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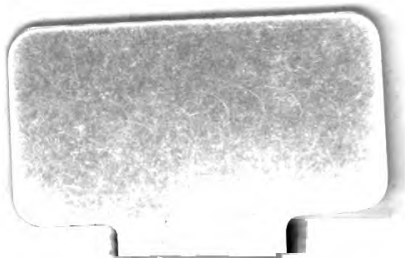
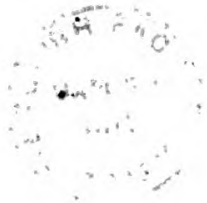
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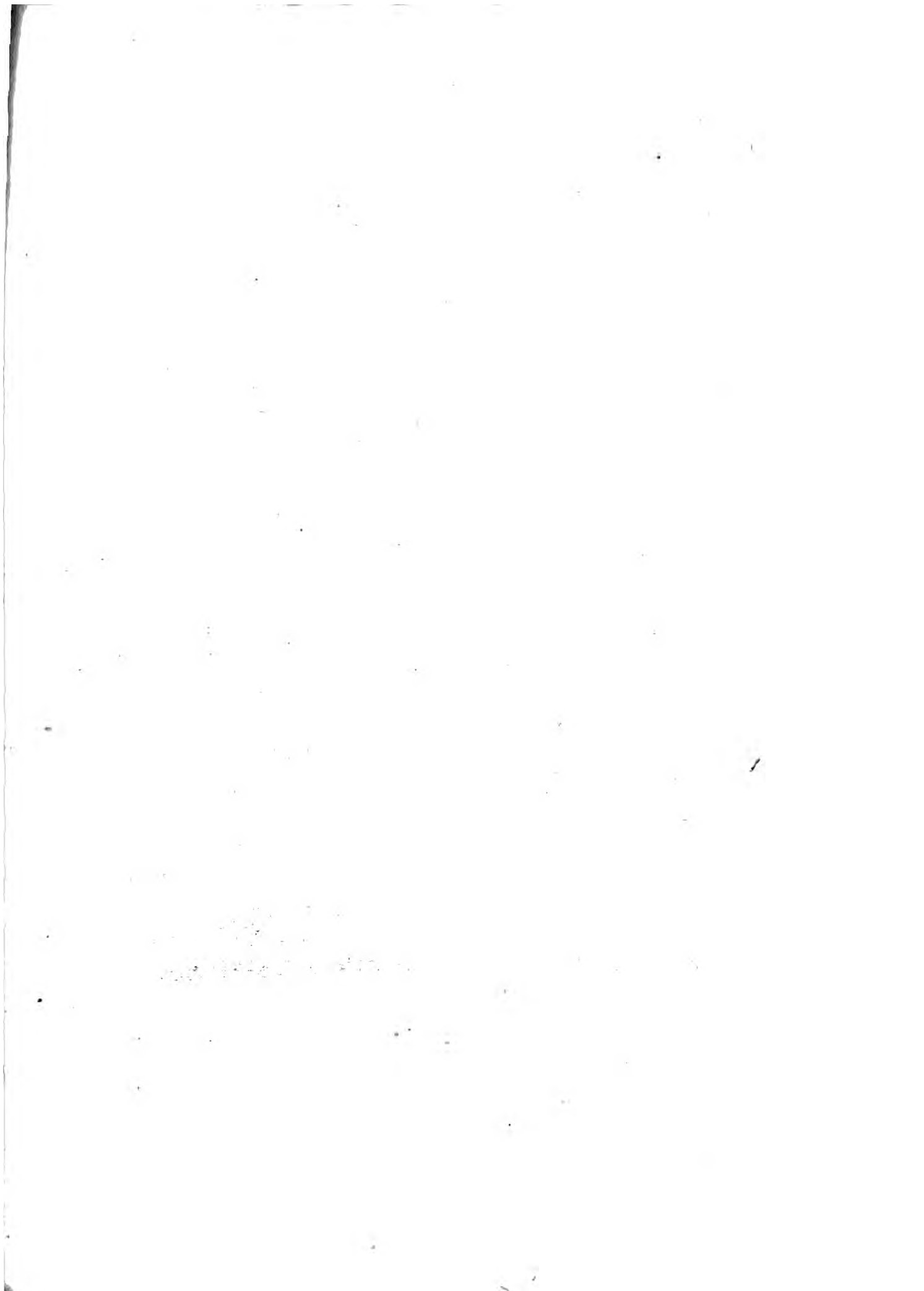
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ZOBEIDE AFTER RESCUING THE FAIRY.

LONDON: PUBLISHED BY WILLIAM MILLER, OLD BOND STREET, APRIL 1802.

THE  
ARABIAN NIGHTS,  
*IN FIVE VOLUMES,*

TRANSLATED

BY

EDWARD FORSTER, M. A.

WITH ENGRAVINGS, FROM PICTURES  
BY ROBERT SMIRKE, R. A.

SECOND EDITION.

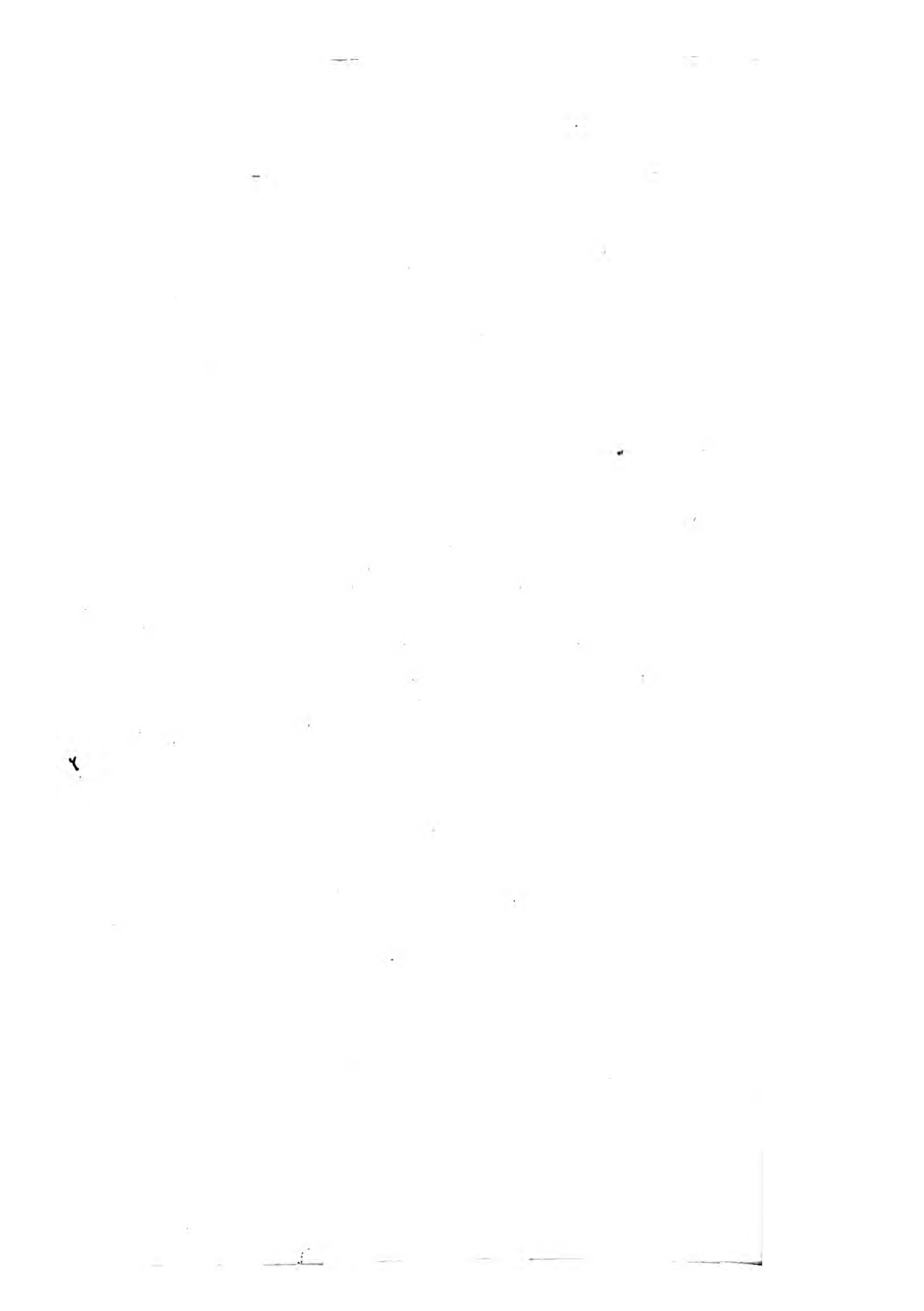
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VOL. IV.

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LONDON:  
PRINTED FOR WILLIAM MILLER,  
ALBEMARLE STREET,  
BY W. SAVAGE, BEDFORD BURY.  
1810.





# C O N T E N T S.

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## VOL. IV.

<i>The History of Ganem, Son of Abou Aibou, the Slave of Love . . . . .</i>	Page	1
<i>The History of Prince Zeyn Alasnam, and of the King of the Genii . . . . .</i>		83
<i>The History of Codadad and his brothers, and of the Princess of Deryabar . . . . .</i>		116
<i>The Story of the Sleeper awakened . . . . .</i>		172
<i>The History of Aladdin, or the Wonderful Lamp . . . . .</i>		312
<i>Notes . . . . .</i>		473



THE  
ARABIAN NIGHTS.

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THE HISTORY

OF GANEM, SON OF ABOU AIBOU, THE SLAVE OF  
LOVE.

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SIRE, (said Scheherazadè, to the sultan of the Indies,) there lived formerly at Damascus, a merchant, who, by his industry and attention to business, had amassed a large fortune, on which he lived with much respectability. Abou Aibou, for that was his name, had a son and a daughter. The son was originally called Ganem, but afterwards acquired the name of the Slave of Love. He was very handsome, and his understanding, which was naturally good, had been cultivated by the best masters, whom his father had been very anxious to provide. The daughter was called Alcolomb, that is, subduer of hearts, because she was so very beautiful, that all, who saw her, became enamoured of her charms.

Abou Aibou died, and left immense riches. A

hundred bales of brocade and other rich silks, which were found in his warehouse, made but a small part of them. These bales were all ready packed, and upon each of them, was written in large characters, *For Bagdad*.

At that time Mohammed, surnamed Zinebi, the son of Soliman, reigned at Damascus, the capital of Syria. His relation, Haroun Alraschid, who resided at Bagdad, had bestowed upon him this tributary kingdom.

A short time after the death of Abou Aibou, Ganem was conversing with his mother on the affairs of their family, when, mention being made of the goods, which were in the warehouse, he asked her what was the meaning of the writing, which he observed on every bale. "My son," replied his mother, "your father, being accustomed to travel into various provinces, used, before his departure, to write upon each bale the name of the place, to which he proposed to go. He had arranged every thing for his journey to Bagdad, and was ready to set off, when death—" She was unable to proceed; the lively remembrance of the loss she had sustained, would not permit her to utter another word, and she shed a torrent of tears.

Ganem could not see his mother so much affected, without feeling very acutely himself. They remained silent for some minutes; but at length Ganem recovering himself, addressed his

mother, as soon as he saw her in a condition to attend to him, in the following words: "Since my father destined this merchandise for Bagdad, and has not been permitted to execute his design, I will prepare to take the journey.—I think indeed I ought to hasten my departure as much as possible, lest the goods should take harm in the state they are now in, or we should lose the opportunity of disposing of them to advantage."

The widow of Abou Aibou, who tenderly loved her son, was much alarmed at this resolution; "My son," answered she, "I cannot but applaud you for wishing to imitate your father; but think how young you are, how inexperienced, and how entirely unaccustomed to the fatigue of long journies. Would you besides abandon me, and add a new affliction to that, with which I am already overwhelmed? Is it not better to dispose of these goods to the merchants of Damascus, and content ourselves with a moderate profit, than to expose yourself to so many dangers?"

She endeavoured in vain to oppose Ganem's design; he was too eager in the prosecution of his scheme to attend to her arguments. The desire of travelling, and of improving his mind by a more extensive knowledge of the world, urged him to depart; and prevailed over the remonstrances, prayers, and even tears of his mother.

He went to the market where slaves were sold, and bought such as he thought suited to his purpose; hired a hundred camels; and being provided with every thing necessary, set off with five or six merchants of Damascus who were going to trade at Bagdad.

These merchants, followed by their slaves, and accompanied by several other travellers, made up so large a caravan, that they had nothing to fear from the Bedouins; those wandering Arabs, whose custom it is to scour the country, attacking, and pillaging all the caravans, that are not strong enough to resist their assaults. They had then nothing to fear, but the fatigues incident to a long journey, which were soon forgotten, when they came in sight of the city of Bagdad, where they arrived in perfect safety.

They alighted at the most magnificent and best frequented khan of the city; but Ganem, who wished to be lodged more privately and commodiously, did not make any long stay there. He satisfied himself with leaving his merchandise in a place of safety, and then hired, in the neighbourhood, an excellent house, richly furnished; having the most delightful garden that can be imagined, abounding in beautiful groves and fountains.

Some days after this young merchant had established himself in his house, and had recovered

from the fatigue of his journey, he dressed himself very handsomely, in order to attend the public place, where the merchants assembled to buy and sell their goods. He was followed by a slave who carried a parcel, containing several pieces of fine stuffs and linens.

The merchants received Ganem with much civility; and their chief, or syndic, to whom he first addressed himself, bought his whole parcel according to the several prices marked on the tickets, which were fastened respectively to each piece. Ganem continued this traffic with so much success, that he sold every day whatever merchandize he produced.

One bale only remained, which he had ordered to be taken out of the warehouse, and brought to his own home, previous to his attending the market; but when he arrived there he found all the shops shut. This appeared to him very extraordinary. He inquired the cause, and was told that one of the principal merchants, who was not unknown to him, was dead; and that all the fraternity, according to custom, were gone to attend his funeral.

Ganem took pains to inform himself of the mosque, where prayers were to be offered, and whence the corpse was to be carried to the place of interment. Having gained the information he wished, he sent away his slave with the merchandize, and proceeded towards the mosque. He



arrived there before the prayers were finished, which were performing in a room, hung with black satin, The corpse was soon after taken up, and was followed by all the relations, accompanied by the merchants and Ganem, to the burying place, which was at a considerable distance from the city; it was a stone edifice, in the form of a dome, destined to receive the bodies of the family deceased; and as it was small, tents had been erected round it, that the company might be sheltered during the ceremony. The tomb being opened; the corpse was placed in it, after which it was again closed. Then the iman and the other ministers of the mosque, sitting in a circle upon carpets in the principal tent, recited the rest of the prayers. They also read those chapters of the Koran, which were appointed for the burial of the dead, while the relations and merchants, following the example of the ministers, sat in a circle behind.

It was almost night before all the ceremonies were finished. Ganem, who had not expected they would last so long a time, began to be uneasy, and his uneasiness increased, when he saw them serve a repast in honour of the deceased according to the custom of Bagdad. He was told, that the tents had been pitched not only to guard against the heat of the sun, but as a protection also from the damp of the night; as they were not to return to the city till the next morning.

This account alarmed him. "I am a stranger," said he to himself, "and am accounted rich; thieves may take advantage of my absence, and rob my house. My slaves even may be tempted by so fair an opportunity; they may take flight with the money I have received for my merchandise, and where shall I go to pursue them?" Much occupied by these thoughts, he hastily eat a few morsels, and stole away from the company.

He set out with the utmost diligence, but as it often happens, that they who make the most haste from some adverse accident, have the worse speed, so he, mistaking one road for another, was so bewildered in the dark, that it was near midnight when he arrived at the gate of the city. To complete his misfortune, he found it shut; this obstacle brought on a new distress; he was now obliged to look out for some place, where he might pass the remainder of the night, and wait till the gate should be opened. He entered a burying ground of such vast extent, that it reached from the city to the place he had just quitted; he proceeded till he came to some high walls, which surrounded a private place of burial, belonging to a particular family; and in which he observed a large palm tree. There were a great many other private burying places, the doors of which had not been carefully secured. Finding that open where he had seen the palm tree, he en-

tered, and shut the door after him; he then lay down upon the grass, in the hope of obtaining some repose; but the uneasiness he felt at his situation, did not allow him to sleep. He rose, and after having walked several times backward and forward before the door, he opened it, without well knowing the reason; immediately he perceived at a distance, a light, which seemed to approach. He was seized with fear at the sight, and quickly closed the door again, which shut only with a latch, and then hastily ascended the palm tree, which his fright made him believe to be the most secure situation he could find.

He was no sooner in the tree, than he saw, by means of the light, which had alarmed him, three men entered the burying ground, whom he knew, by their dress to be slaves. One walked before with a lantern, and the two others followed, loaded with a chest about five or six feet long, which they carried upon their shoulders; they set it down, after which one of the three slaves said to his comrades; "Brothers, if you will take my advice, we shall leave the chest here, and return to the city." "No, no," replied another, "we must not execute the order of our mistress in this manner. We shall certainly repent, if we disobey them: let us bury the chest, since she has commanded it." The other slaves consented, and they began to dig up the earth with some

instruments they had brought for the purpose ; having made a deep hole, they put in the chest, and covered it with the earth they had removed. They then left the burying ground, and returned to their home.

Ganem, who had heard from the top of the palm tree, what the slaves had been saying, knew not what to think of this adventure ; he imagined that this chest must contain something very precious, and that the person, to whom it belonged, had some particular reason for having it hidden in this burying ground. He immediately resolved to be better informed on this subject, and descended from the palm tree. The departure of the slaves had relieved him from his fears. He went to work, and so well employed his hands and feet upon the spot, that he soon got a sight of the chest ; but he found it fastened by a large padlock. He was much mortified by this new obstacle, which prevented him from satisfying his curiosity. He did not, however, despair, and the light now beginning to dawn, enabled him to discover several large flints, which were lying about in the burying ground. He took up one of them, with which he forced open the padlock without much difficulty. Then, full of impatience, he opened the chest. Instead of finding money in it, as he expected, Ganem was inexpressibly surprised at beholding a young lady of extraordinary beauty. By her fresh colour, and

the beautiful bloom on her cheeks, and still more by her soft and regular respiration, he discovered her to be alive; but he could not comprehend the reason of her not waking (if she were only asleep) at the noise he had made in forcing the padlock. She was so magnificently dressed, her bracelets and ear-rings were of diamonds, and the necklace of the largest and finest pearls, that he could not for a moment doubt, but she must be one of the first ladies of the court. At the sight of so charming an object, Ganem not only felt all that compassion and desire of relieving distress, which is natural to man, but a stronger motive prevailed with him, which he did not then well understand, and which led him to do every thing in his power to assist this beautiful young creature.

The first thing he did was to shut the door of the burying ground, which the slaves had left open; he then returned to the lady, took her in his arms, and lifting her out of the chest, laid her upon the earth he had just removed. The lady was no sooner released from her confined situation, and exposed to the open air, than she began to sneeze, and a slight effort she made in turning her head, caused a liquid to flow from her mouth, which seemed to oppress her stomach, then half opening her eyes and rubbing them, she exclaimed, without seeing Ganem, in a voice which delighted him, "Zohorob Bostan,

Schagrom Marglan, Cassabos Souccar, Nouronihar, Nagmatos Sohi, Nouzhetos Zaman', speak, where are you?" These were the names of the female slaves, who usually attended her. She continued to call them, and was much astonished, that no one answered. She at last opened her eyes, and finding herself in a burying ground was much alarmed. "What," cried she in a louder voice, "are the dead come to life? Is the day of judgment arrived? What a change do I behold since last night!"

Ganem was unwilling to leave the lady any longer in this state of disquietude. He immediately presented himself before her, with all possible respect and politeness. "Madam," said he, "I can but faintly express the happiness I feel at the accident, which by bringing me here, has enabled me to serve you; permit me to offer you such further assistance, as, in your present condition, you must still be in need of."

In order to inspire the lady with confidence, he immediately told her who he was, and by what accident he had entered the burying-ground. He afterwards gave her an account of the arrival of the three slaves, and of the manner in which they had buried the chest. The lady, who had covered her face with a veil as soon as Ganem appeared before her, was affected to the greatest degree, when she learned the extent of her obligation to him, "I thank God," said she, "for hav-

ing sent so worthy a person as yourself, to deliver me from death. But since you have begun so charitable a work, I conjure you not to leave it unfinished. Go, I beseech you, to the town, and find a muleteer, who may come and convey me, concealed in this chest, on a mule to your house; for were I to go with you on foot, my dress being different from that usually worn in the city, would attract attention, and might occasion my being followed, which it is of the greatest importance to me to prevent. When I am arrived at your house, you shall hear my whole history; in the mean time be assured, you have not obliged an ungrateful person."

The young merchant, before he quitted the lady, drew the chest from the hole, in which it had been left, and which he again filled up with the earth; he then replaced the lady in the chest, and shut it in such manner, as to make it appear as if the padlock had not been forced. But to guard against her being suffocated, he did not shut the chest so close, as to prevent all admission of air. Upon leaving the burying-ground, he closed the door after him; and finding the city gates open, he had soon an opportunity of obtaining what he sought. He returned to the burying ground with all dispatch, where he helped the muleteer to place the chest across his mule; and to remove any suspicion he might entertain, told him that had arrived late in the night

with another muleteer, who, being in haste to return, had left the chest in the burying ground.

Ganem, who since his arrival at Bagdad, had been entirely engrossed by his business, had never yet known the force of love. He now felt its power for the first time. It was impossible to see the young lady without admiration; and the agitation he experienced, whilst following the muleteer at a distance, and his fear, lest some accident should deprive him of his prize, led him to suspect the real cause of his emotions. His joy was extreme on returning home, to see the chest safely deposited. He sent away the muleteer; and having ordered one of his slaves to fasten the door, that led to the street, opened the chest, and helped the lady out of it; then, presenting her his hand he conducted her to his apartment, lamenting how much she must have suffered in so close an imprisonment. "I am well recompensed," said she to him, "for all I have suffered, by the kindness you have shewn me, and by the pleasure I feel at finding myself now in security."

The apartment of Ganem, although richly furnished, less attracted the attention of the lady, than the figure and handsome countenance of her deliverer, whose politeness and engaging manners inspired her with the most lively gratitude. She sat down on a sofa, and to give the merchant some proof that she was not insensible to



the great obligations she was under for the important service he had rendered her, took off her veil. Ganem, on his part, was fully impressed with the favour conferred on him by so charming a woman, in appearing with her face uncovered; or rather, he felt already a violent passion for her. However she might be obliged to him, he thought himself amply rewarded by so great an indulgence.

The lady penetrated Ganem's sentiments, and was not alarmed by them, because his behaviour was so perfectly respectful. Supposing, that she must wish to eat, and not choosing to rely on any one to provide for so lovely a guest, he went out himself followed by a slave, to order an elegant repast from a neighbouring tavern. From thence he went to a fruiterer's shop, where he selected the finest and choicest fruits. He provided also some excellent wine, and some of the same kind of bread, which is eaten in the palace of the caliph.

As soon as he returned home, he with his own hands, arranged the fruit he had bought, in a pyramidal form, and presented it himself to the lady in a dish of beautiful porcelain: "Madam," said he, "whilst you are waiting for a more solid and more suitable repast, let me entreat you to take some of this fruit. He wished to shew his respect, by continuing to stand; till she assured him she would not touch a morsel unless he

would sit down and partake with her of the entertainment. He obeyed; whilst they were thus employed, Ganem, remarking that the lady's veil, which she had placed near her on the sofa, was embroidered at the edge with letters of gold, asked to look at it. The lady took up the veil immediately, and presenting it to him, asked if he could read. "Madam," replied he, with an air of modesty, "a merchant would ill transact his commercial concerns, if he did not at least know how to read and write." "Well then;" said she, "read the words which are written upon this veil: they will offer an occasion for me to relate my story to you."

Ganem took the veil and read the following words: "I AM THINE AND THOU ART MINE, O DESCENDANT OF THE UNCLE OF THE PROPHET!" This descendant of the uncle of the prophet was the caliph Haroun Alraschid, the reigning monarch at that time, who was descended from Abbas the uncle of Mahomet.

As soon as Ganem understood the meaning of the words which had attracted his notice, he exclaimed in a melancholy tone. "Ah madam, I have been the means of preserving your life, and this writing will deprive me of mine! I do not quite understand this mystery; I see, however, but too well, that I am the most unhappy of men: pardon, madam, the liberty I take in saying so. It was impossible for me to see you without

surrendering my heart. You cannot be ignorant, that it was beyond my power to resist your charms, which alone can afford any excuse for my presumption. I had hoped to touch your heart by my respect, my attentions, my compliance, my assiduity, my submission, or at least by my constancy; and scarcely had I conceived the flattering design, than I find all my hopes dashed to the ground. I can hardly flatter myself, that I shall be long able to support so great a misfortune; but, whatever may be the event, I shall have the consolation of living or dying wholly yours. Proceed, madam, I conjure you, and let me know the whole extent of my misery."

He could not utter these words without shedding tears. The lady was affected by them; and, far from being displeased at the declaration she had just heard, felt a secret satisfaction in consequence of it, as her heart also began to be touched. She concealed, however, her feelings, and as if she had not given the slightest attention to what Ganem had said, "I should have taken great care," replied she, "not to have let you see my veil, if I imagined it could have caused you so much uneasiness; nor am I the least aware, that what I have to relate ought to render your fate so deplorable as you represent.

"You must know then," continued she, "in order to understand my history, that I am called Fetnab; a name which was given me at my birth,

it being foreseen that the sight of me would one day cause much misery. You can scarcely be unacquainted with this name, since there is no one in Bagdad, who does not know that the caliph Haroun Alraschid my sovereign master and yours has a favourite so called.

“ I was brought to his palace in my infancy, and have been educated with all the care and attention which is usually bestowed on young persons of my sex, who are destined to remain there. I was not backward in learning such accomplishments as it was thought necessary to instruct me in; and these, joined to a little beauty, gained me the friendship of the caliph, who gave me a private apartment near his own. The prince did not confine himself to this mark of favour, he appointed twenty women, and as many eunuchs, to attend me; and from that time has made me such considerable presents, that I am become richer than any queen in the world. You will readily imagine, that Zobeidè, the wife and relation of the caliph, could not behold my good fortune without jealousy. The truth is, that although Haroun pays her all imaginable attention, she has sought every possible occasion to ruin me.

“ I have always successfully guarded against her snares, previous to this last effort of her jealousy, by which I was overpowered, and in consequence of which I should, but for you, have

been at this moment awaiting an inevitable death. I do not doubt, that she suborned one of my slaves to give me, in my lemonade last night, a certain drug of a nature to produce complete insensibility ; and thus make it easy to dispose of those, who have taken it. This insensibility is indeed sometimes so great, that for seven or eight hours nothing can dispel it. I have the greater reason to entertain this opinion, as my sleep is naturally very light, and I wake with the least noise.

“ Zobeidè, in order to execute her wicked design, has taken advantage of the absence of the caliph, who sat out a few days since to put himself at the head of his troops, in order to punish the audacity of some neighbouring kings, who are in league together to make war upon him. But for this circumstance, my rival, enraged as she is, would not have ventured to attempt my life. By what arts, she intends to keep the affair concealed from the caliph, is beyond my power to discover ; but you see, that it is of the utmost importance, that you should not betray the place of my abode, as my life depends upon it ; were I known to be in your house, I should not be in safety a moment, whilst the caliph is absent from Bagdad. Indeed you are yourself interested in not disclosing my adventure ; for if Zobeidè were to know the obligation I am under to you, she would punish you herself for having preserved me.

“At the return of the caliph, I shall have less occasion to be cautious. I shall, I doubt not, find means to inform him of all that has passed, and I am persuaded he will be still more earnest than myself to acknowledge a service, which restores me to his love.”

As soon as the beautiful favourite of Haroun Alraschid had ceased to speak, Ganem began: “Madam,” said he, “I return you a thousand thanks for having given me the information, I took the liberty of requesting; and I beg you will believe, that you are here in perfect safety. The sentiments, with which you have inspired me, will insure my discretion. As for that of my slaves, I confess it is not to be trusted. They might fail in the fidelity they owe me, if they knew by what accident and in what place I had the happiness of meeting with you. But it is impossible for them to guess it, and I will even venture to assure you, that they will not have the smallest curiosity to inform themselves of the affair. It is so usual for young men to search for beautiful slaves, that they will not be at all surprised to see you here, as they will naturally conjecture, that you are one, whom I have just bought. They will think too, that I might have my reasons for bringing you here in the manner, which they saw; let your mind then be at ease on this subject, and be assured, that you shall be treated with all the respect, which is due to the

favourite of so great a monarch as ours. But whatever greatness may surround you, permit me to declare to you, madam, that nothing will ever make me revoke the present I have made you of my heart. I also know, and I shall never forget it, that *what belongs to the master, is forbidden to the slave*; but I loved you before I knew, that your faith was pledged to the caliph; it does not depend upon myself to conquer a passion, which, though still in its infancy, has all the strength of love, fortified by long continuance. I wish, that your august and too happy lover may revenge the malignity of Zobeidè, by recalling you to his presence: and when you shall be restored to his wishes, that you may sometimes think of the unfortunate Ganem, who is not less your admirer than the caliph. Powerful as this prince is, if you are sensible to tenderness alone, even he, I flatter myself, will not be able wholly to efface me from your memory. He cannot love you with more ardour than I do; and never shall I cease to adore you, in whatever part of the world I may go to bewail my loss, and die."

Fetnab could not avoid perceiving, that Ganem was penetrated with the most poignant grief, nor being affected at what she saw; but aware of the embarrassment, that the continuance of such a conversation must produce, and which might lead her insensibly to discover the inclination she felt towards him; "I see," said she, "that this con-

versation gives you pain; let us not continue it; and allow me to express the infinite obligations I owe you. I have indeed no words to communicate my gratitude, when I reflect, that without your succour I should probably at this moment have been deprived of life."

Fortunately for both of them, some one now knocked at the door: Ganem rose to see who it might be, and found it was one of his slaves, who came to announce to him the arrival of the master of the tavern. Ganem, who, for the greater security, would not permit his slaves to enter the apartment where Fetnab was, went out to take what had been prepared at the tavern, and served it himself to his beautiful guest, who in her own mind was delighted with the attention he paid her.

After the repast was finished, Ganem took all the things away in the same manner as he had served them; and having given them to his slaves, who remained at the door; "Madam," said he to Fetnab, "you will now, perhaps, be glad to take some repose. I will leave you, and when you have refreshed yourself, you will find me ready to receive your commands." As soon as he had said this, he went out and bought two female slaves; he also purchased some very fine linen, and every thing necessary for a toilet, worthy of the favourite of the caliph. He brought the slaves home with him, and presenting them to Fetnab, "A



person like you, madam," said he, "must have occasion for at least two slaves to wait upon you: permit me to present you with these."

Fetnab was charmed with Ganem's attentions: "My lord," said she, "I see you are not a man to do things imperfectly. You increase my obligations to you by your manner of conferring them, but I hope I shall not die without giving you proofs of my gratitude; and that Heaven will soon place me in a situation to acknowledge all your generosity towards me."

When the slaves had retired to an adjoining apartment, into which the young merchant sent them, he sat down upon the same sofa with Fetnab, but at some distance from her, in order to shew his respect. He again turned the conversation upon his passion, and said very affecting things upon the invincible obstacles, which deprived him of all hope. "I dare not even flatter myself," said he, "with exciting by my tenderness any favourable emotion in a heart like yours, which is destined for the most powerful prince in the world. Alas! it would be some consolation in my wretchedness, if I could flatter myself, that you did not look upon the excess of my passion with indifference." "My lord," replied Fetnab; "Ah madam," interrupted Ganem at this expression, "it is the second time you have treated me with a degree of ceremony, to which I have no pretence: the presence of the female slaves pre-

vented me from saying what I wished on the former occasion ; for God's sake, madam, do not treat me with a respect, to which I have no claim. Command me, as your slave, I beseech you ; I am so, and never shall be otherwise."

"No, no," interrupted Fetnab, in her turn, "I can never think of treating a man, who has saved my life, otherwise than with respect. I should be very ungrateful, if I said or did any thing, that would betray a forgetfulness of your claims. Let me then follow the dictates of my gratitude, and do not require, as the price of your services, that I should treat you with incivility. It is what I shall never consent to. I am too sensible of your respectful conduct to abuse the liberty you give me, and, I will confess to you, that I do not see with an eye of indifference the attentions you have shewn me. It is impossible for me to say more ; you know the reasons, which condemn me to silence."

Ganem was delighted with this declaration : he even wept for joy, and, not being able to find terms sufficiently strong to express his thanks to Fetnab, satisfied himself with saying, that if she knew what was due from her to the caliph, he on his part was not ignorant, that *what belongs to the master is forbidden to the slave.*"

When he perceived, that night was coming on, he left the room in order to get a light, which he brought himself, as well as something by way of

supper, as was customary in Bagdad; where, after the principal meal at noon, they pass the evenings in eating fruit and drinking wine, agreeably intermixed with conversation.

They both placed themselves at table, offering each other, with much politeness, the fruits, which were before them. The excellence of the wine insensibly led them to drink; and they had no sooner taken two or three cups each, than they determined to drink no more without singing. Ganem sung some verses he composed at the moment, expressive of the violence of his passion; and Fetnab, animated by his example, composed and sung a variety of airs, which had relation to her own adventure, and in which there was always something that Ganem might interpret in his favour. This was the only instance, in her whole conduct, in which she did not preserve her fidelity to the caliph most inviolate. The repast was of long continuance, and the night far advanced, before they thought of separating. Ganem, however, at length retired to another apartment, and left Fetnab in that she already occupied, where the female slaves he had purchased soon came to attend her.

They lived together in this manner for several days. The young merchant never leaving his house, but when called away by business of the greatest importance; and then he chose those times, when the lady took her repose; for he could

not bear to lose a single moment, that he was permitted to pass in her company. He thought of nothing but his dear Fetnab; and she, being led by inclination as well as gratitude, could not help at length confessing, that her affection for him was not less than what he professed for her. At the same time, much as they were enamoured of each other, their respect for the caliph was sufficiently strong to keep them within due bounds; though it certainly served to increase their passion.

Whilst Fetnab, snatched, as it were, from the jaws of death, passed her time so agreeably with Ganem, Zobeidè was by no means free from embarrassment, in the palace of Haroun Alraschid.

The three slaves, the ministers of her vengeance, had no sooner taken away the chest, ignorant of what it contained, and, like people accustomed to execute blindly the command of a superior, not even desirous of informing themselves, than she became a prey to the most distressing anxiety. A thousand importunate reflections disturbed her repose. She could not, for a moment, enjoy the sweets of sleep; her nights were passed in endeavouring to find out the means of concealing her crime. "My husband," said she, "loves Fetnab more than he has ever loved any of his favourites. What shall I say, when, at his return, he asks for her?" Several stratagems occurred to her, but she was satis-

fied with none of them; some difficulty always presented itself, and she knew not on what to determine. She had about her an old lady, who had brought her up from her earliest infancy, whom she ordered to attend her at day-break; and after having confided her secret to her, "My good mother," said she, "you have always assisted me with your excellent advice; if ever it was necessary to me, it is on the present occasion, when my troubled mind seeks for something to calm its agitation, and when means must be found to satisfy the caliph."

"My dear mistress," replied the old lady, "it would have been much better, if you had not brought yourself into this difficulty; but, as the matter is now done, we must say no more about it; and only think of some stratagem to deceive the Commander of the Faithful. I am of opinion, that you should immediately get a piece of wood carved to appear like a corpse: we will wrap it up in some old linen, and, after having enclosed it in a coffin, will order it to be buried in some place belonging to the palace: then, without loss of time, you shall cause a marble mausoleum, in the form of a dome, to be built over the place of burial, and an effigy to be erected, which shall be covered with black cloth, surrounded with chandeliers and large wax-lights. There is still another thing," added the old lady, "which must not be omitted; you must go into mourning, and order

your own women to do the same ; those of Fetnab also, as well as your eunuchs, and all the officers of the palace must be commanded to appear in the same manner. When the caliph returns, and sees the whole palace in mourning, and yourself also, he will not fail to ask the reason of it. You will then have an opportunity of recommending yourself, by saying, that out of respect to him you were anxious to render the last offices to Fetnab, who had been taken away by sudden death. You will inform him, that you have caused a mausoleum to be built, in order that every honour might be conferred on the memory of his favourite, in the same manner as if he himself had been present. As his passion for her was excessive, he will no doubt shed tears over her grave. Perhaps, too," said the old lady, "he will not believe, that she is really dead, but may suspect, that through jealousy you have driven her from the palace ; and may look upon this mourning merely as an artifice to deceive him, and to divert him from making any search. It is not unlikely, that he may have the coffin taken up and opened, when he will certainly be persuaded of her death, as soon as he sees the appearance of a corpse. He will then feel himself much obliged to you for what you have done, and will warmly express his gratitude. As to the piece of wood, I will take care to have it carved by an artificer in the city, who will not know for what purpose it is intended.

Do you, madam, order the woman, who gave Fetnab her lemonade last night, to tell her companions, that she has just found her mistress dead in bed; and, in order that they may lament her without wishing to go into her chamber, let her add, that she has informed you of it, and that you have already given orders to Mesrour for her interment."

As soon as the old lady ceased speaking, Zobeidè took a fine diamond from her casket, and, putting it upon her finger, embraced her in a transport of joy, saying, "Ah, my good mother, how much I am obliged to you! I should never have thought of so ingenious an expedient. It cannot fail of success, and I feel my tranquillity already returning. I rely upon you for providing the wooden image, and I will go and give orders about the rest."

The image was prepared with all the diligence Zobeidè could desire, and carried by the old lady herself into the apartment of Fetnab, where she attired it like a corpse, and placed it in the coffin; then Mesrour, who was himself deceived, ordered the coffin, and the figure representing Fetnab, to be carried away, and buried with the customary ceremonies, in the place, which Zobeidè had appointed, amidst the tears and lamentations of the favourite's women, who were strongly incited to them, by the example of the slave, who had given her the lemonade.

On the same day Zobeidè sent for the architect of the palace and various mansions belonging to the caliph; and in consequence of the orders she gave him, the mausoleum was very soon finished. A princess, so powerful as the wife of a monarch, who rules from the setting to the rising sun, is obeyed with unusual alacrity, in the execution of her orders. She also, with her whole court were soon clad in mourning, a circumstance, which gave immediate circulation to the report of Fetnab's death, so that the news was quickly spread throughout the whole city.

Ganem was one of the last to hear of it; for, as I have before said, he scarcely ever went from home; he was, however, at last made acquainted with the report. "Madam," said he to the beautiful favourite of the caliph, "your death is generally believed in Bagdad; and I do not doubt but Zobeidè is perfectly persuaded, that the belief is well founded. I thank heaven, however, for being the cause and happy witness of your existence. Would to God, that, taking advantage of this false report, you could be persuaded to unite your fate with mine, and, going far from hence, reign the sole possessor of my heart! But whither does my transport hurry me? I do not consider, that you are born to be the delight of the most powerful prince on earth, and that Haroun Alraschid is alone worthy of you. Were you, then, capable of resigning him for me, would you



even join your fates to mine, ought I to consent to it? No! it would still be my duty to keep constantly in remembrance, that *what belongs to the master is forbidden to the slave.*"

The amiable Fetnab, though sensible to the tender emotions, which he manifested, had sufficient command over herself, to conceal what she felt in return. "My lord," said she, "we cannot hinder the present success of Zobeidè. I am not surprised at the artifice she has made use of to conceal her crime; but let her proceed as she pleases, her triumph, I flatter myself, will be but short, and soon followed by disgrace. The caliph will ere long return, and we shall find means privately to inform him of all that has passed. In the mean time, let us take greater precaution than ever, to prevent her suspecting, that I am still alive. I have already told you what would be the consequences."

At the end of three months, the caliph returned to Bagdad, covered with glory, having been victorious over all his enemies. Impatient to return to Fetnab, and lay his laurels at her feet, he entered his palace. How great was his astonishment at seeing all his officers clothed in black. He shuddered involuntarily at the sight; and his emotion increased, when he reached the apartment of Zobeidè, at perceiving that the princess, as well as her whole train of women, were in deep mourning. He instantly, with much agitation,

asked the reason of this melancholy appearance. "Commander of the Faithful," answered Zobeidè, "I wear this mourning for your slave Fetnab, who died so suddenly, as to render it impossible to apply any remedy to her disease." She would have proceeded, but the caliph did not allow her time. He was so much affected at the intelligence, that he uttered a shriek, and fell senseless into the arms of his vizier Giafar, who accompanied him. He, however, soon recovered, and in a voice, which betrayed his deep affliction, requested to know where his dear Fetnab had been buried. "My lord," said Zobeidè, "I have myself taken care, that every thing should be done to pay her the last honours with suitable magnificence. I have caused a marble mausoleum to be erected at the place of her interment. I will conduct you thither, if you wish it."

The caliph did not choose to give Zobeidè the trouble, and was satisfied with being attended by Mesrour. He proceeded to the place immediately, without changing his dress. When he saw the effigy covered with black cloth, the tapers burning round it, and the magnificence of the monument, he was astonished, that Zobeidè should have performed the obsequies of her rival with so much pomp; and, as he was naturally suspicious, began to distrust the generosity of his wife, and to think it possible, that his mistress, might not be really dead; but that Zobeidè, taking ad-

vantage of his long absence, might have driven her from the palace, and given orders to have her conveyed to so great a distance, that she should never be heard of more. He suspected nothing worse, for he did not believe Zobeidè to be wicked enough to attempt the life of his favourite.

In order to satisfy himself of the truth, this prince ordered the effigy to be taken down, the grave to be opened, and the coffin uncovered in his presence: but, when he saw the linen, which enveloped the piece of wood, he did not dare to proceed. The pious caliph feared to offend against the laws of religion, by permitting the body of the deceased to be touched; and this devout scruple prevailed over both curiosity and love. He no longer doubted the death of Fetnab. He ordered the coffin to be again closed, the grave to be filled up, and the effigy to be placed in the same situation as before.

The caliph, thinking it necessary to pay some tribute of respect at the tomb of his favourite, sent for the ministers of religion, those of the palace, and the readers of the Koran: and during the time, which it required to assemble them, he remained in the mausoleum, bedewing with his tears the earth, which covered the image of his mistress. When the ministers arrived, he placed himself at the head of the effigy, and they, ranging themselves around it, recited long prayers,

after which several chapters of the Koran were read.

The same ceremony was performed every day for a month, both morning and evening, and always in the presence of the caliph, of the grand vizier Giafar, and of the principal officers of the court, who, as well as the caliph, were all in mourning. During the whole time, he never ceased to honour with his tears the memory of Fetnab, nor would he be interrupted by any business whatever.

On the last day of the month, the prayers and reading of the Koran, continued from morning till daybreak on the following day; the whole ceremony being now finished, every one returned to his own house. Haroun Alraschid, fatigued by watching so long, went to rest himself in his apartment, and fell asleep upon a sofa, between two of the ladies of his palace, one of whom sat at his feet, and the other at his head, employed in works of embroidery, and keeping the most profound silence during his sleep.

She, who sat at his head, and who was called Nouronihar, perceiving the caliph to be asleep, said in a low voice to the other lady, "Nagmatoes Sohi," for that was her name, "there is great news. The Commander of the Faithful, our dear lord and master, will be delighted, when he wakes to learn what I have to communicate. Fetnab is not dead, she is in perfect health." "O Heavens,"

cried Nagmatos Sohi, "is it possible, that the beautiful, the charming, the incomparable Fetnab should be still alive? Nagmatos Sohi spoke these words with so much vivacity, and in so loud a voice, that the caliph awoke. He inquired why his sleep had been interrupted. "Ah, my lord," replied Nagmatos Sohi, "pardon my indiscretion; I could not hear without emotion, that Fetnab still lives. It inspired me with a transport, I could not restrain." "What then is become of her," said the caliph, "if it be true, that she is not dead?" "Commander of the Faithful," replied Nouronihar, "I received this evening, from a person unknown, a note without any signature, but evidently in the hand-writing of Fetnab, who relates her melancholy adventure, and desires me to inform you of it. I delayed executing my commission, till you had taken some moments of repose, knowing how necessary it must be to you after so much fatigue; and" — "Give me, give me the note," interrupted the caliph with great eagerness, "your delay was very unseasonable."

Nouronihar immediately presented the note to him, which he opened with extreme impatience. Fetnab had detailed at length all that had happened to her: but had dwelt a little too much on the attentions she had received from Ganem. The caliph, naturally of a jealous disposition, instead of being softened by a consideration of the ills his favourite had experienced from the

inhumanity of Zobeidè, was only sensible to the infidelity, of which he imagined her to have been guilty. "What," said he, when he had perused the note, "perfidious wretch! after having lived four months with a young merchant, has she the effrontery to boast of his attentions to her? I have been returned to Bagdad thirty days, and she has never troubled herself to let me hear of her till now! Ungrateful creature! whilst I was consuming whole days in lamenting her, she passed them in betraying me. I will this instant revenge myself on the faithless wretch, and on the presumptuous youth, who has dared to injure me." The prince rose as he finished these words, and proceeded towards a large hall, where he was accustomed to shew himself, and give audience to the great men of his court. The door of the hall was open, and the courtiers, who were waiting for his appearance, entered. The grand vizier Giafar approached, and prostrated himself before the throne, on which the caliph was seated. He then rose and stood before his master, who said in a tone, which demanded prompt obedience, "Giafar, your presence is required in the execution of an important commission, with which I am going to entrust you. Take with you four hundred of my guards: inform yourself where a merchant of Damascus, called Ganem, the son of Abou Aibou, resides: when you have discovered his abode, raze the house to the ground, but first seize

Ganem, and bring him hither with Fetnab, my slave, who has been living with him these four months. I wish not only to chastise her, but to make a public example of the bold wretch, who has with so much insolence been unmindful of the respect he owes to his sovereign."

The grand vizier, after having received this express command, made a profound obeisance to the caliph, putting his hand to his head, to shew that he would rather lose it, than be wanting in obedience; after this he withdrew. The first step he took was to send to the syndic of the merchants, who dealt in foreign silks, or fine cloths, in order to inform himself of the house and street, in which Ganem lived. The officer, to whom this order was given, soon brought an account back, that for some months Ganem had scarcely ever made his appearance, and that the reason why he remained so much at home was unknown; and that it was even doubtful, whether he was still at Bagdad. The same officer also informed Giafar of the situation of Ganem's house, and of the widow's name, of whom he had hired it.

On obtaining this intelligence, upon which he could rely, the minister, without loss of time, at the head of the soldiers, which the caliph had ordered him to take, began his march; he went to the officer of the police, whom he desired to accompany him; then, followed by a great number of masons and carpenters, furnished with the ne-

cessary implements, he arrived before Ganem's house. As it stood alone, he made the soldiers surround it, in order to prevent the young merchant from making his escape.

Fetnab and Ganem were just finishing their dinner. The lady was seated near a window, which opened towards the street. Hearing a noise, she looked through the lattice, and seeing the grand vizier approaching with his train, conjectured there was some design against Ganem, as well as herself. She perceived, that her note had been received, but she little expected such an answer; she had hoped the caliph would have taken it in a very different manner. She knew not, that the prince had been so long returned; and therefore felt, though aware of his tendency to jealousy, no apprehension on that account. Still the sight of the grand vizier and his soldiers made her tremble, not indeed for herself, but for Ganem. She did not doubt, that she should be able to justify herself, provided the caliph would consent to hear her. With regard to Ganem, whom she loved less through gratitude than from inclination, she foresaw, that his irritated rival would probably choose to see him, and then condemn him to death, on account of his youth and handsome person. Full of this idea, she turned towards the young merchant, and said; "Ah Ganem, we are ruined! They are in search of us." He immediately looked through the lattice, and



was extremely alarmed, when he perceived the caliph's guards with drawn swords, and the grand vizier with the police officer at their head. He was so terrified at the sight, that he remained motionless, and unable to utter a single word. "Ganem," said the favourite, "there is no time to be lost. If you love me, quickly put on the dress of one of your slaves, and rub your face and arms with soot from the chimney; then place one of these dishes upon your head, and they will take you for the waiter from the tavern, and will let you pass. If you are asked, where the master of the house is, say without hesitation, that he is at home." "Ah, madam," said Ganem, less alarmed for himself, than for Fetnab, "you are thinking only of me! alas! what is to become of you?" "Do not distress yourself about me," replied the lady, "I shall take care of myself; with regard to what you have in this house, I will provide for its safety, and it will all, I hope, be faithfully restored to you, when the caliph's anger shall have subsided; but let me entreat you to avoid its violence. The orders, which he gives in the first moments of his rage, are always fatal." The young merchant was so much afflicted, that he knew not on what to determine; and would have suffered himself to have been surprised by the caliph's soldiers, had not Fetnab eagerly pressed him to disguise himself. He gave way to her entreaties, put on a slave's dress, and be-

smear'd himself with soot; he was barely in time; a knocking was now heard at the door; all they could do, was to take one tender embrace before they parted, for they were too deeply afflicted to utter a syllable. Thus they took leave of each other; Ganem went out with the dishes upon his head, and being really taken for the waiter of the tavern, was allowed to pass without interruption. The grand vizier, who met him first, made way for him, not having the most distant idea, that he was the very person, whom he was seeking. Those who were behind the grand vizier, retired in the same manner, and thus favoured his getting off. He reached one of the gates of the town with all possible dispatch, and in this way effected his escape.

Whilst by this stratagem he was flying from the pursuit of the grand vizier, that minister entered the apartment of Fetnab, whom he found seated on a sofa; the room was filled with a great number of chests, containing goods belonging to Ganem, and money, which he had made by the sale of his merchandise.

As soon as Fetnab saw the grand vizier enter, she prostrated herself with her face to the ground, and remained in that posture, like one, who was prepared to receive the stroke of death: "My lord," said she, "I am ready to submit to the sentence, that the Commander of the Faithful has pronounced against me; you have only to

declare it." "Madam," replied Giafar, also prostrating himself till she was raised, "God forbid, that any one should dare to touch you with profane hands. I have no design to give you the least cause of his displeasure. I have no other orders, than to request you to come with me to the palace, and to conduct you thither, with the merchant, who inhabits this house." "My lord," replied the favourite rising, "let us depart; I am ready to attend you. With regard to the young merchant to whom I owe my life, he is not here; he has been gone near a month to Damascus, whither his affairs called him; and has left me the care of the chests you see, till his return. I beseech you to permit them to be carried to the palace, and to give orders that they may be put in a place of safety, as I am very desirous to keep the promise I made him, that I would take all possible care of them."

"You shall be obeyed madam," replied Giafar: and he immediately ordered some porters to be sent for, who took up the chests, and carried them to Mesrour.

As soon as the porters were gone, he whispered something to the officer of police, whom he commissioned to see, that the house was completely razed to the ground: but not till a thorough search had first been made after Ganem, whom he suspected to be still concealed in it, notwithstanding what Fetnab had said. He now went

away, and conducted with him the young lady, followed by the two female slaves, who had attended her. As to Ganem's slaves, no attention was paid them, they mingled indiscriminately with the crowd, nor is it known what became of them.

Giafar was scarcely out of the house, when the masons and the carpenters began their work of destruction; and they did their duty so well, that, in less than an hour, not a vestige remained. But the officer of the police, not being able to find Ganem, though he had made the most diligent scrutiny, sent to inform the grand vizier of his ill success, before that minister reached the palace. "Well," said Haroun Alraschid, when he saw him enter his cabinet, "have you executed my orders?" "Yes, sire," replied Giafar, "the house which Ganem inhabited, is totally demolished, and I bring with me your favourite Fetnab; she is at the door of your apartment, and will enter, when you shall give your orders. The young merchant could no where be found, though the most diligent search was made for him. Fetnab asserts, that he has been gone to Damascus nearly a month."

Never did rage equal that of the caliph, when he learned that Ganem had made his escape. With regard to his favourite, persuaded as he was, that she had not been faithful to him, he would neither see nor speak with her. "Mes-

roure," said he to the chief of the eunuchs, who was present, "take the ungrateful, the perfidious Fetnab, and shut her up in the dark tower." This tower was within the walls of the palace, and generally served as a prison for those favourites, who had offended the caliph.

Mesroure, though accustomed to execute the orders of his master, however violent, without reply, obeyed this with regret. He expressed his sorrow to Fetnab, who was the more afflicted at it, as she had persuaded herself, that the caliph would not refuse to speak with her. But there was now no way of escape from her melancholy fate; she followed Mesroure, who conducted her to the dark tower, and there left her.

In the mean time, the enraged caliph dismissed his grand vizier; and, listening only to his passion, wrote with his own hand the following letter to the king of Syria, who was his cousin, and tributary to him.

**" THE CALIPH HAROUN ALRASCHID TO MOHAMMED ZINEBI, KING OF SYRIA.**

" Cousin, this letter is to inform you, that a merchant of Damascus, called Ganem, the son of Abou Aibou, has seduced Fetnab, the most beautiful of my slaves; and has since taken flight. It is my desire that upon the receipt of this, you cause strict search to be made after the above

Ganem, and that you have him put into safe custody. As soon as he is in your power, I desire, that he may be loaded with irons, and for three successive days, let him receive fifty lashes. Order him to be afterwards led through all the quarters of the city, preceded by a crier, who shall proclaim these words; ‘Behold the slightest punishment, which the Commander of the Faithful inflicts on him, who injures his sovereign, and seduces one of his slaves.’ After that, you shall send him to me, under a strong guard. But this is not all; I desire, that you give up his house to be plundered, and as soon as it is destroyed, let the materials be carried without the town, and dispersed in the open fields. Moreover if he has a father, mother, sisters, wives, daughters, or any other relations, let them be completely stripped, and in this state, exposed in the town for three days, with the penalty of death to any, who gives them shelter. I hope there will be no delay in the execution of my commands.

HAROUN ALRASCHID.’

The caliph, as soon as he had written this letter, delivered it to a courier, ordering him to use all possible dispatch, and to take some pigeons with him, that he might receive, in the quickest manner possible, the information he wished to obtain from Mohammed Zinebi.

The pigeons of Bagdad have the peculiar property of returning to that city, however distant the place may be, from which they are let loose; more particularly when they have young ones. The way in which they are made use of, is to tie a letter under the wing of the bird; and in this manner intelligence is very soon conveyed from whatever place it is required.

The caliph's messenger travelled night and day, in order to gratify the impatience of his master: when he arrived at Damascus, he proceeded immediately to the palace of Zinebi, who received the letter of the caliph seated on his throne. The courier presented it to the king, who instantly took it, and immediately recognising the hand, rose from his seat, as a proof of his respect, kissing the letter, and putting it to his head, to shew, that he was ready to execute, with all submission, whatever orders it might contain. He opened and read it, after which he descended from his throne, mounted his horse without delay, and ordered the principal officers of his household to attend him. He also sent for the officer of the police; and, followed by his whole guard, proceeded to Ganem's house.

During the whole time, that the young merchant had been absent from Damascus, his mother had not received any letter from him, though the merchants, whom he accompanied to Bagdad, were safely returned. They told her,

that they all had left him in perfect health; but as he did not return, and neglected to send her any information immediately from himself, so tender a mother was induced to believe, that her son was dead. She was so thoroughly persuaded of it, that she wore mourning for him, and lamented him as sincerely, as if she had seen him die, and had herself closed his eyes. No mother ever expressed more sincere grief; and far from seeking consolation she took pleasure in indulging her affliction. She caused a dome to be erected in the court belonging to her house, under which she placed a statue of her son, and with her own hands covered it with black cloth. In this building she passed whole days and nights, lamenting her son in the same manner as if his body had been buried there; the beautiful Alcolomb, her daughter, was her companion in affliction, mingling her tears with those of her mother.

They had already passed some time in this melancholy state, pitied by the whole neighbourhood, who heard their lamentable cries and expressions of sorrow, when king Mohammed Zinebi came, and knocked at the door; and a female slave having opened it, he hastily entered, asking for Ganem, the son of Abou Aibou.

As the slave had never seen the king, she concluded from his numerous suite, that he was one of the principal officers of Damascus. "My



lord," said she, "Ganem whom you inquire for is dead. My mistress, his mother, is now at his tomb, which you see before you, lamenting his loss." Without paying attention to what the slave related, the king ordered his guards to make strict search for Ganem throughout the house. He afterwards proceeded himself towards the tomb, where he beheld the mother and daughter bathed in tears, seated upon a common mat, near the figure which represented Ganem. As soon as they perceived a man at the door of the building, these unfortunate women covered themselves with their veils. But the mother, who recollected the king, immediately rose, and ran to throw herself at his feet. "My good lady," said the prince to her, "I am in search of your son Ganem; is he here?" "Ah sire," cried she, "he has been long dead. Would to God I had been permitted to perform the last offices for him with my own hands; that I had been allowed the consolation of depositing his bones within this tomb! Oh my son, my beloved son,"—she would have proceeded, but her grief was so excessive, that it choked her utterance.

Zinebi was affected at what he saw, being a prince of a mild disposition, and very compassionate to the sufferings of the unhappy. "If Ganem alone is guilty," said he to himself, "why punish his mother and sister who are innocent?"

Cruel Haroun Alraschid, how much you distress me by making me the minister of your vengeance, and obliging me to prosecute those, who have never offended you!"

The guards, whom the king had sent to seek for Ganem, now came to inform him, that their search had been fruitless. He was perfectly satisfied of it, for the tears of the two women would not permit him to entertain a doubt of the truth of their report. He was miserable at finding himself reduced to the necessity of executing the caliph's orders; but whatever concern he might feel, he did not dare to deceive him by screening them from his resentment. "My good lady," said he to Ganem's mother, "leave this tomb; neither you nor your daughter are here in safety." When they came out, he, in order to preserve them from insult, took off his robe, which was very large, and covered them both with it, recommending them to keep near him. This being done, he ordered the populace to be admitted, and the pillage commenced with an eagerness, and with shouts, which terrified the mother and sister of Ganem the more, as they were perfectly ignorant of the cause of these proceedings. The most valuable furniture was seized on, as well as chests full of money, Persian and Indian carpets, cushions, covered with gold and silver stuffs, the finest porcelain, in short, every thing was carried off, and nothing

left but the bare walls of the house: it was a melancholy sight for these unhappy women to see all they possessed given up to plunder, without knowing in the least, why they were so cruelly treated.

Mohammed, after the pillage of the house, ordered the police officer to have it utterly razed, as well as the tomb; whilst they were employed at this work he conducted Alcolomb and her mother to his palace. It was then, that he redoubled their affliction by declaring to them the will of the caliph. "He orders," said he, "that you should be stripped and exposed naked before all the people during three days. It is with extreme repugnance, that I execute this cruel and ignominious sentence." The king uttered these in a manner, which proved how sincerely he felt the sorrow and compassion he expressed. Although the fear of being dethroned prevented his giving way to the suggestions of pity, he nevertheless softened in some degree the rigour of Haroun Alraschid's commands, by ordering for Alcolomb and her mother a coarse covering without sleeves, made of horsehair.

The next day these unfortunate victims of the caliph's resentment, were stripped of their cloths, and dressed in their rough garments. Their head dresses were also taken off, and their dishevelled hair left to hang loose over their shoulders. Alcolomb's was of a light colour,

the most beautiful imaginable, reaching down to the ground. It was in this state they were exposed to the gaze of the people. The police officer, followed by his attendants, accompanied them; and led them throughout the city. They were preceded by a crier, who from time to time, proclaimed in a loud voice, "This is the punishment of those, who draw upon themselves the indignation of the Commander of the Faithful." Whilst they were thus carried about Damascus, their arms and feet naked, in so strange a dress, and endeavouring to conceal their confusion, by covering their faces with their hair, the people were melted even to tears at so affecting a sight.

The women especially, looking through the lattices at these innocent sufferers, as they justly esteemed them, and feeling particularly for the youth and beauty of Alcolomb, made the air resound with their piteous cries, as these devoted objects passed under their windows. The children too, terrified by the lamentations, and by the sight which occasioned them, added their cries to the general affliction, and increased the horror of the scene. In short, had the enemies of the state taken possession of Damascus, put the people to the sword, and set fire to the place, there could not have appeared greater marks of consternation.

It was almost night before this dreadful spec-

tacle finished. The mother and daughter were then brought back to the palace of the king; where they no sooner arrived than they fainted away from the fatigue they had undergone in walking barefooted, to which they were so entirely unaccustomed. It was a long time before they could be brought to themselves. The queen of Damascus extremely affected at their misfortunes, sent some of her women to comfort them, with all kinds of refreshments, and wine to restore their strength, notwithstanding the prohibition of the caliph to afford them any assistance.

The queen's women found them still insensible, and not in a situation to be benefited by the relief which they brought them. They were, however, by means of proper applications, at last recovered. The mother of Ganem immediately expressed her sense of their kindness. "My good lady," said one of the queen's women, "your misfortunes affect us very sensibly; and our mistress, the queen of Syria, gave us great pleasure, when she commissioned us to afford you all the assistance in our power. We can assure you, that this princess takes great interest in your unhappy situation, as well as the king her husband." Ganem's mother begged, that the queen's women would return their most grateful acknowledgments to that princess, for her kindness to her and Alcolomb; then, addressing the lady, who had spoken, she added, "The king,

madam, has never told me, why the Commander of the Faithful has sentenced us to suffer such cruel outrages; let me beseech you to inform me what crimes we have committed." "My good lady," replied the queen's attendant, "your misfortunes originate with your son Ganem; he is not dead as you imagine. He is accused of having carried off the most beloved of the caliph's favourites; and, as he has evaded the effects of the prince's resentment by a hasty flight, the punishment has fallen upon you. Every one condemns the violence of the caliph, but at the same time every one fears him; and king Zinebi himself, as you perceive, does not dare to counteract his orders, through fear of his displeasure. Thus all, we can do, is to testify our compassion, and exhort you to patience."

"I know my son's disposition," said the mother of Ganem; "I have taken great pains with his education, and have always brought him up with a strong sense of respect for the Commander of the Faithful. He has not committed the crime, of which he is accused: I will be answerable for his innocence. I shall no longer murmur or complain, since it is for him I suffer, and since I know that he is not dead. O Ganem," she exclaimed, transported by a mingled emotion of joy and tenderness, "my dear son, is it possible that you still exist! I no longer

regret the destruction of my property, and to whatever excess the caliph may carry his rigour, I can pardon all, since Heaven has preserved my son. It is for my daughter only, that I am afflicted, her woes alone distress me: I believe her, however, to be so good a sister, as to be capable of following my example."

At these words, Alcolomb, who had till then appeared unmoved, turned towards her mother, and throwing her arms round her neck: "Yes, my dear mother," said she, "I will always follow your example, to whatever extremities your affection for my brother may lead you."

The mother and daughter, thus mingling their tears and sighs, remained tenderly locked in each other's arms for a considerable time. In the mean time, the queen's women, who were much affected at the scene, said every thing, which might induce the mother of Ganem to take some refreshment. She eat a morsel only, merely to satisfy them, and Alcolomb did the same.

It being the caliph's order, that the relations of Ganem should be exposed three days successively to the people in the situation, which has been described, Alcolomb and her mother again appeared as a public spectacle, for the second time, during the whole of the next day; but things were now conducted in a very different manner: on this and the following day, the streets, which before had been crowded with

people, were deserted. The merchants, indignant at the treatment, which the widow and daughter of Abou Aibou had received, shut up their shops, and scrupulously avoided coming out of their houses. The women, instead of looking through their lattices, retired to the back part of their houses. Not a creature was to be seen in all the squares and streets, through which these unfortunate women were obliged to pass: it seemed as if the town had been abandoned by its inhabitants.

