
 “ ment, penetrative into fallacies,  
 “ approve.”

## VERSE.

“ The garden’s bloom has but short  
 “ endurance;  
 “ The colour of the rose but a few days  
 “ glow.  
 “ Even grief, which irritates the veins  
 “ of life,  
 “ Some-

“ Sometimes prevails, at others dis-  
 “ appears.”

After this, having, in the lan-  
 guage of Hindooſtan, ſketched the  
 following heart-enticing hiſtory,  
 (which may be ſtiled A newly-de-  
 ſigned Garden of the Flowers of  
 Rhetoric) on the tablet of narration ;  
 with ſuch an eloquence, that you  
 would have ſuppoſed he was pouring  
 treaſured pearls from a ruby caſket,  
 he thus addreſſed me :

“ No garden can be more gratify-  
 “ ing to the ſoul, nor any aſſemblage  
 “ of flowers more fragrant to ſenſa-  
 “ tion, than this Ood \* of Hindooſtan  
 “ ſprinkled

\* Wood of Aloes.

“ sprinkled on the fire of the Parsees,  
“ in order that the scent of the lo-  
“ vers of eloquence may be refreshed  
“ by its odour, and the assembly of  
“ speech be filled with its fragrance.  
“ Doubtless, the destroying arm of  
“ autumn would never reach the  
“ flowers of such a beautiful gar-  
“ den, or the devastating blasts of  
“ winter make impression on the  
“ shrubs of such an elegant planta-  
“ tion.”

As these liberal remarks became impressed upon the pages of my mind, and the substance of his soul-refreshing eloquence was imprinted on the tablet of my heart—I, the humblest of the slaves of God,

EINAIUT

EINAIUT OOLLAH, a binder of the sheaves in the harvest of the masters of expression, and a grateful dependant on the service of the eminent for science and learning—from the hint of that full-orbed moon of the firmament of excellence—girded up the loins of attempt to collect the fresh flowers fallen from his garment, in order to enrich the garden of Persian diction.

The roseate colouring of epithets and accordant cadence of periods, I borrowed from the rose-like cheeks and cypress-formed stature of that elegantly proportioned model of exquisite sculpture. Chasteness of expression, and propriety of metaphor, I copied from the soft lip and  
heart-

heart-delighting form of that selection of the dewan of excellence.

Having given, with the attiring of the magic-empowered pen, new grace to the charmer of composition, I have introduced her (hoping for approval) into the assembly of appearance.

As parterre upon parterre of the Sooree and Sudberg of rhetoric, and of the Nuffereen and Nufferrun of eloquent expression, blossom in this extensive garden, it is entitled, **THE SPRING SEASON OF LEARNING.**<sup>1</sup>

What a composition! It may be compared to a garden delighting  
the

<sup>1</sup> Or, GARDEN OF KNOWLEDGE.

the senses, and esteemed as a rose-plat refreshing to life. Every leaf of these pages of eloquence is a flower-bed; in every row of it clusters of the flowers of expression blooming. Every new figure in it is a rose-bush, under the shade of which the dark-veiled charmers of speech, like the flowery-vested brides of the garden, repose.

I entertain hope from the indulgence of the liberal-minded of just taste, and the explorers of literature endowed with generous sentiments, whose exalted souls are imbued with the kindly influence and temperature of impartiality, and who have attained, from the courts of al-

e mighty

mighty and divine purity, the powers of discrimination — That when roaming with their sight along the windings of this pleasure-garden of eloquence, if perchance their eyes should be gratified by a view of the virgin brides of the recesses of beauty—They will, at the incitation of their innate liberality, shut their eyes to venial imperfections, and look only upon the abundance of their excellencies.

If perchance a fault should be observed, or a mistake appear, in consonance with their generous feelings, let them amend it; and not, like the severe of grovelling souls, charge the steed of criticism on the  
plains

plains of exposure, as the tiger pursues the affrighted deer ; nor curvet exultingly in the confined space of general remark, and too harsh notice of trifling errors. Since it is evident, that the artist of human skill, the edicts for the bounds of his genius being justly inscribed with this superscription, " He has created Man imperfect," \* cannot with the aid of the pen, which is but a weak reed, sketch a portrait free from error or imperfection.

VERSE.

I trust, if haply a competent judge  
 Should peruse these annals of love —  
 If on examination he perceive an error,  
e 2 He

\* A quotation from the Koran.



He will not lay the blame on my head.  
 Has he the ability, let him amend it ;  
 But, if he cannot correct, let him conceal.

Leaving, however, every other point, the dependants on the fragments of the maedah<sup>v</sup> of eloquence, and the remnant-receivers of the simmaut<sup>z</sup> of composition well know, what intense thought they are obliged to exercise in connecting two epithets, alike in termination, and according in sense and meaning. The author, until he hath plunged an hundred soul-wasting daggers into his heart, and with the adamant of reflection torn his breast to pieces, cannot

<sup>v</sup> The cloth spread over the carpet on which meals are placed.

<sup>z</sup> The fragments of a meal.

cannot obtain the sun-resplendent ruby of expression worthy the acceptance of the difficulty-approving judges of composition; nor, till he hath dived a thousand times into the boundless ocean of fancy, will the princely pearl of justly-expressive terms, fit for the approval of the sublime minds of the sovereigns of the regions of eloquence, fall into his hands.

## VERSE.

He must torment his fancy, would he  
produce correctness

Which may prove pure on the touchstone  
of perfect judges.

For clearness of expression, he must turn  
night to day.

Birds

Birds and fish may sleep, but he must be  
wakeful.

Although these trifling effusions, which have been collected in the vapours of the futile imagination of this humble composer for the boards of the masters of eloquence and learning, are not worth the trouble of so much discussion; yet my heart trembles like the reed at certain unshaven enemies<sup>7</sup> of justice, who, from want of taste, make criticism a disguise for ignorance. They know no distinction between the eye of a needle or the notch of  
an

<sup>7</sup> Alluding to the long-bearded sages of the Mussulmaun world, who regard all reading but that of the Koraun as of no use.

an arrow, nor between the arrow and the planet Mercury.\*

Seeking, therefore, an asylum under the beneficent shade of the virtuous, the pure, and impartial, of true judgment, who having explored the heights and depths of composition with the steps of adequate consideration, have reached the criterion of true taste—And making the disclosure of this introduction the medium of explaining my OBJECT—viz. their favourable opinion and correction of my mistakes, — I hope, that at the instigation of their liberal natures they will

\* This planet and the arrow are designated by the same word.

will not withhold their indulgence, but commemorate me with a prayer (Fateah \*) to attain which was my grand motive for compiling these trifles. †

\* The first chapter of the Koraun, repeated by the Mahummedans as a prayer for themselves, their living and deceased friends. It is as follows :