On the fourth day, Mohammed Zinebi, who wished faithfully to execute the caliph's orders, although he did not approve them, sent criers into all quarters of the city, to publish to every citizen of Damascus, and also to all foreigners of whatsoever condition, that under pain of death, and of being afterwards thrown as food to the dogs, they should not presume to give shelter to the mother and sister of Ganem, or to furnish them with a morsel of bread or a drop of water: in a word, they were prohibited from affording them the smallest assistance, or from having any communication with them.

After the criers had executed the king's commands, that prince further ordered, that the mother and her daughter should be sent out of the palace, and be permitted to go whichever way they chose. They no sooner appeared, than every one flew to avoid them; so strong was the



impression made on the minds of the people by the proclamation, they had heard. These unhappy women soon discovered that they were shunned by all; and being ignorant of the cause, they were much surprised at it; their astonishment was painfully increased, when on entering one of the streets, they perceived among many others, several of their particular friends, who, as soon as they appeared, fled with as much precipitation as the rest. "What," said the mother of Ganem, "are we infectious? Has the unjust and barbarous treatment we have received, made us hateful to our fellow-citizens? Come, my child," continued she, "let us leave Damascus; do not let us stay another moment in a place, where we create horror even in our best friends."

Impressed with these sentiments, these two unfortunate ladies reached one of the extremities of the town, and betook themselves to a miserable ruin, where they hoped to find shelter for the night; some mussulmen actuated by motives of charity and compassion, came as soon as it was dark, to bring them some provision, but they dared not stop a moment to console them for fear of being discovered, and punished for disobeying the orders of the caliph.

In the mean time king Zinebi had dismissed a pigeon, in order that Haroun Alraschid might be informed of his punctual obedience. He made

him acquainted at the same time, with all that had passed, and begged to be instructed in what way he was to proceed in regard to the mother and sister of Ganem. He very soon received, by the same mode of conveyance, the caliph's answer; who desired, that they might be for ever banished from Damascus. The king of Syria immediately sent people to the ruin where the mother and sister of Ganem had taken refuge, with orders to conduct them three days journey from Damascus, and there to leave them with a prohibition never to return to that city.

Zinebi's people performed their task: but, being less exact than their master had been, in executing the orders of Haroun Alraschid, they compassionately bestowed on Alcolomb and her mother, some small pieces of money to procure them food: they also gave each of them a bag, which they put round their necks to hold their provisions.

In this deplorable state, they arrived at the first village from Damascus. The female peasants gathered round them, and as they could not help observing through their disguise, that they were people of condition, they asked them what had obliged them to travel in a dress, which evidently was not usual to them. Instead of answering these questions, they began to weep; this tended to increase the curiosity of the peasants, and at the same time to inspire them

with compassion. The mother of Ganem related all, that she and her daughter had suffered. The good villagers were moved at it, and endeavoured to console them; nor did they fail to entertain them in the best way their poverty would allow: they obliged them to take off their coverings of horse-hair, which much incommoded them, and to put on other cloathing, which they gave them, as also shoes, and something to cover their heads, in order to protect their hair.

After having heartily thanked the charitable peasants of this village, Alcolomb and her mother proceeded toward Aleppo by short journies. They were accustomed to retire near the mosques, or into them towards dusk, and there they passed the night upon the mats, which covered the pavement, if there were any; otherwise they laid down on the pavement itself, or lodged in one of those public places, which are intended to serve as an asylum for travellers. With regard to food, they were sufficiently supplied; as they often came to places where bread, boiled rice, and other food was distributed to any traveller, who asked for it.

They at last arrived at Aleppo: but they did not choose to stay there, and continuing their way towards the Euphrates, they crossed that river, and entered into Mesopotamia, which they penetrated as far as Moussoul. From thence, much as they had suffered, they proceeded to

Bagdad. That was the place, whither all their desires tended, in the hope of meeting with Ganem, although they ought not to have flattered themselves, that he could be in the same town, in which the caliph resided; but they hoped it, because they wished it; instead of diminishing, their affection for him increased, notwithstanding all their sufferings. He was generally the subject of their conversation; they even inquired after him of all, whom they met. But we must here leave Alcolomb and her mother, and return to Fetnab.

This lady had been strictly confined in the dark tower from the day, which proved so fatal to her and Ganem. However disagreeable her prison might be to her, she was less distressed by her own sufferings, than at Ganem's, the uncertainty of whose fate caused the most poignant anguish. There was scarcely a moment, in which she ceased to lament his sad destiny.

One night, when the caliph was walking alone round his palace, as was his usual custom, for this prince possessed a very large share of curiosity, and sometimes learned in his nocturnal excursion, things which passed in his palace, and which would never otherwise have come to his knowledge,—One night then, he passed in his walk near the dark tower, and, thinking he heard some one speak, he stopped; approaching the door, in order to listen, he distinctly heard these

words, which Fetnab, still a prey to grief, at the remembrance of Ganem, uttered very intelligibly: "O Ganem, too unhappy Ganem! what is become of you? whither has your unfortunate destiny conducted you? Alas! I have been the unhappy cause of your misfortunes! Why did you not rather leave me to perish miserably, than afford me your generous assistance? What a sad reward have you received for all your attentions and respect? The Commander of the Faithful, who ought to recompence you, becomes your persecutor; in requital for having always regarded me as consecrated to him, you lose all your property, and are obliged to seek your safety in flight. Ah, caliph! barbarous caliph! what defence will you be able to make, when you shall appear with Ganem before the awful tribunal of the supreme Judge, and when the angels shall, in your presence, bear testimony of the truth? All your present power, before which half the earth trembles, will not then save you from the condemnation and punishment, due to your unjust violence." Here Fetnab ceased to speak, sighs and tears having stopped her utterance.

What he now heard was sufficient to make the caliph reflect upon his conduct. He clearly perceived, that, if what Fetnab said was true, she must of necessity be innocent, and that he had been too precipitate in the orders he had issued

against Ganem and his family. In order to investigate thoroughly an affair, in which his character for equity, a point he much prided himself upon, seemed to be involved, he instantly returned towards his apartment, and as soon as he had entered it, he ordered Mesrour to go to the dark tower, and bring Fetnab before him.

The chief of the eunuchs inferred from this order, and still more from the caliph's manner, that he intended to pardon and recal his favourite: he was delighted at the supposition, as he loved Fetnab, and was much concerned at her disgrace. He instantly hastened to the tower. "Madam," said he, in a tone expressive of the satisfaction he felt, "have the goodness to follow me, I hope you will never again return to this gloomy dismal place; the Commander of the Faithful wishes to converse with you, and I augur well of this disposition."

Fetnab followed Mesrour; who conducted and introduced her, into the caliph's cabinet. She immediately fell prostrate before the prince, and remained in that posture, with her face bathed in tears. "Fetnab," said the caliph, without desiring her to rise, "it appears that you accuse me of violence and injustice: tell me, who is this man, that in spite of the respect and attention he has preserved towards me, is reduced to so dreadful a situation? Speak; you know, that

I am naturally well disposed, and inclined to do justice."

The favourite understood by what the caliph said, that he had overheard her; and, taking advantage of so excellent an opportunity of justifying her beloved Ganem: "Commander of the Faithful," she replied, "if any expression has escaped me, which displeases your majesty, I humbly entreat your pardon. Ganem, the unfortunate son of Abou Aibou, a merchant of Damascus, is the man with whose innocence and sufferings you desire to be made acquainted. It is he, who saved my life, and gave me an asylum in his house. I will confess, that, when he first saw me, he might perhaps entertain the idea of devoting himself to me, in the hopes that I would repay his attention; this, at least, I inferred from the earnestness he betrayed in my behalf, and from the eagerness he shewed, to render me every assistance, of which I stood in need from my situation. But as soon as he was aware, that I had the honour to belong to you, 'Ah, madam,' said he, '*what belongs to the master is forbidden to the slave.*' I must do him the justice to say, that his conduct from that moment never belied his words. At the same time you know, Commander of the Faithful, with what rigour you have treated him: a rigour you will have to answer for before the tribunal of God."

The caliph was not displeased with Fetnab for the freedom she used in expressing her sentiments; "But," rejoined he, "can I rely on the assurances you give me of Ganem's honour?" "Yes," replied she, "you may; I would not, on any account whatever, disguise from you the truth: and to prove, that I am sincere, I will make a confession, which will perhaps displease you, but I solicit beforehand your majesty's forgiveness." "Speak, daughter," said Haroun Al-raschid, "I freely pardon you, provided you conceal nothing from me." "Well then," replied Fetnab, "know, that the respectful attentions of Ganem, added to the essential services he rendered me, led me to esteem him very highly: I even went further: you, sire, have experienced the tyranny of love; I felt, that he inspired me with the tenderest sentiments; he perceived it, but far from profiting of my weakness, and notwithstanding the ardour of his passion, he continued firm in his duty: all that his regard for me ever drew from him were the words I have already repeated to your majesty: *what belongs to the master is forbidden to the slave.*"

This ingenuous confession would perhaps have irritated any other than the caliph, but it completely softened this prince. He commanded her to rise, and seating her near him, desired her to relate her history from beginning to end: in this she acquitted herself with much spirit



and address. She passed slightly over what regarded Zobeidè: she enlarged more upon her obligations to Ganem, upon the expense he had been at on her account, and she particularly dwelt on his discretion, wishing by that means to make the caliph understand, that she was under the necessity of being concealed in Ganem's house, in order to deceive Zobeidè. She concluded with the flight of the young merchant, to which she frankly told the caliph she had advised him, in order to avoid the effects of his displeasure.

When she had finished, the prince said to her, "I believe all you have told me; but why did you so long delay to give me some intelligence of yourself? Was it necessary to wait a whole month after my return, before you informed me where you were?" "Commander of the Faithful," replied Fetnab, "Ganem so seldom went out of his house, that it is by no means a matter which ought to surprise you, that we were not the first to hear of your return. Besides, it was a long time before he could find a favourable opportunity of delivering the note I had written, and of which he took charge, into the hands of Nouronihar."

"It is enough, Fetnab," replied the caliph, "I acknowledge my error, and am willing to repair it by conferring every benefit in my power upon this young merchant. See then how much I will do; ask for him what you will, I will grant it." At

these words the favourite threw herself at the caliph's feet, bowing her face to the ground, and then raising herself: "Commander of the Faithful," said she, "after first returning your majesty my sincere thanks for Ganem, I humbly beseech you to order it to be proclaimed throughout your dominions that you pardon the son of Abou Aibou, and that he has only to present himself before you." "I will do more," replied the prince, "in order to reward him for having preserved your life, and for the respect he has maintained towards me, and also to make him amends for the loss of his property, and repair the injury his family has sustained, I bestow you upon him for a wife." Fetnab was unable to find words, which could sufficiently express her gratitude to the caliph for his generosity. She now retired into the apartment she had occupied before her unfortunate adventure. The same furniture remained in it, nothing had been touched: but what gave her the most pleasure was to find the chests and packages belonging to Ganem, which Mesrour had taken care to have conveyed there.

The next day, Haroun Alraschid gave orders to the grand vizier to have it proclaimed in every town of his dominions, that he pardoned Ganem, the son of Abou Aibou; but this proclamation was without effect, for a considerable time passed, and nothing was heard of this young merchant. Fetnab thought, that he certainly could not sur-

vive the misery of having lost her: the most anxious inquietude took possession of her mind; but hope is the last thing, that abandons lovers, she begged the caliph's permission to go herself in search of Ganem; which having obtained, she took out of her casket a purse containing a thousand pieces of gold, and left the palace one morning, mounted upon a mule, very richly caparisoned, with which she was provided from the stables of the caliph. Two black eunuchs attended her, one on each side laying his hand on the mule's back.

She went from mosque to mosque distributing alms to devout people of the mussulman religion, imploring their prayers for the accomplishment of an important affair, on which she told them the happiness of two individuals depended. She employed the whole day, and her thousand pieces of gold in acts of charity at the mosques, and in the evening returned to the palace.

The following day she took another purse containing the same sum, and with the same attendants repaired to the place, where the jewellers were accustomed to assemble. She stopped at the entrance, and without dismounting, ordered one of the black eunuchs to desire the syndic to come and speak with her. The syndic, who was a very charitable man, and who expended more than two thirds of his income in relieving such poor foreigners as were either afflicted with sick-

ness, or any way distressed in their affairs, attended on Fetnab immediately, whom he knew by her dress to be a lady belonging to the palace. "I apply to you," said she, putting her purse into his hands, "as a man, whose piety is much commended through the whole city, I beg of you to distribute these pieces of gold among such poor objects as you are accustomed to assist, for I am not ignorant, that it is your laudable practice to succour the distresses of all foreigners, who apply to you for charity. I know too, that you are even anxious to anticipate their wants, and that nothing is more grateful to you than to find occasions of relieving distress." "Madam," replied the syndic, "I shall execute your commands with pleasure; but if you are desirous of exercising your charity with your own hands, and will take the trouble of coming to my house you will there see two women worthy of all your compassion. I met them yesterday as they entered the town; they were in a most miserable state, and I was the more affected at it, as they appeared to be people of condition. It was easy to discover through the wretched rags, which covered them, and in spite of all the injury their complexion had received from the heat of the sun, that air of superiority, that I have rarely met with in those poor objects, to whom I have extended my aid. I conducted them both to my house, and placed them under the care of my

wife, who formed the same judgment of them, that I had done. She ordered her slaves to prepare good beds, while she employed herself in assisting them to wash their faces, and in providing a change of linen. We do not yet know who they are, because we wished them to take some repose before we fatigued them with questions”

Fetnab felt a curiosity to see them, which she could not well account for. The syndic thought it his duty to attend her to his house; but she would not suffer him to take the trouble, and was conducted to it by one of his slaves. Being arrived at the door, she alighted from her mule, and followed the syndic's slave, who entered first to announce her to his mistress, whom he found in the apartment occupied by Alcolomb and her mother; for these were the women, of whom the syndic had been speaking to Fetnab.

The syndic's wife, having learnt from her slave, that one of the ladies of the palace was in the house, was coming out of the chamber to receive her: but Fetnab followed the slave so close as not to give her time, and entered the apartment. The syndic's wife prostrated herself before her as a mark of her respect towards every thing, which belonged to the caliph. Fetnab raised her, and said; “My good lady, I entreat your permission to speak to the two strangers, who arrived at Bagdad last night.” “Madam,” replied the wife

of the syndic, "they are now lying in the two little beds, which you see standing together." The favourite immediately approached that in which the mother was, and looking at her attentively: "My good woman," said she, "I am come to offer you some assistance; I am not without interest in this city, and I may perhaps be useful to you and your companions." "I see, madam," replied the mother of Ganem, "by your kind offer of assistance, that Heaven has not yet abandoned us. We have had reason to fear it, after all we have suffered." When she finished these words, she began to weep so bitterly, that Fetnab and the wife of the syndic could not refrain from tears.

The caliph's favourite, drying her eyes, said to the mother of Ganem: "I beseech you to relate to us the history of your life and misfortunes; you cannot do it to people more disposed to use every effort in their power to console and assist you." "Madam," replied the unfortunate widow of Abou Aibou, "it is a favourite of the commander of the Faithful, a lady called Fetnab, who is the cause of all our sufferings." The favourite was thunderstruck at this declaration; but dissembling her confusion and agitation, she did not interrupt the mother of Ganem, who proceeded as follows: I am the widow of Abou Aibou, a merchant of Damascus: I had a son called Ganem, who being brought by his business

to Bagdad, was accused there of carrying off this Fetnab. The caliph caused him to be sought for, in order to put him to death; and not being able to find him, wrote to the king of Damascus to order our house to be plundered and destroyed; to have my daughter and myself exposed naked to the people for three successive days; and then, that we should be both banished for ever out of Syria. But with whatever indignity we have been treated, I could still be happy, if my son lives, and I could again meet with him. What delight would it be to me and to his sister to behold him once more! In embracing him we should forget the loss of our property, and all we have suffered on his account. Alas! I am persuaded that, if he is the cause, he is the innocent cause of our misfortunes; and that he is as free from guilt towards the caliph as his sister and myself.”

“No, undoubtedly,” interrupted Fetnab, “he is no more criminal than you are. I can assert his innocence, because I am that very Fetnab, of whom you have so much reason to complain. It is my unhappy fate to have caused all your distresses. It is to me you must impute the loss of your son, if he really is no more; but if I have been the cause of your sufferings, I have also the power to alleviate them. I have already justified Ganem in the sight of the caliph: that prince has proclaimed a pardon throughout his dominions to the son of Abou Aibou: and be as-

sure, he will now serve you as effectually as he has before injured you: you are no longer his enemies. He only waits for the arrival of Ganem, to reward him for the important service he has rendered me, by uniting our fates for ever: he intends to give me to him as his wife. Look upon me then as your daughter, and permit me to assure you of my eternal friendship." As she said this, she leaned affectionately over the mother of Ganem, whose astonishment rendered her unable to answer. Fetnab folded her a long time in her arms; and left her, only to fly to the other bed to embrace Alcolomb, who sat up extending her arms to receive her.

The charming favourite of the caliph, after having lavished upon the mother and daughter every mark of tenderness and affection, which they might expect from the wife of Ganem, said, "Afflict yourselves no longer, the rich effects which Ganem had in this city, are not lost; they are safe in my apartment, in the caliph's palace, I am well aware that all the treasures in the world could not console you for the loss of Ganem; at least I judge of the feelings of his mother and sister by my own. Consanguinity is not less powerful than love in exalted minds. Do not let us despair of seeing him again. We shall find him; the good fortune I experience in having thus met with you, gives me the greater encouragement to entertain hopes. Perhaps this



very day may be the last of your misfortunes, and the commencement of still greater happiness than you enjoyed at Damascus, before Ganem quitted you."

Fetnab was proceeding, when the syndic of the jewellers arrived: "Madam," said he, "I have just been witness to a very affecting spectacle. It is a young man, whom a camel-driver has brought to the hospital at Bagdad. He was fastened with cords upon the camel, not having sufficient strength to support himself. They had just unbound him, and were about to carry him to the hospital as I passed. I approached the young man, and looked at him attentively; and it struck me, that his face was not entirely unknown to me. I asked some questions relative to his family, but I could not draw from him any other answer than sighs and tears. I took pity on him; and knowing, from the habit I am in of seeing sick persons, that there was urgent necessity for him to be immediately taken care of, I would not suffer him to be left at the hospital; well knowing the manner, in which the sick are attended to in those places, and the incapacity of the physicians. I ordered him to be brought hither by my slaves, who have placed him in a separate apartment, and given him, by my desire, some of my own linen; and they attend him in the same manner as I should be attended myself."

Fetnab started on hearing this relation, and felt

an emotion she could not account for. "Shew me," said she to the syndic, "into the sick man's chamber, I must see him." The syndic immediately conducted her there; and whilst she was gone, Ganem's mother said to Alcolomb: "Ah! daughter, however miserable the situation of this sick stranger may be, it is most likely, that your unhappy brother, if he be still alive, is in as bad a condition."

The favourite of the caliph, as soon as she entered the sick man's apartment, approached the bed, where the syndic's slaves had placed him. She saw a young man, whose eyes were closed, his face pale and disfigured, and bathed in tears: she looked at him attentively, her heart palpitated, she thought she discovered the countenance of Ganem; but then distrusted her eyes. If in some respects she found a resemblance to him in the object before her, in others he appeared so different, that she durst not flatter herself it could be Ganem, whom she beheld. Not being able to resist her desire of being satisfied on this subject, "Ganem," said she, with a trembling voice, "is it you, I see?" At these words she stopped in order to give him time to answer, but perceiving that he remained apparently insensible, "O Ganem, I do not then address myself to you! My imagination, too strongly impressed with your image, has painted the deceitful resemblance on this stranger. No malady could render the

son of Abou Aibou deaf to the voice of Fetnab." At the name of Fetnab, Ganem (for it was no other) raised his eyes, and turned his head towards the person who addressed him; and recognising the favourite of the caliph; "Ah, madam," said he, "can it be you? By what miracle"—he could not go on, his emotions of joy overpowered him, and he fainted. Fetnab and the syndic eagerly flew to his assistance; but, as soon as he shewed signs of recovery, the syndic begged the lady to retire, fearing lest the sight of her should increase Ganem's disorder.

The young man having recovered his senses, looked around, and not perceiving her he sought, "Beautiful Fetnab," cried he, "where are you? Did you not present yourself before me, or was it only an illusion;" "No, sir," said the syndic, "it is no allusion; I begged the lady to retire, but you shall see her as soon as you are in a condition to bear an interview. You now stand in need of repose, and nothing must prevent your taking it. Your affairs now wear a much better aspect, for I imagine you to be the same Ganem, for whom the Commander of the Faithful, has caused a pardon for past offences to be proclaimed in Bagdad. Be satisfied for the present, with this intelligence. The lady, who has just been with you, will, in due time, give you more ample information. Think of nothing at present, but the re-establishment of your health; it shall be my

business to do every thing in my power to contribute towards it." When he had said this, he left Ganem to his repose, and went to order whatever was necessary to restore his strength, exhausted as he was by want and fatigue.

During this time, Fetnab was in the apartment of Alcolomb and her mother, where nearly the same scene passed; for when Ganem's mother, heard, that the sick stranger whom the syndic had brought to his house, was Ganem himself, she was so overjoyed, that she also fainted away. And when the care and attention of Fetnab and the syndic's wife had brought her to herself, she instantly wished to rise and go to her son; but the syndic, who arrived during these transactions, prevented her, by representing, that Ganem was so weak and emaciated, that his life would be endangered, by exciting in him emotions so violent, as the unexpected sight of a beloved mother and sister must occasion. There was no necessity for the syndic to use any stronger arguments to persuade the mother of Ganem to desist from her purpose. The idea of the injury, she might do her son, was a motive sufficiently powerful to make her instantly give up the pleasure she expected in seeing him. Fetnab now exclaimed, "Blessed be Heaven, for bringing us together in the same place! I shall now return to the palace, and acquaint the caliph with these events,

and to-morrow morning I will be with you again." She then embraced the mother and daughter, and went away.

As soon as she arrived at the palace, she demanded a private audience of the caliph, which she instantly obtained. She was introduced into the prince's cabinet, where he was alone. She immediately threw herself at his feet, bowing her head to the ground, according to the usual custom. He desired her to rise and be seated; and then asked her, if she had heard any thing of Ganem. "Commander of the Faithful," said she, "I have succeeded so well as to have found him, and his mother and sister also." The caliph was curious to know, how she could have discovered them in so short a time. She satisfied his curiosity, and spoke so handsomely of the mother of Ganem, and of Alcolomb, that he had a great desire to see them, as well as the young merchant.

If Haroun Alraschid was at times violent, and allowed himself to be carried away by the heat of passion to commit acts of cruelty, yet he was in his nature the most equitable and generous prince alive, as soon as his anger was appeased, and he became sensible of his injustice. Being convinced, that he had unjustly persecuted Ganem and his family, and that he had publicly injured them, he resolved upon giving them public satisfaction. "I am delighted," said he to Fet-

nab, "that you have been so fortunate in making this discovery; I am rejoiced at it, less on your account than on my own. I will punctually keep the promise I have given you: you shall marry Ganem, and I declare, that, from this moment, you are no longer my slave; you are now free. Return to the young merchant, and as soon his health is re-established, bring him to me, with his mother and sister."

Fetnab did not fail, very early the next morning, to repair to the syndic of the jewellers, impatient to learn the state of Ganem's health; and to communicate to the mother and daughter the good fortune, which awaited them. The first person she met was the syndic, who told her, that Ganem had passed a very good night; that as his disorder arose entirely from melancholy, and the cause was now removed, he would very soon recover.

The son of Abou Aibou was in reality much better. Repose, the excellent remedies he had taken, and, more than all, the effect produced on his mind by the happy change in his situation, were so efficacious, that the syndic was of opinion he might with safety see his mother, sister, and mistress, provided he was prepared for the interview; for it was much to be feared, that, being wholly ignorant of the arrival of his mother and sister at Bagdad, his surprise and joy at the sight of them might be attended with bad

consequences. It was determined, therefore, that Fetnab should first enter Ganem's apartment alone, and should make a sign to the two other ladies to enter, when she judged it proper.

Things being thus arranged, Fetnab was introduced by the syndic to the sick man, who was so overjoyed at the sight of her, as again to be very near fainting. "Well, Ganem," said she, approaching his bed, "you see your Fetnab again, whom you imagined to be lost to you for ever." "Ah! madam," interrupted he eagerly, "by what miracle do you again bless my sight? I thought you had been in the palace of the caliph; no doubt the prince has listened to you; you have done away his suspicions, and are restored to his affection." "Yes, my dear Ganem," replied Fetnab, "I am justified in the opinion of the Commander of the Faithful, who in order to repair the evils he has made you sustain, bestows me on you in marriage." These last words gave Ganem such extreme delight, as to make him incapable at first of manifesting his joy, otherwise than by the expressive and tender silence so well known to lovers. But he at last interrupted it; "Ah! beautiful Fetnab," he exclaimed, "may I give credit to what you tell me? Can I believe, that the caliph really gives you up to the son of Abou Aibou?" "Nothing is more certain," replied the lady; "this prince, who was lately so desirous to take away your life, and who,

in his anger, has made your mother and sister suffer a thousand indignities, now wishes to see you, in order to reward the respect you have shewn towards him : and there is no doubt of his giving ample proofs of his kindness to your whole family."

Ganem desired to know in what manner the caliph had ill treated his mother and sister, which Fetnab immediately related to him. He could not hear so sad a story without tears, notwithstanding the happy state of his mind from the recent communication of his approaching marriage with his beloved mistress. But when Fetnab told him they were actually at Bagdad, and moreover in the same house with him, he shewed such extreme impatience to see them, that Fetnab could no longer delay the gratification he so anxiously wished. She immediately called them ; they were at the door, waiting the happy moment. They entered, ran towards Ganem, and embracing him by turns, kissed him again and again. How many were the tears shed in the midst of these embraces. Ganem's countenance, as well as that of his mother and sister, was bedewed with them : Fetnab also wept abundantly ; even the syndic and his wife were unable to refrain at so affecting a spectacle ; nor could they enough admire the secret ways of providence, which had thus brought together four persons, whom fortune had so cruelly separated.



After they had wiped away their tears, Ganem again caused them to flow, by the account he gave of all he had suffered, from the day he left Fetnab to the moment, when the syndic had brought him to his house. He told them, that having taken refuge in a small village, he had there fallen ill; that some charitable peasants had taken care of him, but as he exhibited no signs of recovery, he was given in charge to a camel-driver to be conveyed to the hospital at Bagdad. Fetnab also recounted the inconveniences she had sustained in her prison; and the accident of the caliph's overhearing her in the tower, and of his sending for her into his cabinet; not omitting the conversation which restored her to his good opinion. At last when they had all informed each other of whatever had respectively befallen them, "Let us thank Heaven," said Fetnab, "for having thus united us; and think only of the happiness, that now awaits us. As soon as Ganam's health is re-established, it will be necessary for him to appear before the caliph, with his mother and sister, but as they are not at present in a condition to make a suitable appearance, I must undertake to remove this obstacle, and therefore beg you will excuse me for a moment."

Saying these words she left the room, and went immediately to the palace, whence she soon returned to the syndic's house with another purse,

containing a thousand pieces of gold. She gave it to the syndic, begging him to purchase proper dresses for Alcolomb and her mother. The syndic, who was a man of great taste, chose very elegant materials, and had them made up with all possible expedition. They were ready in three days; and Ganem, finding himself sufficiently recovered, prepared for the important visit. But on the day, which he had fixed upon to attend the caliph, as he, his mother, and sister were making the necessary preparations, the grand vizier Giafar arrived at the house of the syndic.

The minister was on horseback, attended by a long train of officers. "My lord," said he to Ganem, as he entered, "I come from the Commander of the Faithful, your master and mine; the commission, with which I am now entrusted, is very different from that, which I do not wish to call to your remembrance. I am ordered to accompany and present you to the caliph, who much wishes to see you." Ganem replied to the civilities of the grand vizier, only by a profound inclination of his head; he then mounted a horse, which had been brought for him from the stables of the caliph, in the management of which he shewed very great dexterity and grace. The mother and daughter were placed on mules, brought from the palace; and whilst Fetnab, mounted also on a mule, proceeded with them to the residence of the caliph by a private way, Gia-

far conducted Ganem by another road, and introduced him to the hall of audience. The caliph was seated on his throne, surrounded by his emirs, viziers, principal officers of the palace, and other numerous courtiers from his different dominions, consisting of Arabs, Persians, Egyptians, Africans, and Syrians, not to mention foreigners, who lived in countries not dependent upon the caliph,

When the grand vizier had brought Ganem to the foot of the throne, the young merchant made his obeisance, by throwing himself with his face to the ground; then rising, he addressed an elegant compliment, in verse, to the caliph, which, though composed at the moment, attracted the applause of the whole court. When he had finished his speech, the caliph desired him to approach, and said, "I am very happy to see you; and shall be glad to learn from yourself, where you found my favorite, and all that you have done to serve her." Ganem obeyed, and appeared so entirely without disguise, that the caliph was convinced of his sincerity. The prince ordered a very rich robe to be presented to him, according to the custom always observed towards those, to whom audience is given. He then said, "Ganem, I much wish you to remain in my court." "Commander of the Faithful," replied the young merchant, "the slave has no other will, than that of his master, on whom his life and fortune depend."

The caliph was well satisfied with Ganem's answer, and gave him a large pension. After this, the prince descended from his throne, and ordering Ganem and the grand vizier only to follow him, he entered his own apartment.

As he did not doubt, that Fetnab was at the palace with the mother and daughter of Abou Aibou, he ordered them to be introduced. They prostrated themselves before him. He desired them to rise; and was so struck with the beauty of Alcolomb, that, after having looked at her with great attention, he said, "I am so much concerned at having treated your charms so unworthily, that I think some reparation due to them, which may exceed the offence I have committed. I take you for my wife, and by that means, I shall punish Zobeidè, who will thus become the remote cause of your happiness, as she has been of your misfortunes. This is not all," added he, turning towards the mother of Ganem, "you, madam, are still young, and will not disdain an alliance with my grand vizier. I give you to Giafar; and you Fetnab, to Ganem. Let a cadi and witnesses be brought hither, and let the three contracts be immediately drawn up and signed. Ganem represented to the caliph, that his sister would be too much honoured, in being ranked among the number of his favorites; but the prince was determined to marry her.

He thought this history so extraordinary, that

he ordered a famous historian to commit it to writing, with all its various circumstances. It was afterwards deposited in his treasury, from whence several copies from this original have been taken, and thus the story became public.

After Scheherazadè had finished the history of Ganem, the son of Abou Aibou, the sultan of the Indies expressed how much pleasure he had received from the relation. "Sire," said the sultana, "since this history has amused you, I humbly entreat, that your majesty would listen to one of prince Zeyn Alasnam, and the king of the Genii; you will not be less satisfied with it." Schahriar consented; but as the day began to dawn, it was deferred to the following night. The sultana then began as follows.

## THE HISTORY

OF PRINCE ZEYN ALASNAM, AND OF THE KING  
OF THE GENII.

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THERE was formerly a king of Balsora, who possessed immense riches, and was greatly beloved by his subjects; but he had no children, and this caused him great affliction. All the holy men of his kingdom were engaged by very considerable donations to petition Heaven, to grant him a son, nor were their prayers ineffectual; the queen became pregnant, and was in due time safely delivered of a prince, who was named Zeyn Alasnam, which means the Beauty of Statues.

The king called an assembly of all the astrologers in his kingdom, and ordered them to calculate the nativity of his child. They discovered by their observations, that his life would be long; that he would be of a firm and courageous temper; and that he would need all his courage to sustain, with fortitude, the evils, that threatened him. The king was not disconcerted at this prediction. “My son,” said he, “will have no rea-

son to complain, since he will possess courage: it is good for princes to experience misfortune. Adversity purifies virtue; it makes them the better acquainted with the duties of government."

Having rewarded the astrologers he dismissed them. The young prince was brought up with all the care imaginable; masters of every sort were provided, as soon as he was of an age to profit by their instructions. It was, in short, the determined purpose of his father to give to the world a prince completely accomplished; when the good king was very suddenly attacked by a disease, which his physicians were unable to cure. Perceiving himself on his death-bed, he called his son to his side, whom he recommended, among other things, to make himself beloved rather than feared by his people; never to lend an ear to flatterers; and to be equally slow in rewarding as in punishing, since it frequently happened, that kings, seduced by false appearances, heaped benefits on the bad, and oppressed the good.

Prince Zeyn, immediately on the king's death, clothed himself in mourning, which he continued to wear for seven days. On the eighth he ascended the throne, removed his father's seal from the royal treasure, and put his own in its place, and began to taste all the sweets of empire. The pleasure of seeing his courtiers bend before him, to behold them engaged in no other study,

than to prove their obedience and zeal, in one word, the charms of sovereign power, had taken firm possession of his mind. He thought only of the duties, which his subjects owed to him without reflecting on the important ones, which they had a right to claim in return. He gave himself little concern about the affairs of government; but plunged into all sorts of debauchery, with a set of voluptuous young men, on whom he conferred all the first offices of the state. As he was naturally prodigal, and put no restraint whatever upon his bounties, it soon followed that women and favorites had insensibly exhausted his treasures.

The queen, his mother, was still living; she was a princess of great wisdom and prudence, and had many times attempted, though unsuccessfully, to check the libertine courses of the king, her son, by representing to him, that, unless he soon changed his conduct, he would not only dissipate his riches, but completely alienate the affection of his people, and bring on a revolution, which would in all probability, cost him both his crown and life. What she predicted had nearly taken place: the people began to murmur against the government; and their murmurs would have infallibly produced a general revolt, if the queen had not had the address to prevent it: but this princess, informed of the unhappy state of affairs, admonished the king of it in very serious terms,



who at last allowed himself to be convinced. He dismissed his vicious companions from any share in the ministry, and supplied their place by sage old men, who knew better how to keep his subjects within their duty.

In the mean time Zeyn, finding all his riches dissipated, began to repent, that he had made no better use of them. He fell into a profound melancholy, which nothing could divert, when one night an old man appeared to him in a dream, and, advancing towards him with a smiling countenance, addressed him as follows: "Know, O Zeyn, that there is no sorrow, which may not be succeeded by joy; no misfortune, but what may draw happiness in its train. If you wish to see the end of your affliction, arise, depart for Egypt, visit Cairo, where good fortune attends you."

The prince, when he awoke, was much struck with this dream. He spoke of it very seriously to the queen his mother, who was disposed to treat it ludicrously. "You would not surely, my son," said she, "travel to Egypt on the faith of this curious dream." "And why not, madam?" replied Zeyn; "do you imagine that all dreams are mere chimeras, or casual impressions on the brain? No, no, be assured some of them are of an important and mysterious nature. My preceptors have related to me a thousand histories, which do not allow me to doubt of it. Besides, if I were not even persuaded of this, I could not avoid giving

attention to my own dream. The old man, who appeared to me bore evident marks of something supernatural; he was not one of those, whom age alone renders respectable; there was, I know not what air of divinity, diffused over his whole person. He was, in short, precisely such as our great prophet is represented, and, if you wish, that I should give you my opinion, I believe that it is he himself, who touched by my griefs, wishes to alleviate them. I am disposed to put a full reliance in the hopes he has inspired me with; I confide in his promises and have resolved to obey his voice." The queen attempted to dissuade him from his purpose, but was unable to succeed. The prince, having left to her the care of his kingdom, quitted the palace one night very secretly, and took the road to Cairo unaccompanied by any one.

After sustaining much pain and fatigue, he arrived at this famous city, with which, either in extent or beauty, few can compare. He alighted at the door of a mosque, where finding himself overcome with weariness, he lay down to rest. Scarcely had he fallen asleep, when he saw the same old man, who said to him, "O my son, I am fully satisfied with you, you have relied on my words. You are arrived hither without suffering the length or difficulties of the way to abate your resolution; but learn, that I have engaged you in this long journey merely to prove

you. I see, that you have courage and firmness. You deserve to be rendered the most rich and happy prince in the whole world. Return to Balsora, you will find in your palace immense riches, such as no king has ever possessed."

The prince was by no means satisfied with this dream. Alas!" said he to himself after he awoke, "how great is my error! this old man, whom I believed to be our venerable prophet, is nothing then, but the creature of a troubled imagination. Having had my fancy so much possessed with him, It is not wonderful that I should see him a second time. I will return to Balsora, for what should I do here any longer? I am glad, however, that I did not communicate to any one, but my mother, the occasion of my journey, Were it known, I should become the mockery of my people."

He then retook the road to Balsora; and as soon as he was arrived there, the queen asked him, if he returned contented. He related to her every thing that had happened, and appeared so much mortified, at having shewn himself so credulous, that this princess, instead of increasing his chagrin by raillery or reproaches, endeavoured to console him. "Cease to afflict yourself, my son," she said to him, "if God destines you riches, you will acquire them without effort: all that I have to recommend to you is to be virtuous. Renounce the vain delights of dancing, of music, and of purple-coloured wine. Fly these

destructive pleasures; they have already nearly ruined you. Strive rather to render your subjects happy; in affecting their good you will secure your own."

Zeyn protested, that in future he would follow the counsels of his mother, and of those sage viziers, whom he had made choice of to sustain the weight of government. In the first night, however, after his return to his palace, he again, for the third time, saw the old man, in a dream, who said to him, "Valiant Zeyn, the time of your prosperity is at length arrived. Tomorrow morning, as soon as you rise, take a pick-axe and dig with it in the cabinet of the deceased king; you will there discover a great treasure."

The prince was no sooner awake then he rose from his bed, and running to the queen's apartment, related to her with much earnestness, the dream he had just had, "Really son," said the queen, smiling, "this is a most obstinate old man; he is not content with having deceived you twice; are you in a humour to trust to him again?" "No madam," replied Zeyn, "I believe nothing of what he has said to me; but still from curiosity I am anxious to pay a visit to my father's cabinet." "Oh! I doubt it not in the least," exclaimed the queen in a fit of laughter; "go my son, satisfy yourself; it is a great comfort to

me, that your present adventure is not altogether so fatiguing as a journey to Egypt."

"Well! madam," replied the king, "I must confess to you, that this third dream has revived my confidence; it is so evidently connected with the two former ones. For let us examine all the words of the old man; he first commanded me to go to Egypt: he there told me, that he had ordered me to take the journey merely to give proof of my courage and resolution. 'Return,' said he then, to Balsora; it is there, that you will discover treasures.' He has this night pointed out to me the precise spot, where they are. In these three dreams there is, as it appears to me, a manifest unity of design; they have nothing equivocal about them; not a single circumstance to create embarrassment. They may indeed, be wholly visionary; but I would rather make a useless search, than have occasion to reproach myself all my life, for having, it may be, failed of obtaining great riches, because I chose to indulge myself, very unadvisedly, in the pride of disbelief."

Having thus spoken, he left the queen's apartment, and being provided with a proper instrument, entered alone into the cabinet of the deceased king. He immediately began his work, and raised more than half the squares of the pavement without perceiving the least appearance of

treasure. He left off for a moment to rest himself, saying in his heart, "I extremely fear that my mother will have reason to laugh at me." However he resumed his courage and continued his labour. He had no cause to repent: discovering on a sudden, a white stone, he eagerly raised it and found beneath it a door, secured by a steel padlock. He broke this with the instrument in his hand, and opened the door, under which was a stair-case of white marble. With the aid of a wax taper, which he then lighted, he descended by this stair-case into a chamber inlaid with porcelain of China, having its ceiling and floor of crystal. But what particularly seized his attention were four shelves, upon every one of which were ten urns of porphyry. He supposed them to be full of wine. "Good," says he, "this wine must be very old, and I doubt not is excellent." He approached one of the urns, and took off the lid, when with equal surprise and joy, he observed the vessel to be full of gold. He examined all the urns on the four shelves, one after another, and found them full of sequins. He took a handful of them which he carried to the queen.

This princess, felt all the astonishment, that may be imagined, when she heard the king's account of what he had seen. "O my son," she exclaimed, "take care not to dissipate these riches in that inconsiderate manner, in which you

have already wasted the royal treasure; let not your enemies have so fair an occasion to exult."

"No, madam," replied Zeyn, "I shall hereafter live in a manner, that will not displease you."

The queen requested of the king her son to conduct her to this astonishing vault, which her departed husband had caused to be made so very secretly, that she had never heard of it, or entertained a suspicion of its existence. Zeyn accompanied her to the cabinet, and having assisted her in descending the marble stair-case, led her to the apartment, which contained the urns. She observed every thing with an eye of extreme curiosity, and remarked in a corner of the room a small urn of the same materials as the rest, which the prince had not seen. He then took it in his hand, and having opened it found within a small golden key. "My son," said the queen to him, "this is without doubt, the key of some new treasure. Let us search diligently; and if possible discover the use, for which it is intended."

They examined the room with the greatest attention, and at length discovered, in the middle of one of the pannels of the wainscot, a lock, which they immediately supposed was that, to which the key belonged. The king did not delay to make trial of it; when the door opened in an instant, and another apartment presented it

self to their view, in the middle of which were nine pedestals of massive gold, eight of which supported each a statue made of a single diamond, the splendour of which was so great as completely to illuminate the room.

“ O Heavens!” cried Zeyn, extremely surprised, “ where could my father possibly find any thing so rare and beautiful as these statues? The ninth pedestal increased his astonishment; for above it was placed a piece of white satin, on which were written these words: “ My dear son, to acquire these eight statues has been a work of great labour; but beautiful as they may appear, know, that there is in the world a ninth statue, which greatly excels them; it is in itself of a thousand times greater value than all you behold. If you wish to make yourself master of it, repair to the city of Cairo, in Egypt, where resides one of my old slaves called Mobarec; you will have no trouble in finding him: the first person you meet will inform you of his abode. Go to him, and tell him what has happened. He will know you to be my son, and will conduct you to the place, where this marvellous statue is to be found; and instruct you how to obtain it with safety.”

The prince, after having read these words, said to the queen, “ I am very desirous to obtain this ninth statue: it must be a piece of unheard of excellence, since all these together do not equal



it in value. I am resolved to set off from Grand Cairo; nor do I believe, madam, that you will wish to dissuade me from my purpose." "No, son," replied the queen, "I have nothing to oppose; you are evidently under the direction of our great prophet, who will not permit you to perish in the journey. Depart, when you please, I and your viziers will, in your absence, take care of public affairs." The prince ordered his equipage to be got in readiness, and set off with only a few slaves, not choosing to be attended by a numerous retinue.

He pursued his journey without any disagreeable accident, and in due time arrived at Cairo, where he inquired after Mobarec. He learned, that the person, whom he sought, was one of the richest men of the place; that he lived in the style of a great nobleman, and that his house was constantly open, particularly to strangers. Zeyn requested of some one to conduct him thither. He knocked at the door, which was opened by a slave, who desired to know his name and business; "I am a stranger," replied the prince, and having heard much of the generosity of your master Mobarec, am come to take up my abode with him." The slave requested Zeyn to wait a moment, while he went to speak to his master, who immediately ordered the stranger to be admitted. The slave returned to the door to assure the prince of his being welcome.

Zeyn then proceeded to enter the house, and having crossed a large court, passed into a hall magnificently ornamented, where Mobarec, who was waiting for him, received him with much civility, and thanked him for the honour he did him in taking a lodging at his house. The prince, after having replied to this compliment, addressed him as follows : " In me you behold the son of the late king of Balsora, my name is Alasnam." " This king," said Mobarec, " was formerly my master; but, sir, I never knew, that he had a son. How old are you?" " I am twenty years of age," replied the prince; " how long is it since you quitted my father's court?" " Nearly two and twenty years," said Mobarec; " but how will you assure me that you are his son?" " My father," returned Zeyn, " had a vault under his cabinet, in which I have found forty urns of porphyry all filled with gold." " and what have you observed beside?" replied Mobarec. " There are," says the prince, " nine pedestals of massive gold, upon eight of which are diamond statues, and above the ninth a piece of white satin, upon which my father has written what it is necessary for me to do, in order to obtain another statue, more valuable than all the rest. You undoubtedly know, where this statue is, since it is expressed upon the satin, that you are to conduct me to it."

He had not finished these words, when Mobarec threw himself at his knees, and kissing one

of his hands a great many times, "I return thanks to God," he exclaimed, "who has conducted you hither. I am now satisfied that you are the king of Balsora's son. If you wish to visit the place where the marvellous statue is to be found, I will lead you to it; but it is previously necessary, that you should remain here some short time to recover your fatigue. I am this day giving an entertainment to the principal people of Cairo. We were at table, when they came to inform me of your arrival. Will you condescend, sir, to come and join our party?" "By all means," replied Zeyn, "I shall be delighted to partake of your feast." Mobarec immediately conducted him under a lofty dome, where the company was assembled; made him take his seat at the table, and began to serve him on his knees, at which the grandees of Cairo expressed much surprise, saying to each other in a low tone of voice: "Who can this stranger be, whom Mobarec waits upon with so much respect?"

After they had finished eating, Mobarec thus addressed the company: "Be not astonished gentlemen, at the sort of respect you have seen me pay to this young stranger. Know, that he is the son to the king of Balsora, my former master. His father purchased me with money from his own treasure, and died without having granted me my liberty. I am, therefore still a slave! conse-

quently myself, and all my property, does of right belong to this young prince, his sole heir." Zeyn here interrupted him: "O Mobarec," said he, "I declare before all these gentlemen, that you are free from this moment, and that I renounce every claim I may have on yourself or any thing belonging to you; and only wish to know what I can further do to serve you." Mobarec at these words kissed the earth, and expressed in appropriate terms the infinite obligation he was under to the prince. Wine was afterwards introduced, of which they continued to drink during the remainder of the day; and in the evening presents were distributed to the guests, before they retired.

The next day Zeyn said to Mobarec, "I have had sufficient repose; and since my visit to Cairo has not been taken with any view to pleasure, but merely with the intention of procuring the ninth statue, it is, I think, time, that we should set off in search of it." "Sir," replied Mobarec, "I am ready to promote your wish; but at present you know not all the dangers you must be exposed to, in order to make this precious acquisition." "Be the danger what it may," replied the prince, "I am resolved to undertake it and will perish rather than not succeed. Every event whatever is under the direction of an all-ruling providence. Do, therefore but accompany me, and let your fortitude equal mine."

Mobarec, seeing him determined to depart, summoned his domestics, and ordered them to provide equipages. The prince and he afterwards performed the ceremony of ablution, and the religious rite, called farz, after which they set out on their journey. They remarked upon the road a great number of very rare and surprising objects, and continuing their route during many days, at length arrived at a very delicious retreat, where they alighted from their horses. Mobarec then said to the domestics, who attended them, "Remain in this place, and guard our equipages till we return." Then, addressing himself to Zeyn, "Come, sir," said he, "let you and I advance by ourselves; we are now near the dreadful place, where the ninth statue is guarded. You will have occasion for all your courage."

They soon arrived upon the margin of a lake. Mobarec seated himself upon the bank, and thus addressed the prince: "It is necessary that we should pass this water." "How is that possible," replied Zeyn, "as we have no boat?" "You will see one appear in a moment," returned Mobarec, "an enchanted bark belonging to the king of the genii, will come to receive you; but by no means forget what I now tell you. You must preserve a most profound silence, and on no account utter a syllable to the boatman. However singular his figure may seem, whatever

you may see to excite your astonishment, speak not a word; for I tell you beforehand, that, if you once open your lips, after we are embarked, the vessel will founder in an instant." "I will take especial care to be silent," said the prince, "you have only to inform me what I have to do, and I will follow your instructions very exactly."

While he was saying this, he perceived on a sudden traversing the lake, a bark of red sandalwood, having a mast of fine amber, with a streamer of blue satin. There was only one person to guide it, whose head resembled that of an elephant, and whose body was of the form of a tiger. When the vessel had nearly approached the prince and Mobarec, the boatmen took them, one after another, by his trunk, and conveyed them into it. He then passed to the other side of the lake in an instant, and, taking them up as before, set them down on the opposite shore, after which, he and his bark disappeared.

"It is now permitted us to speak," said Mobarec. "The island, on which we now are, belongs to the king of the Genii, with which nothing in the rest of the world deserves to be compared. Regard it on all sides, and tell me, prince, if it is not a most charming retreat. It is without doubt, a just image of that delightful abode, which is prepared by the God above for the faithful observers of our law. See, how the field

are scattered around with flowers, and with every sort of odoriferous herb. Admire these beautiful trees, bending to the earth with their immense burden of delicious fruits. Listen to the exquisite harmony which fills the air on every side, produced by innumerable birds of a species unknown in every other country." Zeyn, wholly insensible to fatigue, could not cease even for a moment, from surveying the beauties that surrounded him, nor from observing as he advanced in the island, the variety of new charms, which were constantly presenting themselves to his view.

They at length arrived in front of a palace, built of the finest emeralds, which was surrounded with a large moat on the borders of which at due distances were planted trees, grown to so vast a height, as to cover the whole palace with their shade. Opposite the gate, which was of massive gold, was a bridge made of the single shell of a fish, though it measured, at the least, twelve yards in length, and six in breadth. At the head of the bridge, a troop of Genii appeared of immeasurable height, who defended the entrance of the castle, with immense clubs of Chinese steel.

"Let us advance no further," said Mobarec, "or these Genii will destroy us; and if we wish to prevent their coming hither, it will be necessary to perform a certain magic ceremony. At the same time he drew from a purse, which he

had under his robe, four bands of yellow taffeta, one of which he passed round his waist, and another along his back; the remaining two he gave to the prince, who made a similar use of them. After this, he spread upon the earth two large cloths or carpets, upon the borders of which he strewed a variety of precious stones, with a quantity of musk and amber. They then sat down each of them on a carpet, when Mobarec addressed the prince in these terms: "I am going, sir, to bring hither the king of the Genii, who inhabits the palace now before you; he will not, I hope, arrive in an angry mood, but I must confess to you, I am not without anxiety on the occasion. If our arrival in this island be disagreeable to him, he will appear under the form of a most dreadful monster; but if he approves our purpose, he will assume the appearance of a well looking man. As soon as he comes before you, it will be necessary for you to rise and salute him, but without quitting your carpet, for should you leave it, you will infallibly perish. You must say to him, "Sovereign lord of the Genii, my father, your late servant, hath been summoned away by the angel of death; may it please your majesty to extend to me the same gracious protection, you bestowed on my deceased parent." If the king of the Genii," added Mobarec, "desires to know, what is the favor you request of him, answer as follows, 'It is, sire, the ninth statue, which I most hum-



bly entreat, that you will have the goodness to give me.' ”

Mobarec, after having in this way imparted to the prince the instruction he thought necessary, began his magic arts. Their eyes were immediately struck by a vivid flash of lightning, which was followed by a loud clap of thunder. The whole island was involved in thick darkness; a furious storm arose, horrid cries were heard, the earth, trembling to its base, underwent a commotion like that, which Asrafyel will produce at the dreadful day of final retribution.

Zeyn felt considerable alarm, and began to draw very unfavourable presages from the noise and confusion around him, when Mobarec who better knew what to think of the matter, began to smile; “Take confidence, my prince,” said he, “every thing goes well.” At that moment, the king of the Genii made his appearance under the form of a handsome man, retaining, however, in his air, something a little terrific.

Prince Zeyn, as soon as he perceived him, delivered the compliment, which Mobarec had dictated. The king of the Genii received him with a smile, and replied, “O my son, I loved your father, and as often as he came to pay me his respects, I presented him with a statue to take back with him. My affection for you is not less. Some days before your father’s death, I obliged him to write upon the piece of white satin the in-

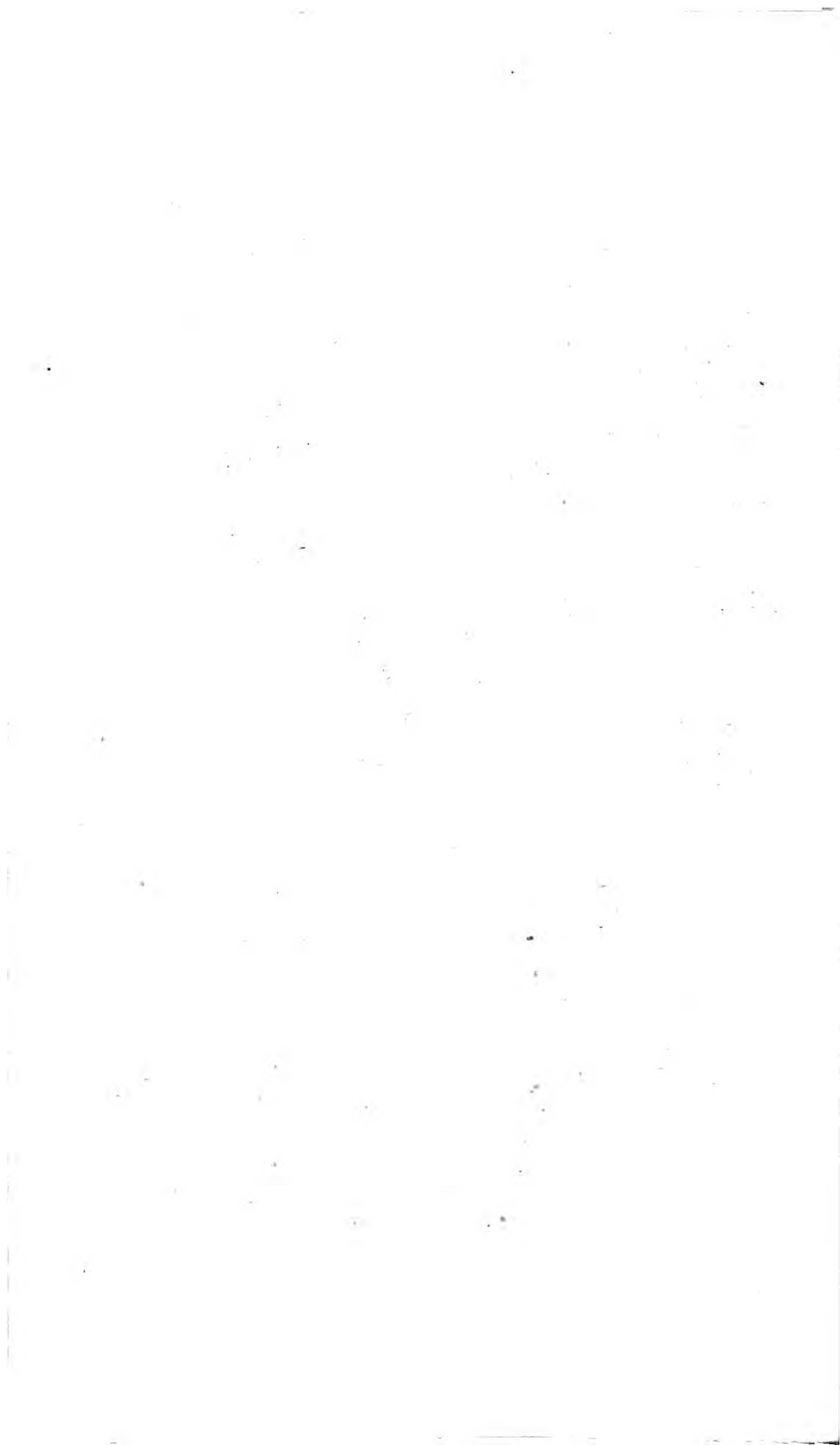


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ZEYNALASNAM & THE KING OF THE GENIE

LONDON: PUBLISHED BY WILLIAM MILLER, OLD BOND STREET, APRIL 1842.



scription you there read; I promised him to take you under my protection, and to give you the ninth statue, which surpasses in beauty all those in your possession. I have already begun to keep my word. It was I, whom you saw in a dream, under the form of an old man. It was I, who discovered to you the secret apartments, where the urns and statues are. In every thing that has happened to you, I have taken a part, or rather have been the occasion of the whole. I know the purpose, for which you are here; you shall obtain your wish. If I had not even promised your father, I would most willingly grant it on your own account; but it is first necessary, that you should swear by every thing, which makes an oath sacred, that you will return to this island, and bring back with you a girl in the fifteenth year of her age, who shall never have known the enjoyments of love, or indulged a wish to know them. It is further necessary, that she should possess the most perfect beauty, and that you should be so completely master of yourself, that, in conducting her hither, you should form no desire, inconsistent with the strictest virtue."

Zeyn took the rash oath, which the king of the Genii required; "But, sir," said he afterwards, "suppose I should be fortunate enough to meet with the extraordinary person you have described, how shall I be able to know when I have found her?" "I confess," replied the king of the

Genii, smiling, "that in these cases, the countenance may deceive; this knowledge is not to be attained by the sons of Adam; nor have I any intention of relying altogether on your sagacity in so delicate an affair. I will give you a mirror, which will be much safer to trust to than your conjectures. As soon as you see a perfectly beautiful girl at the age required, you will have only to look in your mirror, where you will behold her image. If the glass remains perfectly pure and unsullied, you may be assured that the damsel is virtuous, but if, on the contrary, it receives the least tarnish, it will be a certain proof that she has not been always upon her guard, or that there have been moments, when she would have been well pleased not to be so. Do not then forget the oath you have taken; otherwise I shall deprive you of life, notwithstanding the regard I feel for you." Prince Zeyn Alasnam protested again, that he would keep his word most exactly.

The king of the Genii then put a mirror into his hands, saying at the same time, "My son, you may return, whenever you please, and with the aid of this mirror, you may accomplish your purpose." Zeyn and Mobarec took leave of the king of the Genii, and proceeded towards the lake. The boatman, with the elephant's head, came to them with his bark, and put them over in the same manner as he had brought them. They

rejoined the persons of their suite, with whom they returned to Cairo.

Prince Alasnam remained some days with Mobarec to recover from his fatigue. At length he said to him, "Let us depart for Bagdad, in order to find out a damsel for the king of the Genii." "What!" replied Mobarec, "are we not in Grand Cairo? Do you suppose, we cannot in this place find plenty of handsome females." "You are in the right," replied the prince, "but how shall we proceed to discover the places where they are?" "Give yourself no concern on that account, sir," replied Mobarec, "I know a very expert old woman, whom I will employ on the occasion. I have no doubt, she will acquit herself very skilfully."

The old woman had, in truth, all the address required; she soon found means to give the prince a sight of a great number of very beautiful girls, of the age of fifteen; but when, after having observed them, he came to consult his mirror, the glass, the fatal touchstone of their virtue, was constantly clouded. All the females of the court and of the city, who were in their fifteenth year, underwent, in succession, the severe scrutiny; and in no instance did the glass preserve itself pure and unsullied.

When they found, that at Cairo they could meet with no damsels of sufficient purity, they repaired to Bagdad. They here rented a magnificent pa-

lace, in one of the best parts of the city, and began to live with much hospitality. Their table was free to every one, and when the numerous guests in the palace were satisfied, what remained was conveyed to the dervises, who thence derived, a very comfortable subsistence.

In the part of the city, where they lived, was an iman, named Boubekir Muezin, a vain, proud, and envious man. He hated the rich, because he himself was poor, suffering his own wretchedness to exasperate him against the prosperity of his neighbour. As he frequently heard of Zeyn Alasnam, and of the abundance, which reigned in his house, he required to know nothing more, in order to conceive an extreme aversion to this prince. He even carried matters so far, that one day in the mosque, after evening prayers, he said to the people, "I have heard, my brethren, that a stranger, who has lately taken up his abode in our quarter of the town, expends daily very large sums. I can find no one that knows any thing of him. He is probably some villain, who having been a thief in his own country, is come to this large and populous city to enjoy his ill-gotten riches. Be upon your guard my friends, for should the caliph learn, that a person of this character is living amongst us, we have great reason to fear, that he will punish us severely, for not having informed him of it. With respect to myself, I shall stand acquitted whatever may happen;

it can never be imputed to any omission in me." The people, who usually allow themselves to be very easily persuaded, cried out, with one voice, to Boubekir, "It is your own affair; do you, therefore, give information to the council." The iman after this returned home, perfectly satisfied; and employed himself in composing a memorial, with the intention of presenting it to the caliph the next day.

But Mobarec, who had attended prayers, and with the rest had heard the iman's harrangue, having put five hundred sequins of gold in a handkerchief, and prepared a parcel of several pieces of silk, made the best of his way to Boubekir's house. The iman, in a very rough tone of voice, desired to know what he wanted. "I am your neighbour and your servant," replied Mobarec, with an air of great mildness, putting, at the same time, into his hands the gold and the pieces of silk, "I come in behalf of prince Zeyn, who lives in this part of the town. He has heard much of your merit, and has commanded me to come and tell you how much he wishes for the pleasure of your acquaintance; in the mean time, he begs you to accept this small present." Boubekir, transported with joy, replied to Mobarec: "Have the goodness, sir, to make my most humble excuses to the prince; assure him, that I am much concerned and ashamed at my negligence in not having yet waited upon him: that I will



take an early opportunity to repair my fault, and that to-morrow he may expect me to pay my respects."

On the following day, after morning prayers, Boubekir thus addressed the people: "Be assured my brethren, there is no one living, who is without enemies: envy attacks all; but chiefly those, who have large possessions. The stranger, of whom I spoke to you yesterday, is not that villainous character, which some ill-intentioned persons wished me to believe; but a young prince, possessed of a thousand virtues. Let us not then by any injurious report give the caliph a false impression of so worthy a man."

Boubekir having by this discourse effaced from the people's mind the opinion he had given of Zeyn the preceding day, returned back to his house. He then clothed himself in his dress of ceremony, and set off to wait upon this young prince, who received him very graciously. After many compliments on both sides, Boubekir said to the prince, "Do you propose, sir, to remain long at Bagdad?" "I shall continue here," replied Zeyn, "till I have found a female, who is in her fifteenth year, and possessed of perfect beauty; and who, at the same time, shall be of such unsullied chastity, that she must not only have never known the delights of love, but have never wished to know them." "You are in search of a great rarity," replied the iman, "and I should

extremely fear, that your labour would be useless, if I did not myself know a young lady of the character you describe. Her father, who was formerly vizier, has long since quitted the court; he has for many years been living in a very retired situation, where he has wholly devoted himself to the education of his daughter. I will, if you approve, wait upon him on your behalf; he will, I have no doubt, be delighted to have a son-in-law of your birth and elevated rank." "Not so fast," replied the prince; "I shall certainly not marry this young lady, till I am before-hand, assured that she is the sort of person I am in search of. With respect to her beauty, I can readily rely upon what you say; but in regard to her virtue, what proofs can you give me on this subject?" "Proofs!" said Boubekir, "what proofs would you wish to have?" "It is necessary," said Zeyn, "that I should see her face; I wish nothing more to satisfy me." "You are then exceedingly expert in the science of physiognomy," replied the iman, smiling. "However, come with me to her father's, and I will beg his permission, that you may see her for a single moment in his presence."

Muezin conducted the prince to the vizier's house, who was no sooner informed of the birth and intentions of Zeyn than he gave orders, that his daughter should appear, whom he commanded to remove her veil. Never had the young king

of Balsora beheld so perfect and captivating a beauty. He surveyed her for some time in fixed astonishment. When at length he became sufficiently master of himself to make the important trial, whether she was as virtuous as fair, he drew forth his mirror, the polished surface of which remained pure and unsullied."

Having at last discovered a damsel such as he sought, he begged of the vizier to grant her to his wishes. A *cadi* was immediately sent for; a marriage contract was prepared, and the previous ceremony of prayer performed, after which Zeyn attended the vizier to his house, where he entertained him very magnificently, and made him large presents. He sent afterwards a large quantity of jewels to the lady by Mobarec, to whom he gave it in charge to conduct her to his palace, where the nuptials were celebrated with all the pomp, suitable to the high rank of Zeyn. When all the company had retired, Mobarec said to his master; "Let us depart, sir, we have no further business at Bagdad; it is necessary that we now return to Cairo; remember the promise, you made to the king of the Genii." "Let us be off this instant," replied the prince. "I am determined most faithfully to fulfil my engagement; I will, however, confess to you, my dear Mobarec, that in obeying the king of the Genii, I do no small violence to my inclination. The person, whom I have just married, is very amiable; and I feel

strongly inclined to convey her immediately to Balsora, and place her on my throne.”

“ Ah! sir,” replied Mobarec, “ resist with all possible fortitude so dangerous a wish ; learn to subdue your passions ; and whatever it may cost you, how great soever the conflict you sustain, keep your promise to the king of the Genii.”

“ Well then, Mobarec,” said the prince, “ be careful to conceal from me this charming girl ; let not my eyes ever behold her more ; I fear, indeed, that I have already seen but too much of her.”

Mobarec ordered preparations to be made for their departure. They returned to Cairo, and from thence took the route to the island of the king of the Genii. When they were arrived there, the lady, who had travelled all the way in a litter, and had never seen the prince from the day of their marriage, inquired of Mobarec in what place they then were. “ Shall we not,” said she, “ soon arrive at the dominions of the prince my husband ? ” “ Madam,” replied Mobarec, “ it is time to undeceive you. Prince Zeyn has had no other view in marrying you than to draw you from the bosom of your father. It is not to make you sovereign of Balsora, that he has pledged his faith to you ; his intention is to deliver you to the king of the Genii, who has required from him a damsel of your character.” At these words the lady began to weep bitterly, which very much affected both the prince and Mobarec. “ Have

pity on me, I beseech you," she exclaimed. "I am here a helpless stranger; you will have to answer before God for the treachery with which you have conducted yourself towards me."

All her tears and complaints were ineffectual they presented her to the king of the Genii, who, after having regarded her with attention, said to Zeyn: "I am fully satisfied, prince with your conduct. The damsel you have brought me is equally virtuous and beautiful; and your meritorious resolution in keeping your word faithfully is highly pleasing to me. Return to your dominions; as soon as you revisit the subterraneous apartment, where are the eight statues, you will there find the ninth I before promised you; I shall take care to have it transported by the aid of my Genii." Zeyn returned his grateful thanks to the king: he then with Mobarec again set out on the road to Cairo, at which place he made a very short stay; his impatience to possess the ninth statue urging him on, as fast as possible. In the mean time, he did not cease to think frequently of the damsel he had espoused; and severely condemning the deceit he had used, regarded himself as the sole cause of her misfortune. "Alas!" said he to himself, "I have stolen her from an affectionate father to sacrifice her to a Genius. Charming incomparable beauty! how much better a fate did you deserve!"

Full of these reflections, prince Zeyn pursued his journey till he arrived at Balsora, where his subjects, delighted at his return, made very great rejoicings. He first waited upon the queen, his mother, to give her an account of his journey, who learned with the greatest satisfaction, that he was so near obtaining the ninth statue. "Come, my son," said she, "let us go and view it instantly; for it is without doubt, in the subterraneous apartment, where the king of the Genii has instructed you to expect it." The young king and his mother, burning with impatience to see this marvellous statue, descended into the vault and entered the statue-room together. But, how great was their surprise, when instead of a diamond statue, they perceived on the ninth pedestal a young damsel of perfect beauty, whom the prince immediately recollected, to be the person he had conducted to the island of the Genii. "You are much surprised, prince," said the young lady, "to see me here; you were expecting to find some thing much more precious, and, I doubt not, at this very moment heartily repent of having taken so much trouble. You proposed to yourself some worthier recompense." "No, madam," replied Zeyn, "Heaven is my witness how much I wished to preserve you to myself, and of the frequent desire I had to break my promise to the king of the Genii. Whatever may be the value of a diamond statue, can it pos-

bly be equal to the pleasure of possessing you? Be assured, I love you better than all the diamonds, and all the riches of the world."

Just as he was concluding this speech a clap of thunder was heard, which shook the whole subterraneous building. The mother of Zeyn was much alarmed; but the king of the Genii, who instantly appeared, dissipated her terrors. "Madam," said he, "I protect and love your son. I have been desirous to know, whether at his age, he would be able to subdue his passions. I am well aware, that the charms of this young person have touched his heart, and that he did not exactly keep the promise he made, not to wish even the possession of her: but I am at the same time too well acquainted with the frailty of human nature to be much offended at it; and am delighted with the virtue and moderation he has shewn. Behold here the ninth statue, bestowed upon him as the reward of his merit; it is infinitely more rare and more precious than all the others. Live, Zeyn," added he, addressing himself to the prince, "live happy with this young lady; she is your wife; and if you wish that she should preserve for you a pure and constant faith, love her always, and love only her. Take care to give her no rival, and I will be answerable for her fidelity." The king of the Genii disappeared at these words, and Zeyn in raptures of delight, concluded his marriage on the

same day, and had her proclaimed queen of Balsora, where this virtuous pair, always faithful and always affectionate, lived together a great number of years in most perfect happiness.

The sultana of the Indies had no sooner finished the story of prince Zeyn Alasnam, than she begged permission to begin another; which Schariar having granted to her for the next night, as daylight was now beginning to appear, the princess began her narrative on the following morning, in these terms:



## THE HISTORY

OF CODADAD AND HIS BROTHERS, AND OF THE  
PRINCESS OF DERYABAR.

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It is related by the historians of the kingdom Diarbekir, that in the city of Harran there formerly reigned a most magnificent and powerful monarch, whose regard for his subjects was not less than their affection for him. He was possessed of every virtue, and wanted nothing to make him perfectly happy but the blessing of an heir. Although he had in his seraglio the most beautiful women in the world, he still had no children. He was incessantly offering up his prayers to Heaven; when one night, while he was enjoying the sweets of sleep, a man of venerable appearance, or rather a prophet, stood before him, and said: "Your prayers are heard; you will obtain what you so earnestly desire; rise as soon as you are awake, and instantly begin praying, making two genuflexions: after which, go into the gardens belonging to your palace, call the gardener, and desire him to bring you

a pomegranate ; eat some of the seeds, as many as may be agreeable to you, and your wishes will be fulfilled."

The king, as soon as he awoke, recollected his dream, and returned thanks to Heaven. He rose, addressed himself in prayer, and made the genuflexions required ; he then went into his gardens, took fifty pomegranate seeds, which he counted one by one, and eat them. He had fifty wives, who occasionally shared his bed, all of whom became pregnant ; but there was one, named Pirouzè, whose pregnancy did not appear. He conceived in consequence an aversion to this lady, and was desirous to put her to death. " Her barrenness," said he, " is a sure proof that Heaven deems her unworthy to be the mother of a prince. It is my duty to rid the world of an object, odious to the Deity." He formed this cruel resolution, but his vizier dissuaded him from it, by representing to him, that all women were not of the same temperament and constitution, and that it was not impossible, but that Pirouzè might be pregnant, though her situation had not yet declared itself. " Well," replied the king, " let her live, but she must not remain in my court, for her presence is hateful to me." " Will your majesty be pleased," replied the vizier, " to send her to prince Samer, your cousin?" The king approved the advice : he sent Pirouzè to Samaria, with a letter, in which he desired his cousin to

treat her with proper attention; and, if she were pregnant, to give him information of it as soon as she should be brought to bed.

Pirouzè was no sooner arrived in that country, than it was discovered, that she was with child; in due time she became the mother of a prince, beautiful as the day. The prince of Samaria, wrote immediately to the king of Harran, to make him acquainted with the happy birth of this son, and to congratulate him on the event. This information gave his majesty very great pleasure, and, in reply, he wrote to prince Samer in these terms: "Dear cousin, all my other wives have every one of them been delivered of a prince, so at present we have here a great number of children; I beg, therefore, that you will take charge of Pirouzè's infant, and give him the name of Codadad:<sup>3</sup> I will send to you when I wish to have him."

The prince of Samaria spared nothing in the education of his nephew. He was taught to ride, to shoot with the bow, and all other things suitable to the son of a king, with so much success, that at the age of eighteen years he was esteemed a perfect prodigy. This young prince, perceiving in himself a courage worthy of his birth, said one day to his mother, "I begin, madam, to be tired of Samaria; I perceive in myself an ardent love of glory; permit me then to go in search of it amidst the dangers of war. The king of Harran, my

father, is not without enemies: some neighbouring princes are at this time preparing to trouble his peace. Why does he not require my aid? Why am I left here to pass so long a time in fruitless infancy? I ought to be present at his court. While all my brothers have the privilege of sharing the dangers of war by his side, must I alone pass my life in torpid indolence?" "My dear son," replied Pirouzè, "I am not less impatient, than yourself, to see you in the way of obtaining fame and honour; I much wish, that you had already distinguished yourself against the enemies of the king your father; but it is necessary to wait, till he requires your assistance." "No, madam," replied Codadad, "I have waited already but too long. I burn with desire to see the king my father, and I feel myself strongly inclined to go and offer him my services, as a young person, who is unknown to him. He will, without doubt, accept them; nor do I intend to discover myself, till I shall have performed a thousand glorious exploits. I earnestly wish to merit his esteem, before he shall know me to be his son." Pirouzè much approved this generous resolution; and lest prince Samer should oppose it, Codadad, without imparting to him his intention, took the opportunity one day of leaving Samaria under pretence of taking the pleasures of the chase.

He was mounted upon a white horse, having a golden bridle and shod with gold. The saddle

and housings, which were of blue satin, were thickly embroidered with pearls. He wore at his side a sabre, the hilt of which was formed of a single diamond, and the scabbard was made of sandal wood, ornamented with emeralds and rubies. His bow and quiver hung gracefully across his shoulders. Thus equipped, in a manner which was greatly becoming to his natural good appearance, he arrived at the city of Harran. He soon found an opportunity of being presented to the king, who, charmed with his beauty and fine figure, or perhaps drawn by the secret ties of blood, gave him a very favourable reception, and demanded of him his name and rank. "Sire," replied Codadad, "I am the son of an emir of Cairo; my desire to travel has induced me to quit my country, and as I learned, in passing through your dominions, that you are at war with some of your neighbours, I directed my way to your court, in order that I might offer the assistance of my arm to your majesty." The king overwhelmed him with caresses, and immediately gave him a distinguished situation in his army.

This young prince was not slow in making his valour known. He acquired the esteem of the officers, excited the admiration of the soldiers, and, as he had not less understanding than courage, so effectually secured himself in the good graces of the king, that he soon became his favourite. A day never passed, that the ministers

and other courtiers did not attend to pay their respects to Codadad, seeking his friendship with much eagerness, while they wholly disregarded the other sons of the king.

These young princes could not behold this neglect without feeling themselves much offended; and, imputing it entirely to the esteem, in which the stranger was held, they all conceived the greatest aversion to him. At the same time, the king, becoming every day more attached to him, was continually giving him marks of his affection. He wished him to be constantly about his person. He was charmed with his conversation, which he found replete with wit and knowledge; and, to give indisputable proof of the high opinion he entertained of his wisdom and prudence, he entrusted him with the care of the other princes, although he was of the same age as themselves, in such a way, that Codadad became the governor of his brothers.

This, as may be supposed, only increased their hatred. "What!" said they, "is not the king contented with bestowing on this stranger the affection which he owes to us; but must he also make him our governor, so that we are to do nothing without his permission? This is more than we can or ought to endure. We must rid ourselves of this encroacher on our rights." "We have only," said one of them, "to go all of us together in search of him, and to fall on him with our sa-

bres." "No, no," said another, "we must not be ourselves the ministers of our revenge; his death would render us hateful to the king, who would perhaps, in consequence, declare us all unworthy to reign. Let us manage the business with more dexterity. I propose, that we ask leave to hunt, and when we are at a considerable distance from the palace, let us take the road to some other city, where we will go and remain for some time. Our absence will alarm the king, who, not seeing us return, will lose all patience, and most likely condemn the stranger to death: he will at least be dismissed from court, for having allowed us to quit the palace."

All the princes applauded this artifice. They went immediately in search of Codadad, and entreated him to give them permission to take the diversion of hunting, promising to return the same day. The son of Pirouzè fell into the snare, and granted the request which his brothers made. They departed, but returned not. They had already been absent three days, when the king said to Codadad: "Where are the princes? It is a long time since I saw them." "Sire," he replied, making the most profound reverence, "they have been out on a hunting party for the last three days; they promised me, that they would return much sooner. The king became anxious about his sons, and his uneasiness increased on the following day when he found that the princes did

not make their appearance. He was no longer able to restrain his anger; "Imprudent stranger," said he to Codadad, "how dare you permit my sons to go away without accompanying them? Is it in this manner, that you acquit yourself of the important charge committed to you? Go and search for them instantly, and bring them to me, or be assured, that your destruction is inevitable."

At these words of the king, the unhappy son of Pirouzè was chilled with fear. He immediately provided himself with his accustomed arms, mounted his horse, and left the city to go in search of his brothers, traversing the country like a shepherd, who has lost his flock. He inquired in every village, if they had been seen to pass through it, but obtaining no information whatever, he at length abandoned himself to despair. "Ah! my brothers," he exclaimed, "where are you gone? Alas! perhaps you have fallen into the hands of enemies, and are at this moment enduring every hardship that their malice can dictate. Would to God I had never come to the court of Harran! I alone, am to blame in occasioning so much grief to the king. How can I repair the evil I have been guilty of?" In these and similar expressions he poured forth his lamentations at the disastrous event which had taken place, and of which he considered himself the sole author.



After some days employed in a fruitless search, he arrived in a plain of vast extent, in the middle of which was a palace, built of black marble. On approaching near it, he saw at the window a lady of excessive beauty. Her charms, however, highly attractive, owed nothing to the aid of ornament; her hair was dishevelled, her garments torn, and her countenance was expressive of the utmost affliction. As soon as she perceived Codadad, and he was near enough to hear what she said, she addressed him in these words; "O young man, fly from this fatal place, or you will soon find yourself in the power of the monster, who inhabits it. A Negro, who makes his repast on human blood, has here his abode; he seizes every one, whose hard fortune occasions them to pass through this plain, and shuts them up in dark dungeons, whence they are never released, but to be devoured."

"Madam," replied Codadad, "inform me, who you are, and give yourself no concern with respect to me." "I am a person of rank, and come from Cairo," replied the lady. "I was passing near this castle, in my way to Bagdad, when I met the Negro, who killed all my servants, and brought me hither. I wish I had nothing worse to fear than death; but, to increase my misery, this wretch is desirous, that I should pretend an affection to his person, and, if I do not to-morrow yield myself a willing sacrifice to his brutality, I

am to expect the last and most cruel effect of his passion. Once more," added she, "let me entreat you to save yourself; the Negro will soon return; he is gone in pursuit of some travellers, whom he observed at a distance on the plain. You have no time to lose, and I know not, whether even the most rapid flight will now enable you to escape."

She had not finished these words, when the Negro appeared; a monster of most gigantic size, and terrific appearance. He was mounted on a very powerful Tartarian horse, and carried at his side a scimitar so large and heavy, that none but himself could wield it. The prince having observed him, was astonished at his immense stature. He offered up his prayers to Heaven, to entreat its favour and protection; he then drew his sabre, and waited in a firm posture of defence, till the Negro should attack him, who scorning so feeble a foe, summoned him to surrender without conflict; but Codadad soon made him sensible by his undaunted countenance, that he intended to defend his life; for he approached, and gave him a violent blow on the knee. The Negro, perceiving himself wounded, uttered a most dreadful cry, which resounded through the whole plain. He became furious, he even foamed with rage; and, rising upon his stirrups, prepared, in his turn, to strike Codadad with his tremendous scimitar. The blow was aimed with so

much force, that the young prince would have been inevitably killed, if he had not had the address to evade it, by the most skilful management of his horse. The scimitar made a tremendous hissing in the air. But before he had time to aim a second blow, Codadad levelled one at him, with so much force, that he cut off his right arm. The dreadful scimitar fell impotent with the hand that held it; and the Negro yielding to the violence of the blow, lost his stirrups and his seat, while the earth resounded with the noise, occasioned by his fall. The prince alighted immediately from his horse, threw himself upon his enemy, and cut off his head. At this moment, the lady, who had been all the time a witness of the combat, and who was still offering her ardent vows to Heaven for the young hero, whose person had already struck her with admiration, sent forth a shout of joy; she then addressed herself to Codadad, "Prince, for the severe victory you have just gained, as well as your noble air, fully persuade me, that you can be of no common condition, finish your work; the Negro has the keys of the castle; take them and come and release me from prison." The prince, followed the lady's directions, and searched the dress of the miserable wretch as he lay extended in the dust, and found a variety of keys in his pockets.

He opened the first gate of the castle, and entered into a large court, where he found the lady,

who was approaching to meet him. She was anxious to throw herself at his feet, to express her gratitude; but he would not permit her. She commended his valour, and exalted him above all the heroes of the world. To these compliments he replied, in proper terms, and as she appeared to him even more lovely now he saw her near, than when he beheld her at a distance, it is not easy to say who experienced the greater delight; she, at being released from so perilous a situation, or he, at having rendered so important a service to so charming a woman.

Their conversation was now interrupted by cries and groans. "What do I hear?" exclaimed Codadad, "whence come these lamentable sounds, which assail my ears?" "Sir," said the lady, pointing towards a low door, which was in the court, "they arise from yonder place, where are confined a number of unhappy persons, whose unpropitious stars threw into the Negro's hands. They are all in chains; and every day this monster drew forth one of them for his horrid repast."

"I am rejoiced to find," said the prince, "that my victory saves the lives of so many unfortunate persons. Come, madam, come and partake with me the pleasure of restoring them their liberty; you can judge by your own feelings of the happiness we are going to confer." At these words, they advanced towards the door of the

dungeon: in proportion as they approached it, they heard more distinctly the cries of the prisoners. Codadad felt the most anxious solicitude for these unhappy sufferers, and impatient to put an end to their misery, he applied, without delay, one of the keys to the lock; he did not at first find the right one, he then tried another. The noise alarmed these wretched people: they were fully persuaded, that it was the Negro, who, according to custom, was bringing them their daily food, and coming to seize on one of their companions. They redoubled their groans and lamentations; and it seemed, as if the dismal sounds proceeded from the centre of the earth.

In the mean time, the prince opened the door, and discovered a very steep staircase, by means of which he descended into a vast and profound cave, rendered more horrible by the feeble light, which it received from a single small aperture; within, were more than a hundred persons confined to stakes, having their hands bound. "Unfortunate travellers," said he, "miserable victims, who had nothing to expect but the moment of a cruel death, return your thanks to Heaven, which has this day delivered you by the assistance of my arm. I have killed the horrible Negro, of whom you were destined to be the prey; and am now come to break your chains." The prisoners had no sooner heard these words, than they sent forth all together a cry of surprise and joy. Codadad

and the lady began to unbind them, and those, who were released from their chains, assisted in giving freedom to the rest; so that, in a very short time, the whole number was at liberty.

They then fell upon their knees, and thanked Codadad for saving them from destruction: after this they quitted the cave. When they ascended into the court, how great was the astonishment of the prince to see, amongst the prisoners, his brothers, of whom he was in search, and whom he had despaired of ever beholding more. "Princes!" he exclaimed, on seeing them, "am I not deceived? May I then still hope to restore you to the arms of the king, your father, who is now inconsolable for your absence? Are you all in safety? Has no one fallen a prey to the destructive monster? Alas! the death of only one amongst you would be sufficient to poison all the joy I feel, at having saved the rest."

The forty-nine princes all presented themselves before Codadad, who embraced them one after another, and informed them of the great uneasiness, which their absence had occasioned the king. They bestowed on their deliverer all the praises he so well merited; as did also the rest of the prisoners, who were yet unable to find terms sufficiently strong to express the gratitude they felt at their release. After this, Codadad, accompanied by all those whom he had rescued from the dungeon, visited the whole castle, in which

they found goods to an immense value, consisting of fine cloths, gold brocades, Persian carpets, Chinese satins, and an infinity of other merchandise, which the Negro had taken from the caravans he had pillaged; and of which a great part belonged to the prisoners, whom Codadad had just released, who each knew and claimed his own property. The prince ordered, that they should every one take the bales, that belonged to them; and he afterwards divided equally amongst them the rest of the merchandise. He then said to them, "But how will you remove these goods? We are here in a desert, where there seems not the least probability of our being able to procure horses." "Sir," replied one of the prisoners, "the Negro took our camels at the same time, that he robbed us of our other property, perhaps they are still in the stables belonging to this castle." "It is not impossible," returned Codadad; "let us go and examine." They went to the stables, where they found not only the camels of the merchants, but even the horses belonging to the sons of the king of Harran. This gave them all very great delight. There were in the stables a number of black slaves, who seeing the prisoners freed, and concluding from thence, that the Negro was killed, took the alarm, and had recourse immediately to flight, by a variety of circuitous paths, with which they were acquainted. No one had the least desire to follow them. The

merchants, delighted that they had recovered their camels and goods with their liberty, prepared to depart; but before they went, they again made their most grateful acknowledgments to their deliverer.

When they were gone, Codadad addressed himself to the lady, "May I enquire, madam," said he, "where you wish to go? To what country were you directing your steps, when you were surprised by the Negro? It is my wish and intention to conduct you to the place, you may have fixed on for your retreat; and I have no doubt, that these princes have formed the same resolution." The sons of the king of Harran protested to the lady, that they would not leave her, till they had restored her to her friends.

"Princes," said she to them, "I belong to a country far distant from hence; and, besides that it would be an abuse of your generosity to take you so much out of your way, I must confess to you, that I am for ever separated from my home. I told you a little while since, that I was a lady of Cairo; but after the kindness you have shewn me, and the great obligation I owe to you, sir," added she, directing her speech to Codadad, "I can have no reason to conceal from you the real truth. I am then the daughter of a king. An usurper, after having taken away my father's life, seized upon his throne. Fearing to meet with the same untimely end, I had recourse to flight



as the only means to preserve myself." In consequence of this avowal, Codadad and his brothers entreated the princess to relate her history; assuring her that they took all possible interest in her misfortunes; and that there was nothing they were not ready to do in order to promote her happiness. After having thanked them for their new offers of service, and believing that she could not, with any civility, refuse to gratify their curiosity, she began the following recital of her adventures.

"There is, in a certain island, a large city, called Deryabar. It was for a long time governed by a great, powerful, and virtuous monarch, who, had he been blessed with children, would have wanted nothing to render him completely happy. He was perpetually offering prayers to Heaven for a son; but the queen, his wife, after long and earnest expectation gave to the world only a daughter.

"I am this unhappy princess. My father felt disappointment, rather than pleasure, at my birth; but he submitted to the will of God. He had me educated with all imaginable care, being resolved, since he had no son, that I should be instructed in the art of government, and succeed to the throne at his decease.

"While he was one day taking the diversion of hunting, he perceived a wild ass, which he imme-

diately pursued, separating himself from the rest of his party. His ardour carried him so far, that without thinking how far he strayed, he continued the pursuit till night. He then alighted from his horse, and seated himself at the entrance of the wood, into which he had observed the ass to enter. Scarcely was the day closed, when he perceived a light amongst the trees, which led him to suppose, that he was not far distant from some village; and he rejoiced at the thoughts of being able to pass the night there, and also of finding some one to send to the people of his suite, in order to inform them where he was. He arose, and proceeded toward the light, which served as a guide to him.

“ He very soon discovered, that he had been deceived; and that this light proceeded from a fire in a hut, not far distant. He approached towards it, when he was much astonished to behold a tall black man or rather a horrible giant, who was sitting upon a sofa. The monster had before him a large pitcher of wine, and was roasting upon some coals, an ox, which he had just flayed. He was constantly employing himself, either in drinking out of the pitcher, or in cutting the ox into pieces, which he greedily devoured. But what most engaged the attention of the king, my father, was a beautiful woman, whom he saw in the hut. She appeared to be absorbed in profound melancholy; her hands were tied; at her feet was

a little child, between two and three years of age, who, as if he were already sensible to the misfortunes of his mother, wept without intermission, making the air resound with his cries.

“ My father was so affected at what he saw, that he felt at first a strong inclination to enter the hut, and attack the giant ; but reflecting that this combat would be too unequal, he restrained himself ; and resolved to do by surprise, what he despaired of being able to effect by force. In the mean time, the giant, after having emptied the pitcher, and eaten more than half the ox, turned himself towards the lady, and said, ‘ Charming princess, why will you, by your obstinacy, compel me to treat you with so much rigour ? It depends entirely on yourself to be happy ; you have only to take the resolution to love and be faithful to me, to assure yourself of the most kind and gentle treatment.’ ‘ Thou hateful satyr,’ replied the lady, ‘ never hope, that time will diminish the horror I experience in beholding thee ; thou wilt ever be a monster in my eyes.’ These words were followed by so many injurious expressions, that the giant became irritated. ‘ This is too much,’ he exclaimed in a furious tone, ‘ love thus scorned turns to rage ; your hate has at length excited mine ; it now so far gets the better of my inclination, that I have never so ardently wished the possession of your charms, as I now wish your destruction.’ Having concluded these words,

he seized the unhappy woman by her hair, and holding her with one hand in the air, while he drew his scimitar with the other, was preparing to cut off her head, when the king, my father, discharged an arrow, which pierced his breast: the giant staggered, and in an instant fell down lifeless.

“ My father entered the hut; he untied the lady’s hands, and then requested to know who she was, and by what accident she had been brought to such a place. ‘ Sir,’ she replied, ‘ there are living upon the sea shore a certain number of Saracenic families, whose chief was a prince to whom I am married. This giant, whom you have just killed, was one of his principal officers; this wretch conceived a violent passion for me, which he took great pains to conceal, till he should find a favourable opportunity of executing a scheme, he had formed of carrying me away by force. It should seem, that fortune more frequently favours the enterprises of the wicked, than the resolutions of the good. The giant surprised me one day with my child, in a retired place, when he carried us both off; and to render useless all the inquiries, which he naturally supposed my husband would make on the occasion, he travelled to a great distance from the country inhabited by the Saracens, and brought us to this wood, where he has kept me for some days.

“ ‘ But however deplorable my destiny may

be, I do not fail to derive much secret consolation, when I reflect, that this giant, brutal and impassioned as he was, never had recourse to violence, to obtain that which I always refused to his prayers. It is true, he was threatening me perpetually, that he would proceed to the most shocking extremities, if he could not otherwise get the better of my resistance; and I confess to you, that frequently, when I have by the freedom of my language excited his anger, I have been much less apprehensive for my life, than for my honour.

“ ‘This, sir,’ continued the wife of the prince of the Saracens, ‘is my history; and you will, I doubt not think me so far worthy of your pity, as not to repent the generous assistance you have given me.’ ‘Indeed madam,’ replied my father, ‘your misfortunes interest me much; I feel myself very strongly affected by them, nor shall it be my fault, if your future destiny be not very different from what you have lately experienced. To-morrow, as soon as the morning rays shall have dispersed the shades of night, we will leave this wood, and seek the road to the great city of Deryabar, of which I am sovereign; and, if it be agreeable to you, you shall remain in my palace till the prince, your husband comes to demand you.’

“The lady accepted the proposal; and the next day followed the king, my father. Imme-

diately on quitting the wood, he observed the officers of his suite, who had passed the night in search of him, and were in great anxiety on his account. Their delight at seeing him again, was not greater, than their astonishment, when they beheld with him a lady of such exquisite beauty. He related to them, in what manner he had met with her, and the danger he had run in approaching the hut, where he would, without doubt, have lost his life, if the giant had seen him. One of the officers took the lady behind him, and another took charge of the child.

“ They arrived in this manner at the palace of the king my father, who immediately ordered an apartment for the fair Saracen, and had her son educated with the greatest attention. The lady was far from insensible to the king’s goodness; she felt towards him all the gratitude he could wish. She at first seemed rather uneasy, and impatient at hearing nothing from the prince her husband, but her disquietude gradually diminished. The constant respect, that was paid her by my father, charmed away her impatience; so much so indeed, that she would at last, I believe, have considered herself more unfortunate in being restored to her relations, than in having been ever separated from them.

“ In the mean time, the son of this lady attained manhood; he was an extremely good figure, and, as he by no means wanted understanding,

readily found the way of pleasing the king my father, who conceived for him a great regard. This was quickly perceived by the persons of the court; who imagined in consequence that this young man would be my husband. Possessed of this opinion, and looking upon him as heir to the the crown, they attached themselves to him with much assiduity, and every one of them very strenuously endeavoured to gain his confidence. The young man had sufficient penetration to discover the motive of their attachment; the idea was so grateful to him, that, forgetting the difference of our situations, he indulged himself in the hope, that my father had conceived so great an affection for him as to prefer his alliance to that of all the princes of the world. He went even further; the king being, in his opinion, too tardy in offering him my hand he presumed to demand it.

“However great might be the punishment due to such audacity, my father contented himself with telling him that he had other views for me, without testifying any particular marks of displeasure. This haughty youth was extremely irritated at the refusal, and felt himself as much offended at the slight put upon his addresses, as if he had demanded a common person; or as if his birth had equalled mine. His resentment did not rest here: he resolved to revenge himself on the king; and by an excess of ingratitude of

which there are, I trust, few examples, he conspired against him; struck a poniard to his heart, and got himself proclaimed king of Deryabar by a great number of discontented persons, of whose disaffection he well knew how to profit. His first care, after he had removed my father was to come himself to my apartment, at the head of a party of the conspirators. His design was either to take away my life, or compel me to marry him. But I had time to escape. While he was employed in murdering my father, the grand vizier, who had always been faithful to his master, came, and tearing me from the palace, conveyed me to a place of safety in the house of one his friends, where he kept me concealed till a vessel, secretly prepared by his order, was ready to sail. I then quitted the island, accompanied only by a female attendant, and this generous minister, who was more inclined to follow the daughter of his master and share her misfortunes, than to obey a tyrant.

“ It was the intention of the grand vizier to conduct me to the courts of some neighbouring monarchs, in order to implore their assistance, and excite them to revenge the death of my father; but Heaven did not approve a resolution, which to us appeared so reasonable. After some days sailing, there arose so violent a tempest, that, in spite of all the skill of the sailors, our vessel, carried away by the violence of the winds



and waves, split upon a rock. I will not stop to give you a description of our shipwreck. I could ill paint the manner, in which the grand vizier, and all those, who accompanied me, were swallowed up in the dreadful abyss: the fright, with which I was seized, did not allow me to observe all the horror of our fate. I soon lost my senses, nor can I tell whether I was carried on shore by some pieces of wreck, or that Heaven, in order to reserve me for further calamity, wrought a miracle to save me; I only know, that when I recovered my senses, I found myself on the shore.

“ Misfortune often renders us unjust: instead of thanking God for the signal favour bestowed on me, I impiously lifted up my eyes to reproach Heaven for the protection it had granted. Far from lamenting the vizier and my attendant, I envied their fate; and my reason, giving way by degrees to the frightful images, which had taken possession of my mind, I formed the desperate resolution of throwing myself into the sea. At the instant I was going to rush forward, I heard behind me a great noise of men and horses. I immediately turned my head to see what it was, when I beheld a number of armed horsemen, among whom was one, mounted upon an Arabian horse. He had on a robe embroidered with silver, confined by a girdle of precious stones, and a crown of gold upon his head. If his dress had not

sufficiently declared, that he was the chief of the party, I should have discovered it from the air of grandeur, which was diffused over his whole person. He was a young man extremely well made, and beautiful as the morning. Surprised to see a lady by herself, in so retired a place, he sent forward some of his officers to inquire who I was. I could make no reply but by tears. As the shore was covered with wreck from our vessel, they concluded, that a ship had lately been cast away on the coast, and that I was one, who had escaped. This conjecture, and the very lively grief I expressed, excited the curiosity of the officers; who began in consequence to ask me a thousand questions; assuring me, that their king was a generous prince, and that I should find at his court every thing to console me.

“The king himself, impatient to learn who I could be, was tired of waiting for the return of his officers: he approached himself, and observed me with great attention; and as I still continued to weep and moan, without being able to reply to those, who interrogated me, he forbade them to weary me any longer with their questions, and addressing himself to me: ‘Madam,’ said he, ‘I entreat you to moderate your affliction. If Heaven in its anger, has made you feel its rigour, are you on that account, to abandon yourself to despair? Summon, I entreat you, more fortitude; the pains as well as the pleasures of this life are inconstant; your fate may soon

change ; I venture to assure you, myself, that if your distresses can be alleviated, they will be so in my dominions. I offer you the asylum of my palace ; you will be near the queen my mother, who will endeavour, by every kind attention to mitigate your grief. Though ignorant at present, who you are, I feel myself much interested in your behalf.'

“ I thanked the young king for his goodness, and accepted the obliging offers he made me ; and to prove to him, that I was not beneath his regard, I discovered to him who I was. I painted to him the audacity of the young Saracen, and had only occasion to make a very simple narrative of my sufferings, to excite his compassion, and that of all his officers. The prince, after I had done speaking, resumed the conversation, and again assured me, that he took a great interest in my misfortunes. He afterwards conducted me to the palace, where he presented me to the queen his mother. It was necessary again to relate the history of my adventures, and to renew my tears. The queen shewed herself extremely sensible to my affliction, and conceived for me the tenderest regard. With respect to the king her son, he became passionately in love with me, and soon offered me his hand and his crown. I had been hitherto so much engrossed by the various disasters I had suffered, that the prince, amiable as he was, had not made that impression on me which under different circum-

stances, he probably would have done. Penetrated however with gratitude, I did not refuse to promote his happiness; our marriage was solemnized with all the pomp imaginable.

“ While every one was occupied in celebrating the nuptials of their sovereign, a neighbouring and hostile prince came one night with a considerable army, and made a descent upon the island. This formidable enemy was the king of Zanguebar; he came upon us entirely by surprise, and cut in pieces all the subjects of the king, my husband. He was on the point of taking both him and me; for he was already in the palace with a part of his people, before we found means of saving ourselves, and of gaining the sea shore, where we threw ourselves into a fisherman’s bark, which we had the good fortune to meet with. For two days we followed the course of the winds without knowing what would be our fate: on the third we perceived a ship, which approached us in full sail. We were at first delighted at the sight, supposing, that it was some merchant vessel, coming to our relief; but how great was our surprise and concern, when on its nearer approach, we saw on the deck ten or twelve armed corsairs. They immediately proceeded to board us; five or six threw themselves into the bark, seized upon us both, bound the prince my husband, and made us go into their own vessel, when they immediately removed my veil. My

youth and appearance struck them : they were all of them indeed so anxious to possess me, that instead of drawing lots for me, every one insisted on a preference, and resolved, that I should become his prey. The dispute grew warm, when from words they soon proceeded to blows, fighting like madmen. In a moment the deck was covered with dead bodies ; nor did the conflict cease till the whole party was slain, with the exception of a single man, who finding himself master of my person, thus addressed me ; ‘ You now belong to me, it is my intention to conduct you to Cairo ; I shall there present you to a friend of mine to whom I have promised a handsome slave. But,’ added he, observing the king my husband, ‘ who is that man ? What connexion has he with you ? Are you allied by blood, or is it love, that has brought you together ?’ ‘ Sir,’ I replied to him, ‘ he is my husband.’ ‘ If that’s the case,’ replied the corsair, ‘ I must get rid of him out of pity. He must not have the affliction of seeing you in my friends arms.’ At these words he took the unhappy prince, who was bound, and threw him into the sea, notwithstanding all the efforts I could make to prevent him.

“ This cruel action drew from me the most dreadful shrieks ; and I should indisputably have plunged myself into the waves, if the pirate had not prevented me. Perceiving that I had no

other wish than to put an end to my existence, he bound me with cords to the main-mast, and then setting sail proceeded with a favourable wind towards the shore, where we soon landed, I was, of course, released from my confinement, after which he conducted me towards a small town, where he purchased camels, tents, and slaves, and then took the route of Cairo, in the intention, as he frequently said, of fulfilling his promise to his friend.

“ We had been some time on our way, when yesterday, in passing through this plain, we perceived the Negro, who inhabited this castle. When we first saw him at a distance, we supposed him to be a tower, and afterwards, when he approached us, we had great difficulty in believing him to be a man. He drew his enormous scimitar, and summoned the pirate to surrender himself prisoner with all his slaves, and the lady he was conducting. The corsair did not want courage, and being seconded by his slaves, who all promised to be faithful, he attacked the Negro. The combat was of long continuance; but the pirate at length fell under the blows of his enemy, as did also the slaves, who were determined to die rather than abandon their master. The negro after this conveyed me to the castle, bearing at the same time the body of the pirate, which he eat for supper. Towards the end of this horrible repast, he said to me, observing

that I did nothing but weep: 'Young lady, instead of thus afflicting yourself, prepare to gratify my desires; let me recommend you to yield with a good grace to what you cannot avoid; I will allow you to reflect upon the affair till to-morrow, in the hope, that I shall then see you consoled for your misfortunes, in the delight you must feel at being reserved for my bed!' When he had finished this speech, he himself conducted me to a chamber, and then retired to his own, having first secured all the doors of the castle; these he opened again this morning, taking care to fasten them after him, in order to pursue some travellers, whom he observed at a distance, but who, it is probable, made their escape, since he was returning alone, and without plunder, when you attacked him."

The princess had no sooner concluded the history of her adventures, than Codadad assured her, that he sympathized most sincerely in her misfortunes: "But, madam," he added, "it will depend wholly on yourself, whether your future life be not more tranquil. The sons of the king of Harran offer you an asylum in their father's court. Let me entreat you to accept it. You will find a kind protector in this prince; and will be respected by every one: and, if you do not disdain the vows of him, who has had the good fortune to be your deliverer, allow me to offer

you my hand; consent from this moment to be mine, and let the princes be witnesses of our engagement." The princess yielded to his entreaty, and the marriage was solemnized in the castle on the same day. Every sort of provision was found in readiness for the occasion, the kitchens being full of meats, and of various dishes, which the Negro was accustomed to feed on, after he had satisfied himself with human flesh. There was also a variety of fruits, all excellent of their kind, and to complete their good fortune, a great quantity of liquors, and of exquisite wines.

They all sat down to table; when they had eaten and drunk as much as they wished, they packed up the rest of the provisions, and left the castle, with the intention of returning to the king of Harran's court. They continued their journey many days, encamping in the most agreeable spots they could find. Being arrived at their last resting place, within a day's journey of Harran, they drank up the remainder of their wine, with that spirit of festivity, which people feel, who have no longer any occasion to spare; when Codadad addressed the party as follows: "Princes," said he, I can no longer conceal from you, who I am: you behold in me, your brother Codadad. I owe my being, as well as yourselves, to the king of Harran. I was educated by the king of Samaria; and the princess Pirouzè is my



mother. Madam," added he addressing himself to the princess of Deryabar, "pardon me, if to you I have made a mystery of my birth. I might, perhaps, had I discovered it sooner, have spared you some unpleasant reflections, which you can scarcely have failed to make on a marriage that must have appeared to you so very unequal." "No, sir," replied the princess, "the sentiments of regard, with which you first inspired me, have been strengthened every moment; nor was it at all necessary to my happiness, that you should be able to claim the high origin you have now discovered."

The princes congratulated Codadad on his birth, and expressed to him every outward mark of joy, though in the bottom of their hearts they were ill at ease; their hatred indeed to so amiable a brother augmented every moment. In the middle of the night, withdrawing to a retired place, they held a council together, while Codadad and the princess were enjoying, in their tent, the sweets of repose. These ungrateful, these envious wretches, forgetting what they owed to the courageous son of Pirouzè; that, without his aid, they would have been all devoured by the Negro, took the horrid resolution of assassinating him. "There is nothing else we can do," said one of the villains. "The king, as soon as he shall know that this stranger, whom he loves so much, is his son, and that he

has had sufficient prowess alone to overpower a giant, whom our united strength was unable to resist, will load him with carresses, will be incessant in his praise, and declare him his heir to the prejudice of all his other sons, who will be obliged to prostrate themselves before this brother, and yield him obedience." To these words he added many others, which made so strong an impression on their jealous minds, that they sallied forth on the instant with the hopes of finding Codadad asleep. In this helpless state they fell upon him with a thousand strokes of their poniards, and leaving him apparently dead in the arms of the princess, they departed, directing their course to the city of Harran, where they arrived the next day.

The king, their father, was much delighted at their return; and the more so, as he had despaired of ever seeing them again. He inquired the cause of their delay, which they took especial care to conceal; they mentioned not a word either of the Negro or Codadad, but merely stated, that, not being able to resist the curiosity they felt to visit the country, they had made some stay in several of the neighbouring cities.

In the mean time, Codadad, weltering in his blood, and shewing hardly any symptoms of life, lay stretched in his tent, attended by the princess his wife, who seemed scarcely less to be pitted than himself. She filled the air with her

cries, tore her hair, and bathing the body of her husband with her tears, " Ah, Codadad !" she exclaimed every moment, " my dear Codadad ! is it you, whom I now behold on the confines of the grave? Whose can be the cruel hands, that have reduced you to this state? Can I believe, that they are your own brothers, who have thus dreadfully mangled you; brothers! who owe their life to your valour? No! they are rather demons, who, assuming the appearance of persons so dear, have come hither to tear you from existence. Ah! barbarians, could you thus repay with the vilest ingratitude the service he has done you? But why, unhappy Codadad, should I lay the blame on your brothers? It is to me alone, that you owe your death: you have desired to join your fate with mine, and therefore all the ill fortune, which has pursued me, since I left the palace of my father, is fallen upon you. O Heaven, by whose hard decree I am condemned to lead a wandering, wretched life, if you prohibit me from having a husband, why am I allowed to meet with any one who desires to marry me? This is the second I have been deprived of, just as I began to feel an attachment for him."

It was in such passionate expressions as these, and others even more affecting, that the unhappy princess of Deryabar gave utterance to her grief, while she saw the unfortunate Codadad

lying senseless before her. He was not, however, wholly gone; he still continued to breathe, which, being observed by the princess his wife, she ran instantly towards a large town, which appeared in the plain, in order to provide a surgeon. She found one, who returned with her immediately; but, when they arrived at the tent, Codadad could no where be found: they searched every where for him but in vain; at length they concluded, that some wild beast had seized and devoured him. The princess again gave vent to the most bitter cries and lamentations, in a manner the most distressing, that can be imagined. The surgeon was much affected at what he beheld, and being very unwilling to abandon the lady in her present affliction, proposed to her to return to the town; and made her an offer of his house and services.

She suffered herself to be persuaded; the surgeon, therefore conducted her to his house, and without knowing in the least who she was, treated her with all imaginable attention and respect. He endeavoured, in his conversation, to bring forward every topic of consolation; but all his efforts failed, for he only increased the sorrows he was desirous to assuage. "Madam," said he to her one day, "I entreat you, communicate to me all your distresses. Tell me, what is your country, and what your conditions; I may per-

haps be able to give you good advice, when I am informed of all the circumstances of your misfortune. You now do nothing but afflict yourself, without reflecting, that it is often possible to discover remedies even for the most desperate evils."

The surgeon spoke with so much eloquence, that he at length prevailed with the princess, to relate to him all her adventures: when she had finished her story, the surgeon addressed her in his turn: "Madam," said he, "since circumstances are in this state, allow me to represent to you, that you ought not to abandon yourself thus to grief. Endeavour rather to arm yourself with sufficient fortitude to perform what your situation demands: your character and duties as a wife, call upon you to revenge your husband. I am ready, if you please, to serve as your attendant. Let us go to the king of Har-ran's court; he is a good and just prince: you will have only to represent in true colours the treatment, which prince Codadad has received from his brothers, and I am persuaded he will do you justice." "I submit to your reasons," replied the princess; "yes, I feel that the disastrous fate of my dear husband calls upon me for vengeance; and as you are so kind and generous as to offer to accompany me, I am ready to depart." She had no sooner formed this resolution, than the sur-

geon undertook to provide two camels, and on these they set out upon their journey, and soon arrived at the city of Harran.

They alighted at the first caravansera they met with; they inquired of the master what was the news of the court. "It is," said he, "at present in great distress. The king had a son, who was living with him here for a long time under a feigned character, and no one knows what is become of him. A wife of his majesty, named Pirouzè, the mother of the prince, has occasioned innumerable inquiries to be made, but they have all hitherto proved fruitless. Every one is concerned for the young prince, as he was possessed of great merit. The king has forty-nine other sons, all by different mothers, but there is not one amongst them, who is worthy to console the king for the death of Codadad: I say the death, for it is not possible he can be still living, since, notwithstanding all the search that has been made, he has not been yet heard of."

The surgeon was of opinion, after having heard this account from the master of the caravansera, that the proper plan for the princess of Deryabar to pursue, was to go to Pirouzè; but this step could hardly be taken without danger, and required many precautions. It was to be apprehended, that, if the sons of the king of Harran heard of the arrival and intention of their sister-in-law, they would find means of taking

her off, before she should be able to speak to the mother of Codadad. The surgeon, having made all these reflections, and being sensible of the danger, to which he himself might be exposed, was anxious to conduct the affair with all possible prudence; he begged, therefore, the princess, to continue at the caravansera, while he went to the palace, in order to discover in what manner he might, with the greatest safety, introduce her to the mother of Codadad.

He then bent his course to the city, and continued his way towards the palace as a man, who was drawn thither from no other motive than a desire to see the court; when he perceived a lady, mounted upon a mule, richly caparisoned; she was followed by a troop of females, who were also mounted upon mules, and by a great number of guards and black slaves. As she approached, the people formed themselves in two rows in order to see her pass, and saluted her with their faces prostrate on the earth. The surgeon saluted her in the same manner, after which he inquired of a calender, who was near him, whether this lady was not one of the king's wives. "Yes, brother," replied the calender, "she is one, and that one, whom the people most love and honour, because she is the mother of prince Codadad, whose renown must have reached your ears."

The surgeon did not wait to hear any more; he followed Pirouzè to a mosque, which she en-

tered, in order to distribute alms, and to attend the public prayers, which the king had ordered for the return of Codadad. The people, who interested themselves extremely in the fate of this young prince, ran in crowds to join their vows to those of the priests; so much so, that the mosque was soon completely filled. The surgeon made his way through the multitude, and advanced near the guards of Pirouzè, where he heard all the prayers. When the princess was about to depart, he accosted one of her slaves, and said to him in a whisper, "Brother, I have a very important secret to reveal to the princess Pirouzè. Can I, by your means, be introduced into her apartment?" "If this secret," answered the slave, "concerns prince Codadad, I can venture to promise, that you shall, on this very day, be allowed the audience you wish; but, if it concerns any thing else, it will be useless for you to make any attempt to be presented to the princess; she is, at this time, incapable of attending to any thing unconnected with her son, nor does she choose to speak on any other subject." "It is on this subject alone, that I wish to address her," replied the surgeon. "If that be the case," returned the slave, "you have only to follow us to the palace; and you shall soon have the opportunity you desire."

The slave accordingly, as soon as Pirouzè was



returned to her apartment, came to inform her, that an unknown person had something of great importance to communicate to her, and that it concerned prince Codadad. He had no sooner pronounced these words, than Pirouzè shewed the most lively impatience to obtain an interview with the stranger. The slave introduced him immediately into the cabinet of the princess, who sent out all her women, with the exception of two, whom she honoured with her confidence. As soon as she saw the surgeon, she demanded of him with much precipitation, what it was, that he had to communicate concerning her son. "Madam," answered the surgeon, having first prostrated his face to the earth, "it is a long story, that I have to tell you; in which are many events, that will doubtless surprise you." He then gave her a full account of every thing, that had happened between Codadad and his brothers, which she listened to with the most eager attention: but, when he came to speak of the assassination, this tender mother, as if she had been struck with the blows given to her son, fell senseless upon a sofa. Her two women flew eagerly to her assistance, and used every means to restore her, and when she was able to attend, the surgeon proceeded in his narrative. When he had finished, the princess said to him: "Return to the princess of Deryabar, and inform her from me, that

the king will soon acknowledge her for his daughter-in-law; and with respect to yourself, be assured, that your services will be well rewarded."

After the surgeon was gone, Pirouzè remained on the sofa in all the excess of grief, that can be imagined, the remembrance of her dear Codadad exciting every tender emotion in her breast. "O my son," said she, "shall I then never more behold you! Are you, alas! gone for ever! When I permitted you to depart from Samaria to visit this court, when I received your last tender farewell, little did I imagine, that far distant from me a cruel death awaited you. O unhappy Codadad! wherefore did you leave me? You could not, it is true, have acquired so much glory; but you would have been still alive, and not have cost your mother so much affliction." In saying these words she wept bitterly; and her two confidential women, participating in her grief, mingled their tears with hers.

While they were thus afflicting themselves, all seeming to vie with each other in the expression of their sorrow, the king entered the apartment; and, observing the state they were in, inquired of Pirouzè, whether she had heard any bad news of Codadad. "Ah sire!" said she, "all is over; my dear son is no more; and to increase my woe, I am precluded from paying him funeral honours; as, according to all appearances, his beloved remains have become a prey to ravenous beasts."

At the same time she related to him every thing the surgeon had told her, and did not fail to enlarge on the cruel manner, in which Codadad had been murdered by his brothers.

The king did not give her time to finish her narrative; transported with rage, and giving way to his passion: "Madam," said he to the princess, "these perfidious wretches, whose cold and cruel treachery has occasioned you these bitter tears, and given to me, their father, the most poignant affliction, shall soon experience the punishment they deserve." Having thus spoken, the prince, with fury sparkling in his eyes, repaired to the hall of audience, where his courtiers, and such of the people, as had any petitions to prefer were waiting for him. They were astonished, when they beheld his enraged countenance. Imagining, that he had conceived anger against his subjects, their hearts were struck cold with terror. He ascended his throne, and desiring his grand vizier to approach, "Hassan," said he to him, "I have an order to give you: go immediately and take a thousand soldiers of my guard, and seize on all the princes, my sons; shut them up in the tower, where assassins are confined; and take care, that my orders be performed with as much dispatch as possible." All, who were present, trembled at this extraordinary order; while the grand vizier, without answering a word, put his hand upon his head, to express that he was ready

to obey; and left the hall, in order to go and execute, immediately, the king's command, at which, however, he was much surprised. In the mean time the king dismissed the persons, who were come to solicit audience; and publicly declared, that, for the ensuing month, he would not be spoken with on any matter of business whatever. He was still in the hall, when the vizier returned; "Well, vizier," said he, "are all my sons in the tower?" "Yes, sire," replied the minister. "You are obeyed." "It is not sufficient," replied the king, "I have another order to give you." Having said this, he left the hall of audience, and returned to the apartment of Pirouzè with the vizier, who followed him. He desired to know of this princess, where the widow of Codadad was lodged, of which the women of Pirouzè informed him; for the surgeon had not omitted to mention it. The king then, turning towards his minister, said, "Go to that caravansera, and conduct hither a young princess, who lodges there; and observe to treat her with all the respect due to her rank."

The vizier was not long in obeying this order: being mounted on horseback with all the emirs, and other considerable persons of the court, he repaired to the caravansera, where the princess of Deryabar resided, to whom he shewed his order; and at the same time presented to her, on the part of the king, a beautiful white mule, with

a bridle and saddle of gold, elegantly ornamented with rubies and emeralds. She immediately mounted it, and, surrounded by all the considerable persons of the court, took the way to the palace. The surgeon accompanied her, mounted also upon a handsome Tartarian horse, which the vizier had ordered to be given him. Every one ran to their windows, or into the streets, to see so magnificent a cavalcade; and, as it was soon reported, that the princess, whom they were thus conducting to court with so much state, was the wife of Codadad, nothing was heard but clamours of applause. The air resounded with incessant shouts of joy; which would, without doubt, have been converted into groans, had they known the melancholy story of this young prince; so much, and so universally was he beloved.

The princess of Deryabar found the king waiting at the palace gate to receive her: he took her by the hand, and conducted her to the apartment of Pirouzè, where a most affecting scene took place. The wife of Codadad found all her affliction renewed at the sight of the father and mother of her husband; nor were the latter able to behold so near and dear a connection of their son, without being extremely agitated. She threw herself at the king's feet, and after having bathed them with her tears, was seized with so violent a paroxysm of grief, as to choke all utterance.

Pirouzè was not in a less deplorable state, penetrated to the soul by the affliction she saw, and experienced. The king was so wholly subdued by the sight of these affecting objects, that he appeared for a time, as if his sense and reason had left him. These three persons, mingling their sighs and tears, continued for a long time in a tender and mournful silence. The princess of Deryabar, being at length in some measure recovered from her oppression, related the adventure of the castle, and the cruel fate of Codadad; and then demanded justice on the princes. "Yes, madam," said the king to her, "these ungrateful wretches shall surely perish: but it will be first necessary to make known the death of Codadad, in order that the punishment of his brothers may not revolt the minds of my subjects. Besides, although we have not the body of my son, it is not the less necessary to pay him the last honours." He then addressed himself to his vizier, and ordered him to have a dome of white marble erected in the beautiful plain, in the midst of which the city of Harran stands; in the mean time he provided in his palace a most splendid apartment for the princess of Deryabar, whom he acknowledged for his daughter-in-law.

Hassan set about his work with so much diligence, and employed so much assistance, that the dome was finished in a few days. A tomb was erected under it, upon which a figure, represent-

ing Codadad, was placed. As soon as the work was finished, the king ordered prayers to be performed, and appointed a day for the funeral rites of his son.

This day being arrived, all the inhabitants of the city were dispersed about the plain, to see the ceremony, which was conducted in the following manner.

The king, attended by his vizier, and principal lords of the court, proceeded towards the dome: when arrived at the place, he, with his attendants, entered it, and they seated themselves on carpets of black satin, flowered with gold: after this a large troop of guards, on horseback, with their heads bowed down, and their eyes nearly closed, approached the dome. They encompassed it twice, observing the most profound silence; but on the third time, they stopped before the entrance, and said one after another, in a loud voice: "O prince, son of the king, were it possible, by the keen stroke of our scimitars, and the display of our valour, to relieve the severity of thy fate, we should soon restore thee to the light; but the King of kings has commanded, and the angel of death has obeyed." Having uttered these words, they retired to give room to a hundred old men, who were all mounted upon black mules, which formed a striking contrast to their long and snowy beards.

These were persons of an austere life, who from

an early age had lived concealed in caves, never appearing to human view, except when they came forward to attend the obsequies of the king of Harran, or any of his royal house. These venerable personages carried each on his head a large book, which he held with one hand; they all of them made the circuit of the dome three times, without speaking: stopping afterwards, at the entrance of it, one of them pronounced these words, "O prince, what is there, that we can do for thee? If either prayers or knowledge could restore thee to life, we would wipe thy feet with our white beards, we would address thee in speeches of wisdom; but the King of the universe has taken thee away for ever."

This part of the ceremony being concluded, the old men retired to a distance from the dome, and immediately fifty young females of exquisite beauty approached. They were all mounted on small white horses, were without veils, and carried in their hands baskets of gold, filled with every sort of precious stones. They also went round the dome three times, and, stopping at the same place as the rest, the youngest of the party delivered the following speech: "O prince, formerly so beautiful, what succour canst thou hope from us? If it were possible, that our charms could re-animate thee, we would readily become thy slaves; but thou art no longer sensible to beauty, nor hast occasion for aught that we can give!"



The young females having withdrawn, the king and his courtiers arose, and after this ceremony walked three times round the figure within the tomb; the king then broke silence in these terms: "O my dear son, light of my eyes; have I then lost thee for ever?" He accompanied these words with heavy sighs, and moistened the tomb with his tears, his courtiers following his example: after this ceremony, the door of the tomb was shut, and every one returned to the city. On the next day public prayers were repeated at the mosques, which were continued for eight days. It was the king's determination, that on the ninth, the princes, his sons, should be beheaded. All the people, indignant at the usage of prince Codadad, seemed to expect their punishment with impatience. The scaffolds were beginning to be prepared; but they were obliged to put off the work for the present, because it was discovered on a sudden, that the neighbouring princes, who had already made war on the king of Harran, were advancing with a more numerous army than before; and they were at no great distance from the city. It had been long known, that they were preparing for war, but the preparations had occasioned but little alarm. This news, however, caused a general consternation, and furnished fresh matter of regret for the fate of Codadad, as this prince had so much signalized himself in the preceding war against the same enemies. "Ah!"

said they, "if the intrepid Codadad were still alive, we should feel very little concern about these princes, who are coming against us. In the mean time, the king, instead of giving way to any pusillanimous apprehension, made a hasty levy of his people and, having formed a considerable army, and being of too courageous a disposition to wait quietly within the walls, till his enemies should come to seek him there, he sallied out and marched forward to meet them. The enemy on their side, having learned by their spies, that the king of Harran was advancing to attack them, waited in the plain, and disposed their army in order of battle.

The king had no sooner perceived them, than he also arranged and disposed his troops for combat. He commanded them to sound the charge, and made his attack with great vigour, the enemy resisted in the same manner: much blood was shed on both sides, and, for a long time, victory hung doubtful. It was at last about to declare itself for the enemies of the king of Harran, who, being more numerous, were on the point of surrounding the king, when on a sudden there appeared in the plain a large body of horsemen, who approached the combatants in good order. The view of these fresh soldiers equally astonished both parties, who knew not what to think of them; but they did not long remain in a state

of uncertainty. This troop advanced, attacked the enemies of the king of Harran in flank, and charged with so much fury, that they instantly put them in disorder, and very soon to rout. They did not remain long in this state: they pursued them briskly, and cut almost the whole of their army in pieces.

The king of Harran, who had observed all, that had passed, with much attention, had greatly admired the intrepidity of the horsemen, by whose unexpected aid the victory had been determined in his favour. He had been particularly delighted with their chief, whom he had observed fighting with extraordinary valour; and was anxious to know the name of this generous hero. Impatient to see and to thank him, he sought to join him, while the conqueror himself was advancing towards the king. The two princes nearly approached, when the king of Harran recognised in this brave warrior, who thus brought him such important succour, and had so completely subdued his foes, his beloved son Codadad. The king remained motionless with excess of surprise and delight. "Sire," said Codadad to him, "you have, without doubt, much reason to be astonished, at thus seeing on a sudden before your majesty, a man, whom you have probably supposed to be dead. I should have been so, if Heaven had not preserved me, in order that I might still

serve you against your enemies." "Ah, my son;" replied the king, "is it possible that you can be restored to me? Alas! I had wholly despaired of ever seeing you more." In saying this he held out his arms to the young prince, who willingly resigned himself to his affectionate embraces.

"I perfectly know, my son," said the king, after he had for a long time encircled him in his arms, "I perfectly know in what way your brothers have repaid you the service, you rendered them, in delivering them from the hands of the Negro, but you shall be revenged on their treachery tomorrow. In the mean time repair to the palace; your mother who has shed so many tears on your account, is waiting to rejoice with me at the defeat of our enemies: what excessive joy will it give her, when she learns, that I owe my victory to you!" "Sire," said Codadad, "allow me to ask you how you became acquainted with the adventure of the castle? Has any one of my brothers, wounded by the stings of conscience, made a confession to you?" "No," replied the king, "it is the princess of Deryabar, who has informed us of every thing: she is lately arrived at my palace, where she came for the avowed purpose of demanding justice of your guilty brothers." Codadad was transported with joy at learning, that the princess his wife was at the court. "Come, sire," he exclaimed with transport, "let

us wait on my mother, who expects us; I burn with impatience to dry up her tears, as well as those of the princess of Deryabar.”

The king immediately returned towards the city, at the head of his army, which he soon dismissed: he re-entered his palace amidst all the gratulations of victory. The air resounded with the acclamations of the people, who thronged around him; and earnestly petitioned Heaven to prolong his days, while the name of Codadad was raised to the skies. These two princes found Pirouzè, and her daughter-in-law, waiting to congratulate the king; but it is impossible to express the transports of delight, with which they were agitated, when they saw the young prince attending his father. Their embraces were mixed with tears, but of a very different nature from those, they had before shed on his account. After these four persons had indulged in all those delightful emotions, which the union of blood, and of the tenderest affections could not fail to excite; the king, and the ladies were anxious to know of Codadad, by what miracle it happened, that he was yet alive.

He informed them, that a peasant, mounted upon a mule, had by accident, entered the tent, where he lay senseless; this person seeing him alone, and pierced with so many wounds, had taken him upon his mule, and conducted him to his house, where he applied a variety of bruised

herbs, which had cured him in a very short time. "When I found myself perfectly recovered," added he, "I thanked the peasant, and presented him with all the diamonds I possessed: I then set forward towards the city of Harran; but, having learned on the road, that some neighbouring princes had formed an army, and were approaching to attack the subjects of his majesty, I made myself known in all the villages, and excited the zeal of the people to rise in their defence. I armed a great number of young people, and, putting myself at their head, arrived at the very time, when the two armies were engaged."

When he had done speaking, the king said: "Let us return thanks to Heaven for having preserved Codadad; but it is necessary, that the traitors who intended his death should a l of them this day perish." "Sire, replied the generous son of Pirouzè, "ungrateful and wicked as they undoubtedly are, remember, that they are of your own blood. As brothers, I pardon them their crime, and presume to request of you the same favour for them." These noble sentiments drew tears from the king; he caused the people to be assembled and declared Codadad his heir. He afterwards ordered them to bring forth the princes, who came forward loaded with irons. The son of Pirouzè loosed their chains, and embraced them one after another, with as much cordiality, as he had done in the court of the Negro's

castle. The people were charmed with the generous disposition displayed by Codadad, and bestowed on him a thousand praises. The surgeon was afterwards loaded with benefits, as a reward for the important services he had rendered to the princess of Deryabar.

As the sultana Scheherazadè had formerly related the history of Ganem in so agreeable a manner, that the sultan of India, her husband, could not help declaring to her, that he had heard it with very great pleasure, "Sire," replied the sultana, I have no doubt, but your majesty had much satisfaction in seeing the caliph Haroun Alraschid change his opinion in favour of Ganem, his mother, and his sister Alcolomb; and I suppose you must be much affected at the misfortunes of the one, and the ill treatment shewn to the others; but I am persuaded, that if your majesty would listen to the story of the Sleeper awakened, instead of all those emotions of indignation and compassion which that of Ganem must have excited in your heart, and with which it even still remains affected, this on the contrary, would occasion you only satisfaction and joy.

At the title only of the story, which the sultana had mentioned, Schahriar, who expected from it very entertaining and quite new adventures, would fain have heard the narrative

that very morning : but it was time to rise : he therefore deferred it till the following morning, when this story served for many days and nights to preserve the sultana. Dinarzadè having called her at the appointed time, she began the narrative as follows :



## THE STORY

## OF THE SLEEPER AWAKENED.

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DURING the reign of the caliph Haroun Alraschid, there lived at Bagdad a very rich merchant, whose wife was far advanced in years. They had an only son called Abou Hassan, about thirty years of age, who had been in every respect brought up with great strictness.