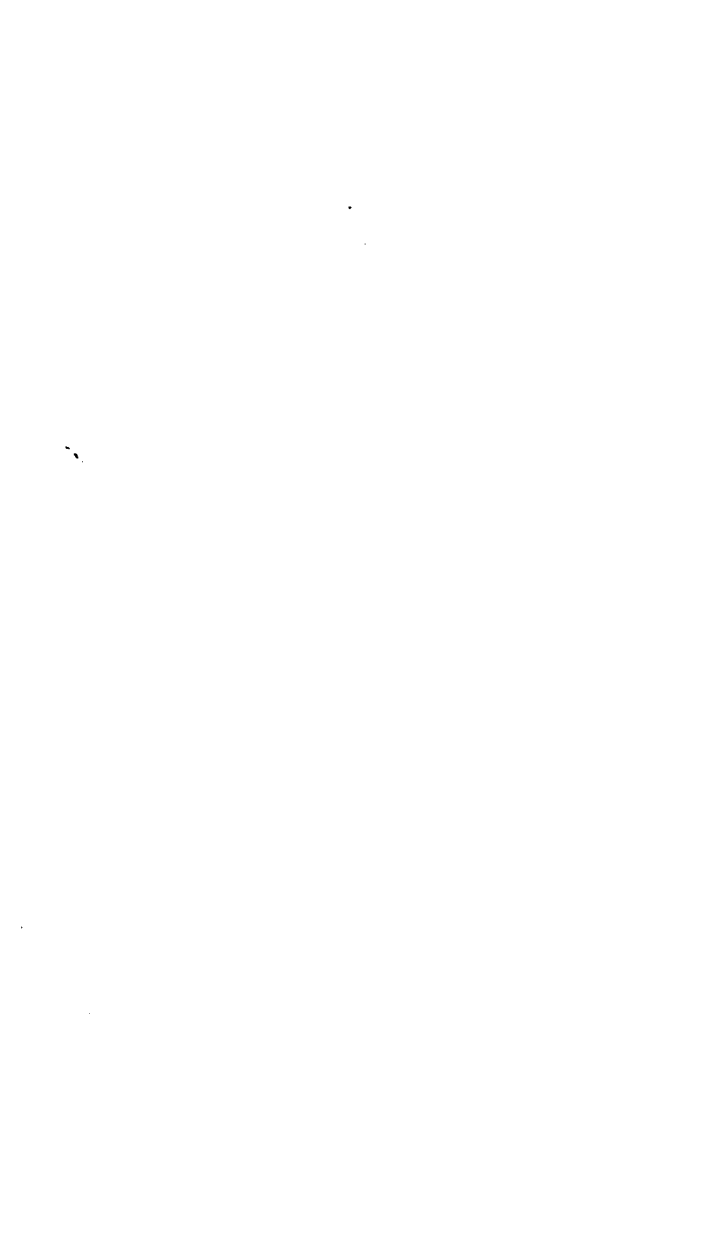
“ In the name of the most merciful God.  
 “ Praise be to God, the Lord of all crea-  
 “ tures, the most merciful, the King of the  
 “ day of judgment. We worship thee, we  
 “ beg thy assistance. O guide us in the right  
 “ way, the way of those to whom thou hast  
 “ been gracious; not of those against whom  
 “ thou art incensed, nor of those who go  
 “ astray.”

† With an imitation of this Introduction Dow commences his work, in which he has retained but very little of the text. After a very sparing mixture of original metaphor with  
 much

much European figure, he makes his author fall asleep, and behold in a dream a nymph of the Mussulmaun paradise, instead of the young bramin, whom EINAIUT OOLLA tells us, gave him the plots of his Tales, in the language of the Hindoos.

“ I awoke in amaze, and mourned the absence of the daughter of paradise.”

*Dow's Tales, vol. i. p. xiv of the Introduction.*



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# BAHAR-DANUSH;

OR,

*Garden of Knowledge.*

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## CHAP. I.

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**T**HE Decipherers of the Talifmans 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 Hindoostan, emblematic of Paradise, a Sovereign who, like the universe-illuminating Sun, comprized the world within the beams of his dominion; 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;<sup>a</sup> and, from conscious pride in his own power and dignity, regarded contemporary monarchs as grovelling in the caves of non-existence. The azure skies<sup>b</sup> wore the ring of subjection to his power, and the twins<sup>c</sup> bore upon their shoulders the badge of submission to his authority. Time had resigned to the check of his guidance the reins of direction

<sup>a</sup> The constellations so called.

<sup>b</sup> That is, Fortune. Ear-rings in the East are worn by slaves, as marks of servitude.

<sup>c</sup> The constellation so called.

rection over the mottled and wild-pacing steeds of vicissitude; and success, like an approaching slave, bowed the forehead of humility at his threshold.

## VERSE.

*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.*

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 recompence. 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,

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 largesse, and delivered the friendless and necessitous from want and dependance, by his liberality and munificence.

## VERSE.

*The Sultan, 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 Jehaundar Sultan ;<sup>d</sup> and a vir-

<sup>d</sup> Ruler of the world.

tuous nurse of 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 of Islaam,\* he was entrusted to a celebrated tutor for education ; and experienced superintendants, 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.

\* The Mahummedan faith.

## CHAP. 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 Jehaundar, ex-

alted as Keiwaun,<sup>f</sup> 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 Shunkole, 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

<sup>f</sup> The planet Saturn, and also the cognomen of a dynasty of Persian Kings.

the eye of the beauteous (in the same manner as black-eyed damsels, playfully glancing, seize with the talon of their eyelashes the hearts of helpless lovers in their grasp) taking wing in pursuit of the pheasant, extended his claws. The Pullung,<sup>g</sup> rapid as lightning, and parti-coloured like time, plunged his talons into the Neeloo<sup>h</sup> and the Zung,<sup>i</sup> 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 Gowuzzun<sup>k</sup> and the Gore,<sup>l</sup> struck them to the ground of annihilation.

### *The*

<sup>g</sup> A species of leopard, called in India Cheeta, 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.

<sup>h</sup> The Nilgaow.

<sup>i</sup> What animal I know not.

<sup>k</sup> <sup>l</sup> Species of deer.



## VERSE.

*When the Tubluk<sup>m</sup> of the Hawk re-  
founded, 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, Jehaundar, 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 palace. On the way, he beheld a garden of perfect beauty and fragrance, in which the cypress and the  
cedar

<sup>m</sup> A small drum, fixed to the saddle of the falconer, on which he gives signals to the hawks.

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 Collunder,<sup>a</sup> in his ashy-coloured vest, began the strain of holy ecstasy.

## VERSE.

*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*

<sup>a</sup> A wandering religious.

*The beauteous ringlets of the Bunnuff-sheh<sup>o</sup> were displayed: the gale had ornamented the Nuffereen<sup>p</sup> 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 Sunbul, and the jewel-set crown  
on

<sup>o</sup> What flower I know not. Richardson translates it Violet.

<sup>p</sup> Richardson translates it the Wild 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.

on the head of the Hubbeer, like the egrets of coquettish maidens fancifully placed aside. At the foot of every rose-bush, the birds, like Bramins chaunting the bedes,<sup>p</sup> 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 Dirveshes 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 Soofies,<sup>q</sup> 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

<sup>p</sup> The scriptures of the Bramins.

<sup>q</sup> A sect of mystic devotees among the Mahummedans.

skilled in eloquence. A wise bird, who for understanding would have gained the prize from the Huddud<sup>r</sup> 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 virtuous conduct in the assembly of the green-vested resemblers of heaven's dwellers,\* had attained the highest fame.