The merchant died, and Abou Hassan, who was his sole heir, took possession of the vast wealth which his father had amassed, during his life, with great parsimony, and a strong attachment to business. The son, whose views and inclination were very different from those of his father, made a very opposite use of his fortune. As his father had not allowed him in his youth more than was barely sufficient for his maintenance, and as the latter had always envied young men of his own age, who had been more liberally supplied, and who never denied themselves any of those pleasures, in which youth too

readily indulge, he determined in his turn to distinguish himself by making a figure, equal to the great wealth, with which fortune had favoured him. For this purpose he divided his fortune into two parts, with the one he purchased estates in the country, and houses in the city, but although they would produce a revenue sufficient to enable him to live at his ease, he resolved to let the sums arising from them accumulate; the other half, which consisted of a considerable sum of ready money, was destined to repair the time he thought he had lost, under the severe restraint, in which his father had kept him till his death: but he laid it down as an indispensable rule, which he determined inviolably to keep, not to expend more than this sum in the irregular life he proposed to lead.

With this design Abou Hassan soon formed a society of young men, nearly of his own age and rank in life, and he thought only of making their time pass agreeably. To accomplish this he did not content himself with treating them day and night, and giving the most splendid entertainments, where the most delicious viands, and wines of the most exquisite flavours were served in abundance; he added music to all this, collecting the best singers of both sexes. His young friends, on their part, while indulging in the excesses of the table, often joined their voices to those of the musicians; and with the instruments

that accompanied them, formed a concert of delightful harmony. These feasts were generally terminated by balls, to which the best dancers of both sexes in the city of Bagdad were invited. All these amusements, which were daily varied by new pleasures, were so extremely expensive to Abou Hassan, that he could not continue so profuse a style of living beyond one year. The large sum of money, which he had devoted to this prodigality, and the year ended together. From the moment he ceased giving these entertainments his friends disappeared; he never even met them in any place he frequented. In short, they shunned him, whenever they saw him; and if by accident he joined any one of them, and wished to detain him in conversation, he excused himself under various pretences.

Abou Hassan was more affected by the strange conduct of his friends, who abandoned him with so much indignity and ingratitude, after all the demonstrations and protestations of friendship they had made him, and of having the most inviolable attachment to him, than at the loss of all the money he had so foolishly expended on them. Melancholy and thoughtful, with his head sunk upon his breast, and a countenance, strongly evincing unhappiness, he entered his mother's apartment, and seated himself at the end of a sofa, at some distance from her.

“What is the matter, my son?” said his mother,

on seeing him in this state: "Why are you so altered, so cast down, and so different from your former self? Had you lost every thing you have in the world, you could not appear to be more miserable. I know the dreadful expense you have lived at, and ever since you have been engaged in it, I thought you would soon have very little money left. You were master of your fortune, and, if I did not endeavour to oppose your irregular proceedings, it was, because I knew the prudent precaution you had taken, of leaving the half of your fortune untouched; thus circumstanced, I do not see why you should be plunged into this deep melancholy." Abou Hassan burst into tears at these words, and in the midst of his grief, "My dear mother," he cried, "I know, from woeful experience, how insupportable poverty is. Yes, I feel very sensibly, that as the setting of the sun deprives us of the splendour of that luminary, so poverty deprives us of every sort of enjoyment. It is that, which buries in oblivion all the praises that have been bestowed on us, and all the good that has been said of us, before we were involved in it; it reduces us at every step to take measures to avoid being observed, and to pass whole nights in shedding the bitterest tears. In short, he who is poor, is regarded but as a stranger, even by his relations and his friends. You know, my mother," continued he, "the manner, in which I have conducted myself towards my friends for

a year past. I have exhausted my finances by entertaining them in the most sumptuous manner, and now, that I cannot continue to do so, I find myself abandoned by them all. When I say, that I have it no longer in my power to entertain them as I have done, I allude to the money I had set apart, to be employed for the use I have made of it. I thank God for having inspired me with the idea of reserving what I call my income, under the condition and oath I made not to touch it for such foolish dissipation, I will strictly adhere to this oath, and I have resolved on the good use I will make of what happily remains; but first I wish to see to what extremity my friends, if they deserve that name, will carry their ingratitude. I will see them all one after another; and when I shall have represented to them, the lengths I have gone from my regard to them, I will solicit them to raise amongst them such a sum of money as may serve in some measure to relieve me in the unhappy situation, to which I am reduced by contributing to their amusement. But I mean to take this step, as I have already said, only to see whether I shall find in them the least sentiment of gratitude."

"My son," replied the mother of Abou Hassan, "I do not take upon me to dissuade you from executing your plan, but I can tell you beforehand, that your hope is unfounded. Believe me, it is useless to attempt this trial; you will not receive any assistance, but from the preservation

of your property which you made for yourself. I plainly see, you do not yet know those men, who are commonly styled friends, among people of your description, but you will soon know them: I pray to God, it may be in the way I wish; that is, for your good." "My dear mother," returned Abou Hassan, "I am convinced of the truth of what you tell me: but it will be a more convincing proof to me of their baseness and want of feeling, if I learn it by my own experience."

Abou Hassan set out immediately, and he timed his visits so well, that he found all his friends at home. He represented to them the great distress he was in, and besought them to lend him money to such an amount, as would be of effectual assistance to him; he even promised to engage himself to every one individually, to return the sums they should lend him, as soon as his affairs were re-established, without, however, letting them know, that his distresses were in a great measure arising from them, that they might have an opportunity of displaying their generosity. And he did not forget to hold out to them, the hope that he might one day be again in a situation to entertain them as he had done.

None of his convivial companions were the least affected by Abou Hassan's distresses and afflictions, which he represented in the most lively colours, hoping he should persuade them to relieve him. He had even the mortification to

find, that many of them pretended not to know him, and did not even remember ever to have seen him. He returned home, his heart filled with grief and indignation. "Ah! my mother," cried he, as he entered her apartment, "you have told me the truth; instead of friends, I have found only perfidious, ungrateful men, unworthy of my friendship. It is enough; I renounce them for ever, and I promise you never to see them more."

Abou Hassan remained firm in the resolution he had made; for this purpose, he took every prudent precaution to avoid being tempted to break it; and took an oath, never, during his life, to ask any man, who was an inhabitant of Bagdad, to eat with him. He then took the strong box, in which was deposited the money arising from his rents, from the spot where he had laid it by, and put it in the place of that he had just emptied. He resolved to take from it, for the expenses of each day, only a regular and sufficient sum, to enable him to invite one single person to sup with him, and he took a second oath, that the person should not be an inhabitant of Bagdad, but a stranger, who should have arrived there that very day; and that he would send him away the next morning, after giving him only one night's lodging.

To execute this plan, Abou Hassan took care every morning to make the necessary provision

for this limited hospitality, and towards the close of the day, he went and sat at the end of the bridge of Bagdad, and as soon as he saw a stranger, let his appearance be what it would, he accosted him with great civility, and invited him to sup and lodge at his house the first night of his arrival: and after having informed him of the rule he had laid down, and the bounds he had set to his hospitality, he conducted him to his house.

The repast, with which Abou Hassan treated his guest, was not sumptuous, but it was such as a man might be well satisfied with, especially as there was no want of good wine. They remained at table till almost midnight, and instead of entertaining his guest, as is customary, with politics, family affairs, or business, he affected, on the contrary, to talk gaily and agreeably of indifferent things: he was naturally pleasant, good humoured, and amusing, and whatever the subject was, he knew how to give such a turn to his conversation, as would enliven the most melancholy of his visitors.

When he took leave, the next morning, of his guest, "To whatever place you go," said Abou Hassan, "may God preserve you from every sort of disquiet; when I invited you to sup with me yesterday, I informed you of the rule I had laid down to myself: for which reason, you must not take it ill, if I tell you, that we shall never



drink together again, and even that we shall never see each other any more at my house, or any other place. I have my reasons for this conduct. May the Almighty guard you!"

Abou Hassan observed this rule with great exactness; he never looked at, or spoke to the strangers any more, whom he had once received in his house: when he met them in the streets, the squares, or public assemblies, he appeared not to see them, he even turned from them, if they accosted him; in short, he never had the least intercourse with them. For a long time he conducted himself in this manner, when one day a little before sun-set, as he was seated in his usual manner at the end of the bridge, the caliph Haroun Alraschid appeared; but so much disguised, he could not be known.

Although this monarch had ministers and officers of justice, who performed their duty with great exactness, he wished nevertheless to look into every thing himself; with this design, as we have already seen, he often went in different disguises through the city of Bagdad; he did not even neglect its environs; and on this account, he made it a custom to go on the first day of every month into the great roads, which lead to the city, sometimes on one side, and sometimes on the other. That day, the first of the month, he appeared disguised as a merchant from Mous-soul, who had just landed on the other side of the

bridge, and was followed by a slave, of a large and stout figure.

As the caliph had, under his disguise, a grave and respectable air, Abou Hassan, who believed him to be a merchant from Moussoul, rose from the place, on which he was seated; and after having saluted him, and kissed his hand with a courteous air, "Sir," said he, "I congratulate you on your happy arrival; I entreat you would do me the honour to sup with me, and pass the night at my house, in order to recover yourself after the fatigue of your journey." And to induce him to comply with his request, he told him, in few words, the rule he had laid down to himself, of every day receiving, if possible, and for one night only, the first stranger, who presented himself.

The caliph found something so singular in the whimsical taste of Abou Hassan, that he felt an inclination to know the foundation of it. Without quitting the character of the merchant, he assured him he could not better reply to so great and unexpected a civility on his arrival at Bagdad, than by accepting the obliging invitation he had just received; that he had only to lead the way, and he was ready to follow him.

Abou Hassan, who was ignorant of the high rank of the guest, which chance had just presented to him, conducted himself towards the

caliph, as he would do towards his equal. He carried him to his house, shewed him into an apartment very neatly furnished, where he seated him on a sofa, in the most honourable place. Supper was ready, and the cloth was spread. Abou Hassan's mother, who was an adept in the art of cooking, sent in three dishes; in the middle a fine capon, garnished with four fat pullets; of the other two dishes, the one was a fat goose, the other, a ragout of pigeons. There was nothing more; but these dishes were well chosen, and excellent of their kind.

Abou Hassan placed himself at table, opposite his guest, and the caliph and he began eating with a good appetite, helping themselves to what they liked best, without speaking, and even without drinking, according to the custom of their country. When they had done, the slave of the caliph brought them water to wash in, and in the mean time, the mother of Abou Hassan took away the dishes, and brought the dessert, which consisted of a variety of the fruits in season, such as grapes, peaches, apples, pears, and several kinds of cakes, made of dried almonds; when the day closed, they lighted the candles, after which, Abou Hassan put bottles and glasses before him, and took care, that his mother provided supper for the caliph's slave.

When the pretended merchant of Moussoul and

Abou Hassan were seated again at table, the latter, before he touched the fruit, took a cup, and filling it for himself first, he held it in his hand, "Sir," said he to the caliph, whom he took to be only a merchant, "you know, as well as I do, that the cock never drinks, till he has called his hens about him, to come and drink with him: I invite you then, to follow my example. I know not what you may think of the matter, but, for my own part, it seems, that a man, who hates wine, and would fain be thought wise, is certainly not so. Let such people go on with their stupid and melancholy disposition, but let us enjoy ourselves; I see pleasure sparkling in the cup, and it will, assuredly, be communicated to those, who empty it."

While Abou Hassan was drinking, "I like this," said the caliph, as he took hold of the cup, that was intended for him, "you are, what may be called, a jolly fellow. I love you for your humour, and I expect you will fill mine as full in the same way."

Abou Hassan had no sooner drunk, than, filling the cup, which the caliph held out; "Taste it, sir," said he, "you will find it excellent." "I am well satisfied of it," returned the caliph laughing, "no doubt a man like you knows how to procure for yourself the best of every thing."

While the caliph was drinking, "One need only

look at you," replied Abou Hassan, "to observe at first sight, that you are one of those, who have seen the world, and know how to enjoy it. If my house," added he, in some lines of Arabian poetry, "was capable of any feeling, and was alive to the pleasure of receiving you within its walls, it would loudly express its joy, and, throwing itself at your feet, would cry out, 'Ah! what delight; what happiness is it, to see myself honoured with the presence of a person so respectable, and at the same time so condescending, as to deign to come under my roof.'" In short, sir, my joy is complete, to have met to day with a man of your merit."

These sallies of Abou Hassan very much diverted the caliph, who was naturally of a merry turn, and took pleasure in inducing him to drink, that by the gaiety, which wine would excite, he might become better acquainted with him. To engage him in conversation, he asked him his name, and what was his employment, and how he passed his time. "Sir," said he, "my name is Abou Hassan; I have lost my father, who was a merchant, not, indeed, of the richest; but, however, one of those, who, at Bagdad, live very much at their ease. At his death, he left me an inheritance, sufficient to support me creditably in the rank I held. As his behaviour towards me had been very severe, and at the time of his death

I had passed the best part of my youth under great restraint, I wished to try to make up for all the time I conceived I had lost.

“In this, nevertheless,” continued Abou Hassan, “I regulated my proceedings, in a manner very different from that of young people in general. They usually give themselves up to intemperance, without thought : they indulge in every dissipation, till reduced to the last sequin, they exercise a forced repentance against their will all the remainder of their life. In order to avoid this distress, I divided my property into two parts; the one consisting of rents, the other in ready money. I destined the ready money for the support of my proposed expenses; and made a firm resolution not to touch my rents. I formed a society of people I knew, and those nearly of my own age; and, with the ready money, which I freely lavished, I made every day the most splendid entertainments, in such a manner, as to gratify all our wishes. But this did not last long; at the end of a year, I found my purse empty, and at once all my convivial friends disappeared: I made it my business to go and see them all in turn; I represented to each the wretched state, to which I was reduced; but no one offered me any assistance. I therefore renounced their friendship; and, reducing my expenses within the limits of my income, I so far retrenched, as to have no so-

ciety at all, but with the first stranger I every day should meet, on his arrival at Bagdad; with this condition, that I entertained him for that day only. I have told you the rest, and I thank my good fortune which, to-day, has thrown in my way a stranger of so much merit."

The caliph, very well satisfied with this explanation, said to Abou Hassan, "I cannot enough commend the step you took, in acting with so much caution, when you entered upon your free course of life, and in conducting yourself so differently from young men in general; and I respect you still more, that you kept your resolution with so much steadiness as you have done. You walked in a very slippery path, and I cannot sufficiently wonder, after you had spent all your ready money, that you had the moderation to confine yourself within the income, arising from your rents; and that you do not mortgage your estate. To tell you what I think of the matter, I firmly believe you are the only man of pleasure, that ever did, or ever will, conduct himself in such a manner. In short, I declare, that I envy your good fortune; you are the happiest man on earth, thus to have every day the company of a respectable person, with whom you can converse so agreeably, and to whom you give an opportunity of telling the world the good reception, you have afforded him. But we forget ourselves,

neither you nor I perceive, how long we have been talking, without drinking; come drink, and I will pledge you." The caliph and Abou Hassan continued drinking a long time, and conversing most agreeably together.

The night was far advanced, and the caliph, pretending to be much fatigued with his day's journey, said to Abou Hassan, that he was much inclined to repose himself. "Nor would I wish," added he, "that, on my account, you should lose any of your sleep. Before we part (for perhaps I shall be gone to-morrow from your house, before you are awake), I have the satisfaction of saying, how sensible I am of the civility, the good cheer, and the hospitality, with which you have treated me in so obliging a manner. I am only concerned to know in what way I can best prove my gratitude. I entreat you to inform me, and you shall find, that I am not an ungrateful person. It is hardly possible, that a man, like you, should not have some business to be done, some want to be supplied, some wish to be gratified. Open your heart to me, and speak freely. Though a merchant, as you see me, I am in a situation, either by myself, or by means of my friends, to confer an obligation."

At these offers of the caliph, whom Abou Hassan all along supposed to be a merchant, "My good sir," he replied, "I am thoroughly persuaded, that it is not out of mere compliment you address



me in this generous manner. But, upon the word of a man of honour, I can assure you, that I have no distress, no business, no want; that I have nothing to ask of any body. I have not the smallest degree of ambition, as I have already told you, and am perfectly contented with my lot, so that I have only to thank you, as well for your kind offers, as that you have had the goodness to confer upon me the honour of taking a poor refreshment at my house.

“I will say, nevertheless,” continued Abou Hassan, “that one thing gives me some concern, without, however, materially disturbing my tranquillity. You know the city of Bagdad has several divisions, and that, in every division, there is a mosque, and an iman, who assembles all the people of the division at the accustomed hours, to join with him in prayer. The iman of this division is a very old man, of an austere countenance, and a complete hypocrite, if ever there was one in the world. He assembles four other dotards, my neighbours, very much of the same character, for a council, who meet regularly every day, at his house. When they get together, there is no sort of slander, calumny, and mischief, which they do not raise and propagate against me, and against all the division; they disturb our quiet, and stir up dissensions among us. They make themselves formidable to some, and threaten others. They wish, in short, to be our masters,

and that each of us should conduct himself according to their caprice, while, at the same time, they cannot govern themselves. To say the truth, I cannot bear to see them busying themselves with every thing, but the Koran, and that they cannot let their neighbours live in peace."

"So then," replied the caliph, "you seem desirous of finding means to check this disorder?"

"I do, indeed," returned Abou Hassan; "and the only thing I would beg of God, for this purpose, is, that I should be caliph in the room of the Commander of the Faithful, our sovereign lord and master, Haroun Alraschid, for one day."

"What would you do," demanded the caliph, "if that should happen." "One very important thing would I do," replied Abou Hassan, "which would give satisfaction to all good people. I would order an hundred strokes on the soles of the feet to be given to each of the four old men, and four hundred to the iman himself, to teach them, that it is not their business to disturb and vex their neighbours."

The caliph was much diverted with the conceit of Abou Hassan; and as he had naturally a turn for adventures, it suggested to him a desire to amuse himself with it in a very extraordinary manner. "Your wish pleases me the more," said the caliph, "because I see it springs from an upright heart, in a person, who cannot bear, that

the malice of wicked men should go unpunished. I should have great pleasure in seeing the effect of it, and perhaps it is not impossible, that what you have imagined may come to pass. I am persuaded, that the caliph would readily trust his power in your hands, for twenty-four hours, if he was informed of your good intention, and the excellent use you would make of it. Although a merchant only, and a stranger, I am nevertheless not without a degree of interest, which may possibly forward this business."

"I see plainly," replied Abou Hassan, "that you are diverting yourself with my foolish fancy; and the caliph would laugh at it also, if he came to the knowledge of a thing so ridiculous. It might indeed have the effect of inducing him to inquire into the conduct of the iman and his counsellors, and order them to be punished."

"I am by no means laughing at you," replied the caliph; "God forbid that I should cherish so unbecoming a thought of a person like you, who have entertained me so handsomely, though quite unknown to you; and I can assure you the caliph himself would not laugh at you. But let us put an end to this conversation; it is near midnight, and time to go to bed."

"Well then," said Abou Hassan, "we will cut short our discourse, and I will not prevent you from taking your repose: but, as there is a little wine still left in the bottle, we must finish that,

if you please, and then we will retire. The only thing I have to recommend, is, when you leave the house to-morrow morning, if I should not be up, that you would not leave the door open, but that you would trouble yourself to shut it after you." This the caliph promised faithfully to do.

While Abou Hassan was speaking, the caliph laid hold of the bottle and the two cups. He helped himself first, and made Abou Hassan understand, that he drank to him a cup of thanks. When he had done so, he slyly threw into Abou Hassan's cup a little powder, which he had with him, and poured upon it the remainder of the bottle. Presenting it to Abou Hassan, "You have had the trouble," said he, "of helping me throughout the evening; the least I can do, in return, is to spare you that trouble now, for the last time: I beg you would take this cup from my hand, and drink this time, for my sake."

Abou Hassan took the cup; and the better to prove to his guest, with how much pleasure he accepted the honour done him, he swallowed the whole at a breath. But scarcely had he put the cup on the table, when the powder began to take effect. He instantly fell so fast asleep, and his head dropped almost upon his knees so suddenly, that the caliph could not help laughing. The slave of the caliph, by whom he was attended, had returned as soon as he had supped, and during

some time he had been on the spot, ready to obey his orders. "Place this man upon your shoulders," said the caliph to him, "but take care to notice the spot, where this house stands, that you may bring him back hither, when I shall bid you."

The caliph, followed by his slave, with Abou Hassan on his shoulders, went out of the house, but without closing the door, as Abou Hassan had requested him; and he did so on purpose. When he arrived at the palace, he entered by a private door, and ordered the slave to follow him to his apartment, where all the officers of the bed-chamber were in waiting. "Undress this man," said he to them, "and lay him in my bed; I will afterwards tell you my intention."

The officers undressed Abou Hassan, they clothed him with the caliph's night dress, and put him to bed, as they were ordered. No body in the palace had yet retired to rest. The caliph ordered all the ladies, and all the other officers of the court, to attend; and when they were all in his presence, "I desire," said he to them, "that all those, who usually come to me when I rise, should not fail in their attendance here to-morrow morning upon this man, whom you see asleep in my bed; and that each should perform the same services to him, upon his waking, which are usually paid to me. I desire also, that the same attention be observed towards him, as are due to

my own person; and that he be obeyed in all, that he shall command. He shall be refused nothing he may demand, nor be contradicted in any thing he shall express a wish for. On every occasion, where it shall be proper to speak to him, or to answer him, let him be always treated as the Commander of the Faithful. In one word, I require, that no more attention be paid to my person by any one, all the time they are about him, than if he was really what I am, that is to say, caliph and Commander of the Faithful. Above all, let the utmost care be taken that the deception is carried through, even to the most trifling circumstance.

The officers and ladies, who soon perceived the caliph wished to amuse himself, answered only by a low bow; and from that moment each of them for his own part prepared to contribute all in his power, in what related to his peculiar function, to support his character with exactness.

Upon returning to the palace, the caliph had sent to summon, the grand vizier Giafar, by the first person in waiting he met with, and this minister had just arrived. The caliph said to him; "Giafar, I sent to you to warn you not to seem astonished, when at the audience to morrow morning you shall see the man, who is now asleep on my bed, seated upon my throne, and dressed in my robes of state. Address him in

the same forms, and with the same respect you are in the habit of paying to me, and treat him exactly as if he were the Commander of the Faithful. Attend to him, and execute punctually all his orders, just as if they were mine. He will not fail to make large presents, and you will be charged with the distribution of them: do every thing of that sort he shall order, even to the hazard of exhausting my treasury. Remember also, to warn my emirs, my ushers, and all the officers not within the palace, to-morrow at the public audience, to pay him the same honours, as to my person, and to act their parts so well, that he shall be thoroughly deceived, and that the amusement, I propose to myself, may not in the smallest instance be broken in upon. You may now retire; I have nothing further to order, only give me all the satisfaction in this matter, which I demand."

After the grand vizier had retired, the caliph passed on to another apartment, and as he went to bed, he gave to Mesrour, chief of the eunuchs, the orders which were to be executed on his part, so that every thing might succeed in the manner intended, both to fulfil the wish of Abou Hassan, and to see the use he would make of the caliph's powers and authority, during the short time he desired to possess them. Above all, he enjoined him not to fail coming to call him at the usual hour, and before Abou Hassan was awake, be-

cause he wished to be present at all that should pass.

Mesrour awakened the caliph punctually at the time he was ordered. As soon as the latter had entered the room, where Abou Hassan slept, he placed himself in an adjoining closet, whence he could observe, through a lattice, all that passed, without being himself seen. All the officers and all the ladies, who were to be present, when Abou Hassan rose, came in at the same time, and were posted in their accustomed places, according to their rank, and in profound silence, just as if it had been the caliph himself, who was rising, and ready to perform the duties, for which they were destined.

As the day already began to break, and it was time to get up for early prayers before sunrise, the officer who was nearest Abou Hassan's pillow, applied to his nose a small piece of sponge dipped in vinegar.

Abou Hassan sneezed, turning his head, without opening his eyes; and began to throw off a little phlegm, which they were ready to receive in a golden bason, that it might not fall upon the carpet and soil it. This is the common effect of the powder, which the caliph had made him take, when, in proportion to the dose, it ceases in more or less time to cause the disposition to sleep, for which it is given.

Abou Hassan, placing his head again upon the



pillow, opened his eyes; and, as far as the little light, there yet was, permitted him, he saw himself in a large and magnificent chamber, superbly furnished; the ceiling of which was painted with various figures, and elegant borders, and ornamented throughout with vases of massive gold, with tapestry and carpets of the richest kind. He found himself surrounded by young females of enchanting beauty, many of whom had different musical instruments, which they were preparing to play upon; and by black eunuchs, richly dressed, and standing, ranged in the humblest posture. As he cast his eyes upon the coverlid of the bed, he saw it was a beautiful crimson and gold brocade, ornamented with pearls and diamonds; and at the bed-side there was a dress of the same materials, and equally enriched; and near it, on a cushion, a caliph's cap.

At the sight of these splendid objects, Abou Hassan was inexpressibly astonished and confounded. He looked upon the whole as a dream; a dream, however, so truly to his own satisfaction, that he was desirous it might not prove one. "Well," said he, to himself, "I am caliph then; but," added he, a little after, on recovering himself; "I must not deceive myself: it is a dream, merely an effect of the wish I formed in conversation with my guest;" so he shut his eyes again as if he intended to go to sleep.

At the same time an eunuch came near. "Com-

mander of the Faithful," said he, respectfully, "your majesty will be pleased not to sleep again. It is time to rise for early prayer : the day begins to break." Abou Hassan, very much astonished at what he heard, said again to himself, "Am I awake or do I sleep : No, I am certainly asleep," continued he, keeping his eyes still closed, "I must not doubt it."

"Commander of the Faithful," resumed the eunuch, a moment after, who observed, that he gave no answer, nor shewed any signs of intending to rise, "your majesty will allow me to repeat, that it is time to rise, unless your majesty means to disregard the hour of morning prayer, which you are accustomed to attend, and the sun is on the point of rising."

"I was deceiving myself," said Abou Hassan immediately, "I am not asleep, I am awake ; they who sleep never hear any thing ; and I certainly hear, that I am spoken to." Then he opened his eyes again ; it was now day-light, and he saw distinctly what he had before seen only imperfectly. He sat up in his bed, with a cheerful countenance, like a person much rejoiced at finding himself in a situation so very far above his rank ; and the caliph, who watched him without being himself seen, dived into his thoughts with great satisfaction.

Then the young women of the palace bowed before Abou Hassan with their faces towards the

ground, and such of them as had instruments of music saluted him on his first appearance with a concert of soft-toned flutes, hautbois, lutes, and various other instruments; this so enchanted him, and raised him to such an excess of delight, that he knew not where he was, and was quite beside himself. He recurred nevertheless to his first thought, and again doubted, whether what he saw and heard was a dream or reality. He covered his eyes with his hands, and lowering his head, "What does all this mean?" he repeated to himself, "Where am I? what has happened to me? what is this palace? what mean these eunuchs, these officers so handsome, and so well dressed? these damsels so beautiful, and these musicians, so enchanting? Is it possible, that I should not be able to distinguish, whether I am dreaming, or whether I have all my senses about me!" At last he took his hands from his face, and opened his eyes, and looked up, he saw the sun darting his first rays through the window of the chamber, in which he was.

At this moment, Mesrour, the chief of the eunuchs, came in, bowed with his face to the ground before Abou Hassan, and, as he raised himself, said, "Commander of the Faithful, your majesty will permit me to represent, that you have not been accustomed to rise so late, and that you have suffered the hour of morning prayer to pass unnoticed. Unless your majesty has had

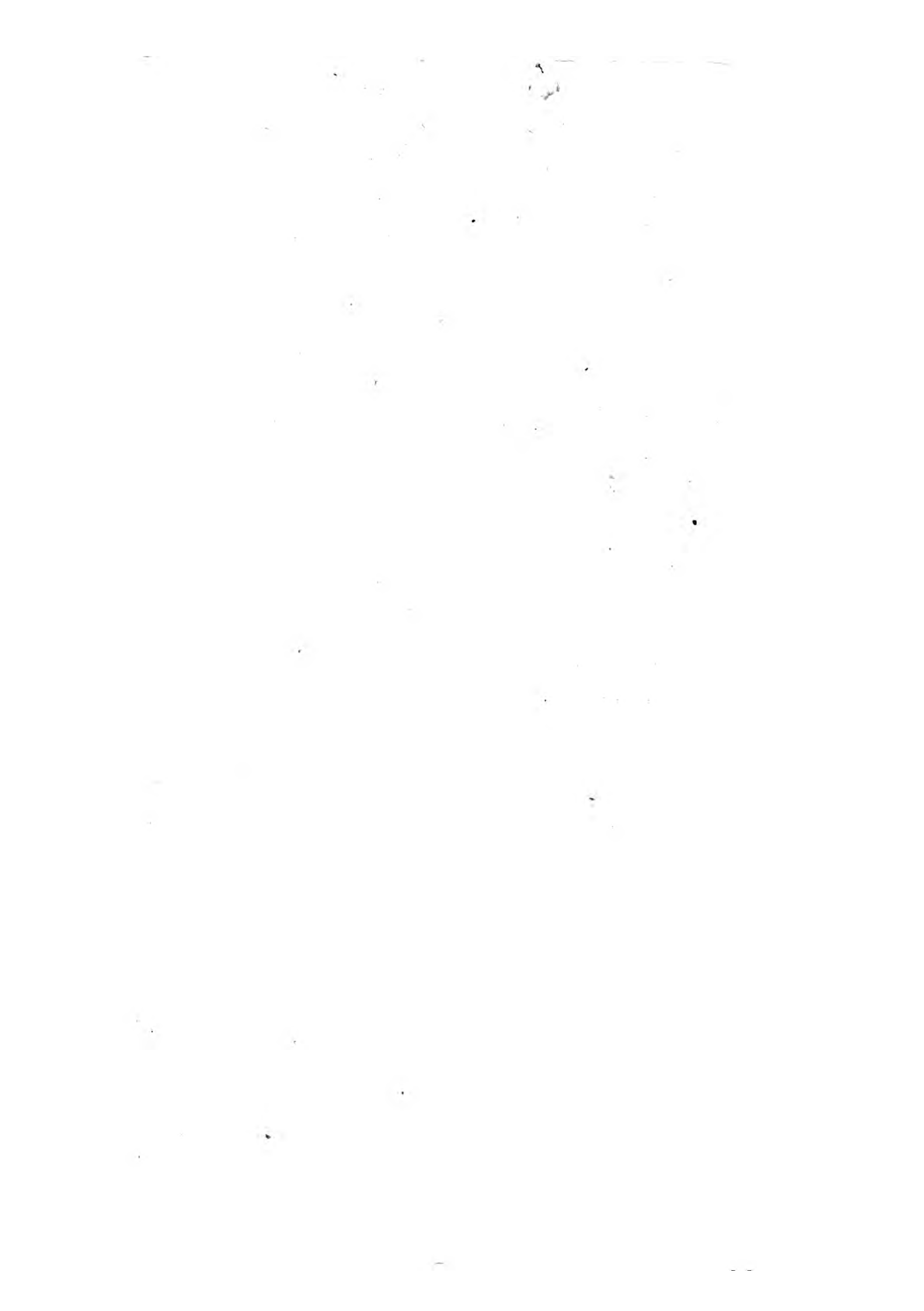


R. Smirke R.A. pinxit.

C. Armstrong sculpsit.

THE SLEEPER AWAKENED.

LONDON: PUBLISHED BY WILLIAM MILLER, OLD BOND STREET, APRIL 1802.



a bad night, or be otherwise indisposed, you will now be pleased to ascend your throne, to hold your council, and be seen as usual. The generals of your armies, the governors of your provinces, and the other great officers of your court, only wait the moment, when the door of the council chamber shall be open."

At this address of Mesrou, Abou Hassan was, in a manner, persuaded, that he was not asleep, and that the situation, in which he found himself, was not a dream. He was much perplexed, and equally confounded at the uncertainty he was in, and what part he should take. At length he fixed his eyes upon Mesrou, and, in a serious tone, demanded of him, "Whom are you addressing? Who is it that you call Commander of the Faithful? you, of whom I know nothing: you must certainly take me for some other person."

Any other than Mesrou would have been disconcerted at Abou Hassan's questions; but, instructed by the caliph, he played his part wonderfully well. "My most honoured lord and master," cried he, "your majesty surely talks thus to me to-day, in order to try me. Is not your majesty the Commander of the Faithful, the monarch of the world, from the east to the west, and upon earth vicar of the prophet, sent from God, who is master of all, both in Heaven and in earth? Your poor slave, Mesrou, has not forgotten all this, after so many years, that

he has had the honour and happiness of paying his duty and services to your majesty. He should think himself the most miserable of men, if he were to lose your good opinion. He most humbly entreats your majesty to have the goodness to restore him to your favour again ; he is rather inclined to think some disagreeable dream has disturbed your majesty's repose to-night."

Abou Hassan burst into such a violent fit of laughter at hearing Mesrour say this, that he fell back upon his pillow, to the great joy of the caliph, who would have laughed as loud, but for fear of putting an end to the pleasant scene, just as it was beginning, which he had determined to have exhibited before him:

Abou Hassan, after having laughed a long time in this posture, sat up again in his bed, and speaking to a little eunuch, as black as Mesrour, "Hark ye," said he, "tell me who I am." "Sire," said the little eunuch, in a very humble manner, "your majesty is Commander of the Faithful, and vicar upon earth of the master of both worlds." "Thou art a liar, with thy face as black as pitch," replied Abou Hassan.

He then called one of the females, who was nearer to him than the rest, "Come hither, my beauty," said he, as he held out his hand towards her, "take the end of my finger, and bite it, that I may feel, whether I am asleep or awake."

The damsel, who knew the caliph saw all that passed in the chamber, was delighted with an opportunity of shewing how much she was capable of doing, where the business was to afford him amusement. She came towards Abou Hassan with the most serious air imaginable, and closing her teeth gently upon the end of his finger, which he had held out to her, she occasioned him to feel a little pain.

Quickly withdrawing his hand, "I am not asleep," said Abou Hassan immediately, "I am most assuredly not asleep. By what miracle is it then, that in one night I am become caliph; This is the most surprising, the most marvellous thing in the world." Speaking again to the same damsel, "Now, by the blessing of God," said he, "in whom you put your trust, as well as myself, I beseech you, tell me exactly the truth, am I really and truly Commander of the Faithful?" "Your majesty," replied she, "is, in truth, so actually Commander of the Faithful, that we, who are in fact your slaves, are all amazed to think what can make your majesty suppose you are not so." "You lie," replied Abou Hassan, "I know very well what I am."

As the principal eunuch perceived, that Abou Hassan meant to rise, he offered his hand, to assist him in getting out of bed. - As soon as he was upon his feet, the whole chamber resounded with the salutation, which all the officers and ladies



joined in giving at the same moment, with an acclamation in these words, "Commander of the Faithful, in the name of God, good morning to your Majesty."

"Oh, Heavens!" then cried Abou Hassan, "what a miracle! last night was I Abou Hassan, and this morning I am Commander of the Faithful; I cannot at all understand this very sudden and surprising change." The officers, whose business it was, speedily dressed him; when this was over, as the other officers, the eunuchs, and the females, had ranged themselves in two lines, quite to the door, through which he was to go into the council chamber, Mesrour led the way, and Abou Hassan followed. The arras was drawn back, and the door opened by an usher. Mesrour entered the council chamber, and went on before him, quite to the foot of the throne, where he stopped, to assist him in ascending it: this he did by lifting him under the shoulder on one side, while another officer, who followed, assisted him in the same way, on the other.

Abou Hassan was seated amidst the acclamations of the attendants, who wished him all kind of happiness and prosperity; and looking to the right and left, he saw the officers of the guards ranged in exact order, and with a military appearance.

In the mean time the caliph, who quitted the closet, in which he had been concealed, at the

moment Abou Hassan entered the council chamber, passed to another closet, which over-looked this chamber, and whence he could see and hear all that took place in the council, when the grand vizier presided here instead of him, if, at any time, it was inconvenient for him to be there in person. What then pleased him the most was, to see Abou Hassan representing him upon the throne, and sitting with as much gravity as he could himself have shewn.

From the moment Abou Hassan had taken his seat, the grand vizier, who was present, prostrated himself at the foot of the throne, and as he raised himself, thus addressed his person, "Commander of the Faithful, may God pour upon your majesty all the blessings of this life, and receive you into paradise in the next, and cast your enemies into the flames of hell!"

Abou Hassan, after all that had happened to him since he awoke, and what he had just heard from the mouth of the grand vizier, no longer doubted of his being the caliph, as he had wished to be. So, without examining how, or by what means, so unexpected a change of fortune had taken place, he immediately began to exercise his power. Then looking at the grand vizier with gravity, he asked him, whether he had any thing to say to him.

"Commander of the Faithful," returned the grand vizier, "the emirs, the viziers, and the

other officers, who belong to your majesty's council, are at the door, and only wait the moment, when you shall give them permission to enter, and pay their accustomed respects." Abou Hassan immediately ordered it to be opened, and the grand vizier, turning round, said to the chief usher, who was in waiting for orders, "Chief usher, the Commander of the Faithful enjoins you to do your duty."

The door was opened, and at once the viziers, the emirs, and the principal officers of the court, all in their magnificent habits of ceremony, entered in exact order, came forward to the foot of the throne, and paid their respects to Abou Hassan, each according to his rank, with their knees bent, and their face on the floor, just as they would in the presence of the caliph himself; and saluted him by the name of Commander of the Faithful, according to the instructions given by the grand vizier; they then took their places in turn, as soon as each had gone through this ceremony. When this was ended, and they were all in their places, there was a profound silence.

Then the grand vizier, always standing before the throne, began to make his report of various matters, in the order of the papers, which he held in his hand. These, in truth were matters of course, and of little consequence, nevertheless the caliph was in constant admiration of Abou

Hassan's conduct. In fact, he never was at a loss, or appeared at all embarrassed. He gave just decisions upon what came before him, as his good sense suggested, whether he was to grant or refuse what was demanded of him.

Before the vizier had finished his report, Abou Hassan perceived the officer of the police, whom he knew by sight, sitting in his place. "Stay a moment," said he, interrupting the grand vizier, "I have an order of importance to give immediately to the officer of the police."

This officer, who had his eyes fixed upon Abou Hassan, and who perceived that he looked at him in particular, hearing his name mentioned, rose immediately from his place, and gravely approached the throne, at the foot of which he prostrated himself with his face towards the ground. "Officer," said Abou Hassan to him, when he had raised himself, "go this moment, without loss of time, into a street in a particular part of the town," both of which he named to him. "In this street is a mosque, where you will find the iman, and four old grey-beards; seize their persons, and let the four old men have each a hundred strokes on the feet, and let the iman have four hundred. After that, you shall cause all the five to be mounted, each on a camel, clothed in rags, and with their faces turned toward the tail. Thus equipped, you shall have them led through the different quarters of

the town, preceded by a crier, who shall proclaim with a loud voice, 'This is the punishment for those, who meddle with affairs, which do not belong to them, and who make it their business to sow dissensions among neighbouring families, and to do them all possible mischief.' My intention is, moreover, that you enjoin them to leave the part of the town, in which they now live, and forbid them ever to set foot again in the place, whence they are driven. While your deputy shall be conducting the procession I have just ordered, you must return to give me an account of the execution of my commands."

The officer of the police placed his hand upon his head, to signify that he was going to execute the order he had received, under the penalty of losing it, if he failed in any point. He prostrated himself a second time before the throne: then after being raised, went away.

This order, given with so much steadiness, gave the caliph the more satisfaction, as he was now convinced that Abou Hassan was in earnest in wishing to punish the iman and his four old counsellors, that having been the original motive for his wishing that he might have the caliph's power for a single day.

The grand vizier, in the mean time, went on with his report, and he had very nearly ended, when the officer of the police, on his return, presented himself, to give an account of his com-

mission. He approached the throne, and, after the usual ceremony of prostration, "Commander of the Faithful," said he to Abou Hassan, "I have found the iman, and the four old men in the mosque, which your majesty pointed out; and to prove, that I have duly executed the orders, I received from your majesty, this is an account of the proceeding, signed by many principal people of that part of the town, who were witnesses." At the same time, he took from his bosom, a paper, and gave it to the pretended caliph.

Abou Hassan took the paper, read it throughout, even to the names of the witnesses, all of them people, whom he knew; and when he had finished, "That is well done," said he to the officer of the police, smiling, "I am satisfied, and pleased; resume your place. Hypocrites," said he to himself with an air of satisfaction, "who undertake to comment upon my actions, and think it wrong, that I should receive and entertain respectable people at my house, richly deserve this disgrace and punishment." The caliph, who watched him, saw into his mind, and inconceivably enjoyed so pleasant a circumstance.

After that, Abou Hassan addressed the grand vizier; "Let the grand treasurer," said he, "make up a purse of a thousand pieces of gold, and go with it into a quarter of the city,

where I sent the officer of the police, and give it to the mother of one Abou Hassan, called the *Rake*. The man is well known, throughout that quarter, by that name; any body will shew you his house. Go, and return quickly."

The grand vizier Giafar put his hand on his head, to mark his readiness to obey; and after having prostrated himself before the throne, departed, and went to the grand treasurer, who gave him the purse. He ordered one of the slaves, who attended him, to take it, and proceeded to convey it to Abou Hassan's mother. He found her, and said, the caliph had sent her this present, without explaining himself any farther. She was much surprised at receiving it, as she could not conceive, what should induce the caliph to make her so handsome a present, being ignorant of what was passing at the palace.

During the absence of the grand vizier, the officer of the police made a report of many things in his department, and this lasted until the vizier returned. As soon as he reached the council-chamber, and had assured Abou Hassan, that he had executed his commission, the chief of the eunuchs, that is, Mesrour, who had passed into the inner apartments of the palace, after he had conducted Abou Hassan to the throne, came back, and made a sign to the viziers, emirs, and all the officers, that the council was ended, and

that every one might retire; which they did, after having taken their leave, by making a profound reverence at the foot of the throne, in the same order as they observed upon their entrance. There then remained with Abou Hassan, only the officers of the caliph's guard, and the grand vizier.

Abou Hassan did not continue a long time on the throne of the caliph. He descended from it in the same manner he had mounted it; that is, by the assistance of Mesrour, and of another officer of the eunuchs, who took him by each arm, and waited upon him, quite to the apartment, in which he was at first. There he entered, preceded by the grand vizier. But scarcely had he taken a few steps in it, before he seemed to manifest some urgent want. Immediately was opened to him a very neat closet, which was paved with marble; but the apartment in which he found himself, was covered with rich carpeting, as well as the other apartment of the palace. He was presented with a pair of slippers, embroidered with gold; which it was usual to put on before going in there. He took them, and as he was ignorant of their use, he put them into one of his sleeves, which were very large.

As it often happens, that we laugh rather at a trifle, than at a matter of consequence, the grand vizier, Mesrour, and all the officers of the palace, who were near him, were upon the point of burst-



ing into a loud laugh, which they could scarcely avoid, and by which the whole sport would have been spoiled; but they restrained themselves, and the grand vizier was at last obliged to explain to him that he should put them on before he entered this convenient closet.

While Abou Hassan was in the closet, the grand vizier went in search of the caliph, who had placed himself in another spot, that he might still be able to observe Abou Hassan without being seen, and related to him what had just happened; with this too the caliph was much delighted.

Abou Hassan came out of the closet, and Mesrour, walking before him to shew him the way, led him into an inner room, where a table was set out. The door of the apartment was open, and a great many eunuchs ran to tell the female musicians, that the pretended caliph was coming. They immediately began a very harmonious concert of vocal and instrumental music, which delighted Abou Hassan to such a degree, that he felt himself in a transport of satisfaction and joy, and was quite at a loss what to think of all he saw and heard. "If it be a dream," said he to himself, "it is a dream of a long continuance. But it cannot be a dream," continued he, "I am perfectly sensible, I make use of my understanding, I see, I walk, I hear. Be it what it may, I refer myself to God, in the whole business. Still I

cannot possibly believe, that I am not the Commander of the Faithful; there is but one Commander of the Faithful who can be surrounded with so much magnificence as I am. The honours and respect, which have been and are still paid to me, the orders I have given, and which are executed, are clear proofs of it.

Abou Hassan was at last convinced, that he was the caliph and the Commander of the Faithful; and he was fully persuaded of it, when he found himself in a very large and richly furnished saloon. Gold intermixed with the most vivid colours, shone on all sides. Seven bands of female musicians, all of the most exquisite beauty, were placed around this saloon. Seven golden lustres, with as many branches, hung from different parts of the ceiling, on which a skilful mixture of gold and azure had a wonderful effect. In the midst was a table spread with seven large dishes of massive gold, which perfumed the room with the odour of the richest spices used in seasoning the several delicacies. Seven young and most beautiful damsels, dressed in habits of the richest stuffs and most brilliant colours stood round the table. Each held a fan in her hand, which was for the purpose of refreshing him, while he sat at table.

If ever mortal was delighted, it was Abou Hassan, when he entered this magnificent saloon. At every step he paused to look about him, and con-

template at his leisure, all the wonderful things, which were presented to his view. He was every moment turning himself from side to side, to the high delight of the caliph, who watched him with the utmost attention. At length he walked forward toward the middle of the room, and placed himself at the table. Immediately the seven beautiful damsels all at once agitated the air with their fans to refresh the new caliph. He looked at them all in succession, and after admiring the graceful ease, with which they performed their office, he said to them with a gracious smile, that he supposed one of them at a time was sufficient to give him all the air he wanted; and he chose, that the other six should place themselves at the table with him, three on his right hand and three on his left, and give him their company. The table was round, and Abou Hassan placed them in such a manner at it, that, whichever way he looked, his eyes beheld only objects of the most pleasing and agreeable nature.

The six damsels obeyed, and placed themselves round the table. But Abou Hassan perceived, that out of respect to him, they did not eat; this induced him to help them himself, inviting and pressing them to eat in the most obliging manner. He desired to know their names, and each in turn satisfied his curiosity.

Their names was Neck of Alabaster, Lip of Coral, Fair as Moonlight, Bright as Sunshine,

Eye's Desire, Heart's Delight. He put the same question to the seventh, who held the fan, and she answered, that her name was Sugar Cane. The agreeable things he said to each of them, on the subject of their names, shewed, that he had abundance of wit; and it cannot be conceived how much this raised him in the esteem, which the caliph had already entertained for him, as he thus heard every thing he said.

When the damsels saw, that Abou Hassan had ceased eating: "The Commander of the Faithful," said one of them to the eunuchs, who were in waiting, "is desirous to walk into the saloon, where the dessert is prepared; let water be brought." They all rose from the table, at the same time, and took from the hands of the eunuchs, one a golden bason, another an ewer of the same metal, the third a napkin, and presented themselves, on their knees, before Abou Hassan, who was still sitting, that he might have opportunity of washing himself. When he had washed, he rose, and at the same moment an eunuch drew back the arras, and opened the door of another saloon, into which he was to go.

Mesrour, who had not quitted Hassan, walked before him, and conducted him into a saloon, equally large with that he had left, but furnished with a variety of pictures by the best masters, ornamented in quite a different manner, with vases of both gold and silver, with carpets, and

with other things of the most costly kind. There were, in this saloon too, seven other bands of female musicians, different from the former, and these seven bands, or rather these seven choirs of music, began a new concert, the moment Abou Hassan appeared. This saloon was furnished with seven other large lustres, and the table, in the middle, was covered with seven large golden basons, filled in form of pyramids, with every sort of fruit in season, the finest, best chosen, and most exquisite; and round it were seven other young women, each with a fan in her hand, who were more beautiful than the first.

These new objects raised, in Abou Hassan's mind, a still greater admiration than before, and stopping to express it, he manifested the deepest sense of surprise and astonishment. At length he reached the table, and after he was seated at it, and had examined, very leisurely, the seven damsels, one after another, with a sort of embarrassment, which shewed he could not tell, to which to give the preference, he ordered them all to lay by their fans, to sit down, and eat with him, saying, that the heat was not so troublesome to him, as to require their services.

When the damsels had taken their places on each side of Abou Hassan, he was first desirous of knowing their names, and he found, that they had different names, from those of the seven in the former saloon, but that these names also marked

some excellence of mind or body, by which they were distinguished from each other. This extremely delighted him; as it appeared from the lively and appropriate speeches he used, when he offered to each, in turn, some fruit of the different sorts before him. To her, that was called Heart's-chain, he said, "Eat this for my sake," giving her a fig, "and make the chains lighter, which I have worn, from the moment I first saw you." And giving some grapes to Soul's-grief, "Take," said he, "these grapes, upon condition, that you ease the grief, I endure from the love, with which you have inspired me," and in the same way he addressed the other damsels. And by circumstances of this sort, Abou Hassan made the caliph, who was much pleased with all he did and all he said, more and more delighted, at having found in him a man, who could so agreeably amuse him, and at the same time furnish him with the means of knowing his character more thoroughly.

When Abou Hassan had eaten of those sorts of fruit on the table, which he liked best, he rose; and immediately Mesrour, who never quitted him, again walked before him, and led him into a third saloon, furnished, decorated, and enriched in the same magnificent manner, as the two former.

There Abou Hassan found seven other bands of music, and seven other damsels, waiting round

a table, set out with seven golden basons, containing liquid sweetmeats, of various sorts and colours. After stopping to look at the multitude of fresh objects for admiration on all sides, he walked up to the table amidst the loud harmony of the seven bands of music, which ceased upon his being seated. These seven damsels, also, at his command, took their places at the table with him. And as he could not dispense these liquids in the same manner, and with the same polite attention he had done the rest, he begged they would themselves make choice of such as they liked best. He asked their names too, and he was not less pleased with these than with those of the former damsels; for their variety furnished him with new matter for conversing with them, and addressing them with tender expressions, which gave them as much pleasure as it gave the caliph, who did not lose a word that he said.

The day was drawing towards a close, when Abou Hassan was led into a fourth saloon: it was decorated, like the rest, with the most costly and most magnificent furniture. Here too were seven grand lustres of gold, filled with lighted tapers; and the whole room was illuminated by a vast number of other lights, which had a novel and wonderful effect. Nothing was seen like this in the three others; indeed there was no occasion for it. Abou Hassan found again, in this last saloon, as he had found in all the others, seven new

bands of female musicians; these altogether began a strain of a gayer cast, than was performed in the other saloons, and which seemed to excite a greater degree of joy. There too, he saw seven other damsels, who stood in waiting round a table, covered also with seven basons of gold, filled with cakes and pastry, with all sorts of dry sweetmeats, and whatever else was best fitted to occasion a desire for drinking. But Abou Hassan observed here, what he had not seen in the other saloons; a side-board, upon which were seven large flaggons of silver, filled with the most exquisite wines, and seven glasses of the finest rock crystal, of excellent workmanship, near each of these flaggons.

Hitherto, that is to say in the three first saloons, Abou Hassan had drunk only water, in compliance with the custom observed at Bagdad, as well by the common people as by the upper ranks, and by the court of the caliph, where wine is usually only drunk at night. All those, who make use of it at other times, are looked upon as dissipated persons; and they dare not appear in the day time. This custom is the more to be commended, as during the day one has occasion for a clear head to transact business; and by that means, as wine is not taken till night, drunken people are never seen making disturbances, in open day, in the streets of that city.

Abou Hassan then entered this fourth saloon,



and walked up to the table. When he was seated he remained a long time in a kind of extacy of admiration at the seven damsels, who stood about him, and whom he thought still more handsome, than those he had seen in the other saloons. He had great desire to know the name of each in particular. But as the loud sound of the music, and especially of the cymbals, which were used in all the bands, did not allow his voice to be heard, he clapped his hands to put an end to it; when there was instantly a profound silence.

Taking then the hand of the damsel, that was nearest him on the right, he made her sit down, and after presenting her with a rich cake, he asked her name. "Commander of the Faithful," answered the damsel, "I am called Cluster of Pearls." "You could not have a better name," returned Abou Hassan, "nor one more expressive of your charms. Not to blame those, however, who gave this name, I must think your beautiful teeth are beyond the finest-coloured pearls in the world. Cluster of Pearls," added he, "since that is your name, do me the favour to take a glass, fill it, and let me drink it from your fair hand."

The damsel went instantly to the side-board, and came back with a glass of wine, which she presented to Abou Hassan with all the grace imaginable. He took it with pleasure, and looking at her tenderly, "Cluster of Pearls," said he, "I

drink your health, I desire you would fill as much for yourself, and pledge me." She quickly ran to the side-board, and returned with a glass in her hand; but before she drank, she sung a song, which delighted him not less from its novelty, than by the charm of her voice, which was still more fascinating.

Abou Hassan, after having drank, took from the basons what he liked best, and presented it to another damsel, whom he desired to come and sit near him. He demanded her name also. She answered, that her name was Morning Star. "Your fine eyes," resumed he, "are brighter and more brilliant than the star whose name you bear. Go, and do me the favour to fetch me a glass of wine;" this she did in a moment, with the best grace possible. He did the same with regard to the third damsel, who was called Light of Day, as well as to all the rest, who each presented him with wine, which he drank, to the high delight of the caliph.

When Abou Hassan had drank as many glasses as there were damsels, Cluster of Pearls, to whom he had first spoken, went to the side-board, took a glass, which she filled with wine, after having thrown into it a little of the powder, which the caliph had made use of the day before, she came to present it to him; "Commander of the Faithful," said she, "I entreat your majesty, by the concern I take in the preservation of your health,

to take this glass of wine, and before you drink it, to hear a song, which, I dare flatter myself, will not be disagreeable to you. I composed it only this morning, and no one has yet heard me sing it." "I grant you this favour, with pleasure," said Abou Hassan, as he took the glass, which she presented to him; "and as Commander of the Faithful I lay my injunctions upon you to sing, as I am persuaded, that a person, charming as you are, can say nothing but what is most agreeable, and very lively.

The damsel took her lute, and sung a song to the accompaniment of this instrument, with so much accuracy, so much grace, and expression, that she kept Abou Hassan in an extacy from beginning to end. He thought it so charming, that he called for it a second time, and was no less pleased with it than before.

When she had finished, Abou Hassan, who was desirous of praising her as she deserved, first drank off the glass completely at a draught. Then turning his head towards the damsel, in order to speak to her, he was prevented by the sudden effect, which the powder had taken, and could only open his mouth without uttering a single word distinctly. His eyes were presently closed; and letting his head fall quite upon the table, like a man thoroughly overcome with sleep, he continued in it, as perfectly as he had done the day before, from about the same time, when the

caliph had made him take a little dose; and at the moment, one of the damsels, near him, was ready to catch the glass, which he let fall from his hand. The caliph, who had derived a satisfaction from this amusement beyond his expectation, and who saw all that passed upon this occasion, as well as whatever Abou Hassan had done before, came out of his closet, and appeared in the saloon quite delighted, at having succeeded so well in his design. He first ordered that the caliph's habit, in which he had been dressed in the morning, should be taken from Abou Hassan; and that he should be clothed again with that, which he had worn twenty hours before, at the time the slave, who accompanied him, had brought him to the palace. He ordered the same slave to be called; and upon his appearing, "Take charge again of this man," said he, "and carry him back to his own bed, and make no noise; and in coming away, be careful to leave the door open."

The slave took Abou Hassan, carried him off by the secret door of the palace, placed him in his own house, as the caliph had ordered him, and returned with haste, to give an account of what he had done. "Abou Hassan," said the caliph then, "wished to be in my place for one day only, that he might punish the iman of the mosque in his neighbourhood, and the four

scheiks, or old men, whose conduct had displeased him ; I have procured him the means of doing what he wished ; and, on this point, he ought to be satisfied."

Abou Hassan, being replaced on his sofa by the slave, slept till very late the next day ; nor did he awake, before the powder, which was put into the last glass he drank, had taken all its effect ; then, upon opening his eyes, he was very much surprised to find himself at his own house. " Cluster of Pearls ! " cried he, " Morning Star ! Break of Day ! Coral-lips ! Moonshine, " calling the damsels of the palace, who had been sitting with him, each by their name, as he could recollect them, " Where are you ? Come near me ! "

Abou Hassan called as loud as he could. His mother, who heard him from her apartment, ran to him at the noise he made ; " What's the matter with you, my son ? " she asked. " What has befallen you ? " At these words, Abou Hassan raised his head, and looking at his mother with an air of haughtiness and disdain, " Good woman, " asked he in his turn, " who is the person you call your son ? " " It is yourself, " replied the mother with much tenderness, " are not you my son, Abou Hassan ? It would be the most extraordinary thing in the world, if in so short a time, you should have forgotten this. " " I your son, execrable old woman ! " returned Abou Hassan, " you

know not what you are saying; you are a liar. I am not the Abou Hassan you speak of, I am the Commander of the Faithful."

"Be silent, my son," rejoined the mother, "you do not consider what you say; to hear you talk, one would take you for a madman." "You are yourself a mad old woman," replied Abou Hassan, "I am not out of my senses, as you suppose; I tell you again, I am Commander of the Faithful, and vicar upon earth of the lord of both worlds." "Ah my son!" cried the mother, "is it possible, that I am now hearing you utter words, which clearly prove that you are not in your right mind. What evil Genius possesses you, to hold such a language. God's blessing be upon you, and may he deliver you from the malice of Satan! you are my son, Abou Hassan, and I am your mother."

After having given him all the proofs she could think of, to convince him of his error, in order to bring him to himself; "Do you not see," she went on, "that the chamber you are now in, is your own, and not the chamber of a palace, fit for the Commander of the Faithful; and that living constantly with me, you have never left it since you were born! Reflect upon all I have been saying to you, and do not take into your head things, that neither are, nor can be, as you suppose; once more, my son, consider the matter seriously."

Abou Hassan heard, with composure, these remonstrances of his mother, and with his eyes cast down, and resting his head upon his hand, like a man, who was recollecting himself, in order to examine into the truth of what he saw and heard: "I believe you are right," said he to his mother, a few moments after, as if he had been awakened from a deep sleep, but without altering his posture. "It seems" said he, "that I am Abou Hassan, that you are my mother, and that I am in my own chamber. Once more," added he, throwing his eyes around, and upon every thing that came in his view, "I am Abou Hassan; I cannot doubt it, nor can I conceive how I could take this fancy into my head."

His mother thought in good earnest, that her son was cured of the malady, which disturbed his mind, and which she attributed to a dream. She was preparing to laugh with him, and question him about his dream, when on a sudden, he sat up, and looking at her crossly, "Old witch, old sorceress," said he, "thou knowest not what thou art saying; I am not thy son, nor art thou my mother. Thou deceivest thyself, and thou wishest to impose upon me. I tell thee, I am Commander of the Faithful, and thou shalt not make me believe otherwise." For Heaven's sake, my son, put your trust in God, and refrain from holding this sort of language, lest some mischief befall you; let us talk rather of something else;

allow me to tell you what happened yesterday to the iman of our mosque, and to the four scheiks of our neighbourhood. The officer of the police caused them to be apprehended, and after having given them each in turn, and in his presence, I know not how many strokes on the feet, he ordered it to be proclaimed by the crier, that this was the punishment of those, who meddled with affairs that did not concern them, and who made it their business to sow divisions among neighbouring families. Then he caused them to be led throughout all parts of the town, with the same declaration, and forbade them ever to set foot again in our neighbourhood."

Abou Hassan's mother, who could not imagine her son had any concern in the adventure she was relating, had purposely turned the conversation, and supposed, that the narrative of this affair, would be a likely mode of doing away the whimsical impresssion, under which she saw him, of being the Commander of the Faithful.

But it turned out quite otherwise, and the recital of this story, far from effacing the notion which he now entertained, that he was the Commander of the Faithful, served only to recall it to his mind, and to impress still more deeply on his imagination, that it was not deception, but a real fact. So that from the moment Abou Hassan heard this story, "I am no longer your son, nor Abou Hassan," resumed he, "I am assuredly



the Commander of the Faithful, and it is not possible for me to have any further doubt, after what you yourself have just told me. Know then, that it was by my orders, that the iman and the four scheiks were punished, in the manner you have told me. I am then, I tell you, in good truth, Commander of the Faithful; say therefore no longer that it is a dream, I am not now asleep, nor was I at the time I am telling you of. You afford me great satisfaction, by confirming what the officer of the police, to whom I gave the orders, had already reported to me; that is to say, that my commands were punctually executed; and I am the more pleased, because this iman and these four scheiks were consummate hypocrites. I should be glad to know, who could bring me here. God be praised for every thing. The truth is this, that I am most assuredly Commander of the Faithful, and all your reasoning will never persuade me to the contrary."

His mother, who could not guess nor even imagine, why her son maintained with so much obstinacy, and so much confidence, that he was Commander of the Faithful, no longer doubted his having lost his understanding, when she heard him say things, which, in her mind, were so entirely beyond all belief, though in that of Abou Hassan, they had good foundation. Under this persuasion, "My son," said she, "I pray God to pity, and have mercy upon you. Cease, my

son, from talking a language, so utterly devoid of common sense. Look up to God, and entreat him to pardon you, and give you grace to converse like a man in his senses. What would be said of you, if you should be heard talking in this manner. Do you not know, that walls have ears?"

These remonstrances, far from softening Abou Hassan's spirit, served only to irritate him still more. He inveighed against his mother with greater violence, "Old woman," said he, "I have already cautioned thee to be quiet. If thou continuest to talk any longer, I will rise, and treat thee in a manner thou wilt remember all the rest of thy life. I am the caliph, the Commander of the Faithful, and thou art bound to believe me, when I tell thee so." The good lady then, seeing that Abou Hassan was wandering still farther and farther from his right mind, instead of returning to the subject, gave way to tears and lamentations; striking her face and bosom, she uttered exclamations, which testified her astonishment and deep sorrow, at seeing her son under such a dreadful privation of understanding.

Abou Hassan, instead of being softened, and suffering himself to be affected by his mother's tears, on the contrary, forgot himself so far as to lose all sort of natural respect for her. He rose suddenly, and, violently seizing a stick, he

came towards her, with his uplifted hand, like a madman. "Cursed old woman," said he, in his fury, and with a tone of voice sufficient to terrify any other than an affectionate mother, "tell me this moment, who I am." "My son," answered his mother, looking most kindly at him, and far from being afraid, "I do not believe you so far abandoned by God, as not to know the person who brought you into the world, as well as who yourself are. I am honest in telling you, that you are my son, Abou Hassan, and that you are quite wrong in taking to yourself a title, which belongs only to the caliph Haroun Alraschid, your sovereign lord and mine, at a time, when this monarch has been heaping his benefits upon both you and me, by the present he sent me yesterday. In fact, you are to know, that the grand vizier Giafar took the trouble yesterday, to find me out; and putting into my hands a purse of a thousand pieces of gold, bade me pray to God for the Commander of the Faithful, who made this present; and does not this liberality concern you more than me, who have but few days to live?"

At these last words, Abou Hassan lost all command over himself. The circumstances of the caliph's liberality, which his mother had just related, assured him he did not deceive himself, and persuaded him more firmly than ever, that he was the caliph, because the vizier carried the

purse only by his own order. "Well! old sorceress!" cried he, "wilt thou not be convinced, when I tell thee, that I am the person, who sent these thousand pieces of gold, by my grand vizier Giafar, who did no more than execute the order, which I gave him as Commander of the Faithful? Nevertheless, instead of believing me, thou art seeking to make me lose my senses by thy contradictions, maintaining, with so much obstinacy, that I am thy son. But I will not suffer thy wickedness to be long unpunished." Upon this in the height of his frenzy, he was so unnatural, as to beat her most unmercifully with the stick he held in his hand.

His poor mother, who had not supposed her son would so quickly put his threats in execution, finding herself beaten, began to cry out for help, as loud as she could; and till the neighbours were assembled, Abou Hassan never ceased striking her, calling out at every stroke, "Am I the Commander of the Faithful?" To which the mother always affectionately returned, "You are my son."