The prince Jehaundar, from sight of the young man, and hearing his soul-delighting

<sup>r</sup> The Lapwing, which, according to Mahummedan 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 Koran, and truly learned notes. Vol. ii. p. 223.

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

delighting melody, which formed a happy accompaniment with the verdant assemblage of the blossoms moistened by the shower, the strain of the bubbul,<sup>†</sup> and the heart-captivating note of the undaleeb,<sup>‡</sup> became even to ecstasy immersed in pleasure and delight. From eagerness of curiosity, he advanced, and spoke the Salaam;<sup>‡</sup> 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

† Two species of the nightingale.

‡ Health be to thee.

The prince, from the speech of this orator, naturally without language, being rapt 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 Ferhaad,\* 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

\* The Hero of a poetical romance.

“ 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 nought.”

The young man, for an instant having reflected on his own condition, considered, that “ to act contrary to the will  
“ of the sovereign, 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 capti-  
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vated his heart by his novel remarks and eloquent narrations !”

## CHAP.

” Of this 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 Sadit, those of the Parrot and Comladeve, (not one word of which is in the Bahar-danush) dexterously enough contrived to make nearly four chapters.

The story of Sadit seems to have been formed from the account of Shere Khan’s encounter with a tiger, by contrivance of the Emperor Jehaungeer, who wished his destruction, that he might marry his wife, the celebrated Naoomahal.—Vide Dow’s history, vol. iii. p. 27, 8vo edition.

The history of Comladeve was probably fabricated from a novel called Pudmawut, containing the adventures of a Raja and Rannee 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 Ferishta, as in it the circumstances which form the groundwork are given.—Vide Dow’s History, vol. i. p. 301. 8vo edition.

## CHAP. 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.

Jehaundar Sultan 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 Mhere Perwer, † in whose captivity his 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

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

† Gratifier of Love.

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 cere-  
 “ mony, with truth and candour tell  
 “ me, whether the self-existent deline-  
 “ ator of omnipotence ever pourtrayed  
 “ 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 Sultan, 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 adviseable 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 hu-  
 “ manity, and conceiting yourself su-  
 “ perior 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 ?

“ 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 cul-  
 “ tivation, is an hundred times prefer-  
 “ able, and superior in comparison with  
 “ your dominions. The sovereign of  
 “ it has a daughter named Bherawir  
 “ Banou; upon whose countenance the  
 “ world-illuming sun, with all his globe-  
 “ enlightening splendour, dare not look  
 “ without the medium of a veil or cover-  
 “ ing. The rose, from desire to behold  
 “ her charms, bursts the collar of pa-  
 “ tience; and the Nergus,<sup>2</sup> with eager-  
 “ ness to gaze at her beauties, becomes  
 “ all eyes. In short, if you, my mistress,  
 “ were seated by her side, you would,  
 “ like Soha<sup>3</sup> in presence of the sun, no  
 “ longer

<sup>2</sup> The Narcissus, which is in Eastern poetry  
 always said to be on the gaze; an idea taken  
 doubtless from the fable of the transformation.

<sup>3</sup> A small star.

“ 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 Bherawir Banou, lost his heart from his power, and unseeing, submitting the neck of his life to the kummund<sup>b</sup> of her fascinating locks, became like Mujenou,<sup>c</sup> 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

<sup>b</sup> 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.

<sup>c</sup> The hero of a poetical romance.



affection for his mistress, that he deserted the boundary of care for others and himself.

VERSE.

*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 hav-  
ing seen it.<sup>4</sup>*

<sup>4</sup> Of the whole of this chapter only a few words are noticed by Dow in that last mentioned.

## CHAP. IV.

WHEN Jehaundar Sultan, 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 Benuzzeer; ° who with his delicate strokes could so delineate a view of the habitable

° Without equal.

bitable 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 pourtray 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,<sup>f</sup> 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

<sup>f</sup> The Hero of the celebrated Poem of Firdosi.

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. 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 Mani,<sup>§</sup> painter of the Arzung, had still  
on

§ 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 Mahummedan tenets. His followers, among whom were even many patriarchs and bishops, became known in Europe by the name of Manicheans.—Vide RICHARDSON, p. 1566.

on the page of life preserved the portrait of existence, he would have acknowledged him for his master, and adored his skill.

VERSE.

*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 trans-  
parency 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 pourtrayed on a filken leaf the unequalled form of the angel who, unseen, had

had subdued the kingdom of his mind, he might bring it to his presence. Benuzzeer, 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 inconveniences 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<sup>5</sup> which was a place of recreation to Bherawir Banou, he opened his baggage; and having taken some of his rarest commodities as an offering to the enjoyers of the splendours beaming on those

<sup>5</sup> 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.

those attendant on the royal couch,<sup>b</sup> 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 ar-  
 “ rived? and where are the manufacto-  
 “ ries of these rare goods? for no  
 “ merchant or trader ever before brought  
 “ such exquisite pieces of workmanship  
 “ and curious valuables to our court.”

Benuzzeer, 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,

<sup>b</sup> The confidential domestics of the sovereign.

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 Bherawir Banou 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 Benuzzeer 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 ap-  
 “ proval of the attendants on their  
 “ sacred highness. Entirely with the  
 “ view of offering my goods as a pesh-  
 “ cuss 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  
 VOL. I. c “ praise



“ praise and thanksgiving, that I have  
 “ attained my desire, and under the  
 “ auspices of upright intention, having  
 “ in health and safety passed many dan-  
 “ gerous wilds and perilous desarts, have  
 “ at length reached the sacred court of  
 “ the empress of the age.

“ As, however, my bales are now  
 “ opened, and repacking them to con-  
 “ vey to the sublime palace must be  
 “ attended with much risque and trou-  
 “ ble, (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,<sup>1</sup> the shadow of good fortune  
 “ on this Irim-envied garden,<sup>k</sup> it would  
 “ be

<sup>1</sup> The shadow of the phoenix, in eastern romance, is said to be highly auspicious to the person on whom it falls.

<sup>k</sup> A fabulous garden and palace, often mentioned in oriental poetry. It is said to have been

“ be auspicious to him, and amusing to  
 “ her highness. Further, whatever the  
 “ sublime commands may decree, ser-

c 2

“ wants

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 *Tofet al Mujalis* thus describes the erection, and its consequence. A pleasant and elevated spot being fixed upon, Shuddaud dispatched an 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.

“ wants have only to obey, as submission  
 “ is their duty here and hereafter.”

Bherawir Banou, honouring the request of Benuzzeer with her royal compliance, on the following morning, when the enlightener of the world, having  
 lifted

pletion. 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 Irim became concealed from the sight of man.

lifted his head from the collar of the east, had expanded the mantle of brilliancy over the earth, proceeding towards the garden, in an howduje<sup>1</sup> embroidered with gold, (the dazzling richness of whose kubdeh<sup>m</sup> 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 Benuzzeer.

Benuzzeer, at these soul-gratifying tidings, from excess of joy and exultation, swelled like the blossoming rosebud; and, with speed equal to the breeze, hastening to the presence of the

c 3                      blooming

<sup>1</sup> A sort of close litter borne on men's shoulders.