Abou Hassan's rage began to abate a little, when the neighbours came into his chamber. The first, that appeared, threw himself immediately between his mother and him; and after having snatched the stick from his hand; "What are you doing, Abou Hassan," said he, "have you lost the fear of God, and your understand-

ing? Never did a son of your condition in life, dare to lift his hand against his mother? And are not you ashamed thus to ill-treat your mother, who so tenderly loves you?"

Abou Hassan, still quite outrageous, looked at the person, who spoke, without giving any answer. Then casting his wild eyes on each of those, who also came in; he demanded, "Who is this Abou Hassan you are speaking of? Is it to me you give this name?" This question somewhat disconcerted the neighbours: "How!" replied he, who had just spoken, "do not you acknowledge this woman for the person, that brought you up, and with whom we have always seen you living; in one word do not you acknowledge her for your mother?" "You are very impertinent," replied Abou Hassan, "I neither know her, nor you, and I do not wish to know her. I am not Abou Hassan, I am the Commander of the Faithful; and if you are ignorant of it, I will make you know it to your cost."

At this speech the neighbours were all convinced that he had lost his senses. And to prevent his behaving in the same outrageous manner towards others, as he had done towards his mother, they seized his person, and in spite of his resistance, bound him hand and foot, and deprived him of the power of doing any mischief. In this situation, however, and apparently unable to hurt any body, they did not think it right to

leave him alone with his mother. Two of the company hastened immediately to the hospital for lunatics, to inform the keeper what was passing. He came directly, with some of the neighbours, followed by a considerable number of his people, who brought with them chains, handcuffs, and a whip made of thongs.

On their arrival, Abou Hassan, who did not in the least expect such formidable preparations, made great efforts to free himself; but the keeper, who was prepared to use his whip, soon brought him to order, by two or three strokes well applied to his shoulders. This treatment had such effect upon Abou Hassan. that he was quiet, and the keeper, and his assistants, did with him what they pleased. They chained him, and put handcuffs and fetters on him; and when they had done this, they brought him out of his house, and carried him to the hospital for lunatics.

Abou Hassan was no sooner in the street, than he found himself surrounded by a great croud of people. One gave him a blow with the fist, another a slap in the face; and others reproached him in the most abusive language, treating him as a fool and madman.

While he was suffering all this bad treatment; "There is no greatness and strength," said he, "but in the most high and almighty God. It is determined, that I am a madman, although I am certainly in my senses; I bear these injuries,

and suffer all this indignity, resigned to the will of God.”

Abou Hassan was conveyed in this manner to the hospital, appropriated to madmen. There he was lodged, and shut up in an iron cage. But before he was confined, the keeper, hardened by repeated and terrible inflictions of this sort, treated his back and shoulders most unmercifully, with fifty strokes of his whip, and continued more than three weeks, to give him every day the same number, always repeating these same words : “ Recover your senses, and tell me, whether you are still Commander of the Faithful.” “ I have no need of your correction,” answered Abou Hassan, “ I am no madman ; but, if I could become so, nothing would be so likely to bring upon me such a misfortune, as the blows you give me.”

Abou Hassan’s mother in the mean time, came constantly every day to see her son ; and she could not refrain from tears, when she observed him daily losing his flesh and strength, and heard his sighs and lamentations at the sufferings he endured. In fact, his shoulders, his back, and sides, were black and bruised ; nor could he procure any rest, which ever way he turned himself. His skin came off, more than once, during his abode in this dreadful mansion. His mother was desirous of conversing with him, in order to console him, and to endeavour to make

out, whether he continued uniformly in the same turn of mind on the subject of his pretended dignity of caliph, and Commander of the Faithful. But every time she opened her mouth to touch upon this point, he rejected what she said with such rage, that she was forced to give him up, and quit the subject, inconsolable at seeing him so obstinate in his opinion.

The strong and lively ideas which were impressed upon the mind of Abou Hassan, of having seen himself in the caliph's robes, of having actually discharged the office, of having exerted his authority, of having been obeyed, and treated in all respects as the caliph, and which had persuaded him, upon his awaking from sleep, that he actually was so, and had made him persevere so long in his error, began now insensibly to wear out of his mind. "If I were caliph and Commander of the Faithful," said he, sometimes to himself, "why should I have found myself, after my sleep, at my own house, and dressed again in my own clothes? Why should not I have seen myself surrounded by the chief eunuch, the other eunuchs, and the very large assembly of damsels? Why should the grand vizier Giafar, whom I have seen at my feet, so many emirs, so many governors of provinces, and so many other officers, by whom I have seen myself surrounded, why should they all have quitted me? They would a long time since, without a doubt, have



delivered me from the wretched situation, in which I am, if I still retained any authority over them. All this has been only a dream, and I ought to believe it so. I have ordered, it is true, an officer of the police to punish the iman, and the four old men, his counsellors; and I have ordered the grand vizier Giafar to carry to my mother a thousand pieces of gold; and my orders were obeyed. This makes me hesitate, and I cannot comprehend it. But how many things else are there, which I cannot comprehend, and never shall be able to understand? I refer all to God, who knows, and is thoroughly acquainted with, every thing."

Abou Hassan was still occupied with these thoughts and sentiments, when his mother came in. She saw him so emaciated and so weak, that she shed tears more abundantly than she had ever yet done. In the midst of her sobs, she addressed him in the common way, and Abou Hassan returned her salutation in a way he had never done, since his arrival at the hospital. She thought it a good omen; "Well, my son," said she, wiping away her tears, how do you find yourself? In what state of mind are you? Have you given up all those fancies, and that language, which the evil spirit suggested to you?" "My dear mother," answered Abou Hassan, with a settled and composed mind, and in a tone, that marked the concern he felt for the violent manner in

which he had behaved towards her ; “ I acknowledge my error, and I entreat you to forgive the horrid crime, which I have been guilty of towards you, and of which I sincerely repent. I make the same request to our neighbours for the offence, which I have given them. I have been deceived by a dream, but by a dream so extraordinary, and so like a reality, that, I would engage, any other person, to whom it should happen, would be not less affected with it than I was, and would fall into greater extravagances perhaps, than you have seen me commit. I am still so much disturbed while I am speaking to you, that I have difficulty in persuading myself, that what I have experienced is a dream, so much does it resemble what passes among those, who are not asleep.

“ Be this however as it may, I must allow it, and cannot but continue to think it a dream, or an illusion. I am even convinced, that I am not that phantom of a caliph and Commander of the Faithful, but your son Abou Hassan. That I am the son of you, whom I have always honoured till that fatal day, the recollection of which covers me with confusion ; you, whom I now honour, and ever will honour in a manner worthy of me, as long as I live.”

At these words, so composed and so sensible, the tears of grief, of compassion, and distress, which Abou Hassan's mother had been shedding

during so long a time, were changed into tears of pleasure, of comfort, and of tender affection for her dear son, whom she thus recovered: "My son," cried she, in a transport of joy, "I am not less delighted and happy to hear you talk so rationally, after what has passed, than if I had just now brought you into the world a second time. I must tell you my opinion of your adventure, and make you remark a circumstance, to which, perhaps, you have paid no regard. The stranger, whom you brought home to supper with you one night, went away without shutting your chamber door, as you desired him; and that, I believe, gave an opportunity to the evil spirit, to come in and throw you into that dreadful illusion, under which you have laboured. So my son, you are bound to thank God for having given you this deliverance, and to entreat him to preserve you from again falling into the snares of this demon."

"You have discovered the source of my misfortune," answered Abou Hassan; "and it was on that very night, that I had the dream, which has so turned my head. I had however, expressly cautioned the merchant to shut the door after him; and I now know, that he did not do so. I am therefore, like you, persuaded, that the devil found the door open, entered, and put all these imaginations into my head. At Moussoul surely, whence this mer-

chant came, they cannot be aware, of what we are all well satisfied of at Bagdad, that the devil comes to occasion all those sad dreams, which disturb our night's rest, when the chambers, where we sleep, are left open. In the name of God, my mother, since, through his grace, I am perfectly restored to my senses, I entreat you as earnestly as it is possible for a son to entreat so good a mother as you are, to get me, as soon as may be, out of this place of torment, and deliver me from the hand of the executioner, who will infallibly shorten my days, if I remain here any longer."

Abou Hassan's mother, perfectly comforted and much affected at seeing her son entirely recovered from the mad fancy of being caliph, went immediately to find the keeper, who had brought him, and who had till then the management of him; and when she had assured him, that he was perfectly restored to his reason, he came, examined him; and, while she was present, released him.

Abou Hassan returned to his house, and remained there many days, in order to recover his health, by better food than he had met with in the hospital for madmen. But as soon as he had a little regained his strength, and no longer felt the bad effects of the hard usage he had experienced during his confinement, he began to think it tiresome to pass his evenings without

company. For this reason he soon returned to his usual way of life; that is to say, he began again to provide sufficiently every day to entertain a new guest at night.

The day, on which he renewed his custom of going, towards sun-set, to the foot of the bridge of Bagdad, in order to stop the first stranger that should offer, and invite him to do him the honour of coming to sup at his house, was the first of the month, and the same day, as has been already mentioned, that the caliph amused himself with passing through one of the gates, by which you enter the city, in disguise, that he might himself see, whether any thing was done contrary to the established police, in the same way he had fixed and determined from the beginning of his reign.

It was not a long time after Abou Hassan was come, and had taken his seat on a bench, made against the parapet, that in casting his eyes towards the other end of the bridge, he saw the caliph, coming towards him, disguised as a merchant of Moussoul, as at first, and attended by the same slave: persuaded that all the misery, he had suffered, arose only from the circumstance, that the caliph, whom he thought to be only a merchant from Moussoul, had left the door open, when he went out of his chamber, he trembled at the sight of him; "God preserve me!" said he to himself, "this, if I am not mis-

taken, is the very sorcerer, who laid his spell upon me." He immediately turned his head and looked towards the stream of the river, leaning over the parapet, that he might not see him as he passed by.

The caliph, who wished to carry on still farther the amusement he had derived from Abou Hassan, had taken great care to be informed of all, that he had said and done the day after he awoke, and was carried back to his house, and of every thing, that had happened to him. He felt fresh pleasure at every thing, that was told him, and even at the ill treatment which he underwent at the hospital for madmen. But as this monarch was very just and generous, and as he discovered in Abou Hassan a turn of mind, likely to afford him still further amusement, and as he also doubted, whether, after having given up his assumed dignity of the caliph, he would return to his usual way of life, he thought fit, with the design of bringing him again near his person, to disguise himself on the first day of the month, like a merchant of Moussoul, as he had done before, the better to effect his purpose with him. He perceived Abou Hassan, almost as soon as he was himself seen by him; and from his turning round, he found immediately how dissatisfied he was with him, and that he meant to avoid him. This induced him to walk on that side of the bridge, where Abou Hassan was, and as near to

him as possible. When he came up to him, he stooped down, and looked in his face. "It is you, then, brother Abou Hassan," said he; "I salute you; suffer me, I beseech you to embrace you."

"I for my part," answered Abou Hassan, bluntly, without looking at the pretended merchant of Moussoul, "I am not desirous of saluting you; I want neither your salutation nor your embraces; go on your way." "What," resumed the caliph, "do not you know me? Do not you recollect the evening we passed together, a month ago this day, at your house, where you did me the honour to entertain me so hospitably?" "No," replied Abou Hassan in the same tone of voice as before, "I know you not, nor can I guess what you are talking of; go, I repeat, go about your business."

The caliph did not resent Abou Hassan's rough answer. He knew, that one of the rules, Abou Hassan had laid down for himself, was to have no farther acquaintance with a person, whom he had once entertained; Abou Hassan had told him so, but he chose to pretend ignorance of it. "I cannot suppose but you must recollect me; it is not a great while, since we have seen each other, and it is scarcely possible, that you should have so easily forgotten me. Surely some misfortune must have befallen you, that creates in you this dislike to me. You must remember,

nevertheless, that I shewed my gratitude by my good wishes; and that upon one point, which you held near your heart, I made an offer of my services, which are not to be slighted." "I know not," replied Abou Hassan, "what may be your influence, nor am I desirous of putting it to the proof; this I know, that your wishes had only the effect of driving me mad. For God's sake, I say once again, go your way, and plague me no more."

"Ah, brother Abou Hassan," replied the caliph, embracing him, "I do not mean to part from you in this manner. Since I have been so fortunate, as to meet with you a second time, you must shew me again the same hospitality you did a month ago, and I must have the honour of drinking with you again." For that very reason, Abou Hassan protested he would be upon his guard. "I have sufficient power over myself," added he, to prevent my being found again with a man, who carries mischief about him, as you do. You know the proverb, which says, 'Take up your drum and march;' apply it to yourself. Why should I repeat, what I have so many times said? May God direct you! you have done me much harm, and I would not willingly expose myself to more."

"My good friend Abou Hassan," returned the caliph, embracing him once more, "you treat me with a harshness I did not expect. I beseech you



not to hold so unpleasant a language with me, but to be on the contrary persuaded of my friendship. Do me the favour then to relate to me, what has befallen you, to me, who have never wished you but well, who still wish you well, and who would be glad of an opportunity to do you any service, in order to make amends for any misfortune you may have suffered through me, if indeed it has been by my fault." Abou Hassan gave way to the entreaty of the caliph; and, after having made him take a seat near him, "Your earnestness, and your want of belief in me," said he, "have been beyond my patience; what I shall tell you will let you know, whether or no I complain of you without reason."

The caliph seated himself close to Abou Hassan, who gave him an account of all the adventures, in which he had been engaged, from the time of his waking at the palace, to that of his second waking at his own chamber; and he told every thing as if it were really a dream, not omitting a multitude of circumstances, which the caliph knew as well as he did himself, and which gave him fresh pleasure. He then dwelt with exaggeration on the impression, which this dream had left upon his mind, of his being caliph and Commander of the Faithful. "An impression," added he, "which led me into the wildest extravagances, so much so that my neighbours were obliged to bind me, like a madman, and have me

conveyed to the hospital for lunatics, where I was treated in a manner, which must be called cruel, barbarous, and inhuman; but what will surprise you, and what, without doubt, you do not expect to be told, is, that whatever has befallen me, has been through your fault. You must remember the earnest request I made you to shut the door of my chamber, when you left me after supper. This you did not comply with; on the contrary, you left the door open, and the devil entered, and filled my head with this dream, which, agreeable as it then appeared to me, has nevertheless occasioned all the evils, of which I have so much reason to complain. You then are the cause of all by your negligence, which makes you responsible for the crime, the dreadful and horrid crime, which I have committed, not only of lifting my hand against my mother, but of being very near destroying her, and committing a parricide! and all this for a reason, which makes me blush for shame, whenever I think of it; because she called me her son, as, in truth, I am, and would not acknowledge me for Commander of the Faithful, as I believed myself to be, and which I actually maintained that I was. You too are the cause of that offence I gave my neighbours, when running to our house at the cries of my poor mother, they found me so exasperated against her, as to attempt to lay her at my feet, which would not have happened, if you had been

careful to shut my chamber door, when you left me, as I had entreated you. They could not have come into my house without my permission, and what disturbs me most, they would not have been witnesses of my extravagances. I should not have thought it necessary to strike them in defending myself, and they would not have ill-treated me, and bound me hand and foot, that I might be conveyed to the lunatics' hospital, and shut up there, where I can assure you, every day, during my imprisonment in that infernal place, they never failed beating me most severely with a thong."

Abou Hassan related to the caliph these causes of complaint with much warmth and vehemence. The caliph knew better than he, all that had passed, and he was delighted within himself, at having succeeded so well, in having contrived to bring him into that state of illusion, in which he still saw him; but he could not hear this narrative detailed in so artless a manner, without bursting into a fit of laughter.

Abou Hassan, who thought his story would excite compassion, and that all the world must think so too, was highly offended at this violent laugh of the pretended merchant of Moussoul. "Are you bantering me," said he, "with thus laughing in my face, or do you think I am bantering you, at the time I am talking to you very seriously? Do you wish for actual proof of what

I advance? Here, look and see yourself, and tell me, if I am bantering." As he said this, he bent himself forwards, and stripping bare his breast and shoulders, he let the caliph see the scars and bruises, occasioned by the strokes of the thong he had received.

The caliph was shocked at the sight. He felt compassion for poor Abou Hassan, and was extremely sorry the jest had been carried so far. He ceased laughing, and cordially embracing Abou Hassan, "Rise, my dear brother, I beseech you," said he, with a very serious air, "come, let us go to your house, I wish to have again the pleasure of enjoying myself with you this evening; to-morrow, if it please God, all will turn out in the best way possible."

Abou Hassan, notwithstanding his resolution, and in opposition to the oath he had taken not to entertain a stranger a second time at his house, could not withstand the flattering instances of the caliph, whom he all along supposed to be a merchant from Moussoul. "Well, I consent," said he to the pretended merchant, "but it is upon a condition, which you shall engage by an oath to observe. It is this; that you do me the favour to shut my chamber door, when you leave my house, that the devil may not come to turn my brain, as he did before." The pretended merchant gave his word. They both of them rose, and walked towards the town. The caliph,

the better to engage Abou Hassan, said to him, "Put confidence in me, and I promise you, as a man of honour, that I will not fail of my word. After this, you will not hesitate relying upon a person like me, who wishes you all sort of prosperity and happiness ; and of this, you shall soon experience the effects."

"I do not require this," rejoined Abou Hassan, suddenly stopping short, "I give way with all my heart to your importunity, but I dispense with your wishes, and I beg for God's sake, that you will not entertain any for me. All the ills, that have befallen me to the present time, have no other source, when the door was left open, but those wishes of yours." "Well," replied the caliph, smiling within himself at the still disordered imagination of Abou Hassan, "since you will have it so, you shall be obliged. I promise to offer no more good wishes for you." "You give me pleasure to hear you say so," said Abou Hassan, "and I have nothing else to ask ! and if you keep your word, I will acquit you of every thing else."

Abou Hassan and the caliph, followed by his slave, conversing in this manner, insensibly drew near the appointed place : the day began to close, when they reached Abou Hassan's house. He immediately called his mother, and ordered a light to be brought. He requested the caliph to take a place on the sofa, and he seated himself near

him. In a short time, supper was served on a table that was placed before them. They eat without ceremony. When they had finished, Abou Hassan's mother came to clear the table, placed the fruit upon it, with the wine and glasses near her son; she then retired, and appeared no more.

Abou Hassan began to help himself to wine first, and then helped the caliph. They drank six or seven glasses each, talking of indifferent matters. When the caliph saw Abou Hassan beginning to grow warm, he led him to the subject of his amours, and he asked him, if he had ever been in love."

"Brother," replied Abou Hassan, in a very familiar manner, thinking he was talking with his guest, as one of his own rank, "I have never considered either love, or marriage, but as a slavery, to which I have always had a reluctance to submit; and to this moment I will confess to you, I have never loved any thing but the pleasures of the table, and especially good wine; in a word, to amuse myself, and converse agreeably with my friends. I do not, however, tell you, that I should be indifferent to marriage, or incapable of attachment, if I could meet with a woman of as much beauty, and with the same agreeable disposition, as she had, whom I saw in my dream, on that fatal night, when I received you here the first time, and when, to my misfortune, you left my

chamber door open ; one, who would pass the evenings with me in drinking, who could sing, and play on the lute, and converse agreeably with me, who should have no other view, in short, but to please and amuse me. On the contrary, I believe, I should change all my indifference into the warmest attachment to such a person, and could live very happily with her. But where shall a man meet with such a woman, as I have been just describing to you, except in the palace of the Commander of the Faithful ; at the house of the grand vizier, or of those very powerful lords of the court, with whom there is no want of silver and gold to purchase such an one. I would rather, therefore, confine myself to my bottle, which is a pleasure I have at little expense, and is common with them." As he said this he took a glass and filled it with wine. "Do you take a glass also, which I will fill for you," said he to the caliph, "and let us prolong the enjoyment of this charming pleasure."

When the caliph and Abou Hassan had drunk, "Tis a great pity," resumed the caliph, "that so gallant a man as you are, and who are not indifferent to love, should lead such a retired and solitary life." "I find no difficulty," replied Abou Hassan, "in preferring the composed kind of life, you see me leading, to the company of a woman, who perhaps, in respect of beauty, might not hit my taste, and who besides, might plague

me in a thousand ways by her defects, and her ill temper.

They pushed their conversation on this subject to a great length; and the caliph, who saw Abou Hassan quite up to the point he wished, then said; "Leave the matter to me, and since you have a good taste, and are an honest fellow, I will find a person to your mind, without its being either cost or trouble to you. At this moment he took the bottle and Abou Hassan's glass, into which he dexterously put a small quantity of the powder he had made use of before, filled him a bumper, and presenting the glass to him, "Take," continued he, "and drink beforehand to the health of the beauty, who is to make the happiness of your life; depend upon it, you shall be pleased."

Abou Hassan took the glass with a smile, and shaking his head, "Happy be the event," said he, "since you will have it so; I cannot bear to be guilty of an incivility toward you, nor disoblige a guest, so good as you are, for a thing of so little importance; I will then drink to the health of this beauty you promise me, although, contented with my present situation, I build but little upon it."

Abou Hassan had no sooner swallowed his bumper, than a deep sleep deprived him of his senses, as it had done twice before, and the caliph was again enabled to do with him, as he pleased. He immediately ordered the slave that



attended him to take Abou Hassan, and convey him to the palace. The slave carried him off; and the caliph, who had no design of sending Abou Hassan back, as before, shut the chamber door, when he left it.

The slave followed with his burden, and when the caliph reached the palace, he ordered Abou Hassan to be laid on a sofa in the fourth saloon, whence he had been carried back to his own house, fast asleep, on the former occasion. Before they left him to finish his sleep, he ordered the same dress to be put upon him, which he had already worn at his command, to make him support the character of the caliph; this was done in his presence. Then he bade them all go to bed; and ordered the chief, and all the eunuchs, the officers of the bed-chamber, the female musicians, and the same damsels, who were in this saloon, when he had drunk the last glass of wine, which brought on his sleep, to be ready without fail, the next day at sunrise, when he should awake; and charged each of them to play their part exactly.

The caliph went to bed, after having told Mesrour to come and inform him, before they went into the closet, where he had been always concealed.

Mesrour did not fail to wake the caliph exactly at the appointed hour: he immediately dressed, and went out towards the chamber, where Abou

Hassan was still asleep. He found the officers of the eunuchs, those of the bed-chamber, the damsels, and the female band of music at the door, waiting his arrival. He told them, in few words, what his intention was, then he went in, and proceeded to place himself in the closet, enclosed with lattices. Mesrour, all the other officers, the damsels, and the female band of music came in after him, and stood round the sofa, on which Abou Hassan was sleeping, in such a way, as not to prevent the caliph from seeing and observing whatever he should do.

When every thing was thus arranged, and the caliph's powder had taken all its effect, Abou Hassan awoke, but without opening his eyes, and spat out a little phlegm, which was caught in a bason of gold, as formerly. At this moment, the seven choirs of female singers mixed their delightful voices with the sound of hautbois, soft flutes, and other instruments, so as to make a most agreeable concert.

Abou Hassan was very much astonished, when he heard such sweet harmony; he opened his eyes, and his astonishment increased beyond measure, when he perceived the damsels and the officers, who stood round him, and whom he thought he recollected. The saloon, where he found himself, seemed the same as that, which he had seen in his first dream; he observed there the same

lights, the same furniture, and the same ornaments.

The concert ceased, in order to give the caliph an opportunity of observing the countenance of his new guest, and hearing all he should say in his astonishment. The damsels, Mesrour, and all the officers of the bed-chamber, keeping a profound silence, remained each in their place, with every mark of respect. "Alas!" cried Abou Hassan, biting his fingers, and in a voice so loud, that the caliph was delighted to hear him; "here am I again fallen into the same dream, and the same illusion, which I experienced a month ago: and what have I to expect but the same strokes of the thong, the hospital for madmen, and the iron cage. Almighty God! I resign myself into the hands of thy divine providence. He whom I received yesterday evening at my house, is a most wicked fellow, to cause me this illusion, and all the misery, I shall suffer in consequence of it. Perfidious traitor, he had promised with an oath, that he would shut my chamber door after him, when he left my house; but he has not done so, and the evil spirit has entered, and now is again turning my brain with this cursed dream of Commander of the Faithful; and with so many other fancies, by which he fascinates my eyes. May God confound thee, Satan, and heap a mountain of stones over thy head!"

After these last words, Abou Hassan shut his eyes, and remained wrapped in deep thought, with a mind thoroughly confused. A moment after he opened them, and looking by turns, on all the objects presented to his view: "Great God," cried he again, but with rather less astonishment, and with a smile, "I resign myself into the hands of thy Providence, preserve me from the temptation of Satan." Then closing his eyes again; "I know what I will do," continued he, "I will sleep, till Satan leaves me, and is gone back to the place, whence he came, though I should stay till noon."

They did not give him time to sleep again, as he proposed. Heart's Delight, one of the damsels, whom he had seen the first time, came up to him, and seating herself at the end of the sofa, "Commander of the Faithful," said she, in a very respectful manner, "I beseech your majesty to pardon me, if I take the liberty of advising you not to sleep again, but to endeavour to rouse yourself and get up, because the day is beginning to appear." "Get thee from me, Satan," said Abou Hassan, when he heard this voice; then looking up at Heart's Delight, "Do you call me Commander of the Faithful?" said he: "You certainly take me for another person."

"It is to your majesty," resumed Heart's Delight, "that I give this title, which belongs to you as sovereign of all the mussulman world,

whose most humble slave I am, and to whom I have now the honour of speaking. Your majesty chooses, without doubt, to amuse yourself," added she, "in pretending to forget yourself, unless perhaps it be owing to the remains of some unpleasant dream; but if your majesty will be pleased to open your eyes, the cloud, which perhaps hangs over your imagination, will be dissipated, and you will see, that you are in your palace, surrounded by your officers, and by us, the humblest of your slaves, ready to render you our accustomed services. Nor ought your majesty to be surprised at seeing yourself in this saloon, and not in your bed; you yesterday fell asleep so suddenly, that we were unwilling to wake you, in order to conduct you to your bed-chamber, and we satisfied ourselves with placing you so as to sleep commodiously on this sofa."

Heart's Delight said so many other things to Abou Hassan, which appeared probable to him, that at length he rose and sat up. He opened his eyes, and knew her again, as well as Cluster of Pearls, and the other damsels, whom he had seen before. Then they all came near him at once, and Heart's Delight resuming her discourse: "Commander of the Faithful, and vicar of the prophet upon earth," said she, "your majesty will allow us to remind you again, that it is time to rise; you see it is day-light."

"You are very troublesome and impertinent,"

resumed Abou Hassan, rubbing his eyes; "I am not Commander of the Faithful, I am Abou Hassan I very well know; and you shall not persuade me to the contrary." "We know nothing of Abou Hassan, of whom your majesty speaks," replied Heart's Delight; we have no desire to know him; we know your majesty to be Commander of the Faithful, and you will never persuade us that you are not so.

Abou Hassan cast his eyes around him, and felt as it were under enchantment at seeing himself in the same saloon, in which he knew he had been before; but he attributed all this to a dream, like that he had already experienced, and of which he dreaded the sad consequences, "God have mercy upon me," cried he, lifting up his hands and eyes, like a person, who knew not where he was, "into his hands I resign myself. From what I now see, I cannot doubt, but the devil, who entered my chamber, besets and disturbs my imagination with all these visions." The caliph, who was observing him, and had just heard all his exclamations, felt himself inclined to laugh so heartily that he had some difficulty to prevent discovering himself.

Abou Hassan was, however, now lying down, and had shut his eyes again. "Commander of the Faithful," immediately said Heart's Delight, "since your majesty does not rise after being told it is day-light, as we are bound to do, and that it

is necessary your majesty should pay attention to the business of the empire, which is entrusted to your government, we shall make use of the permission you have given us on such occasions." At the same time she took him by one arm, and called the other damsels to assist her in making him rise from the place, where he was laid; and they carried him, almost by force, into the midst of the saloon, where they placed him on a seat. Then they took each other by the hand, and danced and skipped about him to the sound of the tymbals, and all the other instruments, which they played about his head as loud as possible.

Abou Hassan found himself perplexed beyond expression: "Can I be really caliph and Commander of the Faithful," said he to himself? At last, uncertain what to think, he was desirous of speaking out, but the loud sounds of the instruments prevented his being heard. He beckoned to Cluster of Pearls and Morning Star, who danced about him, holding each other by the hand, and signified, that he wished to speak. Immediately she put a stop to the dance, and the sound of the instruments, and came near him. "Don't tell fibs," said he, with great simplicity, "and tell me truly who I am."

"Commander of the Faithful," answered Morning Star, "your majesty chooses to surprise us, by putting this question, as if you did not yourself know, that you are Commander of the Faith-



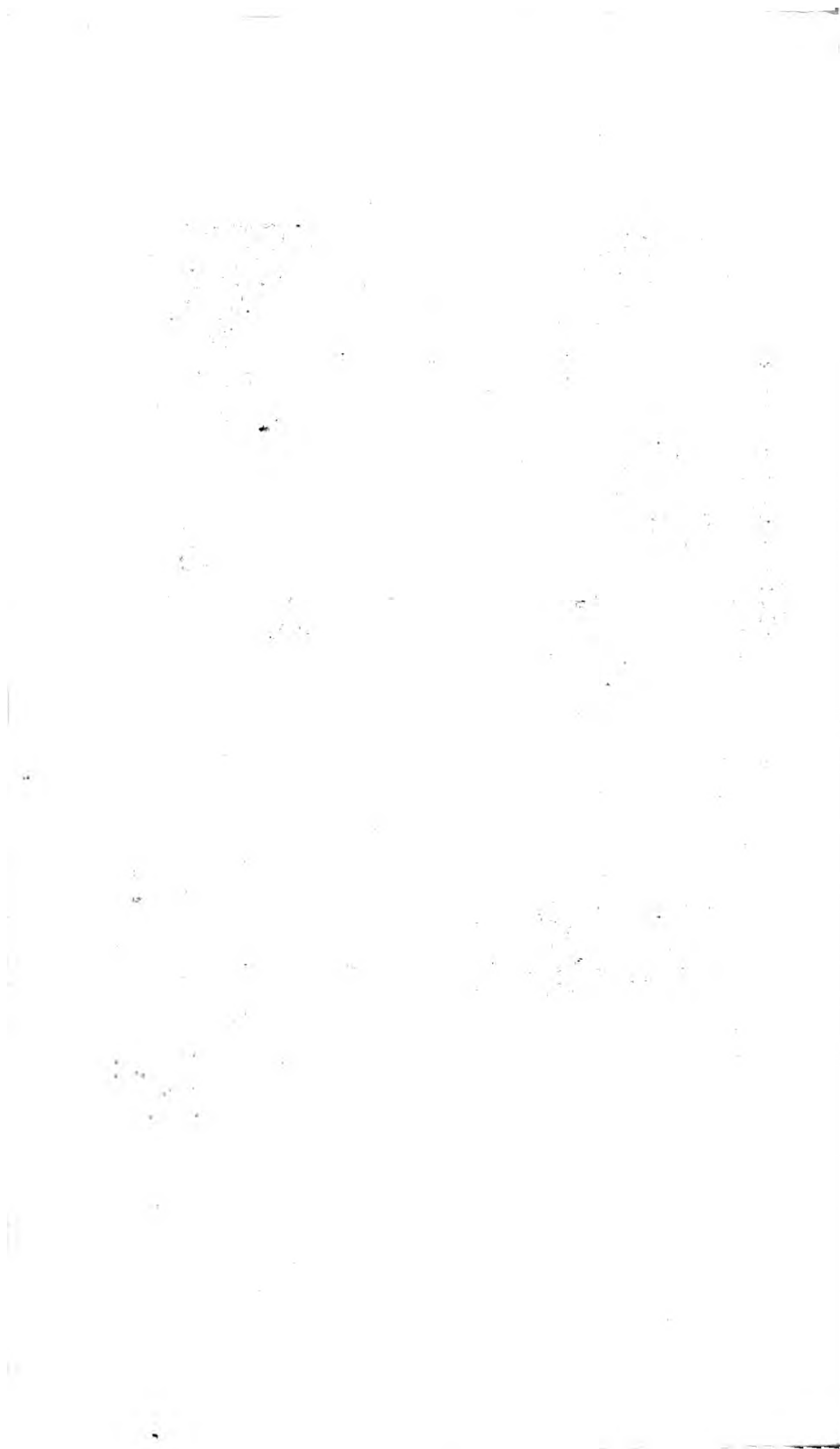
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ABOU HASSAN'S SECOND PROMOTION.

LONDON: PUBLISHED BY WILLIAM MILLER, OLD BOND STREET, APRIL 1802.





ful, and the vicar upon earth of the Prophet of God, who is Lord both of this and the other world ; of that, in which we now are, and of that, which is to come after death. If this were not the case, some extraordinary dream must have made your majesty forget who you are. It may well be something of this sort, if it is considered, that your majesty has slept to night a much longer time than usual : nevertheless, if your majesty gives permission, I will bring to your recollection every thing you did yesterday, through the whole day. She then related to him his coming into the council, the punishment of the iman, and the four old men, by the officer of the police ; the present of a purse of gold sent by his vizier, to the mother of a person, called Abou Hassan ; what was done in the interior of the palace, and what passed at the three tables of refreshment, which were served in the three saloons, even in the last, “ where your majesty,” continued she, addressing herself to him, “ after having made us sit near you at the table, did us the honour of hearing our songs, and taking wine from our hands, till the moment, when your majesty fell fast asleep, in the manner just related by Heart’s delight. Since then, your majesty, contrary to your usual habit, has been constantly in a deep sleep, quite to the beginning of this day. Cluster of Pearls, all the rest of the slaves, and all the officers present, will

prove the same thing, so that your majesty will prepare to go to prayers, for it is now time."

"Well, well," returned Abou Hassan, shaking his head, "you would fain impose upon me, if I would hearken to you. For my part," he went on, "I say you are all mad, and have all lost your senses. 'Tis a great pity, however, since you are all so handsome. But know, that, since I saw you, I have been at my own house, have treated my mother very ill, have been thrown into the lunatic's hospital, where I remained much against my will, more than three weeks, during which time the keeper never failed to treat me every day with fifty strokes of the thong, and would you have all this to be nothing but a dream? Surely you are jesting." "Commander of the Faithful," replied Morning Star, "we are all ready, all that are present, to swear by whatever your majesty holds most dear, that what you tell us is only a dream. You have not left this room since yesterday, and you have not ceased sleeping the whole night, till this moment."

The confidence, with which this damsel assured Abou Hassan, that all she said was true, and that he had not left the saloon since he first entered it, reduced him, once more, to the situation of not knowing what to believe; either who he was, or what he saw. He remained some time quite lost in thought. "O Heaven!" said he to himself, "am I Abou Hassan? Am I

Commander of the Faithful? God Almighty, enlighten my understanding! Cause me to distinguish the truth, that I may know on what to depend." He then uncovered his shoulders, still all black with the strokes he had received, and shewing them to the damsels, "See," said he, "and judge, whether such wounds could come from a dream, when one is sleeping. I can assure you, I think them real; and the pain, I still feel from them, is so sure a proof, that I can have no doubt. If, nevertheless, all this has befallen me in my sleep, it is the most extraordinary and the most astonishing thing in the world; I must confess, it passes my comprehension."

In the uncertain state of Abou Hassan's mind, he called one of the officers, who was near him: "Come hither," said he, "and bite the tip of my ear, that I may determine, whether I am asleep or awake." The officer came near, took the top of his ear between his teeth, and bit it so hard, that Abou Hassan set up a dreadful cry.

At this cry all the instruments played at the same time, and the damsels and the officers, began to dance, to sing, and skip about Abou Hassan, with so much noise, that he fell into a sort of frenzy, which made him do a thousand silly things. He began to sing with the rest. He stripped off the fine dress of the caliph, which they had put upon him. He threw upon the

floor the cap he had on his head; and, with only his shirt and drawers on, he readily sprang off his seat, and threw himself between the two damsels, whom he took by the hand, and began to skip and dance with them so actively, so violently, and with so many droll and ridiculous twistings of his body, that the caliph could no longer restrain himself in his hiding place. This sudden fit of merriment of Abou Hassan made him laugh so violently, that he fell backwards, and was heard above all the noise of the musical instruments and tymbals. He was so long a time unable to contain himself, that he was in danger of suffering from the struggle. At length he rose up, and opened the lattice. Then putting out his hand, still continually laughing: "Abou Hassan, Abou Hassan," cried he, "are you determined to make me die with laughing?"

When the caliph spoke, every body was silent, and the loud music ceased. Abou Hassan was quiet with the rest, and turned his head towards the place, whence the voice came. He recollected the caliph, and at the same time, the merchant of Moussoul. He was not disconcerted at this; he knew in a moment, that he was quite awake, and that all, which had befallen him, was perfectly real, and no dream. He fell in with the humour and the design of the caliph: "Ah, ah!" cried he looking at him with an air of confidence, "you are there, merchant of Moussoul!

what then do you complain, that I make you die with laughing; you, that are the cause of the ill treatment I shewed my mother, and of all I myself received, during my long confinement in the hospital for lunatics; you who have so ill treated the iman of the mosque, in our part of the town, and the four scheiks, my neighbours; for I had nothing to do with it, I wash my hands of it; you, who have occasioned so much distress, and so many cross accidents. In short, are not you the aggressor, and am not I the sufferer?"

"You are in the right, Abou Hassan," replied the caliph, still continuing to laugh, "but for your comfort, and to make amends for all your sufferings, I am ready, and I call God to witness it, to recompense you in any way you wish, and shall think proper to demand."

As soon as he had said this, the caliph came down from his closet, and entered the saloon. He ordered one of his best habits to be brought, and bade the damsels and the officers of the chamber employ themselves, according to their duty, in dressing Abou Hassan with it. When they had done so, "You are my brother," said the caliph, embracing him, "ask of me whatever shall be most satisfactory to you, and I will grant it." "Commander of the Faithful, replied Abou Hassan, "I beseech your majesty, to have the goodness to inform me, what you did to turn my brain, and what was your design in so doing; at

present, this is of more importance to me than any thing else, to bring my mind back again to its former state."

The caliph was ready to give Abou Hassan this satisfaction. "You must in the first place know then," said he, "that I disguise myself very often, and especially by night, to make myself acquainted, whether proper order be preserved in all respects in the city of Bagdad; and as I am also glad to know, what is passing in its neighbourhood, I fix a certain day, which is the first of every month, to make a large circuit beyond the walls, sometimes on one side, sometimes on the other; and I always return by the bridge. I was returning from the circuit, the evening you invited me to sup with you. In the course of our conversation you observed, that the chief thing, you desired, was to be caliph and Commander of the Faithful, only during the space of twenty-four hours, to punish the iman of the mosque in your neighbourhood, and the four scheiks, his counsellors. Your desire appeared to me a circumstance, from which I might derive great amusement, and with that view, I at once thought of the means of procuring you the satisfaction, you were desirous of. I had about me a powder, which brings on a deep sleep the moment it is taken, and from which a person does not awake during a certain time. Without your perceiving it, I put a dose of it into the last

glass which I presented to you, and you swallowed it. You were immediately seized with a sleepy fit, and I ordered you to be taken away, and carried to my palace by the slave attending upon me: and when I went away, I left your chamber door open. I need not tell you, what happened to you at my palace, after your waking, and during the whole of that day till night, when, after having been well entertained, by my order, one of my female slaves, who waited upon you, put another dose of the same powder into the last glass, which was presented to you, and which you drank. A sound sleep immediately seized you, and I ordered you to be carried back to your own house, by the same slave who had brought you, with an order to leave again the chamber door open, when he came out of it. You had yourself told me all that befell you on the next, and following days. I did not imagine, you would have to undergo so much as you suffered on this occasion; but as I have given you my word, I will do every thing to console you, and what shall make you forget if possible, all your sufferings. See then what I can do for your satisfaction, and freely ask me to give you whatever you wish."

"Commander of the Faithful," returned Abou Hassan, great as have been the evils I have suffered, they are effaced from my memory, the moment I know they were occasioned by my sove-



reign lord and master. With regard to the generosity, with which your majesty offers to make me feel the effects of so much goodness, I can have no doubt, after your irrevocable word has passed; but as self-interest had never much power over me, since your majesty gives me this liberty, the favour I shall presume to ask, is to allow me free access to your person, that I may have the happiness, all my life of admiring your greatness."

This last proof of Abou Hassan's disinterestedness completely gained the caliph's esteem. "I most readily comply with your request," said he, and at the same time grant you free access to me in my palace at all hours, and in whatever part I may be;" and he immediately assigned him an apartment in the palace. As to his appointments, he chose rather, that he should be about his person, than have any particular office in his treasury, and, upon the spot, ordered a thousand pieces of gold to be paid him from the privy purse. Abou Hassan made the humblest acknowledgments to the caliph, who then left him, in order to hold a council, as usual.

Abou Hassan took this opportunity of going immediately to his mother, to inform her of all that had passed, and to acquaint her with his good fortune. He made her understand, that all which had befallen him, was by no means in a dream; that he had been caliph;

that he had actually discharged all the functions, and really received all the honours paid to the caliph, during the space of twenty-four hours; and that she need not doubt of what he was telling her, since he had it confirmed to him by the caliph's own mouth.

The news of Abou Hassan's story was soon spread throughout the city of Bagdad; it passed even into the neighbouring provinces, and thence into the most distant, with all the singular and amusing circumstances, with which it was attended.

This newly acquired distinction of Abou Hassan rendered him extremely attentive about the caliph's person. As he was naturally of a good temper, and occasioned much cheerfulness, wherever he came, by his wit and pleasantry, the caliph scarcely knew how to do without him; and he never engaged in any scheme of amusement, but he made him of the party. He sometimes introduced him even to his wife Zobeidè, to whom he had related his history, which entertained her much. Zobeidè was very well pleased with him; but she observed, that, whenever he attended the caliph in his visits to her, he had always his eye upon one of her slaves, called Nouzhatoul Aouadat. This she determined, therefore, to communicate to the caliph; "Commander of the Faithful," said the princess one day to him, "you do not observe, perhaps, as I do, that every time

Abou Hassan comes hither with you, he constantly fixes his eyes upon Nouzhatoul Aouadat, and that he never fails to make her blush. You will hardly doubt, that this is not a sure sign, she does not dislike him. If, therefore, you will take my advice, we will contrive a marriage between them." "Madam," returned the caliph, "you bring to my recollection a thing, I ought not to have forgotten. I know Abou Hassan's opinion on the subject of marriage from himself, and I have always promised to give him a wife, with whom he shall have every reason to be satisfied. I am glad you have spoken to me about it, and I cannot conceive, how the thing could have escaped my memory. But it is better, that Abou Hassan should follow his own inclination in the choice he is to make for himself. Besides, since Nouzhatoul Aouadat does not seem averse to the match, we should not hesitate about this marriage. Here they are both, they have nothing to do but to declare their consent."

Abou Hassan threw himself at the feet of the caliph, and Zobeidè, to testify how sensible he was of their kindness towards him. "I cannot," said he, as he rose, "receive a bride from better hands; but I dare not hope, that Nouzhatoul Aouadat will give me her hand, as cordially as I am ready to give her mine." Upon saying this, he looked at the slave of the princess, who, on her part, by a respectful silence, and by the colour, which

rose into her cheeks, plainly discovered, that she was entirely disposed to follow the inclination of the caliph, and of Zobeidè, her mistress.

The marriage took place, and the nuptials were celebrated in the palace with great demonstrations of joy, which lasted many days. Zobeidè considered it a point of honour to make her slave rich presents, to please the caliph ; and the caliph on his part, out of regard for Zobeidè, was equally generous towards Abou Hassan.

The bride was conducted to the apartments, which the caliph had assigned to Abou Hassan, her husband, who expected her with impatience. He received her to the sound of all sorts of musical instruments, mixed with the voices of singers of both sexes, belonging to the palace, which sounded with this loud and harmonious concert.

Many days passed in the festivities and rejoicings usual upon such occasions, when, at length the new married pair, were left to enjoy themselves. Abou Hassan, and his new wife were charmed with each other. They were so perfectly united in affection, that, except the time they employed in paying attendance, one on the caliph, the other on the princess Zobeidè, they lived entirely together. It is true, that Nouzhatoul Aouadat had all the qualities of a wife, capable of inspiring Abou Hassan with love and attachment, for she corresponded to those wishes

he had expressed so plainly to the caliph; that is, she was fitted to be his companion at table. With such dispositions, they could not fail of passing their time together most agreeably. Their table was constantly covered, at every meal, with the most delicious and high-seasoned dishes, that cooks, with the utmost care, could prepare and furnish. Their side-board was always full of the most exquisite wine, which was so disposed, as to be conveniently within the reach of either, as they sat at table. There they enjoyed themselves most agreeably in private, and entertained each other with a thousand pleasantries, which made them laugh more or less, according to the degree of their wit and humour. Their evening repast was more peculiarly devoted to pleasure. At that time were served only the best sorts of fruits, almond cakes, and the most exquisite confectionary. At every glass they drank, their spirits were raised by some new songs, which were often composed at the moment, and suggested by the subject of their conversation. These songs were sometimes accompanied by a lute, or some other instrument, on which both of them were able to perform.

Abou Hassan and Nouzhatoul Aouadat passed a long time in the enjoyment of this mirth and good cheer. They took no thought about the expence of their way of living. The cook, whom they had chosen, had hitherto furnished every

thing without making his demand. It was but right, that he should receive some money, he therefore presented his account to them. The amount was found to be very considerable. There was, besides, a demand made for bridal garments of the richest stuffs for the use of both, and for jewels of high value for the bride; and so very large was the sum, that they perceived but too late, that of all the money they had received from the liberality of the caliph, and the princess Zobeidè when they were married, there remained no more than was sufficient to discharge the debt. This made them reflect seriously on their past conduct, but their reflections could not remedy the present evil. Abou Hassan was inclined to pay the cook, and his wife had no objection. They sent for him, and payed him his demand, without showing the least sign of the embarrassment they must immediately find themselves in, upon payment of this money.

The cook went away quite rejoiced, at being paid in so new and very excellent coin: for none of an inferior sort was ever seen at the caliph's palace. Abou Hassan and Nouzhatoul Aouadat thought they should never see an empty purse. They remained in profound silence, with downcast eyes, and much confounded at finding themselves reduced to such a situation, the very first year after their marriage.

Abou Hassan well remembered, that the caliph

on receiving him at his palace, promised him that he should never want for any thing. But when he reflected, that he had squandered in a little time, the bounty he had so liberally received from his hand, besides feeling himself in no disposition to make a request, he could not bear to expose himself to the shame of avowing to the caliph the ill use he made of it, and the necessity he was under of receiving a fresh supply. He had, besides, given up all his own property to his mother, as the caliph had retained him near his person : and he was very unwilling to have recourse to her for assistance, who would know, from such a step, that he was fallen again into the same state of distress, as he was in, soon after the death of his father.

Nouzhatoul Aouadat on her part, who regarded the generosity of Zobeidè, and the liberty she had given her of marrying, as more than a sufficient recompence for her services and attachment, did not think she had any claim to request farther favours.

At last Abou Hassan broke silence ; and looking at Nouzhatoul Aouadat with an open countenance ; “ I plainly see,” said he, “ that you are in the same embarrassment with myself, and that you are considering what we are to do, in a situation so deplorable as ours, when our money fails us all at once, before we had made provision for such distress. I know not what you may

think of the matter; for my part, whatever may be the consequence, I am determined not to retrench, in the smallest instance, my usual expences, and I believe you are not disposed to give up yours. The point is, to find means to provide for them, without our having the meanness to apply either to the caliph or Zobeidè: and I think I have made a discovery. But in this matter we must resolve to assist each other."

This speech of Abou Hassan, gave Nouzhatoul Aouadat much satisfaction, and some degree of hope. "I was not less engaged than you with this thought," said she, "and if I did not speak out, it was because I could see no remedy. I must confess, that the declaration, you have just made, gives me the greatest satisfaction possible, But since you have discovered the means, as you say, and that my assistance is necessary to our success, you have only to tell me what I am to do, and you shall see, that I will exert myself to the utmost." "I entirely expected," replied Abou Hassan, that you would not fail in a matter which concerns you equally with myself. This then is the scheme I have devised, to procure money in our necessity, at least for some time to come. It consists in a little piece of deceit, which we must practise towards the caliph and Zobeidè, and which, I am assured, will cause them amusement, and not be unprofitable to us. The deceit,



which I propose, is, that we should both of us die."

"That we should both of us die!" said Nouzhatoul Aouadat abruptly. "You may die, if you please; but for my part, am not yet tired of life, and, not to give you offence, I have no intention of dying quite so soon. If you have no better scheme to propose, than this, you may execute it yourself, for I can assure you I will have nothing to do with it." "You are a woman," replied Abou Hassan; "I mean you are surprisingly ready and quick: you give me no time to explain myself. Hear me then a moment patiently, and you shall find, that you will have no objection to dying in the way I mean to die. You will understand, that I do not mean to talk of a real but a feigned death."

"Ah! good!" said Nouzhatoul Aouadat, with quickness, "since our concern is only with a feigned death, I am at your service, you may depend upon me, you shall see with what zeal I will second you in this sort of death; for to tell you freely, I have a most unconquerable aversion to the thoughts of dying so soon, in the way I first understood you." "Very well," said Abou Hassan, "you may be satisfied; this is what I mean; in order to succeed in my scheme, I am going to play the dead man. You shall immediately take a sheet, and you shall put me in a coffin, as if I were actually dead. You shall place me in the middle

of the chamber, in the usual way, with a turban on my face, and my feet turned towards Mecca, with every preparation made for carrying me to the grave. When all this shall be done, you shall set up a cry, and shed tears, as is usual upon such occasion, rending your garments, and tearing your hair, and in this state of lamentation, and with dishevelled locks, you shall go and present yourself to Zobeidè, The princess will wish to know the reason of your tears; and when she shall be informed by you in language much interrupted by sobs, she will not fail to pity you, and make you a present of a sum of money to assist you in defraying the expences of my funeral, and to purchase a piece of brocade, to serve for a pall, in order to give a splendour to my interment, as well as to purchase a new dress for yourself in the room of that which she will see you have torn. As soon as you shall have returned with this money, and this piece of brocade, I will rise from the place where I have been lying, and you shall take it instead of me. You shall pretend to be dead, and after you have been put into a coffin, I will go in my turn to the caliph, and play the same part you shall have done with Zobeidè, and I dare promise myself, that the caliph will not be less liberal to me, than Zobeidè will have been to you.

When Abou Hassan had sufficiently explained himself on his intended project, "I believe,"

said Nouzhatoul Aouadat immediately, "that the trick will be very amusing; and I am mistaken, if the caliph and Zobeidè will not think themselves much obliged to us for it. The business now is to manage it properly; let me alone for the part I am concerned in; that shall be well performed; at least as well as I suppose you will perform yours: and we shall both act with zeal and attention in proportion as we both expect to derive benefit from it. Let us lose no time. Whilst I am getting a sheet, do you put on your shirt and drawers; I know what belong to funerals as well as any body; for whilst I was in the service of Zobeidè, if any slave died among my companions, I was always appointed to superintend the burial."

Abou Hassan was not long in doing what Nouzhatoul Aouadat recommended. He lay down on his back on the sheet, which had been spread upon the carpet in the middle of the chamber, crossed his arms, and suffered himself to be wrapped up in a manner, which seemed as if nothing more was necessary but to place him on the bier, and to carry him out to be buried. His wife turned his feet towards Mecca, covered his face with the finest muslin, then placed his turban over it in such a manner as not to prevent his breathing. She then pulled off her head dress, and with tears in her eyes, and her hair hanging loose and dishevelled, pretending to pull it with

great out-cries, she struck her cheeks, and beat her breast violently, and showed every other sign of the most passionate grief. In this manner she went out, and crossed a spacious court, intending to go to the apartment of the princess Zobeidè.

Nouzhatoul Aouadat uttering such piercing cries, that Zobeidè heard her from her apartment. She ordered her female slaves, who were then in waiting, to enquire, whence the cries, and lamentations, which she heard, proceeded. They instantly ran to the lattices, and came back to tell Zobeidè, that it was Nouzhatoul Aouadat, who was coming thither, apparently in very great distress. Immediately the princess, impatient to know what had befallen her, arose, and went to meet her, quite to the door of her antichamber.

Nouzhatoul Aouadat here played her part to perfection. The moment she perceived Zobeidè who herself held back the tapestry, with the door of the antichamber half open, waiting for her, she redoubled her cries as she advanced, tore off her hair by handfuls, struck her cheeks and her breast more violently, and threw herself at her feet, bathing them with her tears. Zobeidè astonished to see her slave in such unusual affliction, asked her what was the matter, and what misfortune had befallen her.

Instead of answering, the pretended afflicted one continued sobbing some time, apparently tak-

ing the utmost pains to suppress it. "Alas! my ever-honoured lady and mistress," cried she at last, her voice much broken with sobs, "What greater, what more fatal, evil could befall me, than that, which obliges me to come and throw myself at the feet of your majesty in the extreme distress, to which I am reduced! May God prolong your life in the most perfect health, my ever to be respected princess, and bestow upon you many and happy years! Abou Hassan, the poor Abou Hassan, whom you have honoured with your bounty, and whom you and the Commander of the Faithful gave me for a husband is no more."

Saying this Nouzhatoul Aouadat redoubled her tears and sobs, and threw herself again at the feet of the princess. Zobeidè was extremely surprised at this news. "Is Abou Hassan dead?" cried she, "a man in such high health, so agreeable, so amusing; I did not indeed expect to hear so soon of the death of such a man, who promised to live to a great age, and so well also deserved it." She could not help expressing her concern by her tears. The female slaves that were in waiting, and who had often enjoyed the pleasant-ries of Abou Hassan, when he was admitted to familiar conversation with Zobeidè and the caliph, witnessed, by their weeping, the regret they felt at her loss, and the share they took in it.

Zobeidè, her female slaves, and Nouzhatoul

Aouadat remained a long time with their handkerchiefs at their eyes, weeping and sobbing at this pretended death. At length the princess broke silence, "Wretch," cried she speaking to the supposed widow, "perhaps thou hast caused his death. Thou hast plagued him so much by thy sad temper, that thou hast at last brought him to the grave."

Nouzhatoul Aouadat appeared to feel great mortification at this reproach of Zobeidè: "Ah, madam," cried she, "I did not believe I had ever given your majesty, during the whole time I had the honour of being your slave, the smallest reason for your entertaining so disadvantageous an opinion of my behaviour towards a husband so dear to me. I should think myself the most unhappy of women, if you were really persuaded of it. I have paid every fond attention to Abou Hassan, which a wife must ever pay to a husband, whom she dotes upon; and I can say without vanity, that I have felt for him all the tenderness, which he deserved for his ready compliance with all my moderate wishes, and which indeed merited on his part every proof, that he was equally fond of me. I am persuaded he would fully justify me on that subject in your majesty's opinion, if he were still living. But madam," added she, her tear flowing afresh, "his hour was come; that alone was the cause of his death."

In truth Zobeidè had always observed in her

slave the same even temper, the same unaffected sweetness, a great degree of docility, and a zeal in every thing she undertook in her service, which arose more from inclination than duty. She did not therefore hesitate to believe her on her word, and ordered the superintendant of her treasury to fetch a purse of an hundred pieces of gold, and a piece of brocade. She returned immediately with the purse and the piece of brocade, which at Zobeidè's order she delivered to Nouzhatoul Aouadat.

Upon receiving this handsome present, she threw herself at the princess's feet, and made her the most humble acknowledgements, with great satisfaction at her heart, that she had succeeded so well. "Go," said Zobeidè, "let the piece of brocade be used to spread over your husband, on his bier, and spend the money to defray the expence of a funeral, that shall do him the honour he is worthy of. And, as soon as may be, moderate the excess of your affliction: I will take care of you."

Nouzhatoul Aouadat was scarcely out of the presence of Zobeidè, than she joyfully dried up her tears, and returned as soon as possible to give Abou Hassan an account of the success she had met with in playing her part. As she entered, Nouzhatoul Aouadat burst into a violent fit of laughing, at finding again Abou Hassan in the same situation she had left him, in the middle of

the room, and ready prepared for his funeral. "Get up," said she, still laughing, "and behold the fruits of my imposition upon Zobeidè. We shall not die of hunger to-day." Abou Hassan quickly got up, and rejoiced with his wife on seeing the purse and the piece of brocade.

Nouzhatoul Aouadat was so pleased at having succeeded so well in the artifice she had just practised upon the princess, that she could not contain her joy: "This is not enough," said she to her husband in a laugh, "I must pretend to die in my turn, and see, whether you will be clever enough to get as much from the caliph as I have done from Zobeidè. "This is exactly the humour of women," replied Abou Hassan; "it is very justly said, they have always the vanity to think they are superior to men, although they seldom do any thing well but by their advice. It is hardly likely that I should not succeed with the caliph as well as you have done, I, who contrived the scheme. But let us lose no time in idle chat; do you now pretend to be dead, and you shall soon see, whether I do not manage as well."

Abou Hassan laid his wife in the same place, and in the same manner, in which he was himself laid, turned her feet towards Mecca, and went out of his chamber in great disorder, his turban ill put on, like a man in great affliction. In this situation he went to the caliph, who was then



holding a particular council with the grand vizier Giafar, and the other viziers, in whom he placed the most confidence. He presented himself at the door, and the usher, who knew that he had always free access, opened it to him. He entered, with one hand holding a handkerchief before his eyes, to conceal the feigned tears, which he let fall in abundance; and with the other violently beating his breast, and uttering exclamations expressive of the greatest grief.

The caliph, who was accustomed to see Abou Hassan with a countenance always cheerful, and always inspiring others with joy, was surprised at seeing him appear in so melancholy a situation. He took off his attention from the business they were then transacting in the council, in order to ask him the occasion of his grief.

“Commander of the Faithful,” answered Abou Hassan, with repeated sighs and sobs, “a greater misfortune could not possibly befall me than what now makes the subject of my affliction. May God grant a long life to your majesty on that throne, which you fill with so much glory. Nouzhatoul Aouadat, whom in your goodness you were pleased to bestow upon me, that I might pass the remainder of my life with her, is alas ——!” After this exclamation, Abou Hassan pretended to have his heart so oppressed, that he uttered not another word, but shed tears abundantly.

The caliph, who understood, that Abou Hassan came to inform him of the death of his wife; appeared extremely affected at it; "God have mercy upon her!" said he, with an air that shewed how much he regretted her. "She was a good slave, and Zobeidè and I gave her to you with the design of making you happy; she was worthy of a longer life." The tears then trickled from his eyes, and he was forced to take his handkerchief to wipe them away.

The grief of Abou Hassan, and the tears of the caliph, drew tears too from the grand vizier Giafar, and the other viziers. They all lamented the death of Nouzhatoul Aouadat, who, in the mean time, was become extremely impatient to know how Abou Hassan had succeeded.

The caliph entertained the same opinion of the husband, as Zobeidè had done of the wife, and imagined he had been the cause of her death. "Wretch," said he, in an angry tone of voice, "hast thou not destroyed thy wife by thy ill treatment of her? Ah! I have no doubt of it; thou shouldst at least have had some regard for the princess Zobeidè, my wife, who loved her more than any of her slaves, and who only parted with her in order to give her to thee. Is this the proof of thy gratitude?"

"Commander of the Faithful," answered Abou Hassan, pretending to weep more bitterly than ever, "can your majesty for a moment entertain

the thought, that Abou Hassan, whom you have loaded with your bounty and your favours, and on whom you have conferred honours, to which he presumed not to aspire, could be capable of so much ingratitude? I loved Nouzhatoul Aouadat, my wife, as much on this account as because she possessed so many excellent qualities, that I could not withhold from her all the attachment, all the tenderness, and all the love, she deserved. But, please your majesty, she was to die, and God has chosen to let me no longer enjoy the happiness, which I held from the bounty of your majesty, and that of Zobeidè, your beloved wife."

In short, Abou Hassan found means to counterfeit grief so perfectly by all the outward marks of a true affliction, that the caliph, who indeed had never heard that he had behaved ill to his wife, gave credit to all he said, and did not doubt his sincerity. The treasurer of the palace was present, and the caliph ordered him to go to the treasury, and give Abou Hassan a purse of an hundred pieces of gold, together with a fine piece of brocade. Abou Hassan threw himself immediately at the feet of the caliph, in token of his gratitude. "Follow the treasurer," said the caliph; "the piece of brocade will serve you to lay over your dead wife, and the money to provide a funeral worthy of her; I have no doubt you will give her this last proof of your love."

Abou Hassan made no answer to these kind words of the caliph, but bowed profoundly as he retired. He followed the treasurer, and when the purse and the piece of brocade were delivered to him, he returned to his house perfectly satisfied, and thoroughly happy in himself, at having so readily and so easily found means to supply his present necessity, which had occasioned him so much anxiety.

Nouzhatoul Aouadat, tired at having been so long a time in confinement, did not wait till Abou Hassan should bid her quit her uncomfortable situation. As soon as she heard the door open, she ran towards him: "Well," said she, "has the caliph been as easily imposed upon as Zobeidè was?" "You see," replied Abou Hassan, joking and shewing her the purse and the piece of brocade, "that I know how to counterfeit affliction for the death of a wife, who is all the while alive and in health, as well as you do to mourn for that of an husband, who is also living."

Abou Hassan was very clear, that this two-fold artifice must have its consequences. Wherefore he cautioned his wife, as well as he could, upon all that was likely to happen, in order that they might act in concert, and he added, "the more we succeed in placing the caliph and Zobeidè in some sort of embarrassment, the more pleased they will at last be; and perhaps they will testify their satisfaction by some fresh marks of

their kindness." This last consideration induced them more than any to carry on their artifice to the greatest possible length.

Although there were affairs of importance to settle in the council, which was then holding, the caliph, nevertheless, impatient to go to the princess Zobeidè, to condole with her on the death of her slave, rose very soon after Abou Hassan's departure, and adjourned the council to another day; the grand vizier and the other viziers took their leave and retired.

As soon as they were gone, the caliph said to Mesrour, chief of the eunuchs of the palace, who was almost always near his person, and who besides was acquainted with all his designs, "Follow me and share with me in the grief of the princess for the death of her slave Nouzhatoul Aouadat.

They went together to Zobeidè's apartment: when the caliph was at the door, he put back the tapestry a little way, and perceived the princess sitting upon her sofa in great affliction, and her eyes still bathed in tears.

The caliph entered, and walking up towards Zobeidè, "Madam," said he, "it is unnecessary to tell you how great a share I take with you in your affliction, since you are not ignorant, that I am as sensible to what gives you pain, as I am to what gives you pleasure; but we are all mortal, and we must give back to God that life, which he

hath given us, whenever he requires it. Nouzhatoul Aouadat, your slave, had in truth qualities, which deservedly gained your esteem; and I very much approve that you give proofs of it after her death. Consider, however, that your sorrows will never bring her back again to life, so that if you will follow my advice, and have any regard for me, you will take comfort upon this loss, and pay more regard to a life, which you know to be very precious to me, and which constitutes the whole happiness of mine."