<sup>m</sup> A large golden knob, generally in the shape of a pine-apple, on the top of the canopy over the litter.

blooming shoot of royalty, presented articles worthy of acceptance. Bherawir Banou, 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. Bherawir Banou, 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

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 exalta-  
 “ tion, 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 Bherawir Banou was increased from one to an hundred fold, and she requested him with much intreaty to open the casket. Benuzzeer replied, “ Though compli-  
 “ ance with this command, and engag-  
 “ ing 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 to

“ the Keemia ” impressivè sight, to view  
 “ it is impossible.”

As the impatience and desire of Bherawir Banou 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 skreen 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 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,

\* The philosopher's stone.

tion, 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.

Bherawir Banou, alarmed at seeing the condition of Benuzzeer, exclaimed, "What is the matter? and whence the cause of thy being thus overcome?" Benuzzeer, 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 an hundred ailments." Opening now the lid of the casket, and taking out the portrait of Jehaundar Sultan, which he had drawn with his wonder-sketching pencil, he gave it into the hand of Bherawir Banou. The princess, struck with the beauty of  
the



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 ?”

Benuzzeer replied, “ It is the por-  
 “ trait of Jehaundar Sultan, heir to the  
 “ crown and ring of the empire of  
 “ Hindoostan, before whose beauty and  
 “ grace Joseph,\* except the gift of pro-  
 “ phesy, would have held no estimation.  
 “ In strength of body and dignity of  
 “ mind, Rustum,<sup>p</sup> in comparison to  
 “ him, would have appeared inferior to  
 “ Zaul.<sup>q</sup> His munificence surpasses the  
 “ celebrity of Hatim Tai,<sup>r</sup> and his  
 “ mellifluent eloquence captivates into  
 “ the snare the sweets-loving parrot.  
 “ From envy of his graceful steps, the  
 “ pheasant

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

<sup>p</sup> The hero of the Shaw Namma.

<sup>q</sup> The father of Rustum.

<sup>r</sup> An Arabian chief renowned for liberality.

“ 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.”

VERSE.

“ *Dignified in manners, wise, active,*  
 “ *valiant; in love, gentle as a fawn; in*  
 “ *anger, furious as a lion.*

“ *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

“ *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 Jaun‡ appear,*  
 “ *At the stroke of his sabre, he would forfeit*  
 “ *life.”*”

Bherawir Banou, from hearing this eloquent description of his accomplishments, and beholding the beauty of his portrait, shed the seed of love for Jehaundar

\* An ancient Persian monarch.

† Supposed to be the same person called Korah in Numbers, chapter xvi. whom the Mahummedans 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 chymistry, but proverbially stingy. Vide RICHARDSON, and SALE's Koran.

‡ Chief of the Evil Genii.

haundar Sultan in the foil 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 Benuzzeer. 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 mention-  
“ ed that this picture was given to me  
“ in charge. On this point I dare not  
“ break my trust.”

The princess replied, “ I cannot be-  
“ lieve your declaration, because the  
“ object of your speech is void of the  
“ ornaments of truth; for a bit of silk,  
“ on

“ on which a trifling figure is pourtray-  
 “ ed, is not an article worthy of royal  
 “ commiffion.”

Benuzzeer answered, “ O queen of  
 “ ladies of the age, if you look merely  
 “ to the value of this fcrap of filk,  
 “ certainly it is not worth more than a  
 “ few deenars ; but when you confider  
 “ the feelings and affection of a certain  
 “ perfonage who is enamoured with the  
 “ beauties of the original of this like-  
 “ nefs, and examine it in this view,  
 “ fhould you offer for it both worlds,  
 “ the verfe of ‘ bid higher ftill, for as  
 “ yet the price is rated too low,’ ” would,  
 “ in refpect to this portrait, be verified.  
 “ Emprefs of the world, the cafe is  
 “ thus : The fovereign of the kingdom  
 “ of Bengal, hath in the manfion of  
 “ royalty a moon, among the admirers  
 “ of

▼ In the poem of Jami, the patriarch Jofeph is faid to have been fold at Cairo by auction, and all the inhabitants to have been eager for his purchafe.

“ of whose beauty is the world-illuminating  
 “ 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 accomplish-  
 “ ments of this wakeful-starred prince  
 “ (Jehaundar Sultan) became thorough-  
 “ ly 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 pre-  
 “ cious 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. There-  
 “ fore, 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

“ 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 live-  
 “ lihood.”

Bherawir Banou, 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 exist-  
 “ ence be wasted in the extremest tor-  
 “ tures of disappointment, which are  
 “ more bitter than the expiring agony.  
 “ To give up, therefore, this phoenix of  
 “ the sky of excellence into the entan-  
 “ glements of another, and to submit  
 “ myself

“ myself enchained to my last breath in  
 “ despair, is far from the rules of self-  
 “ preservation. Let what may happen,  
 “ it is adviseable that I keep in  
 “ fight this talisman of the treasure of  
 “ good fortune, which may prove a key  
 “ to the doors of felicity, and the har-  
 “ binger of attainment to my wishes.  
 “ Depending on the immeasurable  
 “ bounty of God, which is the unfold-  
 “ er 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 re-  
 “ volve.”

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



“ trouble of more fatigue, a sum which  
“ never could have entered thy expecta-  
“ tion, and with satisfaction of mind  
“ pursue the route of thy wishes. Thou  
“ well knowest that the world of chance  
“ in every moment plays an hundred  
“ various tricks. If, from excess of  
“ covetousness and utmost greediness of  
“ gain, the most blameable of sins, sa-  
“ crificing 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 re-  
“ mainder of thy age, wilt languish for  
“ the princely sum I now offer thee, and  
“ expire with regret. Letting alone,  
“ however, the consideration of my pro-  
“ posal, supposing you reach your in-  
“ tended stage in safety, as the situation  
“ of man is not always in one posture  
“ possibly

“ 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 pro-  
 “ posal : forfeit not so valuable a trea-  
 “ sure, if thy fortunate star is ascendant :  
 “ for a scrap of silk, the revenue of a  
 “ kingdom is offered.”

Benuzzeer perceiving that his charm  
 had taken effect on the mind of the  
 Perie,<sup>x</sup> at first placing himself in the

D 2

gateway

<sup>x</sup> The superstitious among the Mahummedans  
 believe in aerial spirits, of whom the Peries are  
 said

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 pourtrayed her likeness on a piece of silk so strongly, as not to deviate a hair's line from the elegant stature and hoori-envied countenance of that sun of the heaven of beauty.

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.

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 Bherawir Banou, he returned towards his own country; and fleeting over the stages on the wings of speed, arrived at the palace of Sultan Jehaundar.'

'Dow has giving 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.

## CHAP. 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 Bherawir Banou 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 Mani of antient days, in the operations of the world, had never pourtrayed 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

filled with flowers, and from the overflowing of its wisdom-ensnaring beauty, the goblet of appearance was crowned with wine. The pen, while delineating traits of the charms of such a perie-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 Mujjenou,\* a forlorn pilgrim in the path of desire for enjoyment of Bherawir Banou. 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

D 4

alarmed,

\* The hero of a celebrated poem.

alarmed, had recourse to physicians, and poured rose-water on his face ; but Benuzzeer, 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<sup>a</sup> 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, re-  
presented

<sup>a</sup> The ear-ring in Asia is worn by slaves as a badge of servitude.

presented 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 Jehaundar 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, however so much  
they



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 the faculty agreed in this point, namely, day and night to relate to this youthful sovereign of the region of frenzy, strange tales and surprizing 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.<sup>b</sup>

<sup>b</sup> 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.