If the princess was charmed with the tender sentiments which accompanied the caliph's compliment, she was also otherwise much surprised to hear of the death of Nouzhatoul Aouadat, which she did not expect. This intelligence threw her into such a state of astonishment, that she remained some time unable to reply. Her surprise was much increased to hear an account so entirely different from what she had just been told, and it deprived her of speech; at length upon recovering herself, and regaining her voice, "Commander of the Faithful," said she, with an air and tone still expressive of her astonishment, "I am very sensible to all the tender sentiments for me, which you express; but allow me to say, that I do not at all understand the intelligence you give me of the death of my slave: she is in perfect health; God preserve us both, sire, but if you see me afflicted, it is at the death of Abou Hassan her hus-

band, your favourite, whom I esteem as much for the regard I know you have for him, as because you have had the goodness to introduce him to my acquaintance, and that he has sometimes very agreeably entertained me. But, sire, the insensibility which I see in you at his death, and the forgetfulness you manifest in so very little time, after the proofs you have given me of the pleasure you received from having him near you, fill me with surprise and astonishment. And this insensibility appears to me the more, from the change you seem disposed to make, in telling me of the death of my slave, instead of speaking of his death."

The caliph, who supposed he was perfectly well informed of the death of the slave, and who had reason to believe it, from what he had seen and heard, began to laugh, and raise his shoulders, at hearing Zobeidè talk in this manner. "Mesrour," said he, turning towards and speaking to him, "what say you to this speech of the princess; Is it not true, that ladies have sometimes strange wanderings of the understanding, that one can scarcely pardon? For, in short, you have both heard and seen, as well as myself." And turning again to Zobeidè, "Madam," said he, "shed no more tears for Abou Hassan, for he is perfectly well. Weep rather for the death of your dear slave; it is scarcely a moment, since her husband came into my apartment, all in tears;

and so much afflicted as to give me pain, to announce to me the death of his wife. I ordered a purse of an hundred pieces of gold, and a piece of brocade to be given him, towards consoling him, and defraying the funeral expences of the dead lady. Mesroure here was witness of all that passed, and can tell you the same thing."

This discourse of the caliph did not appear to the princess to be serious; she thought he only meant to impose upon her. "Commander of the Faithful," replied she, "although it be your custom to joke, I must say, this is not a proper time to do so. What I have been saying, is quite a serious matter; the death of my slave is not the present question, but the death of her husband, Abou Hassan, whose fate I lament, and which you ought to lament with me."

"And I, madam," replied the caliph, becoming now much more serious, "I tell you, without jesting, that you are mistaken. It is Nouhatoul Aouadat, who is dead; and it is Abou Hassan who is alive, and in perfect health."

Zobeidè was piqued at this dry reply of the caliph. "Commander of the Faithful," resumed she in an earnest accent, "may God keep you from remaining long under this mistake, you would make me suppose, you are not in your usual right mind. Allow me to repeat once more, that it is Abou Hassan that is dead, and that Nouzhatoul Aouadat, my slave, widow of the deceased, is



certainly alive. It is not an hour since she left me. She came hither quite in despair, and in a state, which alone would have drawn tears from me, even though she had not, amidst continual sobs, told me the real cause of her affliction. All my women have been weeping with me, and they can give you the most convincing proofs. They will tell you also, that I made her a present of a purse of an hundred pieces of gold, and a piece of brocade; and the grief you observed in my countenance when you entered, was as much caused by the death of her husband, as by the distress in which I had just seen her. I was even going to send you my compliments of condolence, at the time you made your appearance."

"Madam," cried the caliph, with a loud laugh, at these words of Zobeidè, "this is a very strange obstinacy, and for my part I must tell you, resuming his serious tone, "that it is Nouzhatoul Aouadat, who is dead." "No, I tell you," replied Zobeidè instantly and earnestly also, "it is Abou Hassan who is dead; you shall never make me believe otherwise."

Fire sparkled in the caliph's eyes from anger; he sat on the sofa, but at a great distance from the princess; and speaking to Mesrour, "Go this moment," said he, "and see, which of the two is dead; and instantly bring me word. Although I am quite certain, that it is Nouzhatoul Aouadat, who is dead, I would rather take this

step, than be any longer positive in a matter, of which I am nevertheless perfectly convinced."

The caliph had not ended, before Mesrour was gone. "You will see in a moment," continued he, speaking to Zobeidè, "who is right, you or I." "For my part," replied Zobeidè, "I very well know that I am right, and you will yourself see, that it is Abou Hassan, who is dead, as I told you." "And I," resumed the caliph, "am so assured, that it is Nouzhatoul Aouadat, that I will bet you any wager that you please, that she is not in being, and that Abou Hassan is very well." "Do not think to carry your point so," replied Zobeidè, "I accept your wager, I am so persuaded of the death of Abou Hassan, that I am ready to stake whatever I hold most precious, against what you please, of ever so little value. You very well know my turn and inclination, and therefore what I love best; you have only to choose and propose, I will abide by it, be the consequence what it may." "Since this is the case," said the caliph, "I stake then my garden of delights, against your palace of pictures. One is as good as the other." "Whether your garden," replied Zobeidè, "is better than my palace, is not the question at present between us. The business is for you to select, whatever you please of mine, to set against what you may bet on your part. I will consent to it, and the wager is settled. I shall not be the first to retract, I declare to God."

The caliph took the same oath, and they waited in expectation of Mesroure's return.

While the caliph and Zobeidè were contending so earnestly, and with so much warmth, whether it was Abou Hassan, or Nouzhatoul Aouadat that was dead; Abou Hassan, who had foreseen their altercation upon this point, was extremely attentive to whatever might happen. When he saw Mesroure at a distance through the lattice, near which he sat conversing with his wife, and observed, that he was coming straight to their apartments, he immediately understood for what purpose he was dispatched. He told his wife to pretend to be dead once more, as they had before agreed, and to lose no time.

In fact, there was no time to lose, and it was as much as he could do, before Mesroure arrived, to place his wife upon the ground again, and to spread over her the piece of brocade, which the caliph had ordered to be given him. He then opened the door of his apartment, and with a melancholy and dejected countenance, holding his handkerchief before his eyes, he seated himself at the head of the pretended deceased.

Scarcely was this done, when Mesroure entered the chamber. The funeral preparation, which he immediately saw, gave him secret pleasure, as far as it regarded the commission, with which he was charged by the caliph. As soon as Abou Hassan saw him, he rose to meet him, and respectfully

kissing his hand, "Sir," said he, sighing and lamenting, "you see me in the greatest affliction possible for the death of my dear wife Nouzhatoul Aouadat, whom you honoured with your kindness."

Mesroure was much affected with this address, nor was it possible for him to refuse a few tears to the memory of the deceased. He lifted up the cloth a little way, which covered the body, towards her head, that he might look at her face, which was then to be seen: and letting it fall again, after he had taken a slight view, with a deep sigh he said, "There is no other God but God: we must all submit to his will, and every creature must return to him. Nouzhatoul Aouadat, my good sister!" added he, sighing again, "your destiny has been of very short duration: God have mercy upon you!" He then turned towards Abou Hassan, who was bathed in tears, "It is not without reason," said he, "that women sometimes know not what they say, which cannot be excused. Zobeidè, most excellent mistress as she is, is now in this predicament. She would maintain to the caliph, that it was you, who was dead, and not your wife. And let the caliph say what he will to the contrary, in order to convince her by the strongest and most serious assurances, he cannot succeed. He has even called me as a witness, to vouch for the truth in confirmation of it, since you well know I was pre-

sent, when you came to tell him this afflicting news; but all to no purpose. They were so earnest and obstinate in their altercation, that it would not have ended, if the caliph, in order to convince Zobeidè, had not determined to send me hither, to know the truth with certainty. But I am afraid it will not answer; for take what method you please with women, to make them understand a matter, they are unconquerably obstinate, when once they have taken a thing into their heads."

"God preserve the Commander of the Faithful, in the possession and good use of his excellent understanding," replied Abou Hassan, the tears still in his eyes, and his words interrupted by sobs; "you see the state of the case, and that I have not imposed upon his majesty. And would to God," cried he, the better to carry on the cheat, "that I had never found occasion to go to him with such melancholy, such afflicting information. Alas!" added he, "I cannot find words to express the irreparable loss I have this day sustained." "True," replied Mesrour, "and I can assure you, I share very sincerely in your affliction. However, you must be comforted, and not thus entirely give way to your grief. I must leave you, contrary to my inclination, to return to the caliph; but I beg, as a favour," continued he, "that you would not let the body be carried away, until I return; for I am desirous of being present

at her interment, and following her with my prayers."

Mesrour was going away to give an account of his commission, when Abou Hassan, who waited upon him to the door, observed, that he had no claim to the honour he intended him. Lest Mesrour should turn back immediately to say something else, he followed him with his eye for some time, and when he saw him at a considerable distance, he came back to his chamber, and freeing Nouzhatoul Aouadat from the covering, under which she lay, "This then," said he, "is a new scene in our play, but I suppose it will not be the last; and certainly the princess Zobeidè will not pay any regard to Mesrour's report, but on the contrary, will laugh at him; her reasons are too strong against giving credit to him, so that we must expect some new event." While Abou Hassan was saying this, Nouzhatoul Aouadat had time to put on her dress again; they both then resumed their seat on the sofa near the lattice, in order to observe what was passing.

In the mean time Mesrour reached Zobeidè's apartment; he entered her cabinet laughing, and clapping his hands, as a man would do, who had something agreeable to communicate. The caliph was naturally of an impatient temper: he wished to have the matter instantly cleared up; besides, he was urged on to it by the challenge of the princess; as soon therefore, as he saw

Mesrour; "Wicked slave," cried he, "this is no time for laughing; you say not a word; speak out boldly, who is dead, the husband or the wife?"

"Commander of the Faithful," immediately answered Mesrour, putting on a serious countenance, "It is Nouzhatoul Aouadat that is dead, and Abou Hassan is still as much afflicted, as when he lately appeared before your majesty."

Without giving time for Mesrour to proceed, the caliph broke out, "Good news," cried he with a loud burst of laughter, "it is only a moment since Zobeidè, your mistress, was in possession of the palace of pictures; it is now mine. It was betted against my garden of delights, since you left us; so that you could not have given me greater pleasure; I will take care to reward you. But no more of this; tell me every particular of what you have seen."

"Commander of the Faithful," Mesrour went on, "when I reached Abou Hassan's apartments, I went into the chamber, which was open; I found him still weeping, and very much afflicted at the death of his wife Nouzhatoul Aouadat. He was seated near the head of the deceased, who was placed in the middle of the room, with her feet turned towards Mecca, the body covered with the piece of brocade, which your majesty lately presented to Abou Hassan. After testifying the share I took in his grief, I drew near, and lifting

the covering of the deceased, near the head, I knew again Nouzhatoul Aouadat, whose face was already swoln, and much changed. I very earnestly exhorted Abou Hassan to be comforted, and when I came away, I expressed my wish to be present at the interment of his wife, and that he would not suffer the corpse to be carried to the grave, till I should come. This is all I have to tell your majesty, in consequence of the order which you gave me."

When Mesrour had finished his report: "I ask you no more questions," said the caliph, laughing very heartily; "I am perfectly satisfied with your exactness." And addressing the princess Zobeidè, "Well madam," said the caliph, "have you any thing still to say in opposition to so evident a truth? Do you continue to think, that Nouzhatoul Aouadat is still living, and that Abou Hassan is dead; and do you not confess, that you have lost your wager?"

Zobeidè could by no means be satisfied, that Mesrour had made a true report. "How, sire, can you think, that I shall believe this slave? He is an impertinent fellow, who knows not what he says. I am neither blind, nor deprived of my senses; I have seen with my own eyes Nouzhatoul Aouadat under the greatest affliction. I have myself spoken to her, and I heard perfectly what she told me, concerning the death of her husband."



“Madam,” returned Mesrour, “I swear by your life, and by the life of the Commander of the Faithful, the most precious things in the world to me, that Nouzhatoul Aouadat is dead, and that Abou Hassan is alive.” “Thou liest, vile and contemptible slave,” replied Zobeidè in a violent passion, “and I will confound thee in a moment.” She immediately called her women by clapping her hands; they instantly entered in great numbers. “Come hither,” said the princess to them, “tell me the truth; who is the person, that came to me a short time before the Commander of the Faithful made his visit here.” The women all answered, that it was the poor afflicted Nouzhatoul Aouadat. And speaking to her treasuress, “What was it I ordered you to give her upon going away?” “Madam,” replied the treasuress, “I gave to Nouzhatoul Aouadat, by your majesty’s order, a purse of an hundred pieces of gold, and a piece of brocade, which she took away with her.” “Well, then, wretch, unworthy slave,” said Zobeidè to Mesrour, in great indignation, “what canst thou say to all thou hast now heard? Whom thinkest thou I am now to believe, thee, or my treasuress, my women, and myself?”

Mesrour did not fail in reasons to oppose to this address of the princess; but, as he was afraid of irritating her still more, he chose the more prudent part, and remained silent, thoroughly

convinced all the while by the proofs he had met with, that Nouzhatoul Aouadat was dead, and not Abou Hassan.

During this altercation between Zobeidè and Mesrour, the caliph, who had observed the proofs brought on both sides, and which each party thought irrefragable, and still persuaded, that the princess was in the wrong, as well by what had passed in his own conversation with Abou Hassan, as by what Mesrour just reported, laughed heartily at seeing Zobeidè in such a rage with Mesrour. "Madam, to speak once more," said he to her, "I know not who says, that women are sometimes beside themselves; allow me to say, that you make it appear, nothing was ever more truly said. Mesrour is but just returned from Abou Hassan's apartments, he tells you, he has seen with his own eyes Nouzhatoul Aouadat, lying dead in the middle of her chamber, and Abou Hassan sitting near the deceased; and notwithstanding this testimony, which cannot reasonably be objected against, you will not believe it: it is a matter I cannot understand."

Zobeidè, seemed not to hear the representations of the caliph; "Commander of the Faithful," resumed she, "pardon me, if I have a little suspicion of you: I see plainly, that you are leagued with Mesrour in a design to teaze me, and to try my patience to the utmost. And as I perceive, that the report, which Mesrour has made, is

arranged between you, I beg you would allow me to send also a person, on my part, to Abou Hassan's apartments, that I may know, whether I am in an error."

The caliph gave his consent, and the princess sent her nurse upon this important errand; she was a woman far advanced in life, who had always remained with Zobeidè from her infancy, and who was now present with the other women. "Nurse," said she, "attend to what I say: go to Abou Hassan's house, or rather to that of Nouzhatoul Aouadat, since Abou Hassan is dead; you see what is the nature of my dispute with the Commander of the Faithful and with Mesrour; there is no occasion to say any more to you; clear up the whole to me, and if you bring me back a good account, a valuable present shall be made to you; go quickly, and return without delay."

The nurse departed to the great joy of the caliph, who was delighted to see Zobeidè in this embarrassment; but Mesrour, extremely mortified at seeing the princess so angry with him, was in search of means to appease her, and to contrive, that the caliph and Zobeidè should be both satisfied with him. For which reason he was delighted, as soon as he saw Zobeidè desirous of sending her nurse to Abou Hassan's, because he was persuaded, that the report she would make, would correspond entirely with his own, and would serve to justify him, and restore him again to her favour.

Abou Hassan in the mean time, who was always placed sentinel at the lattice, perceived the nurse at some distance. He immediately conceived what must be her errand on the part of Zobeidè. He called his wife, and without a moment's hesitation, as to what was to be done, "Here," said he, "comes the princess's nurse to inquire into the truth; I must again play the dead man in my turn."

Every thing was ready: Nouzhatoul Aouadat placed Abou Hassan upon the ground, threw over him the piece of brocade, which Zobeidè had given her, and placed the turban on his face: the nurse in her eagerness to execute her commission, came thither as quickly as she could. Entering the chamber, she perceived Nouzhatoul Aouadat, with her hair dishevelled, all in tears, beating her breast and cheeks, and uttering loud lamentations.

She drew near this pretended widow; "My dear Nouzhatoul Aouadat," said she, in a very melancholy tone of voice, "I am not come to disturb your grief, nor to prevent your shedding tears for a husband, who loved you so tenderly." "Ah, my good mother," instantly replied the pretended widow, and in a tone to excite compassion, "you see to what a wretched situation I am reduced, overwhelmed with distress at the recent loss of my dear Abou Hassan, whom Zobeidè, my dear mistress and yours, and the

Commander of the Faithful had given me for a husband! Abou Hassan, my dear husband," cried she again, "what have I done, that you should so soon abandon me? Have not I always followed your inclination rather than my own? Alas, what will become of the poor Nouzhatoul Aouadat."

The nurse was in utter astonishment at seeing every thing contrary to what the chief of the eunuchs had reported to the caliph; "This black faced Mesrour," exclaimed she earnestly, raising her hands, "well deserves the curse of God, for having been the occasion of so great a quarrel between my good mistress, and the Commander of the Faithful, by such a notorious lie, as he has told them. I must, my child," added she, addressing herself to Nouzhatoul Aouadat, "I must tell you the wickedness and falsehood of this wretch, Mesrour, who has maintained, with inconceivable impudence to our good mistress, that you were dead, and Abou Hassan living." "Alas, my good mother," cried Nouzhatoul Aouadat, "would to God he had spoken the truth! I should not be under the affliction you see me, nor be lamenting a husband that was so dear to me." At these last words, she melted into tears, and bewailed her forlorn state with redoubled cries and lamentations.

The nurse, much affected by the tears of Nouzhatoul Aouadat, seated herself near her, and

shedding tears also, she insensibly approached the head of Abou Hassan, raised his turban a little, and uncovered Abou Hassan's face, to see whether she should know him. "Ah! poor Abou Hassan," said she, covering him again almost directly, "I pray God to have mercy upon you: farewell, my child," said she to Nouzhatoul Aouadat, "if I could stay with you a longer time, I should be happy in doing so; but I must not stop a moment; my duty urges me to go instantly, and deliver my good mistress from the distressful state of anxiety, into which this black villain has thrown her by his impudent falsehood, assuring her with an oath, that your were dead."

Zobeidè's nurse had scarcely closed the door upon leaving them, when Nouzhatoul Aouadat, who was well satisfied she would not return, as she was in such haste to return to the princess, wiped her eyes, took off the things in which Abou Hassan was wrapped, and they returned together to their places on the sofa, patiently waiting the event of their artifice, and always prepared to get out of the difficulty, whatever turn the matter should take.

Zobeidè's nurse, in the mean time, notwithstanding her great age, returned with a quicker pace than she came out. The pleasure of bringing the princess a good account, and still more the hope of a good reward, occasioned her to ar-

rive in a very short time ; she entered the cabinet of the princess almost out of breath ; and giving an account of her commission, she related in an artless manner all she had seen.

Zobeidè heard the nurse's report with a satisfaction she could not conceal. The moment she had finished, she said to the nurse in a tone of voice expressive of having gained her point ; " Repeat the same thing to the Commander of the Faithful, who looks upon us as deprived of our senses, and who besides would have it thought, that we have no sentiment of religion, that we have no fear of God. Tell it to this wicked black slave, who has the insolence to maintain to my face, what is not true, in a matter, which I know better than he does."

Mesrour, who was in expectation, that the nurse's expedition, and the report she was to make would prove favourable, was excessively mortified to find, that all turned out quite differently. Besides, he was very much chagrined at the excessive displeasure, which Zobeidè shewed towards him, about a fact, which appeared to him the most certain thing in the world. For this reason, he was much pleased at having an opportunity of explaining himself freely to the nurse, rather than to the princess, whom he did not presume to answer, for fear of being guilty of disrespect ; " Toothless old woman," said he to the nurse, " I tell thee plainly, thou art a

liar: there is not a word of truth in what thou sayest; I saw with my own eyes Nouzhatoul Aouadat lying dead in the middle of her chamber." "Thou art a liar, a notorious liar thyself," replied the nurse, with an air of insult, "to dare to maintain such a falsehood, and to me, who am just returned from Abou Hassan's house, whom I saw lying dead, and who has left his wife behind him perfectly alive."

"I am not an impostor," replied Mesrour, "it is thou, who art trying to mislead us." "What a gross piece of impudence," returned the nurse, "to presume thus to charge me with a falsehood, in the presence of their majesties, who am just returned from seeing with my own eyes, the truth of what I have the honour of reporting." "Nurse," rejoined Mesrour, "thou hadst better say no more; thou art doting."

Zobeidè could no longer bear this want of respect in Mesrour, who without scruple, treated her nurse so contemptuously in her presence. Without, therefore, giving her nurse time to answer this atrocious reproach; "Commander of the Faithful," said she to the caliph, "I appeal to your justice respecting this insolent behaviour, which concerns you as much as myself." She could say no more, her vexation was so excessive, but burst into tears.

The caliph, who had heard all this altercation, was very much embarrassed. It was to no pur-



pose, that he silently gave all possible attention to the matter. He knew not what to think of so much contradiction. The princess for her part, as well as Mesrour, the nurse, and female slaves, who were present, knew not what to think of it, and were silent. The caliph at last began ; “ Madam,” said he, addressing himself to Zobeidè, “ I see clearly we are all liars ; I, first, you next, then Mesrour, and then the nurse ; at least it appears that no one of us is more worthy of credit, than another ; so let us rise, and go ourselves to the spot, and make out on which side the truth lies, I see no other way of clearing up our doubts, and quieting our minds.”

Saying this, the caliph rose, the princess followed him, and Mesrour walking before to open the door, “ Commander of the Faithful,” said he, “ I am much rejoiced your majesty has taken this step ; and I shall be more so, when I shall convince the nurse, not that she is doting, because that expression has had the misfortune to offend my good mistress, but that the report she made is not true.” The nurse quickly replied, “ Hold thy tongue, black face ; nobody here, but thyself can be possibly doting.”

Zobeidè, who was unusually angry with Mesrour, could not bear, that he should again attack her nurse. She took her part therefore, “ Vile slave,” said she, “ whatever thou mayest say, I still maintain, that my nurse has spoken the

truth; thee I can only regard as a liar." "Madam," answered Mesrour, "if the nurse is so truly assured, that Nouzhatoul Aouadat is alive, and that Abou Hassan is dead, let her make but some bet with me; she would not dare." The nurse was ready with an answer; "I actually do dare," said she, "and take thee at thy word. Let us see, whether thou wilt stand to it." Mesrour kept his word; the nurse and he made a wager, in the presence of the caliph and the princess, of a piece of gold brocade, with silver flowers, such as either of them should pitch upon.

The apartment, which the caliph and Zobeidè left, although, at some distance, was directly opposite to those, in which Abou Hassan and Nouzhatoul Aouadat lived. Abou Hassan, who saw them coming, preceded by Mesrour, and followed by the nurse, with a great number of Zobeidè's women, immediately apprised his wife of it, telling her, that he never was more mistaken, if they were not to be soon honoured with a visit from them. Nouzhatoul Aouadat looked through the lattice and saw them coming. Although her husband had told her before hand what was likely to happen, she was, nevertheless, surprised: "What shall we do," cried she? "We are ruined." "Not at all, don't be afraid," returned Abou Hassan very coolly: "have you already forgotten what we

have said upon this subject? Let us both pretend to be dead, as we have each of us pretended before, and as we have agreed; and all, you shall see, will turn out well: At the rate they are coming, we shall be ready before they reach the door.

In fact Abou Hassan and his wife determined to cover themselves as well as they could, and in this situation, after they had placed themselves, one beside the other, in the middle of the chamber, each under the piece of brocade, they waited quietly for the arrival of the company, who were coming to visit them.

This illustrious company at last arrived; Mesrour opened the door, and the caliph and Zobeidè entered the chamber, followed by all their people. They were much surprised, and stood motionless, at the dismal spectacle, which presented itself to their view. No one knew what opinion to form upon the subject. Zobeidè at last broke silence: "Alas!" said she to the caliph, they are both dead! This is your doing," she went on, looking at the caliph and Mesrour, "by your obstinately endeavouring to impose upon me, that my dear slave was dead, as indeed she is, and without doubt, as will appear, for grief at having lost her husband." "Say rather, madam," replied the caliph, with a contrary prejudice, "that Nouzhatoul Aouadat died first, and that the poor Abou Hassan fell under the affliction of

seeing his wife, your dear slave, die. So you must allow, that you have lost your wager, and that the palace of pictures is now fairly mine." "And I," replied Zobeidè, with a spirit excited by the contradiction of the caliph, "I maintain, that you have lost, and that your favourite garden belongs to me. Abou Hassan died first because my nurse told you, as well as me, that she saw his wife alive, and lamenting her husband's death."

This altercation of the caliph with Zobeidè brought on another; Mesrour and the nurse were upon the same footing with them; they too had betted, and each asserted the claim to have won. The dispute was extremely warm between the chief eunuch and the nurse, who were upon the point of proceeding to very gross abuse.

At last the caliph reflecting upon all that had passed, jointly agreed, that Zobeidè had as much reason as himself to maintain, that she was the winner. Mortified at not being able to come at the truth in this matter, he drew near the two dead bodies, and seated himself towards their heads, endeavouring himself to come at some expedient, which should determine the wager in his own favour, and against Zobeidè. "Yes," cried he a moment after, "I swear by God's holy name, that I will give a thousand pieces of my own money to the person, who shall ascertain to me, which of the two died first."

The caliph had scarcely said these last words, when he heard a voice under the brocade, which covered Abou Hassan, that cried : “ Commander of the Faithful, it is I, who died first ; give me the thousand pieces of gold.” And at the same time he saw Abou Hassan, who freed himself from the brocade, which covered him, and who threw himself at his feet. His wife uncovered herself in the same manner, and ran to throw herself at the feet of Zobeidè, but out of decency, she wrapped herself in the brocade ; Zobeidè set up a loud cry, which increased the terror of all those who were present. The princess at last recovered from her fright, and was overjoyed at seeing her dear slave risen again, almost at the moment, she felt inconsolable at having seen her dead. “ Ah ! you wicked one !” cried she, “ you have occasioned me much suffering for your sake, in more ways than one ! I pardon you, however, from the bottom of my heart, since I find, that you are not actually dead.”

The caliph on his part had not taken the thing so much to heart ; far from being afraid when he heard Abou Hassan’s voice, he was near bursting with laughter on seeing them both freeing themselves from their coverings, and hearing Abou Hassan very seriously demanding the thousand pieces of gold, which he had promised to the person, who should ascertain which died first. “ So then, Abou Hassan,” said the caliph,

laughing with fresh violence, have you determined to make me die with laughter? How came it into your head thus to surprise both Zobeidè and me, in a way we could not possibly be upon our guard against you."

"Commander of the Faithful," replied Abou Hassan, "I will tell you the whole without disguise. Your majesty very well knows, that I always had a turn for good living. The wife you gave me has not induced me to relax in this point; on the contrary, I have met with an inclination in her to encourage this propensity. With such dispositions, your majesty will easily believe, that had our purse been as deep as the sea, in addition to the wealth of your majesty, we should soon have found the means of squandering every thing; this has been the case with us. Ever since we have been together we have spared in nothing, while we were living at large upon your majesty's bounty. This morning, after having settled accounts with our cook, we found, upon satisfying his demand, and paying besides some other debts, there remained nothing of all the money, you had given us. Thus, reflections on the past, and resolutions to do better in future, crowded on our minds; we proposed a thousand schemes, which we soon after abandoned. At last the shame of seeing ourselves reduced to so wretched a situation, and our not daring to in-

form your majesty of it, set us upon inventing this plan to supply our wants, by diverting you with this little artifice, which we entreat your majesty will have the goodness to forgive."

The caliph and Zobeidè were very well satisfied with the sincerity of Abou Hassan; they did not seem at all angry at what had passed; on the contrary, Zobeidè, who had always taken the matter in too serious a light, could not help laughing, in her turn, at the thought of all that Abou Hassan had devised to bring about his design. The caliph who had scarcely at all ceased laughing, so singular did the scheme appear to him, said to Abou Hassan and his wife, as he rose; "Follow me, both of you; I will give you the thousand pieces of gold, that I promised you for the joy I feel, that you are neither of you dead."

"Commander of the Faithful," resumed Zobeidè, "content yourself, I beseech you, with causing the thousand pieces of gold to be given to Abou Hassan; you owe them only to him: as to his wife, that is my business." At the same time she ordered her treasurer, who came with her, to give a thousand pieces of gold to Nouzhatoul Aouadat also, in proof of the joy she felt on her part, that she was still alive.

Thus did Abou Hassan and Nouzhatoul Aouadat, a long time preserve the favour of the ca-

liph Haroun Alraschid, and of Zobeidè; and gained enough from their bounty abundantly to supply all their wants for the remainder of their lives.

The sultana Scheherazadè, when she finished the history of Abou Hassan, had promised Schahriar to relate another to him on the morrow which should amuse him just as much. Dinarzadè did not fail to remind her of her promise before it was day-light, and the sultan having expressed a wish for her to begin, Scheherazadè immediately related the following history, in these terms :



## THE HISTORY

OF ALADDIN, OR THE WONDERFUL LAMP.

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IN the capital of one of the richest and most extensive kingdoms of China, the name of which does not at this moment occur, there lived a tailor, whose name was Mustafa, and who had no other distinction than that of his trade. This tailor was very poor, as the profits of his trade barely produced enough for himself, his wife, and one son, with whom God had blessed him, to subsist upon.

Mustafa's son, whose name was Aladdin, had been brought up in a very idle and negligent manner, and had been so much left to himself, that he had contracted the most vicious inclinations. He was obstinate, disobedient, and mischievous; and regarded nothing his father or mother said to him. He was scarcely more than a child, when he contracted the habit of being always from home. He generally went out early in the morning, and spent the whole day in play-

ing in the public streets with other boys about the same age, who were as idle as himself.

When he was old enough to learn any trade, his father, who was unable to have him taught any other than what he himself followed, took him to his shop, and began to shew him how he should use his needle. But neither kindness nor the fear of punishment was able to restrain his volatile and restless disposition; nor could his father, by any method, make him attend to his business. No sooner was Mustafa's back turned, than Aladdin was off, and returned no more during the whole day. His father continually chastised him, yet still Aladdin remained incorrigible; and Mustafa, to his great sorrow, was obliged to abandon him to his idle vagabond kind of life. This conduct of his son gave him great pain, and the vexation of not being able to induce him to pursue a proper and reputable course of life, brought on so obstinate and fatal a disease, that at the end of a few months it put an end to his existence.

As Aladdin's mother saw, that her son never would follow the trade of his father, she shut up his shop, and converted all his stock and implements of trade into money, upon which, added to what she could earn by spinning cotton, she and her son subsisted.

Aladdin no longer restrained by the dread of his father, and so regardless of his mother's ad-

vice, that he even threatened her, whenever she attempted to remonstrate with him, now gave himself completely up to a life of indolence and licentiousness. He continued to associate with persons of his own age, and was fonder than ever of entering into all their tricks and fun. He pursued this course of life till he was fifteen years old, without shewing the least spark of understanding of any sort, and without making the least reflection upon what was to be his future lot. He was in this state, when, as he was one day playing with his companions in one of the public places, as was his usual custom, a stranger, who was going by, stopped and looked at him.

This stranger was in fact so noted and learned a magician, that he was by distinction called the African Magician. And indeed he was so styled with the greater propriety, as he was a native of Africa, and had arrived from that part of the world only two days before.

Whether this African magician, who was well skilled in physiognomy, had remarked in the countenance of Aladdin the signs of such a disposition as was best adapted to the purpose, for which he had undertaken so long a journey, or whether he had any other project is uncertain ; but he very adroitly made himself acquainted with his family, discovered who he was, and the sort of character and disposition he possessed. He

was no sooner informed of what he wished to know, than he went up to the young man, and taking him to a little distance from his companions, asked him, if his father was not called Mustafa, and a tailor by trade. "Yes, sir," replied Aladdin, "but he has been dead a long time."

At this speech the African magician threw his arms round Aladdin's neck, embraced and kissed him for some time, while the tears seemed to run from his eyes, and his bosom to heave with sighs. Aladdin, who observed him, asked him what reason he had to weep. "Alas, my child," replied the magician, "how can I do otherwise? I am your uncle; for your father was my most excellent brother. I have been several years upon my journey, and at the very instant of my arrival in this place, and when I was congratulating myself in the hopes of seeing him, and giving him joy on my return, you inform me of his death. Can I then be so unfeeling as not to be sensible to the most violent grief, when I thus find myself deprived of all my expected consolation? What however in a small degree alleviates my affliction is, that as far as my recollection carries me, I discover many traces of your father in your countenance, and I have not in fact been deceived in addressing myself to you." He then asked Aladdin where his mother lived, at the same time putting his hand into his purse, and as soon as he was answered, the African magician gave him a hand-

ful of small money, and said to him; "My son, go to your mother, make my respects to her, and tell her, that I will come and see her to-morrow, if I have an opportunity, in order to afford myself the consolation of seeing the spot, where my good brother lived so many years, and where he at last finished his career,"

The African magician had no sooner quitted his new-created nephew than Aladdin ran to his mother, highly delighted with the money his supposed uncle had given him. "Pray tell me, mother," he cried, the instant of his arrival, "whether I have not an uncle." "No, my child," replied she, you have no uncle, either on your poor father's side or mine." "I have, however, just left a man," answered the boy, "who told me, he was my father's brother, and, my uncle. He even cried and embraced me, when I told him of my father's death. And to prove to you that he spoke the truth," added he, shewing her the money, which he had received, "see, what he has given me. He bid me also be sure and give his kindest remembrances to you, and to say, that he would, if he had time, come and see you himself to-morrow, as he was very desirous of beholding the house where my father lived and died." "It is true, indeed, my son," replied Aladdin's mother, "that your father had a brother, but he has been dead a long time, and I never heard him even mention any

other." After this conversation, they said no more on the subject.

The next day the African magician again accosted Aladdin, while he was playing in some other part of the city, with three other boys. He embraced him as before, and putting two pieces of gold in his hand, "Take this, my boy," said he, "and carry it to your mother. Tell her, that I intend to come and sup with her this evening, and that this is for her to purchase what is necessary for us to regale ourselves with; but first inform me in what quarter of the city I shall find your house." Aladdin gave him the necessary information, and the magician took his departure.

Aladdin carried the two pieces of gold to his mother, and when he had told her of his supposed uncle's intentions, she went out and procured a large supply of good provisions. And as she was unprovided with a sufficient quantity of china or earthenware, she went and borrowed what she might want of her neighbours. She was busily employed, during the whole day, in preparing for night; and in the evening, when every thing was ready, she desired Aladdin, as his uncle might not know where to find the house, to go out into the street, and if he should see him, to shew him the way.

Although Aladdin had pointed out to the magician the exact situation of his mother's house, he

was nevertheless very ready to go, and at the very moment that he was at the door, he heard some person knock. Aladdin instantly opened it, and saw the African bringing several bottles of wine in his hand, and different sorts of fruit, for them all to regale with.

He had no sooner given to Aladdin all the things, that he had brought, than he paid his respects to his mother, and requested her to shew him the place, where his brother Mustafa was accustomed to sit upon the sofa. She had no sooner pointed it out, than he immediately prostrated himself before it; kissed the place several times, while the tears seemed to run in abundance from his eyes. "My poor brother," he exclaimed, "how unfortunate am I, not to have arrived time enough to receive your embraces, once more, before you died." The mother of Aladdin begged this pretended brother to sit in the place, her husband used to occupy, but he would by no means hear of it. "No," he cried, "I will take care how I do that: give me leave, however, to seat myself opposite, that if I am deprived of the pleasure of seeing him here in person, sitting like the father of a family, that is so dear to me, I may at least look at the spot, as if he were present." Aladdin's mother pressed him no farther, but permitted him to take whatever seat he chose.

When the African magician had placed him-

self where he liked, he began to enter into conversation with Aladdin's mother. "Do not be surprised, my good sister," he said, "at never having seen me during the whole of the time you have been married to my late brother, Mustafa, of happy memory. It is full forty years since I left this country, of which I am a native, as well as himself. In the course of this long period, I first travelled through India, Persia, Arabia, Syria, and Egypt; and after passing a considerable time in all the finest and most remarkable cities in those countries, I went into Africa, where I resided for a great length of time. At last, as it is the natural disposition of man, how distant soever he may be from the place of his birth, never to forget his native country, nor lose the recollection of his family, his friends, and the companions of his youth, the desire of seeing mine, and of once more embracing my dear brother, took so powerful a hold of my mind, that I felt myself sufficiently bold and strong again to undergo the fatigue of so long a journey. I instantly therefore set about all the necessary preparations, and began my travels. It is useless to mention the length of time I was thus employed, the various obstacles I had to encounter, and all the fatigue I suffered, before I arrived at the end of my labours. Nothing, however, so much mortified me, or gave me so much pain, in all my travels, as the intelligence of the death of my



poor brother, whom I so tenderly loved, and whose memory I must ever regard with a respect truly fraternal. I have traced almost every feature of his countenance in the face of my nephew; and it was this, that enabled me distinguish him from the other young persons, with whom he was. He can inform you in what manner I received the melancholy news, that my brother no longer lived. We must, however, praise God for all things; and console myself in finding him again alive in his son, who certainly preserves his most remarkable features."

The African magician, who perceived, that Aladdin's mother was very much affected at this conversation about her husband, and that the recollection of him renewed her grief, changed the subject, and turning towards Aladdin, he asked him his name. "I am called Aladdin," he answered. "Well then, Aladdin," said the magician, what do you employ yourself about? Are you acquainted with any trade?"

At this speech Aladdin hung down his head, and was much disconcerted; but his mother, seeing this, answered for him. "Aladdin," she said, "is a very idle boy. His father did all he could, while he was alive, to make him learn his business, but he could not accomplish it; and since his death, in spite of every thing I can say, he will learn nothing, but lead the idle life of a vagabond, though I talk to him on the subject

every day of my life. He spends all his time at play with other boys, as you saw him, without considering that he is no longer a child: and if you cannot make him ashamed of himself, and induce him to profit by your advice, I shall utterly despair that he will ever be good for any thing. He knows very well, that his father left us nothing at his death to live upon; and sees, that though I pass the whole day in spinning cotton, yet that I can hardly get bread for us to eat. In short, I am resolved soon absolutely to shut my doors against him, and make him seek a livelihood some where else."

In saying this, the good woman burst into tears. "This is not right Aladdin," said the African magician, "you must, nephew, think of supporting yourself, and working for your bread. There is a variety of trades; consider, if there be not any one you have an inclination for, in preference to another. Perhaps that, which your father followed, displeases you, and that you would rather be brought up to some other. Come, come, don't conceal your opinion, give it freely, and I may perhaps assist you." As he found, that Aladdin made him no answer, he went on thus; "If you have an objection against learning any trade, and yet wish to be a respectable and honest character, I will procure you a shop, and furnish it with rich stuffs, and fine sorts of linens; you shall sell the goods, and with the

money, that you make, you shall buy other merchandize; and in this manner you will pass your life very respectably. Consult your own inclinations, and tell me candidly, what you think of the plan. You will always find me ready to perform my promise."

This offer flattered the vanity of Aladdin very much; and he was the more averse to any manual occupation, because he knew well enough, that the shops, which contained goods of this sort, were much frequented, and the merchants themselves well dressed, and highly esteemed. He hinted, therefore, to the African magician, whom he considered as his uncle, that he was much more inclined to the latter plan, and that he should all his life continue sensible of the obligation he was under to him. "Since then this employment is agreeable to you," replied the magician, "I will take you with me to-morrow, and have you properly and handsomely dressed, as becomes one of the richest merchants of this city, and then we will procure a shop in the way I propose."

The mother of Aladdin, who till now had not been convinced, that the magician was in fact the brother of her husband, no longer doubted of it, after all the good he promised to do for her son. She thanked him most sincerely for his kind intentions, and charging Aladdin to conduct himself, so as to prove worthy of the good fortune his uncle had led him to expect, she served up

the supper. The conversation, during the whole of the supper, turned on the same subject, and continued till the magician, perceiving that the night was far advanced, took leave of Aladdin and his mother, and retired.

The African magician did not fail to return the next morning to the widow of Mustafa, the tailor, as he had promised. He took Aladdin away with him, and conducted him to a merchant's, where ready made clothes, suited to every description of people, and made of the finest stuffs, were sold. He made Aladdin try on such as seemed to fit him, and after choosing those he liked best, and rejecting others, that he thought improper for him, "My nephew," said the magician, "choose such as you are most pleased with, out of this number." Delighted with the liberality of his new uncle, Aladdin made choice of one. The magician bought it, together with every thing that was necessary to complete the dress, and paid for the whole, without asking the merchant to make any abatement.

When Aladdin saw himself thus magnificently dressed from head to foot, he returned his uncle a thousand thanks; the magician, on his part again promised never to forsake him, but to have him always with him. He then conducted Aladdin to the most frequented parts of the city, particularly where the shops of the most opulent merchants were; and when he

was come to the street, where the shops of fine stuffs and linens were, he said to Aladdin, "You will soon become a merchant such as one of these. It is proper, that you should frequent this place, and become acquainted with them." After this, he carried him to the largest and most noted mosques, to the khans, where the foreign merchants lived, and through every part of the Sultan's palace, where he had leave to enter. Having at length gone with him over every part of the city, most worth seeing, they came to the khan, where the magician had hired an apartment. They found several merchants, with whom he had made some slight acquaintance since his arrival, and whom he had now invited to partake of a repast, in order to introduce his pretended nephew to them.

The entertainment was not over till the evening. Aladdin then wished to take leave of his uncle, and go home; the African magician, however, would not suffer him to go alone, but went himself, and conducted him back to his mother's. When she saw her son so handsomely dressed, she was transported with joy. She continued to bestow a thousand blessings on the magician, who had been at so great an expense on her dear child's account. "Generous relation," she exclaimed, "I know not how to thank you enough for your great liberality. My son, I am aware, is not worthy of so much generosity; and he will

be wicked indeed, if he ever proves ungrateful to you, or does not conduct himself, so as to deserve and be an ornament to the excellent situation you are about to place him in. For my part," added she, "I thank you with my whole soul; may you live many happy years, and witness my son's gratitude, who cannot prove his good intentions better, than by following your advice."

"Aladdin," replied the magician, "is a good boy. He seems to pay attention to what I say. I have no doubt, but we shall make him what we wish. I am sorry for one thing, and that is, that I am not able to perform all my promises to-morrow. It is Friday, and on that day all the shops are shut. And it is impossible either to hire one, or furnish it with goods, because all the merchants are absent, and engaged in their several amusements. We will, however, settle all this business on Saturday; and I will come here to-morrow to take Aladdin, and shew him the public gardens, in which people of reputation constantly walk and amuse themselves. He has probably hitherto been ignorant of the way, in which they pass their time there. He has associated only with boys, but he must now learn to live with men." The magician then took his leave and departed. In the mean time, Aladdin, who was delighted at seeing himself so well dressed, was still more pleased at the idea of going to the gardens in the suburbs of the city. He

had never been without-side of the gates, nor seen the neighbouring country, which was in fact very beautiful and attractive.

The next morning, Aladdin got up and dressed himself very early, in order to be ready to set out the moment his uncle called for him. After waiting some time, and which he thought an age, he became so impatient, that he opened the door, and stood on the outside, to watch for his arrival. The moment he saw him coming, he went to inform his mother of it, took leave of her, shut the door, and ran to meet him.

The magician behaved in the most affectionate manner to Aladdin. "Come, my good boy," said he, with a smile, "I will to-day shew you some very fine things." He conducted him out at a gate, that led to some large and handsome houses, or rather magnificent palaces, to each of which there was a beautiful garden, in which they had the liberty of walking. At each palace they came to, he asked Aladdin, if it were not very beautiful; while the latter often prevented this question, by exclaiming, when a new one presented itself, "O uncle, here is one much more beautiful, than those we have before seen," In the mean time, they kept going on into the country, and the cunning magician, who wanted to go still further, for the purpose of putting a design, which he had in his head, into execution, went into one of these gardens,

and sat down by the side of a large bason of pure water, which received its supplies through the jaws of a bronze lion. He then pretended to be very tired, in order to give Aladdin an opportunity of resting. "My dear nephew," he said, "you must be fatigued, as well as myself. Let us rest ourselves here a little while, and get fresh strength to pursue our walk."

When they were seated, the magician took out from a piece of linen cloth, which was attached to his girdle, various sorts of fruits, and some cakes, with which he had provided himself; he then spread them all on the bank before them. He divided a cake between himself and Aladdin, and gave him leave to eat whatever fruit he liked best. While they were eating, he gave his pretended nephew much good advice, desiring him to leave off playing with boys, and to associate with intelligent and prudent men, to pay every attention to them, and to profit from their conversation. "You will very soon," said he, "be a man yourself, and you cannot too soon accustom yourself to their manner and behaviour." When they had finished their slight repast, they got up, and pursued their way by the side of gardens, which were separated from each other by a small foss, that served chiefly to mark the limits of each, and not to prevent the communication between them. The honesty and good understanding of the inhabitants of this city,



made it unnecessary for them to take any other means of preventing any injury from being done to each other. The African magician insensibly led Aladdin on much farther than the gardens extended; and they walked on through the country, till they came into the neighbourhood of the mountains.

Aladdin, who had never in his whole life before taken so long a walk, felt himself very much tired, "Where are we going, my dear uncle?" said he, "We have got much farther than the gardens, and I can see nothing but hills and mountains before us. And if we go on any further, I know not whether I shall have strength enough to walk back to the city." "Take courage, nephew," replied his pretended uncle, "I wish to shew you another garden, that far surpasses all you have hitherto seen. It is not far from hence; and after your arrival, you will readily own, how sorry you would have been to have come thus near it, and not gone on to see it." Aladdin was persuaded to proceed, and the magician led him on considerably farther, amusing him all the time with entertaining stories, to beguile the way, and make it less fatiguing and unpleasant.

They at length came to a narrow valley, situated between two moderately sized mountains, of nearly the same height. This was the particular spot, to which the magician wished to bring Aladdin, in order to put in execution the grand pro-

ject, that was the sole cause of his coming from the extremity of Africa to China. "We shall now," said he to Aladdin, "go no farther, and I shall here unfold to your view some extraordinary things, hitherto unknown to mortals; and which, when you shall have seen, you will thank me a thousand times for having made you an eye-witness of. They are indeed such wonders, as no one besides yourself, will ever have seen. I am now going to strike a light, and do you, in the mean time, collect all the dry sticks and leaves, that you can find, in order to make a fire."

There were so many pieces of dry sticks scattered about this place, that Aladdin very soon collected more than was sufficient for his purpose, by the time the magician had lighted his match. He then set them on fire; and as soon as they were in a blaze, the African threw a certain perfume, which he had ready in his hand, upon them. A thick and dense smoke immediately arose, which seemed to unfold itself in consequence of some mysterious words, pronounced by the magician, and which Aladdin did not in the least comprehend. At the same instant, the ground slightly shook, and opening in the spot where they stood, discovered a square stone of about a foot and a half across, placed horizontally, with a brass ring, fixed in the centre, for the purpose of lifting it up.

Aladdin was dreadfully alarmed at all these

things, and was about to run away, when the magician, to whom his presence was absolutely necessary in this mysterious affair, stopped him in an angry manner, giving him, at the same moment, a blow so violent as to beat him down, and very nearly knocked some of his teeth out, as it appeared from the blood, that ran from his mouth. Poor Aladdin, with tears in his eyes, and trembling in every limb, got up. "My dear uncle," he cried, "what have I done to deserve so severe a blow?" "I have my reasons for it," replied the magician, "I am your uncle, and consider myself as your father, and you ought not to make me any answer, Do not, however, my boy," added he, in a milder tone of voice, "be at all afraid; I desire nothing of you, but to obey me most implicitly: and this you must do, if you wish to render yourself worthy of, and to profit by, the great advantages, I mean to afford you." These fine speeches of the magician in some measure lessened the fright of Aladdin; and when the former saw him less alarmed, "You have observed," he said, "what I have done by virtue of my perfumes, and the words that I pronounced. You are now to be informed, that under the stone, which you see here, there is a concealed treasure, that is destined for you; and which will one day render you richer, than any of the most powerful potentates of the earth. It is moreover the fact, that no one in the whole world, but you, can be permitted to

touch, or lift up, this stone, and go beneath it. Even I myself am not able to approach it, and to take possession of the treasure, which is under it. And, in order to ensure your success, you must observe and execute in every respect, even to the minutest point, what I am now going to instruct you in. This is a matter of the greatest consequence both to you, and to myself."

Wrapped in astonishment at every thing he had seen and heard, and full of the idea of this treasure, which the magician said was to make him for ever happy, Aladdin forgot every thing else, that had passed. "Well, my dear uncle," he exclaimed, as he got up, "what must I do? Tell me, I am ready to obey you in every thing." "I heartily rejoice, my boy," replied the magician, embracing Aladdin, "that you have made so good a resolution. Come to me; take hold of this ring, and lift up the stone." "I am not strong enough, uncle," said Aladdin, "you must help me." "No, no," answered the African magician, "you have no occasion for my assistance; we shall neither of us do any good, if I attempt to help you; you must lift it up entirely by yourself. Pronounce only the name of your father and your grandfather, take hold of the ring, and lift it: it will come without any difficulty." Aladdin did exactly as the magician told him; he raised the stone without any trouble, and laid it by the side of him.

When the stone was taken away, a small excavation was visible, between three and four feet deep, at the bottom of which there appeared a small door, with steps to go down still lower. "You must now, my good boy," said the African magician to Aladdin, "observe very exactly every thing I am going to tell you. Go down into this cavern, and when you have come to the bottom of the steps, which you see, you will perceive an open door, which leads into a large vaulted space, that is divided into three successive halls. In each of these, you will see, on both sides of you, four bronze vases, as large as tubs, full of gold and silver; but you must take particular care not to touch any of it. When you get into the first hall, take up your robe, and bind it round you. Then observe, and go on to the second without stopping, and from thence, in the same manner to the third. Above every thing, mind and be very particular in not going near the walls, nor even to touch them with your robe; for if any part of your dress comes in contact, your instant death will be the inevitable consequence. This is the reason of my having desired you to fasten your robe firmly round you. At the extremity of the third hall, there is a door, which leads to a garden, planted with beautiful trees, all of which are full of fruit. Go on straight forward, and pursue a path, which you will perceive, and which will bring you to the bottom of a flight of fifty steps, at the top of

which there is a terrace. When you shall have ascended to the terrace, you will observe a niche before you, in which there is a lighted lamp. Take the lamp, and extinguish it. Then throw out the wick, and the liquid that is within, and put it in your bosom. When you have done this, bring it to me. Do not be afraid of staining your dress, as what is within the lamp is not oil; and when you have thrown it out, the lamp will dry directly. If you should feel yourself very desirous of gathering any of the fruit in the garden, you may do so; and there is nothing to prevent your taking as much as you please."

When the magician had given these directions to Aladdin, he took off a ring, which he had on one of his fingers, and put it on to his pretended nephew; telling him, at the same time, that it was a preservative against every evil, that might otherwise happen to him, and again bid him be mindful of every thing he had said to him. "Go, my child," added he, "descend boldly; we shall now both of us become immensely rich for the rest of our lives."

Aladdin gave a spring, jumped into the opening with a willing mind, and went down to the bottom of the steps. He found the three halls exactly answering the description the magician had given of them. He passed through them with the greatest precaution possible; as he was fearful he might be killed, if he did not most

strictly observe all the directions he had received. He went on to the garden, and ascended to the terrace without stopping. He took the lamp, as it stood lighted in the niche, threw out its contents, and, observing that it was, as the magician had said, quite dry, he put it into his bosom. He then came down the terrace, and stopped in the garden to examine the fruit, which he had only seen for an instant, as he passed along. The trees of this garden were all full of the most extraordinary fruit. Each tree bore a sort of a different colour. Some were white, others sparkling, and transparent, like crystal; some were red and of different shades, others green, blue, violet; some of a yellowish hue, in short, of almost every colour. The white were pearls; the sparkling and transparent were diamonds; the deep red were rubies, the paler, a particular sort of ruby, called balass; the green, emeralds; the blue, turquoises; the violet, amethysts; those, tinged with yellow, sapphires; in the same way, all the other coloured fruits were varieties of precious stones; and the whole of them were of the largest size, and more perfect than were ever seen in the whole world. Aladdin, who knew neither their beauty, nor their value, was not at all struck with the appearance of them, which did not the least suit his taste, like the figs, grapes, and other excellent fruits, common in China. As he was not yet of an age to be acquainted with their value, he

thought they were all only pieces of coloured glass, and did not therefore attach any other value to them. The variety, however, and contrast of so many beautiful colours, as well as the brilliancy and extraordinary size of each sort, nevertheless tempted him to gather some of each. And he took so many of every colour, that he filled both his pockets, as well as his two new purses, that the magician had bought for him, at the time he made him a present of his new dress, that every thing he wore might be equally new, and as his pockets, which were already full, could not hold his two purses, he fastened them on each side of his girdle, or sash, and also wrapped some in its folds, as it was of silk, and made very full. In this manner, he carried them so as they could not fall out. He did not even neglect to fill his bosom quite full, between his robe and shirt.

Laden in this manner, with the most immense treasure, though ignorant of its value, Aladdin made haste through the three halls, in order that he might not make the African magician wait too long. Having proceeded through them with the same caution as before, he began to ascend the steps he had come down, and presented himself at the entrance of the cave, where the magician was impatiently waiting for him. As soon as Aladdin perceived him, he called out, "Give me your hand, uncle, to help me up." "You had better, my dear boy," replied the magician, "first



give me the lamp, as that will only embarrass you." "It is not at all in my way," said Aladdin, "and I will give it you when I am out." The magician still persevered in wishing to get the lamp, before he helped Aladdin out of the cave: but the latter had in fact so covered it with the fruit of the trees, that he absolutely refused to give it, till he had got out of the cave. The African magician was then in the greatest despair at the obstinate resistance the boy made; he put himself into the most violent rage; he threw a little perfume upon the fire, which he had taken care to keep up, and he had hardly pronounced two magic words, before the stone, which served to shut up the entrance to the cavern, returned of its own accord to the place, with all the earth over it, exactly in the same state it was, when the magician and Aladdin first arrived there.

There is no doubt but that this African magician was not the brother of Mustafa, the tailor, as he had formerly boasted, and consequently he was not the uncle of Aladdin. He was most probably originally of Africa, being born there; as that is a country where magic is more studied, than in any other; he had given himself up to it from his earliest youth: and after near forty years, spent in enchantments, experiments in geomancy, fumigations, and reading books of magic, he had at length discovered, that there was in the world a certain wonderful lamp, the possession of

which would make him the most powerful monarch of the universe, if he were so fortunate as to obtain it. By a late experiment in geomancy he discovered, that this lamp was in a subterraneous place in the middle of China, in the very spot, and under the very circumstances, that have just been detailed. Thoroughly persuaded of the truth of this discovery, he had come from the farthest part of Africa, and after a long and painful journey, had arrived in the city that was nearest this treasure. But though the lamp was certainly in the place, which he had found out, yet he was nevertheless not permitted to take it away himself, nor to go in person to the very spot, where it was. It was absolutely necessary, that another person should go down to take it, and then put it into his hands. It was therefore for this reason, that he had addressed himself to Aladdin, who seemed to him to be an artless youth, and well adapted to perform the service he expected from him; and he had resolved, as soon as he had got the lamp from him, to raise the last fumigation, pronounce the two magic words, which produced the effect already seen, and sacrifice poor Aladdin to his avarice and wickedness, that he might not have existing witnesses of his being in possession of the lamp. The blow he had given Aladdin, as well as the authority he exercised over him, were only for the purpose of accustoming him to fear him, and obey all his orders without

hesitation; that when Aladdin had got possession of the wonderful lamp, he might instantly deliver it to him. The reverse, however, of what he both wished and expected, came to pass: for he was in such haste to put an end to poor Aladdin, only because he was afraid, that while he was contesting the matter with him, some person might come, and make that public, which he wished to be quite secret, that he completely failed in his object.

When the magician found all his hopes and expectations for ever blasted, he had only one method to pursue; and that was to return to Africa; which in fact he did the very same day. He pursued his journey along the most private roads, in order to avoid the city, where he had met with Aladdin. He was also afraid to meet with any person, who might have seen him walk out with him, and come back without him.

To judge from all these circumstances, it might naturally be supposed, that Aladdin was gone for ever; and indeed the magician himself, who thought he had thus destroyed him, had not paid any attention to the ring, which he had placed on his finger, and which was now about to render Aladdin the most essential service, and to save his life. Aladdin knew not the wonderful qualities either of that or the lamp: and it is indeed astonishing, that the loss of both of them did not drive the magician to absolute despair; but per-

sons of his profession are so accustomed to defeat, and have so many events happen quite contrary to their wishes, that they never cease from endeavouring to conquer every misfortune by charms, visions, and enchantments.

Aladdin, who did not expect this wicked action from his pretended uncle, after all the kindness and generosity with which the latter had behaved to him, experienced a degree of surprise and astonishment, which is much easier to conceive than explain. When he found himself as it were buried alive, he called aloud a thousand times to his uncle, telling him he was ready to give him the lamp. But all his cries were useless, and having no other means of making himself heard, he remained in perfect darkness. His tears having at length ceased, he went down to the bottom of the flight of stairs, intending to go towards the light in the garden, where he had before been. But the walls, which had been opened by enchantment, were now shut by the same means. He felt all around him, to the right and left, several times, but could not discover the least opening. He then redoubled his cries and tears, sat down upon the step of his dungeon, without the least ray of hope ever again to see the light of day, and with the melancholy conviction, that he should only pass from the darkness, he now was in, to the shades of an inevitable and speedy death.

Aladdin remained two days in this state, without either eating or drinking. On the third day, regarding his death as certain, he lifted up his hands, and joining them, as in the act of prayer, he wholly resigned himself to the will of God, and uttered in a loud tone of voice, "There is no strength or power but in the high and great God." In this action of joining his hands he happened, without at all thinking of it, to rub the ring, which the African magician had put upon his finger, and of the virtue of which he was as yet ignorant. Upon its being thus rubbed, a Genius of a most enormous figure, and a most horrid countenance, instantly rose as it were out of the earth before him; he was so tall, that his head touched the vaulted roof, and he addressed these words to Aladdin. "What do you wish? I am ready to obey you as your slave; as the slave of him who has the ring on his finger, both I and the other slaves of the ring."

At any other moment, and on any other occasion, Aladdin, who was totally unaccustomed to such appearances, would have been so frightened at the sight of such a wonderful figure, he would have been unable to speak; but he was so entirely taken up with the danger and peril of his situation, that he answered without the least hesitation, "Whoever you are, take me, if you are able, out of this place." He had scarcely pronounced these words, when the earth opened, and

he found himself on the outside of the cave, and at the very spot, to which the magician had brought him. It is easy to be conceived, that after having remained in complete darkness for so long a time, Aladdin had at first some difficulty in supporting the brightness of open day. By degrees, however, his eyes were accustomed to the light, and in looking round him he was surprised to find not the least opening in the earth. He could not comprehend in what manner he had so suddenly come out of it. There was only the place, where the fire had been made, which he recollected was close to the entrance into the cave. Looking round towards the city, he perceived it, surrounded by the gardens, and thus knew the road he had come with the magician. He returned the same way, thanking God for having again suffered him to behold and revisit the face of the earth, which he had quite despaired of doing. He arrived at the city, but it was with great difficulty that he got home. When he was within the door, the joy he experienced of again seeing his mother, added to the weak state he was in, from not having eaten any thing for the space of three days, made him faint; and it was some time before he came to himself. His mother, who had already wept for him, as lost or dead, seeing him in this state, did not omit any thing that could tend to restore him to life. At length he recovered, and the first thing he said to his mother

was, "Bring me something, my dear mother, to eat, before you do any thing else. I have tasted nothing these three days." His mother instantly set what she had before him. "My dear child," said she at the same moment, "do not hurry yourself; it is dangerous: eat also but little, and at your leisure: you must take great care how you manage, in the pressing appetite you have. Do not even speak to me; you will have plenty of time to relate to me every thing, that has happened to you, when you shall have regained your strength. I am sufficiently satisfied at seeing you once more, after all the affliction I have suffered since Friday; and all the trouble I have also taken to learn what was become of you, when I found the night approach, and you did not return home."

Aladdin followed his mother's advice; he eat slowly, and not a great deal, and drank only in proportion. "I have great reason, my dear mother," said he, when he had done, "to complain of you for putting me in the power of a man, whose object was to destroy me, and who at this very moment supposes my death so sure, he cannot doubt, either that I am no longer alive, or at least that I shall not remain so another day. But you took him to be my uncle, and I was also equally deceived. Indeed how could we suppose him to be any thing else, as he almost overwhelmed me with his kindness and generosity,

and made me so many promises of future advantage. But I must tell you, mother, that he was a traitor, a wicked man, a cheat. He was so good and kind to me only that he might, after answering his own purpose, destroy me, as I have already told you, without either of us being able to know the reason. For my part, I can assure you, I have not given him the least cause for the bad treatment I have received; and you will yourself be convinced of it, by the faithful and true account I am going to give you of every thing, that has passed from the first moment, that I left you, till he put his wicked design in execution."

Aladdin then related to his mother every thing, that had happened to him and the magician on the day, when the latter came and took him away, to see the palaces and gardens round the city; what had befallen him on the road, and at the place between the two mountains, where the magician worked such prodigies: how, with throwing the perfume into the fire, and some magical words, the earth instantly opened, and discovered the entrance into a cave, that led to the most inestimable treasures. He did not either forget the blow, that the magician had given him, and the manner, after having first coaxed him, he had persuaded him by the means of the greatest promises, and by putting a ring upon his finger, to descend into the cave. He omitted no circum-



stance of what passed, or what he had seen in going backwards or forwards through the three halls, in the garden, or on the terrace, whence he had taken the wonderful lamp, which he took out of his bosom, and shewed to his mother, as well as the transparent and different coloured fruits, that he had gathered as he returned through the garden, and the two purses, quite full, all of which he gave his mother, who did not set much value upon them. The fruits, however, were in fact precious stones; and the lustre, which they threw round by means of a lamp, that hung in the chamber, and which almost equalled the sun, ought to have informed her they were of the greatest value; but the mother of Aladdin had no greater knowledge of their value than her son. She had been brought up in a moderate situation in life, and her husband had never been rich enough to bestow any jewels upon her. Besides, she had never even seen any among her relations or neighbours, and therefore it was not at all surprising, if she considered them as things of no value, and only fit to please the eye by the variety of their colours. Aladdin therefore put them all behind one of the cushions of the sofa, on which they were sitting.

He finished the recital of his adventure by telling her, that, when he came back and presented himself at the mouth of the cave to get out, upon refusing to give the lamp to the magician, the

entrance of the cave was instantly closed by means of the perfume, that the magician threw on the fire, which he had kept alight, and of some words that he pronounced. He could not then proceed any farther without shedding tears, and representing the miserable state he found himself in, buried, as it were alive in this fatal cave, till the moment he got out, and was again brought forth into the world, by means of the ring, of which he did not even now know the virtues. When he had finished his account, he said to his mother, "I need not tell you more: the rest is known to you. This is the whole of my adventures, and of the danger I have been in, since I left you."

Wonderful and surprising as this relation was, distressing too as it must be for a mother, who, in spite of his defects, tenderly loved her son, she had the patience to hear it to the end, without giving him the least interruption. In the most affecting parts, however, particularly those, that unfolded the wicked intentions of the African magician, she could not help shewing by her actions, how much she detested him, and how much he excited her indignation. But Aladdin had no sooner concluded, than she began to abuse this impostor in the strongest terms. She called him a traitor, a barbarian, a cheat, an assassin, a magician, the enemy and destroyer of the human race. "Yes, my child," she exclaimed, "he is a

magician ; and magicians are public evils. They hold communications with demons by means of their sorceries and enchantments. Blessed be God, that he has not suffered the wickedness of this wretch to have its full effect upon you ; you too ought to return Him many thanks for his kindness to you : your death would have been inevitable, if God had not come to your assistance, and if you had not implored his aid." She added many more things of the same sort ; shewing, at the same time, her complete detestation of the treachery with which the magician had treated her son ; but as she was going on in this manner, she perceived, that Aladdin, who had not slept for three days, wanted rest. She made him therefore retire to bed, and soon afterwards went herself.

As Aladdin had not been able to take any repose in the subterraneous place, in which he had been as it were buried, with the idea of his certain destruction, it is no wonder, that he passed the whole of that night in the most profound sleep, and that it was even late the next morning before he awoke. He at last got up, and the first thing he said to his mother was, that he was very hungry, and that she could not oblige him more than by giving him something for breakfast. "Alas, my child," replied his mother, "I have not a morsel of bread to give you. You eat last night all the trifling remains of food, there was in the

house, Have, however, a little patience, and it shall not be long before I will bring you some. I have a little cotton of my own spinning, I will go and sell it, and purchase something for our dinner." "Keep your cotton, mother," said Aladdin, "for another time, and give me the lamp, which I brought with me yesterday. I will go and sell that, and the money it will fetch, will serve us for breakfast and dinner too, nay perhaps also for supper."

Aladdin's mother took the lamp from the place she had put it in. "Here it is," she said to her son, "but it is, I think, very dirty. If I were to clean it a little, perhaps it might sell for something more." She then took some water and a little fine sand to clean it with. But she had scarcely begun to rub this lamp, when instantly, and while her son was present, a hideous and gigantic Genius, rose out of the ground before her, and cried with a voice as loud as thunder, "What do you wish? I am ready to obey you as your slave, and the slave of those, who have the lamp in their hands; both I and the other slaves of the lamp." The mother of Aladdin was not in a condition to answer this address. She was unable to endure the sight of a figure so hideous and alarming; and her fears were so great, that he had no sooner begun to speak than she fell down in a fainting fit.

As Aladdin had once before seen a similar ap-

pearance in the cavern, and did not either lose his presence of mind or his judgment, he instantly seized the lamp; and supplied his mother's place, by answering for her in a firm tone of voice, "I am hungry, bring me something to eat." The Genius disappeared, and returned the moment after with a large silver basin, which he carried on his head, and twelve covered dishes of the same material, filled with the nicest meat, properly arranged, and six loaves, as white as snow, upon as many plates; two bottles of the most excellent wine, and two silver cups in his hand. He placed them all upon the sofa, and instantly vanished.

All this passed in so short a time, that Aladdin's mother had not recovered from fainting, before the Genius had disappeared the second time. Aladdin, who had before thrown some water over her without any effect, again endeavoured to bring her to herself, but at the very instant he was going to set about it, whether her scattered spirits returned of themselves, or that the smell of the dishes, which the Genius had brought, produced the effect, she quite recovered. "My dear mother," cried Aladdin, "there is nothing the matter. Get up, and come and eat; here is what will put you in good spirits again; and at the same time satisfy my violent appetite. Come, do not let us suffer these good things to get cold before we begin."



R. Smirke R.A. pinxit.

A. Smith A.R.A. sculpsit.

THE GENIUS OF THE LAMP APPEARING  
TO ALADDIN AND HIS MOTHER.

LONDON: PUBLISHED BY WILLIAM MILLER, OLD BOND STREET, APRIL 1802.



His mother was extremely astonished, when she beheld the large bason, the twelve dishes, the six loaves, the two bottles of wine and two cups, and perceived the delicious odour that exhaled from them. "My child," she said, "how came all this abundance here, and to whom are we obliged for such liberality? The sultan surely cannot have got acquainted with our poverty, and have had compassion upon us?" "My good mother," replied Aladdin, "come and sit down, and begin to eat; you are as much in want of something as I am. I will tell you of every thing, when we have broken our fast." They then sat down, and both of them eat with the greater appetite, as neither mother nor son had before ever seen a table so well covered.

During the repast, the mother of Aladdin could not help stopping frequently to look at and admire the bason and dishes; although she was not quite sure, whether they were silver or any other metal, so little was she accustomed to things of this sort: and, in fact, without regarding their value, of which she was ignorant, it was only the novelty of their appearance, that attracted her admiration. Nor indeed was her son better informed than herself. Although they both merely intended to make a simple breakfast, yet they sat so long, that the hour of dining came, before they had risen; the dishes were so excellent, they almost increased their appetites;



and as they were still hot, they thought it no bad plan to join the two meals together, and therefore they dined before they got up from breakfast. When they had made an end of their double repast, they found enough remaining not only for supper, but even for two as good meals the next day, as they had just made.

When Aladdin's mother had taken away the things, and put aside what they had not consumed, she came and seated herself on the sofa, near her son. "I now am waiting, my boy," she said, "for you to satisfy my impatient curiosity, and to hear the account you have promised me." Aladdin then related to her every thing, that had passed between him and the Genius, from the time her alarm made her faint, till she again came to herself. At this discourse of her son, and the account of the appearance of the Genius, his mother was in the greatest astonishment. "But what do you tell me, child, about your Genius? Never since I was born have I heard of any person, of my acquaintance, that has seen one. How comes it then, that this villainous Genius should have presented himself to me? Why did he not rather address himself to you, to whom he had before appeared in the subterraneous cavern?"

"Mother," replied Aladdin, "the Genius, who appeared just now to you, is not the same that appeared to me. In some things, indeed, they resemble each other, being both as large as giants,

but they are very different, both in their countenance and dress, and they belong to different masters. If you recollect, he, whom I saw, called himself the slave of the ring, which I had on my finger; and the one, who appeared to you, was the slave of the lamp, you had in your hand: but I believe you did not hear him, as you seemed to faint the instant he began to speak." "What," cried his mother, "is it then your lamp, that was the reason, why this cursed Genius addressed himself to me, rather than to you! Ah, child, take the lamp out of my sight, and put it where you please, so that I never touch it again. Indeed I would rather that you should throw it away or sell it, than run the risk of almost dying with fright by again touching it. And if you would also follow my advice, you would put away the ring as well. We ought to have no commerce with Genii; they are demons, and our Prophet has told us so."

"With your permission, however, my dear mother," replied Aladdin, "I shall take care how I sell this lamp in a hurry, which has already been so useful to us both. I have indeed, been once very near it. Do you not see what it has procured us, and that it will also continue to furnish us with enough for our entire support? You may easily judge, as well as myself, that it was not for nothing, that my pretended wicked uncle gave himself so much trouble, and undertook so long

and fatiguing a journey, since it was merely to get possession of this wonderful lamp, which he preferred to all the gold and silver, which he knew was in the three halls, and which I myself saw, as he had before said I should. He was too well acquainted with the worth and qualities of this lamp to wish for any other part of that immense treasure. And since chance then has discovered its virtues to us, let us profit by them; but in such a manner, that we shall not make any bustle, and by such means draw down the envy and jealousy of our neighbours. I will take it indeed out of your sight, and put it where I shall be able to find it, whenever I shall have occasion for it, since you are so much alarmed at the appearance of Genii. Nor can I either resolve to throw the ring away. Without this ring you would have never seen me again; and even if I should now have been alive, it would have been almost the last moment of my existence. You must permit me then to keep and to wear it always very carefully on my finger. Who can tell, if some danger may not some time or other again happen to me, which neither you nor I can now foresee, and from which it may deliver me?" As the arguments of Aladdin appeared very just and reasonable, his mother had nothing to say in reply. "Do as you like, my son," she cried, "as for me, I wish to have nothing at all to do with Genii; and I declare to you, that I entirely wash

my hands of them, and will never mention them to you again."

After supper, the next evening, nothing remained of the good provisions which the Genius had brought. The following morning, Aladdin, who did not like to wait till hunger compelled him, took one of the silver plates under his robe, and went out early, in order to sell it. He addressed himself to a Jew, whom he happened to meet. Aladdin took him aside, and shewing him the plate, asked him if he would buy it.

The Jew, who was both clever and cunning, took the plate and examined it. He had no sooner seen, that it was good silver, than he desired to know how much he expected for it. Aladdin, who knew not its value, nor had ever had any dealings of the sort before, was satisfied with saying, that he supposed the Jew knew what the plate was worth, and that he would depend upon his honour. Being uncertain, whether Aladdin was acquainted with its real value or not, he took out of his purse a piece of gold, which was exactly worth one seventy-second part as much as the plate, and offered it to Aladdin. The latter eagerly took the money, and as soon as he had got it, went away so quickly, that the Jew, not satisfied with the exorbitant profit he had made by this bargain, was very sorry he had not foreseen Aladdin's ignorance of the value of the plate, which he had brought to sell, and in consequence,

offered him much less for it. He was upon the point of running after the young man, to get something back from him, out of the piece of gold he had given him. But Aladdin himself ran very fast, and was already got so far, that he would have found it impossible to overtake him.

In his way home, Aladdin stopped at a baker's shop, where he bought enough bread for his mother and himself, which he paid for out of his piece of gold, and received the change. When he got back, he gave what remained to his mother, who went to the market, and purchased as much provision as would last them for several days.

They thus continued to live in an economical manner; that is, till Aladdin had sold all the twelve dishes, one after the other, to the same Jew, exactly as he had done the first, when they found they wanted more money. The Jew, who had given him a piece of gold for the first, durst not offer him less for the other dishes, for fear of losing so good a bargain. He bought them all therefore at the same rate. When the money for the last plate was expended, Aladdin had recourse to the bason, which was at least ten times as heavy as any of the others. He wished to carry this to his usual merchant, but its great weight prevented him; he was obliged therefore, to go and look for the Jew, and bring him to his mo-

ther's. After having examined the weight of the bason, the Jew counted out ten pieces of gold, with which Aladdin was satisfied.

While these ten pieces lasted, they were employed in the daily expense of the house. In the mean time, Aladdin, thus accustomed to lead a sort of idle life, abstained from going to play with other boys of his own age, from the time of his adventure with the African magician. He now passed his days in walking about, or conversing with such men as he got acquainted with. Sometimes he stopped in the shops, belonging to large and extensive merchants, where he listened to the conversation of such people of distinction and education as came there, and who made these shops a sort of place to meet at. The information, he thus got, gave him a slight knowledge of the world.

When nothing remained of his ten pieces of gold, Aladdin had recourse to the lamp. He took it up, and looked for the particular spot, that his mother had rubbed. As he easily perceived the place, where the sand had touched it, he applied his hand to the same place, and the same Genius whom he had before seen, instantly appeared. But, as Aladdin had rubbed the lamp in a more gentle manner than his mother had done, the Genius spoke to him also in a more softened tone. "What do you wish," said he to him, in the same words as before, "I am ready to obey you as

your slave; and the slave of those, who have the lamp in their hands; both I, and the other slaves of the lamp." "I am hungry," cried Aladdin, "bring me something to eat." The Genius disappeared, and in a short time returned, loaded with a similar service to that he had brought before. He placed it upon the sofa, and vanished in an instant.

As Aladdin's mother was aware of the intention of her son, she had gone out on some business, that she might not even be in the house, when the Genius again made his appearance. She soon after came in, and saw the table and side-board well set out; nor was she less surprised at the effect of the lamp this time than she had been the first. Aladdin and his mother immediately placed themselves at the table; and there still remained, after they had finished their repast, sufficient food to last them two whole days.

When Aladdin again found, that all his provisions were gone, and that he had no money to purchase any, he took one of the silver dishes, and went to look for the Jew, whom he was before acquainted with, in order to sell them. As he walked along, he happened to pass a goldsmith's shop, belonging to a respectable old man, whose probity and general honesty were unimpeachable. The goldsmith, who perceived him, called to him to come into the shop. "My son,"

said he, "I have often seen you pass, loaded as you are at present, and join such a Jew; and then, in a short time, come back again empty handed. I have thought, that you went and sold him what you carried. But perhaps you are ignorant, that this Jew is a very great cheat; nay, that he will even deceive his own brethren, and that no one who knows him, will have any dealings with him. Now what I have more to say to you, is only this: and I wish you to act exactly as you like in the matter; if you will shew me what you are now carrying, and are going to sell it, I will faithfully give you what it is worth, if it be any thing in my way of business; if not, I will introduce you to other merchants, who will not deceive you."

The hopes of making a little more of his silver dish, induced Aladdin to take it out from under his robe, and shew it to the goldsmith. The old man, who knew at first sight, that the dish was of the finest silver, asked him, if he had sold any like this to the Jew, and how much he had received for them. Aladdin ingenuously told him, that he had sold twelve, and that the Jew had given him a piece of gold for each. "Ah, the thief," cried the merchant; "but, my son, what is done cannot be undone, and let us therefore think of it no more; but, in letting you see what your dish, which is made of the finest silver, that we



ever use in our shops, is really worth, we shall know to what extent the Jew has cheated you."

The goldsmith took his scales, weighed the dish, and after explaining to Aladdin how much a mark of silver was, what it was worth, and the different divisions of it, he made him observe, that, according to the weight of the dish, it was worth seventy-two pieces of gold, which he immediately counted out to him. "This," said he, is the exact value of your dish; if you doubt it, you may go to any one of our goldsmiths you please; and if you find, that he will give you any more for it, I promise to forfeit to you double the sum. All, we get, is by the fashion or workmanship of the goods we buy in this manner; and this is what even the most equitable Jews do not." Aladdin thanked the goldsmith for the good advice he had given him, from which too he derived so much advantage, And for the future, he carried his dishes to no one else. He took the bason, also, to this shop, and always received the value, according to its weight.

Although Aladdin and his mother had an inexhaustible source for money in their lamp, by which they could procure what they wished, and whenever they wanted any thing; they nevertheless continued always to live with the same frugality as before, except that Aladdin put a little apart

for some innocent amusements, and to procure something that were necessary in the house. His mother took the care of her dress upon herself, and supplied it from the cotton she spun. From such a quiet mode of living, it is easy to conjecture how long the money, arising from the sale of the twelve dishes and the bason, at the rate Aladdin had sold them at, must have lasted them. They lived in this manner for some years, with the profitable assistance, which Aladdin occasionally procured from the lamp.

During this interval, Aladdin did not fail to resort frequently to those places, where persons of distinction were to be met with; such as the shops of the most considerable merchants in gold and silver stuffs, in silks, fine linens, and jewellery; and by sometimes taking a part in their conversation, he insensibly acquired the style and manners of the best company. It was at the jewellers more particularly, that he became undeceived in the idea he had formed, that the transparent fruits he had gathered in the garden, which contained the lamp, were only coloured glass, and that he learnt their value to be that of jewels of inestimable price. By means of observing all kinds of precious stones, that were bought and sold in these shops, he acquired a knowledge of their value; and as he did not see any, that could be compared with those he possessed, either in brilliancy or in size, he concluded, that, in-

stead of bits of common glass, which he had considered as trifles of no worth, he was in fact, possessed of a most invaluable treasure. He had, however, the prudence not to mention it to any one, not even to his mother; and there is no doubt, that it was in consequence of his silence, that he afterwards rose to the great good fortune, to which we shall in the end see him elevated.

One day, as he was walking in the city, Aladdin heard a proclamation of the sultan, ordering all persons to shut up their shops, and retire into their houses, until the princess Badroulboudour, <sup>1</sup> the daughter of the sultan, had passed by in her way to the bath, and had again returned.

This public order created in Aladdin a curiosity to see the princess unveiled; but this he could not accomplish, but by going to some house, where he was acquainted, and by looking through the lattices. This, however, by no means satisfied him, because the princess usually wore a veil, as she went to the bath. He thought at last of a plan, which by its success completely gratified his curiosity. He went and placed himself behind the door of the bath, which was so constructed, that he could not fail of seeing her face.

Aladdin did not wait long in his place of concealment, before the princess made her appearance; and he saw her through a crevice perfectly well, without being at all seen. She was accom-

panied by a great crowd of females and eunuchs, who walked on each side of her, and others, who followed her. When she had come within three or four paces of the door of the bath, she lifted up the veil, which not only concealed her face but incumbered her, and thus gave Aladdin an opportunity of seeing her quite at his ease, as she approached the door.

Till this moment, Aladdin had never seen any other female without her veil, except his mother, who was rather old, and who, even in her youth, had not possessed any beauty, and was therefore incapable of forming any comparison on the beauty of women. He had indeed heard, that there were some females, who were possessed of a most surprising beauty, but the expressions people use, in commenting upon beauty never make the same impression, which the examples themselves afford.

Aladdin had no sooner beheld the princess Badroulboudour, than he forgot, that he had ever supposed that all women were similar to his mother. His opinions were now very different, and his heart could not help surrendering itself to the object, whose appearance had so charmed him. This princess was, in fact, the most beautiful brunette, that ever was seen. Her eyes were large, well placed, and full of fire; yet the expression of her countenance was sweet and modest; her nose was properly proportioned, and

pretty; her mouth small; her lips like vermilion, and beautifully formed; in short, every feature of her face was perfectly lovely and regular. It is, therefore, by no means wonderful, that Aladdin was dazzled, and almost out of his senses, at beholding such a combination of charms, to which he had been hitherto a stranger. Besides all these perfections, the figure of this princess was elegant, and her air majestic; and the sight of her alone could attract the respect, that was due to her rank.

Even after she had entered the bath, Aladdin stood some time like a man distracted; retracing and impressing more strongly on his own mind the image of a person, by whom he had been so charmed, and who had penetrated to the very bottom of his heart. He at last came to himself, and recollecting, that the princess was gone by, and it would be perfectly useless for him to keep his station, in order to see her come out, as her back would then be towards him, and she would also be veiled, he determined to quit his post and retire.

After he had got home, Aladdin was unable so well to conceal his disquietude and distress, that his mother did not perceive it. And she was very much surprised to see him appear so melancholy, and with such an unusually confused manner. She asked him, if any thing had happened to him, or if he was not well. He gave her, however, no

answer whatever, and continued sitting on the sofa in a negligent manner for a great length of time, entirely taken up with retracing, in his imagination, the lovely image of the princess Badroulboudour. His mother, who was employed in preparing supper, did not continue to trouble him. As soon as it was ready, she served it up close to him on the sofa, and sat down to table. But as she perceived that Aladdin paid no attention to it whatever, she invited him to partake of it; but it was with great difficulty she could get him to change even his situation. He at length eat, but in a much more sparing manner than usual; casting down his eyes all the time, and keeping such a profound silence, that his mother could not get a single word from him, in answer to all the questions she put to him, to endeavour to learn the cause of so extraordinary a change.

After supper, she again wished to renew the subject, and inquire the cause of his great melancholy; but she could not make any thing out of him; and he determined to go to bed, rather than afford his mother the least satisfaction.

It is not necessary to inquire how Aladdin passed the night, struck as he was with the beauty and charms of the princess Badroulboudour; but the next morning, as he was sitting upon the sofa opposite his mother, who was spinning her cotton as usual, he addressed her as follows. I

am going, mother, to break the long silence, I have kept, since my return from the city yesterday morning; I am very certain, nay indeed I have perceived, that it has pained you. I was not ill, as you seemed to think, nor is any thing the matter with me now; yet I can assure you, that what I at this moment feel, and what I shall ever continue to feel, is much worse than any disease. I am myself ignorant of the nature of my feelings, but I have no doubt that, when I have explained myself, you will understand them.

“It was not known in this quarter of the city,” continued Aladdin, “and therefore you of course are ignorant of it, that the princess Badroulboudour, the daughter of our sultan, went, after dinner yesterday, to the bath; I learnt this intelligence during my walk in the city. An order was consequently published, that all the shops should be shut up, and every one keep at home, that the honour and respect, which was due to her, might be paid to the princess; and that the streets, through which she had to pass, might be quite clear. As I was not far from the bath at the time, the desire I felt to see the princess unveiled, made me take it into my head to place myself behind the door of the bath, supposing, as indeed it happened, that she might take off her veil just before she went into it. You recollect the situation of this door, and can therefore very well judge with what ease I could obtain a

-full sight of her, if what I conjectured actually should take place. She did, in fact, take off her veil in going in; and I had the happiness and supreme satisfaction of seeing this beautiful princess. This, my dear mother is the true cause of the state you saw me in yesterday, and the reason of the silence I have hitherto kept. I feel such a violent passion for this princess, that I know not terms strong enough to express it; and as my ardent desire increases every instant, I am convinced, it can only be satisfied by the possession of the amiable princess Badroulboudour, whom I have resolved to ask in marriage of the sultan."

Aladdin's mother listened with the greatest attention to the whole account of her son, till he came to the last sentence; but when she heard, that it was his intention to demand the princess Badroulboudour, in marriage she could not help interrupting him with a most violent fit of laughter. Aladdin wished to resume his speech, but she prevented him. "Alas, my son," she cried, "what are you thinking of? You must surely have lost your senses to talk thus." "Mother," replied Aladdin, "I do assure you, I have not lost my senses, I am perfectly in my right mind. I foresaw very well, that you would reproach me with folly and extravagance, even more than you have already done, but, whatever you may say, nothing will prevent me from again declar-



to you, that my resolution to demand the princess Badroulboudour of the sultan, her father, in marriage, is absolutely fixed."

"Truly, my son," replied his mother, very seriously, "I cannot help telling you, that you seem entirely to have forgotten who you are; and even if you are determined to put this resolution in practice, I do not know who will have the audacity to make this request to the sultan." "You yourself must," answered he instantly, without the least hesitation. "I!" cried his mother, with the greatest marks of surprise, "I go to the sultan! Not I indeed; I will take care how I engage in such an enterprize. And pray, son, who do you suppose you are," she continued, "to have the impudence to aspire to the daughter of a sultan? Have you forgotten, that you are the son of one of the poorest tailors in his capital, and that your mother's family cannot boast of any thing better? Are you ignorant, that sultans do not deign to bestow their daughters even upon the sons of other sultans, unless they have some chance of coming to the throne?"

"My dear mother," replied Aladdin, "I have already told you, that I perfectly foresaw every thing you have said, and am aware of every thing you can add more; but neither your reasons, nor your remonstrances, will in the least change my sentiments. I have told you, that I would de-

mand the princess Badroulboudour in marriage, and that you must make the request. It is a favour, which I require of you, and ask with all the respect I owe to you, and I entreat you not to refuse me, unless you would rather see me die than, by granting it, give me life, as it were, a second time."

Aladdin's mother was very much embarrassed, when she saw with what obstinacy her son persisted in his mad design. "My dear son," she said, I am your mother, and like a good mother, who has brought you into the world, I am ready to do any thing, that is reasonable and proper for your situation in life and my own, and to undertake any thing for your sake. If this business were merely to ask the daughter of any of our neighbours, whose condition was similar to yours, I would omit nothing, but willingly employ all my abilities in the cause. And to hope for success, even in such a case, you ought to possess some little fortune, or at least to be master of some business. When poor people, like us, wish to marry, the first thing, we ought to think about, is how to live. While you, not to mention the lowness of your birth, and the little merit or fortune you have, at once aspire to the highest degree of fortune, and pretend to nothing less, than to ask in marriage the daughter of your sovereign, who need only open his lips

to blast all your designs, and destroy you at once.

“ I will omit,” continued Aladdin’s mother, “ what will be the consequences of this business to you, you ought to reflect upon that, if you have any reason left ; and I will only consider what regards me. How such an extraordinary design as that of wishing me to go and make this proposal to the sultan, that he would bestow the princess his daughter upon you, came into your head, I cannot think. Now suppose that I have, I will not say the courage, but the impudence to go and present myself before his majesty, and make such a mad request of him, to whom should I in the first place address myself, to be introduced ? Do you not suppose, that the very first person I spoke to would treat me as a mad woman, and drive me back with all the indignity and abuse I should so justly merit ? But even if I should overcome this difficulty, and procure an audience of the sultan ; as indeed I know he readily grants it to all his subjects, when they demand it of him for the purpose of obtaining justice ; and that he even grants it with pleasure, when you have to ask a favour of him, if he thinks you are worthy of it, what should I do then ? Are you in either of these situations ? Do you think, that you deserve the favour, which you wish me to ask for you ? Are you

worthy of it? What have you done for your prince, or for your country? How have you ever distinguished yourself? If then you have done nothing to deserve so great a favour, and if moreover, you are not worthy of it, with what face can I truly make the demand? How can I even open my lips to propose such a thing to the sultan? His illustrious presence, and the magnificence of his whole court will instantly stop my mouth. How shall I, who trembled before your poor late father, my husband, whenever I wished to ask him any thing, even attempt such a thing? But there is also another reason, my son, which you have not yet thought of, and that is, that no one ever appears before the sultan, without offering him some present, when any favour is required to be granted. Presents have at least this advantage, that if, for any reason of their own, they refuse your request, they listen to the demand, that is made, without any repugnance. But what present have you to offer him? And when should you ever have any thing, that might be at all worthy the attention of so mighty a monarch; what proportion can your present possibly have, with the demand you wish to make? Recollect yourself, and think that you aspire to a thing, it is impossible to obtain."

Aladdin listened with the greatest patience to every thing his mother said, in order to dissuade him from his purpose; and having reflected, for

some time, upon every part of her remonstrance, he addressed her as follows: "I readily acknowledge to you, my dear mother, that it is a great piece of rashness in me, to dare to carry my pretensions so high as I do; and that it is also very inconsiderate in me to request you with so much earnestness and warmth to go and propose this marriage to the sultan, without having first taken the proper means of procuring an audience and a favorable reception. I freely ask your pardon for doing so; but you must not wonder, if the violence of the passion that possesses me, has prevented me from thinking about every thing, that was necessary to procure me the gratification I seek. I love the princess Badroulboudour far beyond what you can possibly conceive: or rather I adore her, and I shall for ever persevere in my wish and intention of marrying her. This is a matter, on which my mind is irrevocably fixed. I am much obliged to you for the hints, which you have thrown out in what you have said, and I look upon this beginning as the first step towards the complete success I flatter myself I shall be blessed with.

"You say, that it is not customary to request an audience of the sultan without a present in your hand, and that I have nothing worthy of offering him. I agree with you about the present, and also that I never once thought of it. But with regard to what you say about my having

nothing worthy of his acceptance, that is a different matter. Do you not suppose, mother, that what I brought home with me on the day, that I was saved in so wonderful a manner, as I have before told you, from an almost inevitable death, would not be an acceptable present to the sultan? I mean what I brought home in the two purses, and in my sash, and which we have both hitherto taken for coloured glass: but I am now undeceived; and I can inform you, that they are precious stones of almost an inestimable value, and which are exactly suitable to a great sovereign. I became acquainted with the value of them by frequenting the shops of jewellers; and you may, I assure you, take my word for the truth of it. All those, which I have seen at our jewellers, are not to be compared with what we have, either for their size or beauty; and yet they set a very high price upon them. In fact, we are both of us ignorant of the value of ours; yet, although that is the case, as far as I can judge from the little experience I have, I am well persuaded the present cannot but be very agreeable to the sultan. You have a porcelain dish sufficiently large, and of a very good shape for holding them. Bring it here, and let us see the effect it will produce, when we have arranged them according to their different colours."

Aladdin's mother brought the dish, and he took the precious stones out of the two purses,

and arranged them. The effect they produced in broad day-light by the variety of their colours, by their lustre and brilliancy, was so great, that both mother and son were absolutely dazzled, and they were in the greatest astonishment, because they had both only seen them by the light of a lamp. It is true, that Aladdin had seen them on the trees, hanging like fruits, which afforded a most brilliant sight; but as he was then, as it were, a child, he looked upon these jewels only as things proper to play with; and he had regarded them in no other point of view.

After having for some time admired the beauty of the present, "You cannot now," said Aladdin, resuming the conversation, "excuse yourself any longer from going and presenting yourself to the sultan, under the pretence that you have nothing to offer him. Here is a present, which, in my opinion, will procure for you the most favorable reception."

Although the mother of Aladdin, notwithstanding its great beauty and brilliancy, did not think this present near so valuable as her son did, yet she nevertheless supposed it would be very acceptable; she was therefore aware, that she had nothing to answer respecting that point. She then again recurred to the nature of the request, which Aladdin wished her to make to the sultan; this was a constant source of disquietude to her, "I cannot, my son," she said, "possibly conceive,

that this present will produce the effect you wish, and that the sultan will look upon you with a favorable eye. And it becomes necessary for me to acquit myself with propriety in the business you wish me to undertake. I am convinced that I shall not have courage enough, and shall be struck quite dumb: and I shall thus not only lose all my labour, but the present also, which according to what you say, is most uncommonly rich and valuable: and after this I shall have to come back and inform you of the destruction of all your hopes and expectations. I have thus told you what I know will happen, and you ought to believe it. But," added she, "if I should act so contrary to my opinion, as to submit to your wishes, and shall have sufficient courage to make the request you desire, be assured, that the sultan will either ridicule me and send me back as a mad woman, or or that he will be in such a passion, and with reason too, that both you and I shall most infallibly become the victims of it."

Aladdin's mother continued to give her son many other reasons, in order to prevail upon him to change his mind; but the charms of the princess Badroulboudour had made too strong an impression upon the heart of Aladdin, to suffer his intentions to be altered. He persisted in requiring his mother to perform her part of what he had resolved upon; and the regard she had for him, as well as the dread lest he should give him-



self up to some horrid excess, at length conquered her repugnance, and she acceded to his wishes.

As it was now very late, and the time of going to the palace to be presented to the sultan was passed on that day, they let the matter rest till the next. Aladdin and his mother talked of nothing else the rest of the day, and the former took every opportunity of saying to her all he could think of, to confirm her resolution of going and presenting herself to the sultan. But notwithstanding every thing he could say, his mother could not be persuaded, that she should ever succeed in this affair; and indeed there appeared every reason for her to be doubtful of it. "My dear child," said she, "even if the sultan should receive me as favorably as my regard for you would lead me to wish, and that he should listen with the greatest patience to the proposal you request me to make, will he not, even after so gracious a reception, inquire of me what property you possess, and where your estates are; for he will of course in the first instance rather ask about this matter, rather than about your personal appearance; if, I say, he should ask me this question, what answer do you wish me to make?"

"Do not, mother, let us distress ourselves," replied Aladdin, "about a thing, that may never happen. Let us first see how the sultan will re-

ceive you, and what answer he will give you. If he should wish to be informed of what you mention, I will find out some answer to make him. I put the greatest confidence in my lamp, by means of which we have been able for some years past to live in the manner we have done. It will not desert me when I have most need of it."

His mother had not a word to say to this speech of Aladdin. She might naturally suppose, that the lamp, which he mentioned, might be able to perform much more astonishing things, than simply to procure them the means of subsistence. This satisfied her; and at the same time smoothed all the difficulties, which seemed to oppose themselves to the business she had promised to undertake for her son, respecting the sultan. Aladdin, who easily penetrated into his mother's thoughts, said to her, "Above all things, mind and keep this matter secret; for upon that depends all the success we may either of us expect in this affair." They then separated for the night, and retired to bed: but love, joined to the great schemes of aggrandizement, which the son had in view, prevented him from passing the night so tranquilly as he wished. He got up at day break, and went immediately to call his mother. He was anxious for her to dress herself as soon as possible, that she might repair to the gate of the sultan's palace, and enter at the same time, that the grand vizier, the other viziers, and all the

officers of state, went into the divan, or hall of audience, where the sultan always assisted in person.

Aladdin's mother did every thing as her son wished. She took the porcelain dish, in which the present of jewels was, and folded it up in a very fine and nice linen cloth. She then took another, which was not so fine, and tied the four corners of it together, that she might carry it with less trouble. She afterwards set out to the great joy of Aladdin, and took the road towards the palace of the sultan. The grand vizier, accompanied by the other viziers and proper officers of the court, had already gone in before she arrived at the gate. The crowd, made by those, who had business at the divan, was very great. The doors were opened, and she went into the divan with the rest. It formed a most beautiful saloon, very large and spacious, with a grand and magnificent entrance. She stopped, and placed herself so that she was opposite the sultan, the grand vizier, and other officers, who formed the council on both sides. They called up the different parties, one after the other, according to the order, in which their petitions had been presented; and their different affairs were heard, pleaded, and determined, till the usual hour of breaking up the council. The sultan then rose, took leave of the members, and went back to his apartment, into which he was followed by the grand vizier. The

other viziers and officers, who formed the council, then went away. All those, whose private business had brought them there, did the same; some being highly delighted at having gained their cause, while others were but ill satisfied with the decision, pronounced against them; and a third party still anxious and desirous of having their business come on at a future meeting.

Aladdin's mother, who saw the sultan get up and retire, rightly imagined, that he would not appear any more that day, as she observed, that every one was going away: she therefore determined to return home. When Aladdin saw her come back with the present in her hand, he knew not at first, what to think of the success of her journey. He could hardly open his mouth to inquire what intelligence she brought him, from the fear that she had something unfortunate to announce. This good woman, who had never before set her foot within the walls of a palace, and who of course knew not the least of the customs of the place, very soon relieved her son from the embarrassment, in which he was, by saying to him, with an air of gaiety, "I have seen the sultan, my son, and I am persuaded he has seen me also. I placed myself directly opposite to him; and there was no person in the way to prevent his seeing me: but he was so much engaged in speaking with those on both sides of him, that I really felt compassion to see the patience and trouble

he had to listen to them. This lasted so long, that I believe, at length, he was quite worn out; for he got up before any one expected it, and retired very suddenly without staying to hear a great many others, who were all ranged in readiness, to address him, in their turn: and indeed, this gave me great pleasure, for I began to lose all patience, and was extremely tired, with remaining on my feet so long: there was however, no other restraint; and I will not fail to return to-morrow: the sultan will not then, perhaps, be so much engaged."

However desperate Aladdin's passion was, he was obliged to be satisfied with this excuse, and to summon up all his patience. He had, at least, the satisfaction of knowing, that his mother had got over the most difficult part of the business, which was that of obtaining an interview with the sultan; and therefore hoped, that like those, who had spoken to him in her presence, she would not hesitate to acquit herself of the commission, with which she was entrusted, when the favorable moment of addressing him should arrive.

The next morning, quite as early as on the preceding day, Aladdin's mother set out for the sultan's palace with the present of jewels; but her journey was useless. She found the gate of the divan shut, and learnt, that the council never sat two days together, but alternately, and that she must come again on the following morning. She

went back with this intelligence to her son, who was again obliged to exert his patience. She returned again to the palace six different times on the appointed days, always placing herself opposite the sultan, but she was every time as unsuccessful as at first; and she would have gone probably an hundred times with as little use, if the sultan, who constantly saw her, standing opposite to him, every day the divan sat, had not taken notice of her. This is the more probable, as it was only those, who had petitions to present, or causes to be heard, that approached the sultan, each in his turn pleading his cause according to his rank; and Aladdin's mother was not in this situation.

One day however, when the council was broken up, and the sultan had retired to his apartment, he said to his grand vizier, "For some time past, I have observed a certain woman, who has come regularly every day, I hold my council, and who carries something in her hand, wrapped up in a linen cloth. She remains standing from the beginning of the audience, till it is concluded; and always takes care to place herself opposite to me. Do you know what she wants?"

The grand vizier, who did not wish to appear ignorant of the matter, though in fact, he knew no more about it than the sultan himself, replied, "Your majesty, sire, is not ignorant, that women often make complaints upon the most trivial sub-

jects; she appears to have come to your majesty with some complaint, that they have sold her some bad meat, or something else of equal insignificance." This answer, however, did not satisfy the sultan. "The very next day the council sits," said he to the grand vizier, "if this woman returns, do not fail to call her, that I may hear what she has to say. The grand vizier only answered by kissing his hand, and placing it on his head, to shew, that he would rather lose it, than fail in his duty.

The mother of Aladdin had already been so much in the habit of going to the palace on the days the council had met, that she now thought it no trouble, provided she by these means proved to her son, that she neglected nothing that depended upon her, and that he had therefore no reason to complain of her. She consequently returned to the palace the next day the council met, and placed herself near the entrance of the divan, opposite the sultan, as had been her usual practice.

The grand vizier had not made his report of any business, before the sultan perceived Aladdin's mother. Touched with compassion at the excessive patience she had shewn, "In the first place," said he to the grand vizier, "and for fear you should forget it, do you not observe the woman, whom I mentioned to you the last time; order her to come here, and we will begin by hearing

what she has to say, and expedite her business." The grand vizier immediately pointed out this woman to the chief of the ushers, who was standing near him, ready to receive his orders, and desired him to go and bring her before the sultan. The officer went directly to the mother of Aladdin, and having made a sign to her, she followed him to the foot of the throne, where he left her, and went back to his place near the grand vizier.

Aladdin's mother, following the example that so many others, whom she had seen approach the sultan, had set her, prostrated herself, with her face towards the carpet, which covered the steps of the throne; and she remained in that situation, till the sultan commanded her to rise. She did so; and the sultan then addressed her in these words: "For this long time past, my good woman, I have seen you regularly attend my divan, and remain near the entrance, from the time it began to assemble, till it broke up. What is the business that brings you here?" On hearing this, she prostrated herself a second time, and on rising, thus answered: "High monarch, mightier than all the monarchs of the world, before I inform your majesty of the extraordinary and almost incredible cause, that compels me to appear before your sublime throne, I entreat you to pardon the boldness, nay I might say the impudence, of the request I am going to make to you. It is of



so uncommon a nature, that I tremble, and feel almost overcome with shame, to propose it to my sultan." In order however, that she might have full liberty to explain herself, the sultan commanded every one to leave the divan, and remained with only his grand vizier in attendance: he then told her, that she might speak, and discover every thing without any fear.

The goodness of the sultan, however, did not perfectly satisfy Aladdin's mother, although he had thus prevented her from being obliged to explain her wishes before the whole assembly. She was still anxious to screen herself from the indignation, which she could not but dread the proposal, she had to make him, would excite, and from which she could not otherwise defend herself. "Sire," said she, again addressing the sultan, "I once more entreat your majesty to assure me of your pardon before hand, in case you should think my request at all injurious or offensive." "Whatever it may be," replied the sultan, "I pardon you from this moment; not the least harm shall happen to you from any thing you may say: speak therefore with confidence."

When Aladdin's mother had thus taken every precaution, like a woman, who dreaded the anger of the sultan at the very delicate proposal she was about to make to him, she faithfully related to him by what means Aladdin had seen the princess Badroulboudour, and with what a violent

passion this fatal sight had inspired him; the declaration of it that he had made to her, as well as every remonstrance she had urged, in order to avert his thoughts from this passion; "a passion," added she, "as injurious to your majesty, as it is to the princess your daughter; but my son would not profit by any thing I could say, or acknowledge his temerity; he obstinately persevered, and even threatened me to be guilty of some rash action or other through his despair, if I refused to come and demand of your majesty the princess in marriage. I have been obliged, therefore, to comply with his wishes, although this compliance was very much against my will. And once more I entreat your majesty to pardon not only me for making such a request, but also, my son Aladdin, for having conceived the rash and daring wish of aspiring to so illustrious an alliance."

The sultan listened to this speech with the greatest patience and good humour, and shewed not the least mark of either anger or indignation at the request; nor did he even turn it into ridicule. Before he returned any answer to this good woman, he asked her, what she had got thus tied up in a cloth. Upon this she immediately took up the porcelain dish, which she had first set down at the foot of the throne, and having uncovered it, she presented it to the sultan.

It is impossible to express the surprise and astonishment, which this monarch felt, when he saw,

collected together in that dish, such a quantity of the most precious, perfect, and brilliant jewels, the size of which was greater than any he had before seen. His admiration for some time was such, that it rendered him absolutely motionless. When however, he began to recollect himself, he took the present from the hand of Aladdin's mother, and exclaimed in a transport of joy, " Ah, how very beautiful, how extremely rich ! " And then, having admired them all one after another, and putting each again in the same place, he turned to his grand vizier, and shewing him the dish, he asked him, if he did not agree with him, that he had never before seen any jewels, so perfect and valuable. The vizier was himself delighted with them. " Well," added the sultan, " what do you say to such a present? Is not the donor worthy of the princess, my daughter; and must I not give her to him, who comes and demands her at such a price?"

This speech of the sultan very much agitated the grand vizier; because the former had, some time since, given him to understand, that he had an intention of bestowing the hand of the princess upon his only son. He was fearful therefore, and his fears were not without foundation, that the sultan would be dazzled by so rich and extraordinary a present, and would, in consequence of it, alter his mind. He, therefore, approached the sultan, and whispering in his ear, " Sire," said he,

“every one must allow, that this present is not unworthy of the princess; but I entreat you to grant me three months, before you absolutely determine. I hope, that long before that time, my son, for whom you have had the condescension to express to me, that you feel a great inclination, will be able to offer you a much more considerable present, than that of Aladdin, whom your majesty does not know.” Although the sultan was in his own mind quite persuaded, that it was not possible for his grand vizier to enable his son to make so valuable a present to the princess; he nevertheless paid every attention to what he said, and even granted him this favor. He, therefore, turned towards Aladdin’s mother, and said to her, “Go, my good woman; return home; and tell your son, that I agree to the proposal he has made through you, but that I cannot bestow the princess, my daughter, in marriage, until I have ordered and prepared a variety of furniture and ornaments, which will not be ready for three months. At the end of that time do you return here.”

The mother of Aladdin went back, and felt the greater joy, because she had, in the first place, conceived even the access to the sultan, for a person of her condition, as absolutely impossible; and because also she had received so favorable an answer, when, on the contrary, she had expected a rebuke that would have overwhelmed her with

confusion. When Aladdin saw his mother enter the house, there were two circumstances, that led him to suppose, she brought him good news; the one was, that she had returned that morning much sooner than usual; and the other, that her countenance expressed pleasure and good humour. "Well, mother," said Aladdin, "what have I to hope? Am I doomed to die with despair?" When she had taken off her veil, and had sat down on the sofa by his side, "My son," she said, "that I may not hold you any longer in suspense, I will, in the first place, tell you, that so far from thinking of dying, you have every reason to be satisfied." She then went on with her narrative, and told him in what manner she had obtained an audience, before every other person, which was the reason, that she had come back so soon; the precautions she had taken to make her request to the sultan, in such a way, that he should not be offended, when he came to know, that it was to demand of him the princess Badroulboudour in marriage for her son; and the very favorable answer the sultan had given her from his own lips. She then added, that, as far as she could judge from every thing the sultan did, it was the present that had such a powerful effect upon his mind, as to induce him to return so favorable an answer, as that she now brought back. "At least, I think so," added she, "because, before the sultan returned me any answer at all, the grand

vizier whispered something in his ear, and I was afraid, that it would tend to lessen the good intentions he seemed to have towards you."

When Aladdin received this intelligence, he thought himself the happiest of mortals. He thanked his mother for all the pains, she had taken throughout the whole of this transaction, and for the happy success, which was so important to his repose. Impatient, however, as he was to possess the object of his affection, three months seemed to him to be an age; he nevertheless endeavoured to wait with patience, as he relied upon the word of the sultan, which he considered as irrevocable. In the mean time, he not only reckoned the hours, the days, and the weeks, but even every moment, till this period should elapse.

It happened one evening, when about two months of this time was passed, that as Aladdin's mother was going to light her lamp, she found, that she had no oil in the house. She, therefore, went out to buy some; and on going into the city, she found, that there was some festivity and rejoicing going forward. In fact, all the shops, instead of being shut up, were open, and ornamented with branches and decorations, and every preparation making for an illumination, each person endeavouring to excel the rest in splendour and magnificence, in order to shew his zeal. Every one also was giving marks of his pleasure,

and rejoicing. The streets were even crowded with the different officers in their dresses of ceremony, mounted on horses, most richly caparisoned, and surrounded with a great number of attendants and domestics on foot, who were going and coming all ways. Upon seeing all this, she asked the merchant, of whom she bought the oil, what it all meant. "Where do you come from, my good woman," said he, "not to know, that the son of the grand vizier, is this evening to be married to the princess Badroulboudour, the daughter of our sultan? She is just now coming from the bath, and the officers, whom you see, have assembled here, in order to escort her back to the palace, where the ceremony is to be performed."

Aladdin's mother did not want to hear any more. She returned home with all possible speed, and quite out of breath. She found her son there, who was not in the least prepared for the bad news she brought him. "Every thing, my son," she exclaimed, "is lost. You depended upon the fair promises of the sultan, and it will all come to nothing." Aladdin, who was alarmed at these words, instantly replied. "On what account, mother, will not the sultan keep his word? How do you know any thing about it?" "This very evening," answered she, "the son of the grand vizier is to marry the princess Badroulboudour at the palace." She then related to him in what way she had learnt the news, and informed him of

all the circumstances, which prevented her from having the least doubt of its truth.

Aladdin was quite astonished at this intelligence. He received it like a thunder stroke. Any person but himself would have been quite overwhelmed by it, but a sort of secret jealousy prevented him from remaining long in this state. He instantly brought the lamp to his recollection; that lamp, which had hitherto been so useful to him; and then, without at all venting his rage in vain reproaches against the sultan, or the grand vizier, or the son of that officer, he only said, "This minister's son, mother, shall not be so happy to-night, as he expects; while I am gone for a few moments into my chamber, do you prepare supper."

His mother easily comprehended, that Aladdin intended to make use of the lamp, in order, if possible, to prevent the marriage of the grand vizier's son with the princess Badroulboudour from being completed. Nor did she deceive herself; for he was no sooner in his own room, than he took the wonderful lamp, which he kept there, that his mother might never be again alarmed at it, as she had been, when the Genius put her into so great a fright. He had no sooner taken the lamp, and rubbed it in the usual place, than the Genius instantly appeared before him. "What do you wish," said he to Aladdin, "I am ready to obey you as your slave, and the slave of those, who have



the lamp in their hands, both I, and the other slaves of the lamp." "Attend to me then," answered Aladdin: "you have hitherto brought me only what I have wanted to eat and drink. I have now a business for you of more importance. I have demanded of the sultan the princess Badroulboudour, his daughter, in marriage. He promised her to me; and only requested a delay of three months. Instead, however, of keeping his word, he has this very evening, before that period has elapsed, given his daughter in marriage to the son of his grand vizier. I have just now been informed of it, and the thing is certain. What, therefore, I have to order you to do, is this; as soon as the bride and bridegroom shall be placed by each other's side, take them up, and bring them both instantly here in their bed." "Master," replied the Genius, I will obey you; have you any thing else to command?" "Nothing at present," added Aladdin. The Genius instantly disappeared.

Aladdin then went back to his mother, and supped with her in the same tranquil manner as usual. After supper, he entered into conversation with her for some time, respecting the marriage of the princess, as of a thing, that did not in the least embarrass him. He afterwards returned to his chamber, and left his mother to repose whenever she pleased. He, of course, did not retire to rest, but waited in expectation of the return of

the Genius, and the execution of the orders he had given him.

In the mean time every thing was prepared in the sultan's palace, to celebrate the nuptials of the princess, and the whole evening was spent in ceremonies and rejoicings, till the night was far advanced. When all this was concluded, the son of the grand vizier, at a sign, that the chief of the eunuchs belonging to the princess privately gave him, retired unperceived; and this officer then introduced him into the apartment belonging to the princess, his wife, and conducted him to the chamber, where the nuptial couch was prepared. He retired to bed first; and in a short time after the sultana, accompanied by her own women, and those of her daughter, brought the bride into the room. She made all possible resistance, as is usual with new-married girls. The sultana assisted in undressing her; and placed her in bed almost by force; and after she had embraced her, and wished her a good night, she retired with all the other females, the last of whom shut the door of the chamber.

Scarcely had this taken place, before the Genius, like the faithful slave of the lamp, endeavouring with the greatest exactness to execute the commands of those, in whose hands it might be, took up the bed with the bride and bridegroom in it, without having given the latter an oppor-

tunity of bestowing the smallest endearment upon his wife, and, to the great astonishment of them both, in an instant transported them to Aladdin's chamber, where he set them down.

Aladdin, who was waiting for this event with the greatest impatience, did not long suffer the son of the grand vizier to remain in bed with the princess." "Take this bridegroom," said he to the Genius, "and shut him up in the privy, and return again in the morning, just at day-break." The Genius instantly took the grand vizier's son out of bed, in his shirt, and transported him to the place Aladdin had commanded, where he left him; having first breathed upon him, in such a way, that he perceived the effects of it in every limb, as it prevented him from stirring from his place.

How violent soever the passion was, which Aladdin felt for the princess, he did not enter into any long conversation with her, when he was with her alone. "Fear nothing, most adorable princess," he exclaimed with an impassioned air, "you are here in safety; and however violent the love, which I feel for you, may be, with whatever ardour I adore your beauty and your charms, be assured, that I will never exceed the limits of the profound respect I have for you. If I have been forced," he added, "to proceed to this extremity, it has not been with the intention of offending

you, but to prevent an unjust rival from possessing you, contrary to the promise, which the sultan, your father, has made in my favor."

The princess, who knew nothing of all these particulars, paid very little attention to what Aladdin said. She was indeed no longer in a condition to answer him. The alarm and astonishment, into which this surprising and unexpected adventure had thrown her, had such an effect upon her, that Aladdin could not get a single word from her. He did not however remain long in this state, but immediately undressed himself, and laid down in the place of the grand vizier's son; with his back turned towards the princess; having first taken the precaution to place a sabre between the princess and himself, in order to shew her, that he deserved to be punished, if he attempted her honour.

Aladdin was satisfied with having thus deprived his rival of the happiness, which he had this night flattered himself with the enjoyment of, and slept very tranquilly. But how different was the case with the princess; never in her whole life did she pass so unpleasant and disagreeable a night. And it is only necessary to reflect, for one instant, on the place and situation, in which the Genius left the son of the grand vizier, to judge that this bridegroom spent his in a still more afflicting manner.

Aladdin had no occasion to rub his lamp the

next morning to call the Genius. He returned at the appointed hour, and while Aladdin was dressing himself. "Here I am," said he to Aladdin, "what commands have you for me?" "Go," answered Aladdin, "and bring back the son of the grand vizier from the place, where you have put him, place him again in this bed, and transport it back again to the palace of the sultan, whence you have brought it. The Genius instantly went to relieve the grand vizier's son from his post, and as soon as he appeared Aladdin took away his sabre. He placed the bridegroom by the side of the princess, and in one moment replaced the bed in the very same chamber of the sultan's palace, whence he had before taken it.

It is necessary to remark, that during all these transactions, the Genius was invisible to the princess and the son of the grand vizier. His hideous form would have killed them with fright. They did not even hear a single word of the conversation, that passed between Aladdin and him, and perceived only the agitation of the bed, and the transporting of it from one place to another; and indeed it is easy to imagine that this frightened them quite enough.

The Genius had no sooner put the nuptial couch in its place, than the sultan, curious to learn how the princess, his daughter, had passed the first night of her marriage, entered the chamber, and wished her a good morning. The son of

the grand vizier, half dead with the cold he had suffered all night, and not yet having had time enough to warm himself, jumped out of bed as soon as he heard some person opening the door, and went into the dressing room, where had undressed himself in the evening.

The sultan came up to the bed side of the princess, and kissed her between her eyes, as is the usual custom in wishing any one a good morning. He asked her, with a smile upon his face, how she had passed the night; but when he lifted up his head, and looked at her with great attention, he was extremely surprised to observe her in the most dejected and melancholy state. He could not remark either by any blush, that overspread her face, or by any other sign, enough to gratify his curiosity. She cast upon him the most sorrowful looks; and shewed by her whole manner, that she laboured either under the most severe affliction, or the greatest degree of discontent. The sultan again spoke to her, but as he found he was unable to get a word from her, he thought it might arise from a becoming modesty, and therefore retired. He could not, however, but suspect from her continued silence, that something very extraordinary had happened. He went immediately to the apartment of the sultana, to whom he mentioned the state in which he had found the princess, and the reception she had given him. "Sire," replied the sultana, "do

not let this surprise your majesty : there is not a single new-married woman, who would not act in the same way the day after her nuptials. It will be a very different thing in two or three days. She will then receive the sultan, her father, as becomes her. I will go and see her," added the sultana, "I am very much deceived, if she will receive me in the same manner."

As soon as the sultana was dressed, she went to the apartment of the princess, who was not yet risen. She approached the bed, and, wishing her a good morning, embraced her; but her surprise was excessive, when she found, that the princess was not only silent, but that she was in the greatest distress. She therefore concluded, that something, which she could not yet comprehend, had happened to her. "My dear daughter," said the sultana to her, "what is the reason, that you so ill repay the caresses I bestow upon you? You ought not to act thus towards your mother. You cannot suppose, but that I am acquainted with every thing, that can have happened to you under the circumstances, in which you are. But I will not suppose, that this is the fact, something else surely has occurred, which I do not understand. Tell me then candidly; and do not suffer me to remain so long in an uncertainty, that distresses me beyond measure."

At length, fetching a deep sigh, the princess Badroulboudour broke silence. "Alas! my most

honoured mother," she cried, "pardon me, if I have failed in any respect, that is due to you. My mind is so entirely absorbed by the strange and extraordinary things, that have happened to me last night, that I have not yet recovered from my astonishment and my fears, and have some difficulty to recollect myself." She then related in the most lively colours, how, the instant after she and her husband were reclined, the bed had been taken up and transported into an ill-furnished and dismal chamber, where she found herself quite alone and separated from her husband, without in the least knowing what was become of him; and that she found in this apartment a young man, who, after having addressed a few words to her, which her terror prevented her from understanding, lay down in her husband's place, having first put his sabre between them; and that when morning approached, her husband was restored to her, and the bed again brought back to its place in an instant of time. "The whole of this transaction," she added, "was but just completed when the sultan, my father, came into my chamber. I was then so absorbed in grief and distress, that I could not answer him a single word; and I am afraid, that he was very angry at the manner, in which I received the honour, that he did me. I hope, however, that he will pardon me, when he shall become acquainted with my melancholy adventure, and the la-



mentable state, in which I even now find myself."

The sultana listened with great attention to every thing the princess had to relate; but she could not give full credit to the account. "You have done well, my child," she said to the princess, "not to inform the sultan, your father, of this matter. Take care, that you mention it to no one, unless you wish to be taken for one, who has lost her reason, which will certainly be the case, if you should talk in this way to any other person." "Madam," replied the princess, "I assure you that I am in my right senses, and I know what I say: you may ask my husband, and he will tell you the same thing." "I will take care and inform myself of it," answered the sultana; "but even if he gives me the same account you have done, I shall not be more persuaded of the truth of it; in the mean time, however, do you get up and drive this phantasy off your mind. It would be indeed a curious thing, to see you troubled with such a fancy, during the feasts, that have been ordered on account of your nuptials, and which will last for many days, not only in the palace, but all over the kingdom. Do you not already hear the trumpets, tymbals, and other instruments? All this ought to inspire you with joy, and pleasure, and make you forget the fanciful dreams, which you have mentioned to me." The sultana then called her wo-

man; and after she had made her get up, and seen her at her toilet, she went to the sultan's apartment, and told him, that some fancy seemed to have got into the head of his daughter, but that it was a mere trifle. She then ordered the son of the grand vizier to be called, in order to inquire of him about what the princess had told her. But he felt himself so highly honoured by this alliance with the sultan, that he determined to feign ignorance of every thing. "Tell me, son-in-law," said the sultana, "have you got the same strange ideas in your head, as your wife?" "Madam," he replied, "may I be permitted to ask you for what reason you put this question to me?" "This is sufficient," answered the sultana, "I do not wish to know more, you have more sense than she has."

The festivities in the palace continued throughout the day; and the sultan, who did not neglect the princess, forgot nothing that he thought might inspire her with joy. He endeavoured to make her partake of the diversions and various exhibitions, that were going on; but the recollection of what passed the preceding night, made such a strong impression on her mind, that it was very perceptible something or other occupied her whole attention. The son of the grand vizier was not less afflicted at the wretched night he had passed; but his ambitious views made him dissemble; and therefore, if any persons

were to have judged from his appearance, they would have thought him the happiest bridegroom in the world.

Aladdin, who was well informed of every thing that had passed in the palace, did not doubt that the new married pair would again sleep together, notwithstanding the distressing adventure that happened to them the night before. He did not choose, therefore, to leave them to repose in quiet: a short time before night came on, he had again recourse to his lamp. The Genius instantly appeared, and addressed Aladdin with the accustomed speech in offering his services. "The grand vizier's son and the princess Badroulboudour," replied he, "are again to sleep together this night. Go, and as soon as they are lain down, bring the bed hither, as you did yesterday."

The Genius obeyed Aladdin with equal fidelity and punctuality, as on the night before, and the vizier's son passed this night in as cold and unpleasant a situation as he did the former; while the princess had the mortification of having Aladdin for her bed-fellow, with the sabre, as before, placed between them. In the morning, the Genius came, according to Aladdin's orders, replaced the bridegroom in the bed, and took it back to the chamber of the palace, whence he had taken it.

After the extraordinary reception, which the princess Badroulboudour had given the sultan on

the preceding morning, he was very anxious to learn how she had passed the second night, and whether she would again receive him in the manner, she had before done. He went therefore to her apartment early in the morning, that he might satisfy himself. The grand vizier's son, still more mortified and distressed at his bad treatment the second night, than he had been on the first, no sooner heard the sultan, than he got up as fast as possible and ran into the dressing-room. The sultan came to her bed side, and wished the princess a good morning, after having caressed her in the same manner as he had done the day before. "Well, my daughter," he said, "are you in as bad a humour this morning as you were yesterday? Tell me how you have passed the night." The princess retained the same silence, and the sultan perceived, that she was still more dejected and distressed than she had been the morning before. He could therefore but infer, that something very extraordinary had happened to her. Irritated at the mystery she made of it to him, "Daughter," said he, in an angry tone, and at the same time drawing his sabre, "either tell me, what you thus conceal, or I will instantly strike off your head."

The princess, terrified at the manner in which the sultan menaced her, and at the sight of the drawn sabre, at length broke silence, "My dear father," she exclaimed, with tears in her eyes

“if I have offended your majesty, I earnestly intreat your pardon. From your known goodness and clemency, I trust I shall change your anger into compassion, when I shall have related, in a full and faithful manner, the occasion of the distressing and melancholy situation, in which I have been both last night and the night before.” This preamble appeased and softened the sultan. She then related at length, what had happened to her on both these horrible nights, and in a manner so affecting, that he was penetrated with grief for the sufferings of his beloved daughter. She thus concluded her narrative; “if your majesty has the least doubt of any part of what I have said, you can easily inquire of the husband, you have bestowed upon me: I am very well persuaded, that he will prove to you the truth of every thing I have related.”

The sultan entered very fully into the distressing feelings this surprising adventure must have excited in his daughter's mind. “My child,” said he, “you were wrong not to explain to me yesterday the strange business, which you have just related, and in which I am not less interested than yourself. I have not bestowed you in marriage with the view to render you unhappy, but, on the contrary, to increase your happiness, and to afford you every enjoyment, you so well deserve, and which you might reasonably expect from a husband, who seemed to be very proper

for you. Drive away then from your memory the melancholy ideas of what you have been relating to me; I will take care, that you shall experience no more nights so disagreeable, nay, so unsupportable, as those, which you have now suffered."

When the sultan got back to his apartment, he immediately sent for the grand vizier. "Have you seen your son," he asked him, "and has he mentioned any thing in particular to you?" When the latter replied, that he had not seen him, the sultan reported to him every thing he had heard from the princess Badroulboudour. He then added, "I have no doubt, but that my daughter has told me the truth. I wish, nevertheless, to have this matter confirmed by the testimony of your son. Go therefore, and ask him what has happened to him."

The grand vizier instantly went to his son; he informed him of what the sultan had said, and commanded him not to disguise the truth, and to tell him every thing, that passed. "I will conceal nothing from you, my father," replied his son, "and every thing the princess has told the sultan is true; but she was unable to give an account of the bad treatment, which I in particular have experienced. Since my marriage, I have spent two of the most dreadful nights, you can possibly conceive; and I cannot describe to you, in just and appropriate terms, all the various evils

I have gone through. I do not mention the fright I was in, at finding myself lifted up in my bed four different times, without being able to see any one; and being transported from one place to another, without being able to conceive in what way it was brought about. But you can yourself judge of the dreadful state I was in, when I tell you, that I passed both nights, standing upright, in a sort of narrow privy, with nothing upon me but my shirt; and without having the power of moving from the spot where I was placed, or making the least motion, although there seemed to be no obstacle whatever, that prevented me. After having said this, I have no occasion to enter into a greater detail of my sufferings. Let me however add, that all this has by no means lessened the respect and affection, which I had for the princess my wife; though I confess to you most sincerely, that with all the honour and splendour, that I derive from having the daughter of my sovereign for my wife, I would much sooner die, than enjoy, for any length of time, this high alliance, if I must continue to undergo the severe and horrible treatment I have already suffered. I am sure the princess must be of the same opinion as myself; and there is no doubt but that our separation is as necessary for her comfort as for my own. I entreat you therefore, my dear father, by all the affection, which led you to obtain this great ho-

nour for me, to endeavour that the sultan should agree to have our marriage declared null and void."

However great might be the ambition of the grand vizier to have his son so nearly allied to the sultan : yet the fixed resolution, which he found he had formed of dissolving his connection with the princess, made him think it necessary to request his son to have patience for a few days before it was finally settled, in order to see, whether this unpleasant business might not have an end. He then left his son, and returned with the answer to the sultan, to whom he acknowledged, that every thing was true, as he had himself learnt from his son. And then, without waiting till the sultan himself spoke to him about annulling the marriage, to which he observed, that the latter was very much inclined, he requested permission for his son to leave the palace ; and return to him under the pretext, that it was not just that the princess should be exposed for one instant longer to so terrible a persecution, through regard for his son.

The grand vizier had no difficulty in obtaining his request. The sultan who had already determined on the matter in his own mind, immediately gave orders for the rejoicings to be put a stop to, not only in his own palace, but in the city, and throughout the whole extent of his dominions ; and in a short time every mark of pub-



lic joy and festivity within the kingdom ceased. This sudden and unexpected change, gave rise to a variety of different conjectures. Every one was inquiring why these contrary orders were issued: and all affirmed, that the grand vizier had been seen coming out of the palace, towards his own house, accompanied by his son; and that they both seemed very much dejected. Aladdin was the only person, who was acquainted with the real reason; and he rejoiced most sincerely at the happy success arising from the use of the lamp. And having now learnt for a certainty, that his rival had left the palace, and that the marriage between the princess and him was absolutely annulled, he had no farther occasion to rub his lamp, and have recourse to the Genius, in order to prevent the completion of the marriage. What, however, was most singular, was, that neither the sultan, nor the grand vizier, who had completely forgotten Aladdin, and the request he had made, entertained the least idea, that he had any part in the enchantment, which had been the occasion of the dissolution of the marriage of the princess.

Aladdin suffered the three months, which the sultan wished to elapse before the marriage of the princess Badroulboudour and himself, to pass without making any application. He kept, however, an exact account of every day, and when the whole period was expired, he did not omit to

send his mother on the very next morning to the palace, in order to put the sultan in mind of his promise. She went therefore to the palace, as her son had desired her, and stood at her usual place, near the entrance of the divan. The sultan no sooner cast his eyes that way, than he recollected her, and she instantly brought to his mind the request she had made, and the exact time, to which he had deferred it. As the grand vizier approached to make some report to him, the sultan stopped him by saying, "I perceive that good woman, who presented us with the beautiful collection of jewels, some time since; order her to come forward, and you can make your report after I have heard what she has to say." The grand vizier directly turned his head towards the entrance of the divan, and perceived the mother of Aladdin. He immediately called to the chief of the ushers, and pointing her out to him, desired him to bring her forward.