## CHAP. VI.

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*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

lence 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

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 favourable 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

found out an old go-between, one of those artful 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 boat 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<sup>c</sup> 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

<sup>c</sup> 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.

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<sup>d</sup> plains had

<sup>d</sup> The skies. Eastern poets personify the rising and setting

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 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

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.

“ true affection ; therefore, 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

and engaged in 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

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 dirveshes,<sup>e</sup> 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 procurefs, 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

<sup>e</sup> Such is their habit and custom.

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 appearance, he knew her to be his dishonourable wife. Exerting his agility, and having  
 come

† Couriers, or running footmen.

come up with them, he drew from the scabbard a flint-piercing scymetar, 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<sup>s</sup> 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

<sup>s</sup> 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.



and alley, weariness and pain had benumbed his limbs. He lay down, and ordered the wife to chafe<sup>b</sup> his feet, when suddenly, the ambushed robbers of drowsiness having attacked the *cafila*<sup>1</sup> 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

<sup>b</sup> This is commonly done in eastern countries, to promote circulation of the blood.

<sup>1</sup> Caravan.

portunity precious, he drew from its scabbard an 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 punish-  
 " ment 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,  
 " in his heart may remain, like the  
 " streaks of a tulip,<sup>k</sup> the wounds of  
 " agonizing pain." She then assisted her gallant in binding his hands and feet with a cord.

During

<sup>k</sup> Scars and wounds by Persian writers are compared to the streaky tints of the tulip. To Europeans the figure appears strange.

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

“ shall taste the bitterness of witnessing  
 “ the happiness of a rival. With mul-  
 “ tiplied torture shall his head be se-  
 “ vered 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 de-  
 “ livered.”<sup>1</sup>

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

<sup>1</sup> A verse from the Koran.

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-swol'n mouth glided his head close to his face, bending over his eyebrows with fierce and poisonous look. The young man, from alarm at this life-endangering peril, emblematic of sudden death, was overpowered, 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

“ this calamity, a destructive demon, at  
“ fight of whose form the gall dissolves  
“ to water, rests upon my head, threat-  
“ ening 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 tor-  
“ ments, 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, how-  
“ ever, 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 dis-  
“ appointment; what resource is there,  
“ but that I should resign myself to my  
“ lot,

“ lot, and give up the treasure of life to  
 “ the demand of death. Yet my se-  
 “ vereft grievance is, that these aband-  
 “ oned and infamous profligates, having  
 “ escaped from my hands, have met  
 “ again in the enjoyment of their wifhes,  
 “ while I depart from the prifon of this  
 “ trouble-founded manfion, according  
 “ to the wifh of my enemies. In my  
 “ grave I will utter the fire-heated figh ;  
 “ and from the clay of my tomb, the  
 “ vapours of my sorrows fhall afcend to  
 “ the heavens.”

Such were the foliloquies of the huf-  
 band, thus enchained in the grasp of  
 misfortune, with his own heart, when  
 the fnake wound himfelf 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 fmelt at it, and when the fumes  
 of

of the liquor reached his scent, erected his head, and with furious rage discharging the venom'd 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 flumbering 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 hurled from  
the

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 scymetar, 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 as a savage cat. Remediless, he condescended to try conciliatory intreaties, and said, “Appease

“ thyself an infant, 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 quick-  
 “ ly what thou hast to say.” The un-  
 fortunate 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<sup>a</sup> with these flourishes  
 “ of

<sup>a</sup> The Mahummedans believe that the decreed  
 events of every man's life are impressed in  
 divine characters on his forehead, though not to  
 be

“ 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 suspect-  
 “ ed 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 para-  
 “ dise!) as he has deserted this perish-  
 “ able

F 3

be seen by mortal eye. Hence they use the  
 word Nussceb, *anglicé* stamped, for destiny.  
 Most probably, the idea was taken up by Ma-  
 hummud from the sealing of the Elect, men-  
 tioned in the Revelations.

“ able 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 descend-  
 “ ing 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 faith the poet,

VERSE.

## VERSE.

- “ *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.”*

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, hav-

ing 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 unblest by the tinge and perfume of constancy, and apparently this worthless sex, like paste, is merely semblance.

VERSE.

VERSE.

*When poets were depicting instances of con-  
stancy,*

*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.<sup>a</sup>*

<sup>a</sup> 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 recording Angel, &c.



## CHAP. VII.

## STORY II.

**H**ISTORIANS 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, 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 Mahummedan custom, spoke the Salaam. The company returned the compliment in a cold manner,

ner, 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<sup>o</sup> of brilliant gems and princely pearls<sup>p</sup> 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

<sup>o</sup> In the original, skirt or laps full.

<sup>p</sup> The Orientals compare the composition of verses, or a figurative oration, to the threading of pearls and precious stones.

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 cha-  
 “ racters which are stamped on the  
 “ pages

“ 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 signi-  
 “ ficant (fooreh) 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.

The young man, instigated by a wish  
 to satisfy their minds, remediless, ex-  
 panded 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.”

THE

## 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.

## VERSE.

*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

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 flavour-  
 " ed 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

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

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



foul-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 mold 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

the chinar<sup>9</sup> growing from the tree. A vast concourse of people stood around below, 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 an 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 per-  
 G 2 " son?"

<sup>9</sup> I believe the oriental plane.

“ son ?” 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 yon-  
 “ der 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 pre-  
 “ destination 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 an hair’s breadth. My  
 “ skill

“ 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 found in my  
 “ name on the plain of the seven re-  
 “ gions. As an instance, at present I  
 “ shall not miss, and at the first aim so  
 “ bring down the head of yonder ser-  
 “ pent, 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 reco-  
 “ very, 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 them-  
 selves 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 forcery —  
 no — not magic-like, but altogether  
 miraculously, drew to the shaft, and,  
 aiming at the eye of the serpent, let fly.

VERSE.

## 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

G 4

noble

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

noble youth, angel-like, fled to Paradise in the twinkling of an eye; and the head of the snake, like a paper-catching fish,<sup>†</sup> 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 fervently as in the  
power

<sup>†</sup> What this means I cannot affirm; probably, a bait made of coloured paper in form of a small fish:

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 awhile 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  
constel-



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

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 fondness 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 subject of remark, and, by degrees, the theme of conversation among high and low throughout our vicinity ; so that, at  
last,

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<sup>a</sup> of the imperial palace were founding, 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.

<sup>a</sup> The nobut, or royal band of music, which plays at every third hour during the night and day. The nobut 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.

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  
wake-

wakefulness the tokens of gloom appeared on the countenance of the star-flumbering<sup>v</sup> wretch, and with winks and nods,<sup>z</sup> 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<sup>y</sup> 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 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 collinder,  
thick

<sup>v</sup> Wicked, deserted by her better stars.

<sup>z</sup> An expression for toying and dalliance.

<sup>y</sup> That is, vicious.

thick-necked as a buffalo, pounding bang,\* 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 collinder,<sup>a</sup> instantly on her arrival, rose up in a fury. With the club, which was the instrument to pound his bang, 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 cer-  
 “ tainly offended, yet my fault only  
 “ proceeded

\* Bang 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.

<sup>a</sup> It is said that the collinders, and other faqueers, frequently abuse the austerity of spiritual guidance, by intrigues with their fair disciples.

“ 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 col-  
 linder’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, abo-  
 minable 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 collinder  
 came out, and advancing to the tree be-  
 hind 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;

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 collinder. No sound arose, because the headless fowl<sup>b</sup> 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, she speedily re-appeared, bearing in one hand a keen scymetar, 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 tyger met her she would have attacked

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him.

<sup>b</sup> Answering to our proverb of "dead men tell no tales."



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.

Haftening swiftly homewards, I reached my house before the adulterers 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 fullness 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,<sup>c</sup> but wholly ignorant,

<sup>c</sup> The son of Gushtasp of the first dynasty of Persia.

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

H 2

which

Perfia. From his great strength he was entitled iron-bodied, but was killed in combat with the famous Rustum.

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 collinder's body."

Instantaneously as this observation was uttered, the flames of the woman's anger blazed on high; and her colour changing, the moisture of passion appeared upon her countenance. With wonderful agility, she fetched from within the same collinder-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

ed 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 dependance on worldly affairs, chose freedom from care like the sofun.<sup>4</sup> 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.



O my prince, the divine Framcr 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

<sup>4</sup> RICHARDSON translates it the lily.

ed 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.

VERSE.

*Consider 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.\**

\* 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.

CHAP.

CHAP. VIII.

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*STORY III.*

**A**NOTHER 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 en-  
H 4 “ counter

“ counter 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 agreeable, 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-somuch 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 teizing rose

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 fawn-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



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 an hundred painful efforts, I got up, and tried  
my

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

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,<sup>f</sup> disguised in this form; or a demon, who had taken this shape; but that, anyhow, 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,

<sup>f</sup> An evil spirit, said to haunt forests and burying places,

ment, 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 an hundred heroes, like the brave of humane disposition, took me by the hand, and, like Khizzer,<sup>8</sup> becoming my guide, and  
freeing

<sup>8</sup> A prophet mentioned in the Koran, whom some of the Mussulmauns 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.

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 Kofir<sup>b</sup> 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.<sup>1</sup> In view, was a spot like the plain of Paradise, and fragrant and delightful

<sup>b</sup> Rivers in the Paradise of Mahummud.

<sup>1</sup> This general designation is given by the orientals to the emperors of China, like that of Pharaoh to the antient Egyptian monarchs; in like manner as Europeans style the Othmaun Emperors Grand Seignior, or the Sovereigns of Hindoostan Great Mogul, without their existing titles; and as all the sovereigns of Golconda, Beejapore, Berar, Bieder, and Ahmudnuggur, in Dekkan, were called Koottub, Adil, Ummaud, Bereed, and Ahmud Shawee, from the first founders.

delightful as the garden of Irim. Variety of flowers were blooming in it, and melodious birds sat on every spray.

## VERSE.

*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.*

*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 paradifical 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,

nevolent,

nevolent, letting loose the parrot of speech in the sugar-cane plantation of eloquence, said, "Although this widow-  
 " ed 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 de-  
 " solate widow for a few days, and  
 " place your foot upon my eyes—"

VERSE.

*" 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 unhop-  
 for

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 suj-jadeh<sup>k</sup> in a recess of the garden, employed herself in her devotions to the Almighty. I was rapt in wonder at beholding the conduct of this pure and truth-discerning woman, who, in the weakness and imbecility of age, chusing

VOI. I.

I

separation

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



separation from mankind, and in search of the divine Unity, (for which retirement is indispensable) sat on the couch of resignation.

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

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<sup>1</sup> 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

I 2

upon

<sup>1</sup> The sun is feminine or masculine, as it suits the metaphor of orientals.

upon her fujjadeh, was employed in her devotions.

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 enjoy- “ ments 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 po- “ pulous places, chose my abode in this “ wild.”

VERSE.

VERSE.

- “ *In the world I perceived no constancy.*  
 “ *No one can expect fidelity from the*  
 “ *inconstant.*  
 “ *I have left off depending on any intimates.*  
 “ *Sufficient for me is union with the merciful*  
 “ *God.*

“ This maiden is my son’s daugh-  
 “ ter. 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 aspira-  
 “ tions, 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

“ haply I may be blessed with the  
 “ rewards of futurity. I hope, out of  
 “ favour and compaffion, you will take  
 “ me by the hand, and adopt me as a  
 “ fon; alfo according to the laws of  
 “ Ifflaam give me in marriage this bloom-  
 “ ing fhoot of the fhrub of purity, as  
 “ by fuch a favour you would exalt the  
 “ head of my honour to the fummit of  
 “ the heavens. Her marrying is a duty  
 “ indiffenfible, and according to divine  
 “ command, the performance of it  
 “ binding on your truft. To ufe the  
 “ means of its accomplifhment is proper.  
 “ Diftinguifh me by the union, becaufe  
 “ another man cannot be found of fuch  
 “ fidelity and attachment. At prefent  
 “ the feeblenefs of age has vifited you,  
 “ and life is drawing to its clofe. I will  
 “ ferve you day and night as a common  
 “ and obeying flave, and bow the head  
 “ of fubmiffion to your orders.”

The good matron, having tinged the  
 fingers

fingers of the bride of my request with the Hinna<sup>m</sup> 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 Hoori-formed charmer.

The modesty and purity of this brilliant pearl of the sea of beauty and delicacy were such, that lest her charms should be injured by a glance from the

I 4                      resplendent

<sup>m</sup> A leaf, which pounded is applied to the soles of the feet, the palms of the hands, and finger ends, which it dyes of a bright red.

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 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 to man an higher blessing than a beautiful wife, jasmine bodied, resplendent as the moon; gentle, good humoured, and chearful; understanding her duty, skilled in domestic management, sensible, benevolent, adorned with the ornaments of purity, and graced with the jewels of virtue.

## VERSE.

*A handsome, chearful, 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

\* SALE, in page 127 of the preliminary discourse to his excellent and verbally literal translation



tion of that gracer of the throne of female perfection, my condition became  
 fad ;

flation of the Koran, describing the Mussulmaun account of Paradise, thus speaks of the tree Tooba.

“ They fable that it stands in the palace of Mahummud, 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 tastes 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 chuse 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 an hundred years.” SALE quotes as his authority the celebrated Commentator JELLAUL AD DIEN ROOMI, author of the admired *Mefnavi*.

sad; and without her estimable presence, the flowering 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 Hoonies. 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

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

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 appa-  
 “ rently be graced with the ornaments  
 “ of modesty and jewels of purity ; still  
 “ to use proper caution and wise preven-  
 “ tion, is becoming honour, and incum-  
 “ bent on wisdom.”

## VERSE.

*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 chrysal vial  
“ of my credit and reputation, having  
“ struck against the stone of disgrace, is  
“ dashed to pieces ! ” The old woman  
replied, “ Foolish youth ; I have per-  
“ formed my duty, and observed the  
“ claims of service. Expect not from  
“ me farther connivance, nor defile  
“ my

“ my vesture in my old age with disho-  
“ nour ; 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

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

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

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K

WAS

\* 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 Shawmiana, or night-canopy.



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 impu-  
 “ dence and wickedness, with all fond-  
 “ ness, 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 un-  
 derstandings of these wicked wretches,  
 the

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  
K 2 wretch's

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 the manner of this ill-starred woman, that had she met the white demon,<sup>p</sup> 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

<sup>p</sup> Deo Suffeed, celebrated in the Shaw Namma, as subdued by Rustum.

When the Aftatoun<sup>3</sup> of day, the fun, afcended from the vat of the east, and the light of morning fhone from the horizon of the world, I returned to my houfe, where I found my wife bound in the captivity of grief, and fettered in the chains of sorrow. I faid to her, “ O  
 “ thou, to whose purity and love my  
 “ heart and foul are a fit facrifice,  
 “ whence appear thefe figns of sorrow  
 “ and affliction on thy rofy cheek, and  
 “ why is the fun of thy afpect eclipsed  
 “ by mourning ?” She replied, “ Thy  
 “ abfence yefterday involved me in grief ;  
 “ for how can I, who cannot bear for  
 “ thee to be from me an infant, en-  
 “ dure the feparation of a whole day ?”

Gracious heaven, thought I, what hypocrify ! fitting all the night fo warmly in pleafure and mirth, playing the game of love with my rival, and now breathing the incantation of deceit, and mocking

<sup>3</sup> Plato, who by the orientals is faid to have lived in a cask, inftead of Diogenes.

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 alarm-  
 “ ed, 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 your-  
 “ self into the waves, and the Afreet  
 “ followed, overpowered, and was pro-  
 “ ceeding to assassination.” I replied,  
 “ Be

\* A fabulous evil spirit.

“ Be not sorrowful or sad, for its inter-  
 “ pretation is remarkably fortunate.  
 “ The Afreet was my accursed enemy,  
 “ and my diving 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 punish-  
 “ ment, 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, dispatched 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.

---

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.

VERSE.

*From the cunning of woman the heart of  
the hero is divided. Great indeed is the  
artfulness of the sex.*

*The*

*The art of woman disgraces the honourable man\**

*By the deceitfulness of woman the wise man is ensnared.\**

\* This tale is omitted by Dow.

CHAP.



## CHAP. IX.

## 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 was a monarch in the island of Serendib,<sup>1</sup> 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 Dufloor Yemeen,<sup>2</sup> and the other  
Dufloor

<sup>1</sup> Ceylon.

<sup>2</sup> Minister of the right hand.

Dustoor Yeffar.\* 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 dependants 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

\* Minister of the left hand.

a

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

\* The days of the moon's declension from the full.

“ son of exceeding comeliness and beau-  
 “ ty, 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 na-  
 “ tions.

VERSE.

“ *An idol, from seeing whose form and*  
 “ *graces the devotee would wear the zinnar<sup>7</sup>*  
 “ *for an hundred years.*

“ *Your best plan is, that having ad-*  
 “ *mitted him to the retirement of your com-*  
 “ *pany, you should relieve your heart from*  
 “ *this life-wasting melancholy.*”

The

<sup>7</sup> The string worn across the shoulders, as a sacred badge, by Hindoos.

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

resemb-

\* 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.

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 soorma<sup>a</sup> she drew ;  
She sketch'd a smile with the point of the  
utteeb.<sup>b</sup>*

*She gave the lily the glow of the argwoun ;<sup>c</sup>  
To the tulip she gave the quality of the cane.<sup>d</sup>  
The silver cypress she hung with pearl.  
Her head and bosom she adorned with jewels.  
On the moon<sup>e</sup> she placed a chain of stars.*

Under

<sup>a</sup> Powder of antimony introduced under the eye, is supposed to give it strength and lustre.

<sup>b</sup> A sort of bodkin used to introduce the soorma.

<sup>c</sup> A species of rose ; painted her cheeks.

<sup>d</sup> This expression I cannot explain.

<sup>e</sup> Her head.

Under the guidance of her wicked attendant, like the rosebud, having covered the robe of her own chastity and the honour of her husband, she went to the Bazar, 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-browed charmer glanced. He beheld a beauty formed for love,  
that

that would rend the veil of a world's  
purity, and exclaimed :

“ Ah ! destroyer of the peace of  
“ peries 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  
“ controul of thy keen piercing eye-  
“ lashes ; for God's sake, be not un-  
“ mindful of the duties of compassion,  
“ nor exercise coyness ; but tell me  
“ what is thy heart-alluring name, and  
“ where is thy soul-delighting abode ?

VERSE.

“ *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,<sup>f</sup> took

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<sup>f</sup> Supposed by the Mussulmauns to be the  
person



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 Sim-  
 “ ourgh\* 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 Muj-  
 “ jenou, rush not into the desert of pub-  
 “ lic 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.

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 forcerefs, 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 a new, 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.<sup>a</sup>

The

<sup>a</sup> 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

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-enticing damsel meant by the strange actions which, under the obscurity of mysteriousness, she made use of?" The goldsmith replied, "The hand of

L 3

" my

enthusiastic Moravians and other fanatics. Hafiz, Saadi, Jami, and all the Persian Poets abound too much in mythic and unintelligible rhapsody, the contemplation of which has driven many an holy dirveshe mad. My author, Einaiut Oolla, I fear, will be found too obscurely figurative in many passages.

“ 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 foiling it  
 “ with blacking signified night, which is  
 “ the concealer of lovers. Scattering  
 “ the leaves of the tar<sup>1</sup> on water, shew-  
 “ ed that in the area before that cun-  
 “ ning 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, con-  
 “ vey 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,

<sup>1</sup> The date tree.

appeared, that it was the palace of the vizier. When this became clear to him, he began to ruminare, 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 thro’  
 “ by-ways after propriety or equality of  
 “ condition. In the sovereignly potent  
 “ court of love, the crown of the mo-  
 “ narch and the cap of the beggar bear  
 “ the same price. He makes no dif-  
 “ tinction between the robe of Khooff-  
 “ roo, and the hempen vest of Ferahad.  
 “ With him ancestry is of no conse-  
 “ quence, and there no distinction pre-  
 “ vails. 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.”

VERSE.

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

When

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 controul 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



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 uninform'd loses the way.*

When the globe-warming sun beam-  
ed 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 re-  
plied, "My night hath conceived no-  
" thing except hopelessness and despair;  
" and,

“ and, excepting vain expectation and  
“ anxiety, from my sleeping fortune, no  
“ consequence occurred.” The wife,  
opening to him the portals of encourage-  
ment and consolation, said, “ Be not  
“ allied to gloom and melancholy, but  
“ put on fresh raiment, that ease may  
“ occur.” When the young man un-  
tied 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 insensi-  
“ ble 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 ; pre-  
“ tend not to fight ; but play with wal-  
“ nuts. However, to-night go again  
“ to the abode of thy mistress, and be  
“ cautious

“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

●ppor-

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.

## VERSE.

*Moderation deserted the hearts of the lovers;  
The intoxication of bliss turned their heads;*

*The*

*The desire of the heart seized the reins of  
caution;*

*Patience flitted 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 frowned, and fortune poured the wine of disappointment into the cup of enjoyment.

VERSE.

*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

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

“ wretches, unmindful of God ! what  
 “ flame of evil is this, which you have  
 “ kindled in the storehouse of your ex-  
 “ istence !”

The goldsmith instantly, on this occurrence, fainted away with dread ; and the vizier’s wife also turning aghast, let fall the chrysal 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,

liation, 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 cursed 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

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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

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

“ improbable event have belief? Cer-  
 “ tainly 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, re-  
 newed his declarations, the vizier with  
 some of his confidential attendants re-  
 paired to the prison, and commanded  
 that they should bring before him the  
 minister’s lady and the adulterous gold-  
 smith.

When they were brought, the gold-  
 smith’s wife uplifted the cry of oppres-  
 sion, 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 vi-  
 “ zier like thyself the emblem of disin-  
 “ terestedness;

“ terestedness ; when the wolf is a shep-  
 “ herd, and the thief a watchman ; to us,  
 “ the helpless preys of cruelty, a hard-  
 “ ship has occurred, at which the eyes  
 “ of the planets are astonished, and the  
 “ heavens trembling for their own safe-  
 “ ty. In short, last night, my husband  
 “ and myself, according to known cus-  
 “ tom, reposed on the bed of refresh-  
 “ ment. 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.”

## VERSE.

“ *O powerful prince, if thou affordest me not*  
     “ *redress,*  
 “ *To thee there will be a day of account.*  
     “ *Think of this.*”

The

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.

## VERSE.

*Such is the work of affectionate (virtuous)  
woman.*

*The art of woman is beyond all bounds.<sup>m</sup>*

M 4

CHAP.

<sup>m</sup> Dow has given the outlines of this tale, filled up with more colour of his own than language of the original.

## CHAP. X.

## STORY VI.

**A**NOTHER 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 foldier; who possessed the goods of life in abundance, and lived in perfect ease and affluence. His time, night and day,  
he

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 winestore 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 conver-  
“ sation. With all your wealth and  
“ enjoyments, to deprive yourself of  
“ this happiness, and to waste your pre-  
“ cious



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

The young foldier 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 repu-  
 “ tation, which in so long a period I  
 “ have collected, should be destroyed  
 “ in the twinkling of an eye, and the  
 “ remains

“ remains of life be spent in lamenting  
 “ my honour.”

The companion replied, “ My ho-  
 “ nourable 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 auf-  
 “ pices of whose purity the pillars of  
 “ the world are kept firm. If thy idea  
 “ was just, and all men who are hasten-  
 “ ing 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 sub-  
 “ lime 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

“ 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.”

## VERSE.

“ *The value of opportunity, if the*  
 “ *mind comprehends not, and remains inac-*  
 “ *tive, great is the mortification it will*  
 “ *collect for its future hours.*”

The officer, by the temptations and  
 enticements of his friend, being led  
 aside

aside from the path of security and repose, fixed his resolve to marry; and, after much search and many enquiries, took a daughter seven<sup>a</sup> 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 praise-worthy accomplishments, and setting before her proper rules of

conduct

<sup>a</sup> The females of Asia marry before their teens. The same idea seems to have possessed this and WYCHERLEY's Old Bachelor.

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

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 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

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 an 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,

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

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crescent-

\* 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,



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 ad-  
 mitted the lover into retirement; and,  
 without the hindrance of an 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  
 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 fre-  
 quenting the terraces and not sitting near a  
 window, are reckoned among the virtues; which  
 shews that assignations are sometimes made from  
 them, in spite of walls and lattices.

and mightly 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 nergus 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 de-  
 " spair, has regained the ascendant of  
 " delight. The happiness of thy so-  
 " ciety 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 separa-  
 " tion, I could not represent the tenth  
 " part."

VERSE.

*" I am he, who stretched my eyes in  
 " sight of my beloved. How can I express  
 " my gratitude to thee, O deliverer, cherish-  
 " er of thy slave ?*

*" The anxiety which possessed my soul  
 " from the sorrow of absence, to describe is  
 " impossible, but in prolix detail."*

The

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 curling 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 un-  
 “ fortunate luck, for God has afflicted  
 “ me with two dreadful calamities ; one,  
 “ estrangement from the auspicious so-  
 “ ciety of my beloved, and the other,  
 “ the sight of the ill-boding visage of  
 “ my husband.”

VERSE.

*An angel has hidden his face, and a  
 demon glotes on my beauty. My eye is tor-  
 tured 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,

“ 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, pre-  
 “ tending 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 bequest, that only thyself shall  
 “ be employed in enshrouding and bury-  
 “ ing me. After this, in the dusk of  
 “ evening, when to prepare the requi-  
 “ sites of unavoidable travel, the bride-  
 “ groom of day shall have sunk into the  
 “ grave of the west, and the leila<sup>p</sup> 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,

N 4

“ coffin,

<sup>p</sup> The moon.

“ coffin, and hasten with me to a distant  
 “ city, where, to the end of our lives, we  
 “ shall, to the extent of our wishes, en-  
 “ joy an ample share of the felicity of each  
 “ other’s society. In the retirement of  
 “ leisure, without the interruption of an  
 “ intruder, we can scatter the roses of  
 “ delight, and quaff the wine of plea-  
 “ sure 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

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<sup>a</sup> and Nukkeer

<sup>a</sup> The Mahummedans believe that when a corpse



Nukkeer the opportunity to question, snatched the black starred woman from the grave; the opening of which having properly closed, he dived into the night, and conveyed her to another city; where both having arrived at the height of their wishes, devoted themselves to sensual enjoyments. At the husband's mansion, the

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 Mahummud. 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.

the nurse having prepared all the ceremonies 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<sup>r</sup> over his shoulders, took up his abode with eternal grief. Courting estrangement from his relations and friends, and chusing 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

<sup>r</sup> A garment worn by Fakcers. It is a piece of cloth slit in the middle, and put over the head and shoulders.

companion the tomb of his beloved. In ashes-stained robes, like Muijenou, 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<sup>\*</sup> 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,

\* 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 broke, 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.

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 con-  
 “ finement 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 Mujjenou, 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 exist-  
 “ ence ?

“ence? For God’s sake, speedily in-  
 “form 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

“ from her ruby lip the sherbet of eter-  
 “ nal life, and scatters heaps of moist-  
 “ ened nussertuns 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 col-  
 “ lectest 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 searched  
 “ with the flames of sorrow? It is not  
 “ befitting

“ 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 an 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 de-  
 “ cayed 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 dis-  
 “ closed to thee, and this mystery be-  
 “ come revealed, instantly arise and  
 “ follow me, and, without the inter-  
 “ ference of another, enlighten thy  
 “ eyes with the beauty of thy wife.”  
 The husband from this occurrence be-  
 came

came 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 rapt 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  
 “ cloathing (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  
 VOL. I.                      O                      “ life,



“ 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 Mussulmauns, “ 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,

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 dispatched 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.\*

\* This tale is omitted by Dow.

END OF THE FIRST VOLUME.