Aladdin's mother advanced to the foot of the throne, where she prostrated herself in the usual manner. After she had risen, the sultan asked her what she wished. "Sire," she replied, "I again present myself before the throne of your majesty, to represent to you in the name of my son Aladdin, that the three months, which you had desired him to wait, in consequence of the request I had to make to your majesty, are expired; and to entreat you to have the good-

ness to recall the circumstance to your remembrance.”

When the sultan had desired a delay of three months, before he answered the request of this good woman, the first time he saw her, he thought he should hear no more of a marriage, which appeared to him so little suited to the princess's daughter; judging only from the poverty and low situation of Aladdin's mother, who always appeared before him in a very coarse and common dress. The application therefore, which she now made to him, to keep his word, embarrassed him very much, and he did not think it prudent to give her, at the moment, a direct answer. He consulted his grand vizier, and told him the repugnance he felt at concluding a marriage between the princess and an unknown person, whom fortune, he conjectured, had not raised much above the condition of a common subject.

The grand vizier did not hesitate to give his opinion on the subject. “Sire,” said he to the sultan, “it seems to me, that there is a very easy and yet certain method to avoid this unequal marriage, and of which this Aladdin, even if he were known to your majesty, could not complain; it is to set so high a price upon the princess, your daughter, that all his riches, however great they may be, cannot amount to the value. This will be a way to make him desist from so bold, not to say, arrogant an attempt, and which

he certainly does not seem to have considered well before he engaged in it."

The sultan approved of the advice of his grand vizier, and, after some little reflection, he said to Aladdin's mother, "Sultans, my good woman, ought always to keep their words; and I am ready to adhere to mine, and render your son happy by marrying him to the princess, my daughter; but as I cannot bestow her in marriage, till I am better acquainted how she will be provided for, tell your son, that I will fulfil my promise, as soon as he shall send me forty large basons of massive gold, quite full of the same sort of things, which you have already presented me with from him, brought by an equal number of black slaves, each of whom shall be conducted by a white slave, young, well made, of good appearance, and richly dressed. These are the conditions, upon which I am ready to bestow upon him, the princess, my daughter. Go, my good woman; and I will wait, till you bring me his answer."

Aladdin's mother again prostrated herself at the foot of the throne, and retired. In her way home, she smiled within herself at the foolish thoughts of her son. "Where indeed," said she, "is he to find so many golden basons, and such a great quantity of coloured glass to fill them? Will he attempt to go back to the subterraneous cavern, the entrance of which is shut up, in or-

der to gather them off the trees? And where truly can he procure all these handsome slaves, which the sultan demands? He is far enough from having his wishes accomplished; and I believe he will not be very well satisfied with my embassy." When she entered the house, with her mind occupied by these thoughts, from which she judged Aladdin had nothing more to hope, "My son," said she, "I advise you to think no more of your marriage with the princess Badroulboudour. The sultan, indeed, received me with great goodness, and I believe, that he was well inclined towards you; the grand vizier however, if I am not mistaken, made him alter his opinion, as you will yourself think, when you have heard the account I am going to give you. After I had represented to his majesty, that the three months were expired, and that I requested him, as from you, to recollect his promise; I observed, that he did not make me the answer, I am going to inform you of, until he had spoken some time in a low tone of voice to the grand vizier." Aladdin's mother then gave him a very exact detail of every thing the sultan had said, and of the conditions, upon which he consented to the marriage of the princess, his daughter, with him. "He is even now, my son," added she, "waiting for your answer; but between ourselves," she continued, with a smile, "he may wait long enough." "Not so long as you may

think, mother," replied Aladdin; "and the sultan deceives himself, if he supposes, by such exorbitant demands, to prevent my thinking any more of the princess Badroulboudour. I expected to have much greater difficulties to surmount, and that he would have put a much higher price upon my incomparable princess. But I am now very well satisfied, and what he requires of me is trifling, in comparison to what I would give him to possess such a treasure. While I am considering how to comply with his demands, do you go and see about something for dinner, and leave me to myself."

As soon as his mother was gone out to purchase some provisions, Aladdin took the lamp, and having rubbed it, the Genius instantly appeared, and demanded of him, in the usual terms, what it was he wanted, for he was ready to obey him. "The sultan agrees to give me the princess, his daughter, in marriage," said Aladdin: "but he first demands of me forty large basons of massive gold, filled to the very top with the various fruits of the garden, from which I took the lamp, that you are the slave of. He requires also, that these forty basons should be carried by as many black slaves, preceded by an equal number of young, handsome, and well made white slaves, very richly dressed. Go, and procure me this present, as soon as possible. that I may send it to the sultan before the sitting of the divan

is over." The Genius only said that his commands should be instantly executed, and disappeared.

In a very short time, the Genius returned with forty black slaves, each carrying upon his head a large golden bason of great weight, full of pearls, diamonds, rubies, and emeralds, equally valuable for their brilliancy and size, with those, which had already been presented to the sultan. Each bason was covered with a cloth of silver, embroidered with flowers of gold. All these slaves, with their golden basons, together with the white ones, entirely filled the house, which was but small, as well as the court in front, and a garden behind it. The Genius asked Aladdin if he was contented, and whether he had any further commands for him: and, on being told he had not, he immediately disappeared.

Aladdin's mother now returned from market, and was in the greatest surprise, on coming home, to see so many persons, and so much riches. When she had set down the provisions, which she had brought with her, she was going to take off her veil, but Aladdin prevented her. "My dear mother," he cried, "there is no time to lose. It is of consequence, that you should return to the palace before the divan breaks up, and should immediately conduct there the present and dowry, which the sultan demands for the princess Badroulboudour, that he may

judge from my diligence and exactness, of my ardent and sincere zeal to procure the honour of entering into alliance with him."

Without waiting for his mother's answer, Aladdin opened the door, that led into the street, and ordered all the slaves to go out, one after the other. He then placed a white slave before each of the black ones, who carried the golden basons on their heads. When his mother, who followed the last black slave, was gone out, he shut the door, and remained quietly in his chamber, with the full expectation, that the sultan, after receiving such a present as he had required, would now readily consent to accept him for a son-in-law.

The first white slave, that went out of Aladdin's house, occasioned every one, who was going past to stop, and before all the eighty slaves, alternately a black and white one, had finished going out, the street was filled with a great crowd of people, who collected from all parts, to see so grand and extraordinary a sight. The dress of each slave was made of a rich stuff, and so studded with precious stones, that they who thought themselves the best judges, reckoned each of them at more than a million. Each dress was also very appropriate, and well adapted to the wearer. The graceful manner, elegant form, and great similarity of each slave, together with their marching at regular distances



from each other, and the dazzling lustre, that the different jewels, which were set in their girdles of massive gold, constantly shed; added to the branches of precious stones, fastened to their head dresses, which were all of a particular make, produced in the multitude of spectators, who were assembled, so excessive a degree of admiration that they could not take their eyes from them, so long as any one of them remained in sight. But all the streets were so thronged with people, that every one was obliged to remain in the spot, where he happened to be.

As it was necessary to pass through several streets, before they could arrive at the palace, the procession went through a great part of the city; and most of the inhabitants, of every rank and quality, were witnesses to this splendid spectacle. When the first of the eighty slaves arrived at the gate of the first court of the palace, the porters were in the greatest haste, as soon as they perceived this astonishing procession approaching, to open it, as they took the first for a king, so richly and magnificently was he dressed. They were advancing to kiss the hem of his robe, when the slave, instructed by the Genius stopped them, and in a grave tone of voice, said, "Our master will appear, when the time shall be proper."

The first slave, followed by all the rest, advanced as far as the second court, which was very

spacious, and contained those apartments, that the sultan inhabited, when the divan sat. The officers, who were at the head of the sultan's guards, were very handsomely clothed; but they were completely eclipsed by the eighty slaves, who were the bearers of Aladdin's present, and who themselves formed a part of it. Nothing, in short, throughout the sultan's whole palace appeared so beautiful and brilliant; and however magnificently dressed the different nobles of the court might be, they dwindled to nothing in comparison with what was now to be seen.

As the sultan had been informed of the march and arrival of these slaves, he had given orders to have them admitted. As soon, therefore, as they presented themselves before it, they found the door of the divan open. They entered in regular order, one part going to the right, and the other to the left. After they were all within the hall, and had formed a large semicircle before the throne of the sultan, each of the black slaves placed the bason, which he carried, upon the carpet. They then all prostrated themselves so low, that their foreheads touched the ground. The white slaves also, at the same time, performed the same ceremony. They then all got up, and in doing so, the black slaves skilfully uncovered the basons, which were before them, and then remained standing with their hands crossed upon their breasts in a very modest attitude.

The mother of Aladdin, who had in the mean time advanced to the foot of the throne, having first prostrated herself, thus addressed the sultan. "My son Aladdin, sire, is not ignorant, that this present, which he has sent your majesty, is very much beneath the inestimable worth of the princess Badroulboudour. He nevertheless hopes, that your majesty will favorably accept it, and that you will endeavour to make it agreeable to the princess. He has the greater reliance, that his expectations will be fulfilled, because he has tried to conform himself to the conditions, which you were pleased to point out."

The sultan was unable to pay the least attention to the complimentary address of Aladdin's mother. The very first look he cast upon the forty golden basons, heaped up with jewels of the most brilliant lustre, finest water, and greatest value he had ever seen, as well as the eighty slaves, who seemed like so many kings, both from the magnificence of their dress and their fine appearance, made such an impression upon him, that he could not restrain his admiration. Instead, therefore, of making any answer to the compliments of Aladdin's mother, he addressed himself to the grand vizier, who could not himself conceive, where such an immense profusion of riches could possibly come from. "Well, vizier," he exclaimed, in the hearing of all, "what do you think of the person, whoever he may be, who has now

sent me so rich and wonderful a present; a person, of whom neither I nor you, have the least knowledge? Do you not think, that he is worthy of the princess, my daughter?"

Whatever jealousy or pain the grand vizier might feel at thus seeing an unknown person become the son-in-law of the sultan in preference to his own son, he was nevertheless afraid to dissemble his real opinion on the present occasion. It was very evident that Aladdin had by these means become, in the eyes of the sultan, very deserving of being honoured with so high an alliance. He, therefore, answered the sultan in these terms. "Far be it from me, sire, to suppose, that he, who makes your majesty so worthy a present, should himself be undeserving the honour, you wish to bestow upon him. I would even say, that he deserved still more, if indeed all the treasures of the universe could be put in competition with the princess, your daughter." All the nobles, who attended and formed the divan, shewed by their applause, that their opinion was the same as that of the grand vizier.

The sultan hesitated no longer. He did not even think of informing himself, whether Aladdin possessed any other qualifications, that would render him worthy of aspiring to the honour of becoming his son-in-law. The sight alone of such immense riches, and the wonderful celerity with which Aladdin had fulfilled his request,

without making the least difficulty about the conditions, however exorbitant, for which he had stipulated, easily persuaded him, that Aladdin would not be deficient in any thing that could render him as accomplished and deserving as he could wish. That he might, therefore, send back Aladdin's mother as well satisfied as she could possibly expect, he said to her, "Go, my good woman, and tell your son, that I am waiting with open arms to receive and embrace him; and that the greater diligence he makes to come and receive from my hands the gift, I am ready to bestow upon him, in the princess, my daughter, the greater pleasure he will afford me."

Aladdin's mother had no sooner departed, as happy as a woman of her condition could be, in seeing her son exalted to a situation beyond her greatest expectations, than the sultan put an end to the audience; and coming down from his throne, he ordered the eunuchs, belonging to the princess, to be called, and to take up the basons, and carry them to the apartment of their mistress, where he himself went, in order to examine them with her at their leisure. The chief of the eunuchs immediately saw that this order was complied with.

The eighty slaves were not forgotten; they were conducted into the interior of the palace, and when, some time after, he was speaking of their splendor to the princess, he ordered them

to come opposite to her apartment, that she might see them through the lattices, and be convinced that so far from having given an exaggerated account of them, he had said much less than they deserved.

In the mean time, Aladdin's mother got home, and instantly shewed by her manner, that she was the bearer of most excellent news. "You have every reason, my dear son," she said, "to be satisfied. You have accomplished your wishes, contrary to my expectations, and what I have hitherto declared. But not to keep you any longer in suspense, I must inform you, that the sultan, with the applause of his whole court, has announced, that you are worthy to possess the princess Badroulboudour; and he is now waiting to embrace you, and conclude the marriage. It is therefore time for you to think of making some preparations for this interview, that you may endeavour to equal the high opinion, he has formed of your person. After, however, what I have seen of the wonders you have brought about, I am sure, you will not fail in any thing. I ought not, moreover, to forget to tell you, that the sultan waits for you with the greatest impatience, and, therefore, that you must lose no time in making your appearance before him."

Aladdin was so delighted at this intelligence, and so taken up with the thoughts of the enchanting object of his love, that he hardly answered

his mother, but instantly retired to his chamber. He then took up the lamp, that had thus far been so friendly to him, by supplying all his wants, and fulfilling all his wishes, and had no sooner rubbed it, than the Genius again shewed his ready obedience to its power, by instantly appearing to execute his commands. "Genius," said Aladdin to him, "I have called you to take me immediately to a bath; and when I shall have finished bathing, I wish you to have in readiness for me a richer, and, if possible, more magnificent dress than was ever worn by any monarch." Aladdin had no sooner concluded his speech, than the Genius rendered him invisible, like himself, took him in his arms, and transported him to a bath, formed of the finest marble, of the most beautiful and diversified colours. Without being able to see any one, who waited upon him, Aladdin was undressed in a large and handsome saloon. From thence he was conducted into the bath, moderately heated, and was here washed and rubbed with various sorts of perfumed waters. After having passed through the different degrees of heat, in the different parts of the bath, he went out, but quite different as it were, from what he was before. His skin was white and fresh, his countenance blooming, and his whole body felt lighter and more active. He then went back to the saloon, where, instead of the dress he had left, he found the one he had desired the Ge-

nus to procure. By his assistance he dressed himself, shewing the greatest admiration at each part of it, as he put it on: and the whole of it was even beyond what he possibly could have conceived. This business was no sooner over, than the Genius transported him back into the same chamber of his own house, whence he had brought him; he then inquired, if he had any other commands. "Yes," replied Aladdin, "I am waiting till you bring me a horse as quickly as possible, which shall surpass in beauty and excellence the most valuable horse in the sultan's stables; the housings, saddle, bridle, and other furniture of which shall be worth more than a million of money."

"I also order you to get me at the same time, twenty slaves, as well and richly clothed as those who carried the present, to attend on each side and behind my person, and twenty more to march in two ranks before me. You must also procure six female slaves to attend upon my mother, all as well and richly clothed as those of the princess Badroulboudour, each of whom must carry a complete dress, fit in point of splendor and magnificence for any sultana. I want also ten thousand pieces of gold, in ten separate purses. These are all my commands, at present. Go, and be diligent."

Aladdin had no sooner given his orders to the Genius, than he disappeared, and a moment after.



he returned with the horse, the forty slaves, ten of whom had each a purse with ten thousand pieces of gold in every one, and the six female slaves, each carrying a different dress for Aladdin's mother, wrapped up in a piece of silver tissue, and presented the whole to him.

Aladdin took only four out of the ten purses, and presented them to his mother for any purpose, as he said, that she might want them. He left the other six in the hands of the slaves, who carried them, desiring them to keep them, and to throw them out by handfuls to the populace as they went along the streets in the way to the palace of the sultan. He ordered them also to march before him with the others, three on one side and three on the other. He then presented the six female slaves to his mother; telling her, that they were for her, and would for the future consider her as their mistress; and that the dresses they had in their hands were for her use.

When Aladdin had arranged every thing as he wished, he told the Genius, that he would call him, when he had any farther occasion for service. The latter instantly vanished. Aladdin then employed himself only in hastening to fulfil the wishes, the sultan had expressed, to see him as soon as possible. He directly sent one of the forty slaves to the palace, it is useless to call him the best made or most handsome, for they were all equally so, with an injunction to address

himself to the chief of the ushers, and inquire of him, when his master might have the honour of throwing himself at the feet of the sultan. The slave was not long in delivering this message ; and brought word back, that the sultan was waiting for him with the greatest impatience.

Aladdin instantly mounted his horse, and began his march in the exact order, that has been mentioned. Although he had never been on horseback in his life, he nevertheless appeared perfectly at his ease, and those, who were the best skilled in horsemanship, would never have taken him for a novice. The streets, through which he passed, were in an instant filled with crowds of people, who made the air resound with their acclamations, their shouts of admiration and benedictions, particularly when the six slaves, who carried the purses, threw handfuls of gold on all sides. These expressions of joy and applause, however, did not only come from the crowd, who were employed in picking up the money, but chiefly from those of a superior rank in life, who thus publicly bestowed all the praise, that such liberality as Aladdin's deserved. Not only they, who remembered to have seen him playing about the streets, even when he was no longer a child, like a vagabond, did not now in the least recognize him ; but even those persons, who had seen and known him very lately, had great difficulty to bring him to their minds, so much were his

features and character changed. This all arose from the power, the wonderful lamp possessed, of acquiring by degrees for those, who had it, every perfection adapted to the situation, at which such a person arrived, by making a good and proper use of its virtues. More attention therefore was paid by every one to the person of Aladdin, than to the magnificence, with which he was surrounded; and which most of them had before seen, when the slaves who carried, and those who accompanied, the present, went to the palace. The horse, however, was extremely admired by those, who were judges, and were able to appreciate its beauty and excellence, without being dazzled by the richness and brilliancy of the diamonds and other precious stones, with which it was covered. When the report spread about, that the sultan had bestowed upon Aladdin the hand of the princess Badroulboudour, and this was soon universally known, no one ever thought about his birth, or even envied him his great fortune, because he appeared so well to deserve it.

He at length arrived at the palace, where every thing was ready for his reception. When he came to the second gate, he wished to alight agreeable to the custom observed by the grand vizier, the generals of the army, and the governors of the superior provinces; but the chief of the ushers, who attended him by the sultan's orders, prevented him, and accompanied him to the hall of

audience, where he assisted him in dismounting from his horse, though Aladdin opposed it as much as possible, not wishing to receive such a distinction : all his efforts were, however, vain. In the mean time, all the ushers formed a double row at the entrance into the hall ; and their chief, placing Aladdin on his right, went up through the midst of them, and conducted him quite to the foot of the throne.

As soon as the sultan perceived Aladdin, he was not more surprised at seeing him more richly and magnificently clothed than he was himself, than most unexpectedly astonished at the propriety of his manner, his beautiful figure, and a certain air of grandeur, very far removed from the degraded state, in which his mother appeared in his presence. His astonishment, however, did not prevent him from rising, and quickly descending two or three steps of his throne, in order to prevent Aladdin from throwing himself at his feet, and to embrace him with the most evident marks of friendship and affection. After this civility, Aladdin again endeavoured to cast himself at the sultan's feet, but he held his hand, and compelled him to ascend and sit between him and his grand vizier.

Aladdin then addressed the sultan in these words ; " I receive the honours, which your majesty has the goodness to bestow upon me, because it is your pleasure ; but you must permit

me to say, that I have not forgotten, that I was born your slave, that I am well aware of the greatness of your power, that I am not ignorant how much my birth places me beneath the splendour and brilliancy of that superior rank, to which you are elevated. If there can be the shadow of a reason," he continued, "from which I can in the least merit so favorable a reception, I candidly avow, that I am indebted for it to a boldness, which chance alone brought about, and, in consequence of which I have raised my eyes, my thoughts, and my desires, to the divine princess, who is the sole object of my eager wishes. I request your majesty's pardon for my rashness, but I cannot dissemble, that my grief would be the death of me, if I should lose the hopes of seeing them accomplished."

"My son," replied the sultan, again embracing him, "you would do me injustice, to doubt, even for an instant, of the sincerity of my word; your life is too dear to me not to endeavour to preserve it for ever, by presenting you with the remedy that is in my power. I prefer the pleasure, I derive from seeing and hearing you, to all our united treasures."

As he concluded this speech, the sultan made a sign, and the air was immediately filled with the sound of trumpets, hautbois, and tymbals, and the sultan then conducted Aladdin into a magnificent saloon, where a great feast was served up.

The sultan and Aladdin eat by themselves: the grand vizier and nobles of the court, each according to their dignity and rank, waited upon them during their repast. The sultan, who had his eyes always fixed upon Aladdin, so great was the pleasure he derived from seeing him, entered into conversation on a variety of different topics. And while they were talking as they sat at table, whatever the subject of their discourse happened to be, Aladdin spoke with so much information and knowledge, that he completely confirmed the sultan in the good opinion he had, at first, formed of him.

When the repast was over, the sultan ordered the grand judge of his capital to attend, and commanded him to draw up, and instantly write out, a contract of marriage between the princess Badroulboudour, and Aladdin. While this was doing, the sultan conversed with Aladdin upon indifferent subjects, in the presence of the grand vizier and the nobles of the court, who all equally admired the solidity of his understanding, the great facility and fluency of his language, and the pure and delicate metaphors, that ornamented his discourse.

When the judge had drawn out the contract with all the requisite forms, the sultan asked Aladdin, if he wished to remain in the palace, and conclude all the ceremonies that day. "Sire," he replied, "however impatient I may be to have

entire possession of all your majesty's bounties, I request you to permit me to defer my happiness, until I shall have built a palace to receive the princess in, that shall even be worthy of her merit and dignity. And for this purpose I request, that you will have the goodness to point out a suitable place for its situation, near your own, that I may always be ready to pay my court to your majesty. I will then neglect nothing, to get it finished with all possible diligence." "My son," answered the sultan, "take whatever spot you think proper. There is a large open space before my palace, and I have thought for some time about filling it up; but remember, that to have my happiness complete, I cannot see you united too soon to my daughter." Having said this, he again embraced Aladdin, who now took leave of the sultan, in as polished a manner, as if he had been brought up, and spent all his life at court.

Aladdin then mounted his horse, and returned home, in the same order he came in, going back through the same crowd, and receiving the same acclamations from the people, who wished him all happiness and prosperity. As soon as he had entered the court, and alighted from his horse, he retired to his own chamber. He instantly rubbed the lamp, and called the Genius as usual. He had not to wait; the Genius appeared directly, and offered his services. "Genius," said Aladdin

to him, "I have hitherto had every reason to praise the precision and promptitude, with which you have punctually executed whatever I have required of you, by means of the power of your mistress, this lamp. You must now, through your regard for her, appear, if possible, more zealous, and make greater dispatch, than you have yet done. I command you, therefore, to build me a palace, in as short a time as you possibly can, opposite to that belonging to the sultan, and at a proper distance; and let this palace be every way worthy to receive the princess Badroulboudour, my bride. I leave the choice of the materials to yourself, that is to say, whether it shall be of porphyry, of jasper, of agate, of lapis lazuli, of the finest and greatest variety of marble; and also the form of the palace; I only expect, that at the top of the palace, there shall be erected a large saloon, with a dome in the centre, and four equal sides, the walls of which shall be formed of massive gold and silver, in alternate layers, with twenty-four windows<sup>2</sup>, six on each side; that the lattices of each window, except one, which is to be purposely left unfinished, shall be enriched with diamonds, rubies, and emeralds, set with the greatest taste and symmetry, and in such a style, that nothing in all the world can equal it. I wish, also, this palace to have a large court in the front, another behind, and a garden. But above every thing else, be sure that



there is a place, which you will point out to me, well supplied with money, both in gold and silver. There must also be kitchens, offices, magazines, receptacles for rich and valuable furniture, suited to the different seasons, and all very appropriate to the magnificence of such a palace. And also stables, filled with the most beautiful horses, with the grooms and attendants; not omitting every thing proper for hunting. I must likewise have attendants for the kitchen and offices, and female slaves, for the service of the princess. In short, you understand what I mean. Go, and return as soon as it is completed."

The sun had retired to rest, by the time that Aladdin had finished giving his orders to the Genius, respecting the construction of the palace, he had thus in idea formed the plan of. The very next morning, when the day first broke, Aladdin, whose love for the princess prevented him from sleeping in tranquillity, had scarcely risen before the Genius presented himself. "Sir," said he, "your palace is finished, come and see, if it is as you wish." Aladdin had no sooner signified his assent, than the Genius transported him to it in an instant. He found it exceed his utmost expectation, and could not sufficiently admire it. The Genius conducted him through every part of it, and he every where found the greatest riches, applied with the utmost propriety. There were, also, the proper officers and slaves, all

dressed according to their rank, and suited to their different employments. Amongst other things, he did not omit to shew him the treasury, the door of which was opened by a treasurer, of whose fidelity the Genius confidently assured him. He here observed large vases, filled to the very top with purses of different sizes, according to the sums they contained, and so nicely arranged, that it was quite a pleasure to behold them. The Genius then carried Aladdin to the stables, where he made him take notice of the most beautiful horses in the world, with all the officers and grooms busily employed about them. He then led him into the different magazines, filled with every thing that was necessary for them, both useful and ornamental, as well as for their support.

When Aladdin had examined the whole palace, without omitting a single part, from the top to the bottom, and more particularly the saloon, with the four and twenty windows, and had seen all the riches and magnificence it contained, as well as every other thing, even in greater abundance, and with greater propriety, than he had ordered; "Genius," said he, "no one can be more satisfied than I am, and I should be very wrong to make the least complaint. There is one thing only, which I did not mention to you, because it escaped my recollection; it is to have a carpet of the finest velvet, laid from the gate of the sul-

tan's palace up to the door of the apartment in this palace, which is appropriated to the princess, that she may walk upon it, when she leaves the sultan's palace." "I will return in an instant," replied the Genius; and he had not been gone a moment, before Aladdin saw what he wished done, though without knowing by what means. The Genius again made his appearance, and carried Aladdin back to his own house, just as the gates of the sultan's palace were about to be opened.

The porters, who came to open the gates, and who were accustomed to see an open space, where Aladdin's palace now stood, were much astonished at observing it filled up, and at seeing a velvet carpet, which came from that part directly opposite to the gate of the palace. They could not at first make out what it was; but their astonishment increased, when they distinctly beheld the superb palace of Aladdin. The news of this wonderful event soon spread itself throughout the palace, and the grand vizier, who had arrived just as the gates were open, was not less astonished than the rest. The first thing he did, was to go to the sultan; but he wished to make the whole business pass for enchantment. "Why do you endeavour, vizier," replied the sultan, "to make this appear the effect of enchantment? You know, as well as I do, that it is the palace of Aladdin, which I, in your presence yesterday,

gave him permission to build for the reception of the princess, my daughter. After the immense display of riches, which we have seen, can you think it so very extraordinary, that he should be able to build a palace in so short a time. He wished, no doubt, to surprise us, and we every day see what miracles riches can perform. Own to me, that you wish, through motives of jealousy, to make this appear an enchantment." The hour for entering the council-hall prevented a continuation of this conversation.

When Aladdin had returned, and dismissed the Genius, he found that his mother was up, and had begun to put on one of the dresses, which he had ordered for her the day before. About the time that the sultan left the council, Aladdin requested his mother to go to the palace, attended by the same female slaves, that the Genius had procured for her use. He desired her also, if she should see the sultan, to inform him, that she came for the purpose of having the honour of accompanying the princess in the evening, when it was proper for her to go to her own palace. She then set out; but, although she and her slaves were dressed as richly as any sultanas, there was less crowd to see them, as they were veiled, and the richness and magnificence of their habits were hidden by a sort of cloak, that quite covered them. Aladdin himself mounted his horse, and left his paternal

house, never more to return; but did not forget his wonderful lamp, whose assistance had been so highly advantageous to him, and had in fact been the cause of all his happiness. He went to his own palace in the same public manner, surrounded with all the pomp, with which he had presented himself to the sultan on the preceding day.

As soon as the porters of the sultan's palace perceived the mother of Aladdin, they gave notice of it through the proper officer to the sultan himself. He immediately sent orders to the bands, who played upon trumpets, tymbals, tabors, and fifes, and hautbois, and who were already placed in different parts of the terrace, and in a moment the air echoed with their joyful sounds, and spread pleasure throughout the city. The merchants began to dress out their shops with rich carpets and seats, adorned with foliage, and to prepare illuminations for the night. The artificers quitted their work, and all the people thronged to the great square, that still was left between the palaces of the sultan and Aladdin.

That of the latter first attracted their admiration, not merely because they had been accustomed to see only that of the sultan, which could not be put in comparison with Aladdin's; but their greater surprise arose from their not being able to comprehend by what unheard of means they should be able to behold so magnificent

a palace, in a spot, where, the day before, there were neither any materials brought, nor any foundations laid.

Aladdin's mother met with the most honourable reception, and was introduced by the chief of the eunuchs into the apartment of the princess Badroulboudour. As soon as the latter perceived her, she ran and embraced her, and made her take a place upon her own sofa. And while her women were dressing her, and adorning her person with the most valuable of the jewels, which Aladdin had presented her with, she entertained her with a most magnificent collation. The sultan, who wished to be as much as possible with the princess his daughter, before she left him to go to the palace of Aladdin, paid great honour and respect to his mother. She had very often seen the sultan in public, but he had never yet seen her without her veil, as she then was. And although she was of rather an advanced age, there was still to be observed some traces, from which it might be concluded, she had in her youth been rather handsome. The sultan, too, had always seen her very plainly, and indeed indifferently, dressed, and he was therefore the more struck at finding her now as magnificent as the princess his daughter. He thence concluded, that Aladdin was equally prudent and wise in all things.

When the evening approached, the princess took leave of the sultan her father. Their parting

was tender, and accompanied by tears. They embraced each other several times, without uttering a word: and the princess at last left her apartment, and began her march, with Aladdin's mother on her left hand, followed by a hundred female slaves, all magnificently dressed. All the bands of instruments, which had been incessantly heard since the arrival of Aladdin's mother, united at once, and marched with them. These were followed by a hundred chious<sup>3</sup>, and an equal number of black eunuchs in two rows, with their proper officers at their head. Four hundred young pages belonging to the sultan, who marched in two troops on each side, with flambeaux in their hands caused a great light. The brilliancy of these, joined to the illuminations in both palaces, well supplied the place of day.

In this order did the princess proceed, walking upon the carpet, which was spread from Aladdin's to that of the sultan. And as she continued to advance, the musicians, who were at the head of the procession, went on and mixed with those, who were placed on the terrace of Aladdin's palace; and thus formed a concert, which, confused and extraordinary as it was, augmented the general joy, not only amongst those in the open square, but in the two palaces, in all the city, and even to a considerable distance round.

The princess at length arrived at the new pa-

lace, and Aladdin ran with every expression of joy to the entrance of the apartments, that were appropriated to her, in order to welcome her. His mother had taken care to point out her son to the princess, in the midst of the officers and attendants, who surrounded him : and, when she perceived him, her joy at finding him so handsome and well made, was excessive. “ Adorable princess,” cried Aladdin, accosting her in a most respectful manner, “ if I should have the misfortune to have displeased you by the temerity, with which I have aspired to possess so amiable a person, and the daughter of my sultan, I must confess, that it was to your beautiful eyes, and to your charms alone, that you must attribute it, and not to myself.” “ Prince, for it is thus that I must now call you,” replied the princess, “ I obey the will of the sultan, my father : and it is enough to have seen you, to own, that I obey him without reluctance.”

Aladdin was delighted at so satisfactory and charming an answer, and did not suffer the princess to remain long standing, after having walked so far, which she was not in the habit of doing. He took her by the hand, which he kissed with the greatest demonstrations of joy, and conducted her into a large saloon, illuminated by an immense number of tapers, where, through the attention of the Genius, there was a table spread with every thing, that was rare and excellent.



The dishes were of massive gold, and filled with the most delicious viands. The vases, the basons, and the goblets, with which the sideboard was amply furnished, were also of gold, and of the most exquisite workmanship. The other ornaments which embellished the saloon, exactly corresponded with the richness of the other parts. The princess, enchanted at the sight of such an assemblage of riches in one place, said to Aladdin, "nothing, I thought, prince, in the whole world was more beautiful, than the palace of the sultan, my father: but the sight of this saloon alone tells me, I was deceived." "My princess," replied Aladdin, in placing her at the table, in the seat he had destined for her, "I am very sensible of your politeness, but at the same time know how to appropriate the compliment."

The princess Badroulboudour, Aladdin, and his mother sat down, and instantly a band of the most harmonious instruments, played upon by females of great beauty, to whose voices they formed an accompaniment, began a concert, which lasted till the repast was finished. The princess was so delighted with it, that she said, she had never heard any thing to equal it in the palace of her father. But she knew not, that these musicians were fairies, chosen by the Genius, the slave of the lamp.

When the supper was concluded, and every thing had been removed with the greatest dili-

gence, a troop of dancers, of both sexes, took the place of the musicians. They performed dances of various figures, as was the custom of the country, and concluded by one executed by a male and female, who danced with the most surprising activity and agility, and each of them gave the other, in turn, an opportunity of shewing all the grace and address they were masters of. It was near midnight, when, according to the custom, at that time observed in China, Aladdin rose, and presented his hand to the princess Badroulboudour, in order to dance together, and thus finish the ceremony of their nuptials. They both danced with so good a grace that they were the admiration of all present. When it was over, Aladdin did not let the hand of the princess go, but they went into the chamber together, in which the nuptial bed had been prepared. The women of the princess attended to undress her, and put her to bed, while the attendants of Aladdin did the same, and then every one retired. In this manner did the ceremonies and rejoicings, on account of the marriage of Aladdin, and the princess Badroulboudour, conclude.

The next morning when Aladdin awoke, his chamberlains presented themselves to dress him. They clothed him in quite a different habit, but one equally rich and magnificent, from what he wore on the day of his marriage. They then brought him one of the horses that were appro-

priated to his use. He mounted it, and rode to the palace of the sultan, surrounded by a large troop of slaves. The sultan received him with the same honours he had done before; he embraced him, and, after having placed him on the throne, close by his side, he ordered breakfast to be served up. "Sire," said Aladdin to the sultan, I beseech your majesty to dispense with my having this honour to-day; I come for the express purpose of entreating you to go and partake of a repast in the palace of the princess, together with your grand vizier, and the nobles of your court." The sultan readily granted his request. He rose at the same instant, and as the distance was not great, he wished to go on foot. He proceeded, therefore, in this manner, with Aladdin on his right hand, and the grand vizier on his left, followed by the nobles, with the chious, and principle officers of his palace going before them.

The nearer the sultan came to the palace of Aladdin, the more was he struck with its beauty; yet this was but little, to what he felt on entering. His expressions of surprise and pleasure continued in all the apartments, through which he passed; but when they came to the saloon with twenty-four windows, to which Aladdin had requested them to ascend; when the sultan had seen its ornaments, and had above all things, cast his eyes on the lattices, enriched with dia-

monds, rubies, and emeralds, all of the finest sort, and most appropriate size, and when Aladdin had made him observe, that the outside was equally rich and superb as the other, he was so much astonished that he stood absolutely motionless. After remaining some time in that state, "Vizier," he at length said to that minister, who was near him, "is it possible, that there should be in my kingdom, and so near my own, so superb a palace, and yet that I should till this moment, be ignorant of it?" "Your majesty," replied the grand vizier, "may remember, that the day before yesterday, you gave Aladdin, whom you then acknowledged for your son-in-law, permission to build a palace, opposite to your own; on the same day, when the sun went down, not the smallest part of this palace was on this spot, and yesterday I had the honour to announce to your majesty, that the palace was built and finished." "I remember it," replied the sultan, "but I never imagined, that this palace would be one of the wonders of the world. Where, throughout the universe, will you find the walls built with alternate layers of massive gold and silver, instead of stone or marble, and the windows having the lattices studded with diamonds, rubies, and emeralds. Never in the whole world, has there been any thing similar heard of."

The sultan wished to see more closely, and observe the beauty of the twenty-four lattices;

when in reckoning them, he only found twenty-three that were equally rich, and he was, therefore in the greatest astonishment, that the twenty-fourth should remain imperfect. "Vizier," said he, for that minister made it a point not to leave him, "I am very much surprised, that so magnificent a saloon as this is, should remain unfinished in this particular." "Sire," replied the grand vizier, "Aladdin apparently was pressed for time, and therefore was unable to finish this window like the rest. But it must be readily granted, that he has jewels fit for the purpose, and that it will be finished the first opportunity."

Aladdin who had left the sultan to give some orders, came and joined them during this conversation. "My son," said the sultan, "this truly is a saloon, worthy the admiration of all the world. There is, however, one thing I am astonished at; and that it is to observe this lattice unfinished. Is it through forgetfulness or neglect," added he, "or because the workmen have not had time to put the finishing stroke to such a beautiful specimen of architecture?" "Sire," answered Aladdin, "it is not for any of these reasons, that this lattice remains in the state your majesty now sees it. It has been done on purpose: and it was by my orders, that the workmen have not touched it. I wish, that your majesty should have the glory of finishing this

saloon and palace at the same time. And I entreat you to think well of my intention, that I may ever remember the favour I have thus received from you." "If you have done it with that view," replied the sultan, "I take it in good part; I will go this instant and give the necessary orders about it." In fact, he ordered the jewellers, who were best furnished with precious stones, and the most skilful goldsmiths in his capital, to be sent for.

When the sultan came down from the saloon, Aladdin conducted him into that, where he had entertained the princess Badroulboudour on the evening of their nuptials. The princess herself entered the moment after, and received the sultan, her father, in such a manner as made it very evident, she was quite satisfied with her marriage. In this saloon there were two tables set out with the most delicious viands, all served up in services of gold. The sultan sat down at the first, and eat with his daughter, Aladdin, and the grand vizier. All the nobles of the court were regaled at the second, which was of great length. The repast highly pleased the sultan's taste; and he confessed, that he had never partaken of any thing more excellent. He said the same of the wine, which was, in fact, very delicious. But what excited his admiration most of all, were four large recesses or sideboards, furnished and set out with a profusion of flagons, vases, and

cups of solid gold, enriched throughout with precious stones. He was also delighted with the different bands of music, placed in different parts of the saloon, while the trumpets, accompanied by tymbals and drums, were heard at a distance, at proper intervals joining with the music within.

When the sultan rose from the table, he was informed that the jewellers and goldsmiths, whom he had ordered to be sent for, were come. He then went up to the saloon with twenty-four windows; and when there he pointed out to the jewellers and goldsmiths, who followed him, that window, which was imperfect. "I have ordered you to come here," said the sultan, "to finish this window, and make it quite perfect like the rest. Examine them; and lose no time in completing it."

The jewellers and goldsmiths examined all the twenty-three lattices with great attention; and after having consulted together about what they could each contribute towards its completion, they presented themselves to the sultan, and the jeweller in ordinary to the palace thus addressed him: "We are ready, sire, to employ all our care and diligence to obey your majesty, but amongst all our profession, we have not jewels, either sufficiently valuable, or numerous, to complete so great a work." "I have then," cried the sultan, "and more than you want. Come to

my palace, I will show you them, and you shall choose which you like best."

When the sultan had got back to his palace, he made them bring to the jewellers all his jewels; and they took a great quantity of them, particularly of those, which had been presented by Aladdin. They used up all these, without appearing to have made much progress. They went back for more several different times, and in the course of a month they had not finished more than half their work. They used all the sultan's jewels, with as many of the grand vizier's as he could spare, and with all these they could not do more than finish half the window.

Aladdin was well aware, that all the sultan's endeavours to make the lattice of this window like the others were vain, and that he would never arrive at that honour: he went up therefore to the workmen, and not only made them stop working, but even undo all they had yet finished, and carry back all the jewels to the sultan, and the grand vizier.

All the work, which the jewellers had been six weeks in performing, was destroyed in a few hours. They then went away, and left Aladdin alone in the saloon. He took out the lamp, which he had with him, and rubbed it. The Genius instantly appeared. "Genius," said Aladdin to him, "I ordered you to leave one of the twenty-four lattices of this saloon imperfect, and you



obeyed me. I now inform you, I wish it to be made like the rest." The Genius disappeared, and Aladdin went out of the saloon. He entered it again in a few moments, and found the lattice as he wished, and similar to the others.

In the mean time the jewellers and goldsmiths arrived at the palace, and were introduced and presented to the sultan, in his own apartment. The first jeweller then produced the precious stones, he had brought with him, and said in the name of the rest, "Your majesty, sire, knows for what length of time, and how diligently we have worked, in order to finish the business your majesty employed us upon. It was already very far advanced, when Aladdin obliged us not only to leave off, but even to destroy what we have already done, and to bring back these jewels as well as those, that belonged to the grand vizier." The sultan then asked them, whether Aladdin had given them any reason; and when they told the sultan he had said nothing on the subject, the former immediately ordered his horse to be brought. He mounted, as soon as it came, and went without any other attendants than those who happened to be about his person, who accompanied him on foot. When he arrived at Aladdin's palace, he dismounted at the foot of the flight of stairs that led to the saloon with twenty-four windows. He immediately went up, without letting Aladdin know of his arrival; but

the latter happened luckily to be in the saloon; and had barely time to receive the sultan at the door.

The sultan, without giving Aladdin time to chide him for not sending word of his intention to pay him a visit, and thus seeming deficient in the respect he owed him, said, "I am come, my son, on purpose to ask the reason, why you wished to leave this very magnificent and singular saloon in an unfinished state."

Aladdin dissembled the true reason, which was, that the sultan was not sufficiently rich in jewels to go to so great an expense. But to let him see how the palace itself surpassed not only his, but also every other palace in the whole world, since he was unable to finish even a very small part of it, he replied, "It is true, sire, that your majesty did behold this saloon unfinished, but I entreat you to examine, if, at this moment, there be any thing wanting?"

The sultan immediately went to the window, where he had observed the lattice imperfect; but when he saw it was like the rest, he thought he was mistaken. He not only examined the window on each side of it, but looked at them all one after the other; and when he was convinced, that the lattice, upon which his people had so long employed themselves, and had cost the jewellers and goldsmiths so many days, was finished in such an instant, he embraced Aladdin,

and kissed him between his eyes. "My dear son," said he filled with astonishment, "what a man are you, who can do such wonderful things, and almost, as it were, instantaneously. There is not your equal in the world; and the more I know you the more I find to admire in you."

Aladdin received the sultan's praises with great modesty, and replied to them in these terms; "It is, sire, my greatest glory to deserve the kindness and approbation of your majesty, and I can assure you I will never neglect any thing, that will tend to make me still more worthy of your good opinion."

The sultan returned to the palace in the same way he came, and would not permit Aladdin to accompany him. When he got back, he found the grand vizier waiting his arrival. Still full of admiration at the wonder, to which he had been witness, the sultan related every thing to him in such terms, that the vizier did not doubt for a moment, that the matter was exactly as the sultan told it. But this still more confirmed that minister in the belief, which he already entertained, that the palace of Aladdin was built by enchantment; which opinion he had expressed to the sultan on the very morning that the palace was first seen. He again wished to repeat the same sentiments. "Vizier," said the sultan, suddenly interrupting him, "you have before said the same thing: but I very plainly perceive you

have not forgotten my daughter's marriage with your son."

The grand vizier clearly saw, that the sultan was prejudiced, he did not therefore wish to enter into any dispute with him, but suffered him to remain in his own opinion. Every morning, as soon as he rose, the sultan did not fail to go regularly to the apartment, whence he could see the palace of Aladdin; and indeed he often went, during the day, to contemplate and admire it.

Aladdin himself, in the mean time did not remain shut up in his palace, but took care to go through different parts of the city at least once every week: sometimes to attend prayers at various mosques; at others to visit the grand vizier, who regularly came on stated days to pay his pretended court; and sometimes he honoured with his presence the houses of the principle nobles, whom he frequently entertained at his own palace. Every time he went out, he ordered two of the slaves, who attended him as he rode, to throw handfuls of gold in the streets and public places, through which he passed, and where the people always collected in crowds to see him. Besides this, a poor person never presented himself before the gate of his palace, but went away well satisfied, with the liberality he experienced.

Aladdin also so arranged his different occupations, that there was not a week, in which he

did not once, at least, take the diversion of the chase; sometimes hunting in the neighbourhood of the city, and at others going to a greater distance; and he gave proofs of the same liberality in the roads and villages, through which he passed. This generous disposition made the people load him with blessings; and it became the common custom to swear by his head. In short, without giving the least cause of displeasure to the sultan, to whom he very regularly paid his court, it may be asserted, that Aladdin had attracted, by the affability of his manners, and the liberality of his conduct, the regard and affection of every one; and that generally speaking, he was even more beloved than the sultan himself. To all these good qualities he joined a great degree of valour, and an ardent zeal for the good of the state, for which he cannot be too much praised. He had also an opportunity of giving the strongest proofs of it in a revolt, that took place on the confines of the kingdom. He no sooner became apprised, that the sultan meant to levy an army to quell it, than he requested to have the command of it. This he had no difficulty in obtaining. He instantly put himself at its head, marched against the rebels, and conducted the whole expedition with so much judgment and activity, that the sultan heard of their defeat, punishment, and dispersion, quite as soon as of the arrival of the army at its point

of destination. This action, which made his name celebrated throughout the whole extent of the empire, did not in the least alter his disposition. He returned victorious, but he returned possessed of as much affability and modesty as ever.

Many years passed and Aladdin continued to conduct himself in the same way, we have described, when the African magician, who had procured for him, but without intending it, the means, by which he was raised to so exalted a situation, frequently thought of him while he was in Africa, where he had returned. Although he was well persuaded, that Aladdin had pined out a miserable existence in the subterraneous cavern, where he had left him, he nevertheless thought he might as well learn the precise state of his end. As he had a complete knowledge of the science of geomancy, he took out of a drawer a sort of square covered box, such as he used when he made any observations in this science. He then sat down on the sofa, and placed the square instrument before him. He uncovered it, and after making the sand, with which it was filled, quite smooth and even, with the view of discovering, whether Aladdin died in the subterraneous cave, he arranged the points, drew the figures, and formed his horoscope. When he examined it, in order to form his judgment, instead of finding Aladdin dead in the cave, he

discovered that he had got out of it, that he lived in the greatest splendor, was immensely rich, highly respected and honoured, and was the husband of a princess.

No sooner had the African magician learnt by his diabolical art, that Aladdin was in the enjoyment of these honours, than the blood rushed into his face. "This miserable son of a tailor," he exclaimed in a rage, "has discovered the secret and virtues of the lamp. I thought his death certain; and now he enjoys the fruits of my long and laborious exertions. I will either prevent his enjoying them long, or perish in the attempt." He did not deliberate a long time, as to the method he should pursue. Early the next morning, he mounted a horse from Barbary, which he had in his stable, and began his journey. Travelling from city to city, and from province to province, without stopping any where, longer than was necessary to rest his horse, he at last arrived in China, and very soon reached the capital, where the sultan lived, whose daughter Aladdin had married. He alighted at a public khan, where he ordered an apartment for himself. He remained there the rest of the day and following night, in order to recover from the fatigue of his journey.

The first thing, the African magician did the next morning, was to enquire what was the general opinion, that was formed of Aladdin; and

how the people spoke of him. In walking about the city, he went into the most frequented, and best known place, where people of the greatest consequence and distinction assembled, to drink a warm liquor of a particular kind, which he recollected to have done when he was there before. He had no sooner taken his place, than they poured some out into a cup, and presented it to him. As he took it, he heard, as he was listening to what was said on every side, some persons speaking of Aladdin's palace. When he had finished his cup, he approached those, who were conversing on this subject, and taking his opportunity, he inquired, what there was in particular about this palace, of which they spoke so highly. "Where do you come from?" said one of those, to whom he addressed himself. "You must surely be but lately arrived in this city, if you have not seen, or even heard of the palace of prince Aladdin." It was thus, that Aladdin, since his union with the princess Badroulboudour was always called. "I do not say," continued the same person, that it is one of the wonders of the world, but that it is the only wonder in the world. Nothing has ever been seen so rich, so grand, or so magnificent. You must have come from a great distance, since you seem never even to have heard of it. In fact, it ought to be spoken of every where, since it has been erected. But see it, and you will



then know, if I have said any thing but the truth." " Pardon my ignorance, I beg of you," replied the African magician, " I arrived here only yesterday, and I have come from such a distance, even from the furthest part of Africa, that the fame of it had not reached that spot, when I left it. And as it was a business of great importance that brought me, and required the utmost haste, I had no other view during my journey, than to get to the end of it as soon as possible, without stopping any where, or acquiring any information, as I came along: I was, therefore, quite ignorant of what you have been telling me. I shall not, however, fail to go and see it. My impatience indeed is so great, that I would this moment go and satisfy my curiosity, if you would do me the favour to show me the way."

The person, to whom the African magician addressed himself, took a pleasure in pointing out to him the way he must go, in order to see Aladdin's palace, and the latter immediately set out. When he arrived, and had accurately examined the palace on all sides, he had not the least doubt, but that Aladdin had availed himself of the power of the lamp in building it. Without, therefore, at all thinking of the inability of Aladdin, the son of a tailor, he well knew it was in the power of the Genii, who were the slaves of the lamp, to produce such wonders, the acquisition of which had so narrowly escaped

him. Stung to the very soul by the happiness and greatness of Aladdin, between whom and the sultan there seemed not the shadow of a difference, he returned to the khan, where he had taken up his abode.

The great thing to discover was, the particular situation of the lamp, and whether Aladdin carried it about with him, or where he kept it; and this discovery he was able to make by a certain operation in geomancy. As soon, therefore, as he got back to his lodging, he took his square box, and his sand, which he always carried with him, wherever he went. Having completed the operation, he found, that the lamp was in Aladdin's palace, and his joy was so great, on knowing this, that he could hardly contain himself. "I shall get this lamp," he cried, "and I defy Aladdin to prevent my obtaining it, and compelling him to sink to that native obscurity and poverty from which he has taken so high a leap."

It happened most unfortunately for Aladdin, that he was absent upon a hunting expedition, that was to last eight days, and only three of them was yet elapsed. Of this the African magician got information in the following way. When he had finished the operation, which had afforded him so much joy, he went to see the master of the khan, under the pretence of conversing with him, and he had no difficulty in

finding a proper subject. He told him, that he was just returned from the palace of Aladdin ; and after giving him an exaggerated account of all the most remarkable and surprising things he saw, and such as generally attracted the attention of every one ; “ My curiosity,” he added, “ goes still further ; and I shall not be satisfied till I have seen the master, to whom so wonderful a building belongs.” “ That will not be at all a difficult matter,” replied the keeper of the khan, for hardly a day passes, that will not afford you an opportunity, when he is at home ; but he has been gone these three days on a grand hunting party, which is to last at least eight.”

The African magician did not want to know more ; he took leave of the master of the khan, and returned to his own apartment. “ This is the time for action,” said he to himself, “ nor must I let it escape.” He then went to the shop of a person, who made and sold lamps. “ I want,” said he to the master, “ a dozen copper lamps ? can you supply me with them ?” The man replied, that he had not quite so many finished, but that if he would wait till the next day, he would have them ready for him at any time he wished. The magician agreed to wait ; and desired him to take care, and have them very well polished : and having first promised to give a good price for them, he returned to the khan.

The next morning, the African magician received the twelve lamps, and paid him the money he asked for them, without making him abate any part of it. He put them into a basket, which he had provided for the express purpose, and went with this on his arm, towards Aladdin's palace, and when he was near it, he began to cry with a loud voice, "Who will change old lamps for new?" As he kept going on, the children who were at play in the open square, heard him; they ran and collected round him, hooting and shouting at him, as they took him for a fool, or a mad man. Every one, who passed, laughed at his folly, as they thought it. "That man," said they, "must surely have lost his senses, to offer to change new lamps for old ones."

The African magician was not at all surprised at the shouts of the children, nor at any thing that was said of him. In order, therefore, to dispose of his merchandize, he continued to cry, "Who will change old lamps for new," He repeated this so often, while he walked backwards and forwards on all sides of the palace, that at last the princess Badroulboudour, who was in the saloon with twenty-four windows, heard his voice: but as she could not distinguish what he said, on account of the shouting of the children, who followed him, and whose number increased every instant, she sent one of her fe-

male slaves, who went close to him, in order to understand what was the reason of all the noise and bustle.

It was not long before the female slave returned, and entered the saloon laughing very heartily; indeed so much so, that the princess, herself, in looking at her, could not help laughing also. "Well, silly one," said the princess, "why do you not tell me what you are laughing at?" "Princess," replied the slave, still laughing, "who can possibly help laughing, at seeing that fool with a basket on his arm, full of beautiful new lamps, which he does not wish to sell, but exchange for old ones. It is the crowd of children, who surround him, that make all the noise we hear, in mocking him."

Hearing this account another of the female slaves said, "Now you speak of old lamps, I know not whether the princess has taken notice of one that lies upon the cornice; whomever it belongs to, he will not be very much displeased in finding a new one instead of that old one. If the princess will give me leave, she may have the pleasure of trying, whether this fellow is fool enough to give a new lamp for an old one, without asking any thing for the exchange."

This lamp, of which the slave spoke, was the very wonderful lamp, which had been the cause of Aladdin's great success and happiness, and he had himself placed it upon the cornice, before

he went to the chase, from the fear of losing it. It was the usual precaution, which he took every time he hunted. But neither the female slaves, the eunuchs, nor the princess herself, had paid the least attention to it, during his absence, till this moment. Except when he hunted, Aladdin always carried it about him. His precaution, it may be said, was certainly very proper, but he should at least have locked the lamp up. That is all very true, but every one is liable to similar neglects, and always will be liable to them.

The princess, who was ignorant of the value of this lamp, and that Aladdin, not to say herself, was so much interested in its preservation, consented to the joke, and ordered a eunuch to go and get it exchanged. The eunuch obeyed: he went down from the saloon, and no sooner came out of the palace gate, than he perceived the African magician. He immediately called to him, and when he came, he shewed him the old lamp, and said, "Give me a new lamp for this."

The magician did not doubt, but that this was the lamp he was seeking; because he thought there would not, of course, be any other lamp in Aladdin's palace, where every thing, that could be, was of gold or silver. He eagerly took the lamp from the eunuch, and after having thrust it, as far as he could, into his bosom, he presented his basket, and bid him take which he liked best. The eunuch chose one, and, leaving the magician,

he carried the new lamp to the princess. This change had no sooner taken place, than the children made the whole square resound with their noise, in ridiculing and mocking, as they thought, the folly of the magician.

The African magician let them shout as much as they pleased, but without staying any longer near Aladdin's palace, he insensibly went to a distance, ceased his noise, and no longer invited people to change old lamps for new. He wished for no other than what he had got. His silence, therefore, soon induced the children to go no further with him.

As soon as he was out of the square, between the two palaces, he went along the most unfrequented streets, and as he had no farther occasion either for the remainder of his lamps, or his basket, he set them both down in the middle of a street, where he thought no one would see him. He then turned down another street, and made all the haste he could, to get to one of the gates of the city. As he continued his walk through the suburb, which was very extensive, he bought some provisions before he left it. And when he was in the open country, he turned down a bye road, where there was not a probability of seeing any person; and here he remained, till he thought a good opportunity occurred to execute the design he had in coming there. He did not regret the horse he left at the khan, where he lodged;

but thought himself well recompensed by the treasure he had acquired.

The African magician passed the remainder of the day in the same spot, and staid also until the night was far advanced. He then drew the lamp out of his bosom, and rubbed it. The Genius instantly obeyed the summons. "What do you wish," cried the Genius, "I am ready to obey you as your slave, and the slave of those, who have the lamp in their hands, both I, and the other slaves of the lamp." "I command you," replied the African magician, "instantly to take the palace, which you, and the other slaves of the lamp, have erected in this city, exactly as it is, with every thing in it, both dead and alive, and transport it, with me at the same time, into the farther part of Africa." Without making any answer, the Genius, assisted by the other slaves of the lamp, took both him and the whole palace, and transported it in a very short time, to the very spot he had pointed out.

It is now necessary to leave the African magician, the princess Badroulboudour, and the palace in Africa, and take notice of the sultan's surprise.

The sultan no sooner rose the next morning, than he did not fail, as usual, to go to the cabinet and look out, that he might have the pleasure of contemplating and admiring Aladdin's palace. He cast his eyes towards the side, where he was



accustomed to see this palace, but discovered only an open space, such as it was before it had been built. He thought he must be deceived; he rubbed his eyes, but still he could see nothing more than at first, though the air was so serene, the sky so clear, and the sun so near rising, that every object was very distinct and plain. He looked on both sides, and out of both windows, but could not perceive what he had been accustomed to. His astonishment was so great, that he remained for some time in the same place, with his eyes turned to the spot, where the palace had stood, but where he could no longer see it, endeavouring to comprehend what was beyond his power; that is, how so large, and so visible a palace, as that of Aladdin's, which he had constantly seen every day, since he had given permission to have it erected, and even so lately as the day before, should so suddenly, and completely vanish, that not the smallest vestige remained. "I cannot be deceived," he said to himself, "it was in this very place, that I beheld it. If it had fallen down, the materials at least would have appeared; and if the earth had swallowed it, we should have perceived some marks of it." In whatever way this had come to pass, and however satisfied he was, that the palace was no longer there, he nevertheless waited some time to see, if, in reality, he was not deceived. He at length retired, after looking once more behind

him as he left the place. He returned to his apartment, and ordered his grand vizier to be instantly sent for. In the mean time, he sat down; his mind agitated with so many different thoughts, he knew not what part to take.

The grand vizier did not make the sultan wait long. He came in so much haste, that neither he nor his attendants in the least observed, as they passed, that the palace of Aladdin was no longer in the same place. Even the porters, when they opened the gates, did not perceive the difference.

“Sire,” said the grand vizier the moment he entered, “the eagerness and haste, with which your majesty has sent for me, leads me to suppose, that something very extraordinary has happened, since your majesty is not ignorant, that this is the day, when the council meets, and that I should therefore, of course, have been here on my duty in a very short time.” “What has happened is indeed very extraordinary, as you have said; and you will soon agree it is so. Tell me, where is Aladdin’s palace?” “I have just now passed it, sire,” replied the vizier, with the utmost surprise; “and it seemed to me to be in the same spot. A building, so solid as that is, cannot easily change its situation.” “Go into my cabinet,” answered the sultan, “and come and tell me, if you can see it.”

The grand vizier went as he was ordered; and

the very same thing happened to him, as to the sultan. When he was quite sure, that the palace of Aladdin did not stand in the place, where it was, and that not the smallest part of it seemed to remain, he returned to the sultan. "Well," demanded the latter, "have you seen Aladdin's palace?" "Your majesty, sire, may remember," replied the grand vizier, "that I had the honour to tell you that this palace, which was so much and so deservedly admired for its beauty and immense riches, was the work of magic; but your majesty did not then pay any attention to what I said."

The sultan, who could not deny the former representations of the grand vizier, was in the greater rage, because he was also unable to disavow his own incredulity. "Where is this impostor?" he exclaimed, "this wretch, that I may strike off his head?" "It is some days," answered the grand vizier, "since he came to take leave of your majesty; we must send to him, to enquire about his palace: he cannot be ignorant where it is." "This would be to treat him with too great indulgence," exclaimed the monarch, "Go, and order thirty of my horsemen to bring him before me in chains." The grand vizier instantly gave the orders, and instructed their officer how they might prevent his escape and take him. They set out, and met Aladdin, who was returning from the chase, about five or six leagues

from the city. The officer, when he first accosted him, said, that the sultan was so impatient to see him again, that he had sent them to inform him of it, and to accompany him on his return.

Aladdin had not the least suspicion of the true cause, that had brought this detachment of the sultan's guard. He continued hunting on his way home; but when he was within half a league of the city, the detachment surrounded him, and the officer then said, "Prince Aladdin, it is with the greatest regret, that I must inform you of the orders, we have received from the sultan, to arrest and conduct you like a state criminal. We entreat you not to take it ill in us, that we do our duty, but on the contrary, that you will pardon us." This declaration astonished Aladdin to the greatest degree. He felt himself innocent; and asked the officer, if he knew of what crime he was accused; but he replied, that neither he nor his men were acquainted with it.

As Aladdin perceived, that his own attendants were much inferior to the detachment, and even that they went to some distance, he dismounted, and said to the officer, "Here I am, execute whatever orders you have received. I must however aver, that I am guilty of no crime, either towards the person of the sultan, or the state." They immediately put a large and long chain about his neck, which they then bound round his body, so that he had not the use of his arms. When the

officer had put himself at the head of the troop, one of the horsemen took hold of the end of the chain, and going on behind the officer he led Aladdin, who was obliged to follow on foot; and in this state he was conducted through the city.

When the guards entered the suburbs, the first person who saw Aladdin conducted in this way, like a state criminal, did not doubt but that he was going to lose his head. As he was generally beloved, some seized a sabre, others whatever arms they could, and those who had none, took up stones, and in this manner followed the guards. Some of those who were in the rear, wheeled about, as if they wished to disperse them, but the people increased so fast, that the guards thought it better to dissemble, well satisfied if they could conduct Aladdin safe to the palace, without his being rescued. In order to succeed the better, they took great care, as the streets happened to be more or less wide, to occupy the whole space, sometimes extending and at others compressing themselves. In this manner they arrived in the open square before the palace, where they all formed into one line, and faced about towards the armed multitude, while the officer and guard, who led Aladdin, entered the palace, and the porters shut the gates, to prevent any one from entering.

Aladdin was conducted before the sultan, who

waited for him, accompanied by the grand vizier, in a balcony. And he no sooner saw him, than he commanded the executioner, who was already present by his orders, to strike off his head, as he wished not to hear a word, or any explanation whatever.

When the executioner had seized Aladdin, he took off the chain, that was round his neck and body, and after laying down on the ground a large piece of leather, stained with the blood of the many criminals he had executed, he desired him to place himself on his knees, and then tied a bandage over his eyes. Having drawn his sabre, he was about to give the fatal stroke, only making the three usual flourishes in the air, and waiting for the sultan's signal, to separate Aladdin's head from his body.

At this very instant the grand vizier perceived that the populace, who had forced the guards, and filled the square, were in fact scaling the walls of the palace in many places, and even began to pull them down in order to open a passage. Before therefore the sultan could give the signal, he said to him, "I beseech your majesty to think maturely of what you are going to do. You will run the risk, sire, of having your palace forced; and if this misfortune should happen, the event cannot but be dreadful." "My palace forced!" replied the sultan, "who can dare attempt it?" "If your majesty, sire, will cast your eyes to-

wards the walls in that part, you will acknowledge the truth of what I say."

When the sultan saw such eager and violent commotions, his fear was very great. He instantly ordered the executioner to put up his sabre, to take the bandage off Aladdin's eyes, and set him at liberty. He also commanded an officer to proclaim, that he pardoned Aladdin, and that every one might retire.

As all those, who had mounted on the walls of the palace, were witnesses of what passed, they gave over their design, and almost directly got down: and, highly delighted at having thus been the means of saving the life of one, whom they really loved, they instantly published this news to those, who were near them, thence it spread through all the populace, who were in the neighbourhood of the palace. The officers also, who ascended the terraced roof to proclaim the same thing, completed its publicity. The justice the sultan had thus rendered Aladdin by pardoning him, disarmed the populace, quieted the tumult, and every one by degrees returned home.

When Aladdin found himself at liberty, he lifted up his head towards the balcony, and perceiving the sultan he raised his voice, and addressed him in the most pathetic manner. "I entreat your majesty," he said, "to add a new favour to the pardon you have just granted me; and that is, to inform me of my crime." "What

thy crime is, perfidious wretch!" replied the sultan, "does thou not know it? Come up here, and I will shew thee."

Aladdin ascended, and when he presented himself, "Follow me," said the sultan, walking on before, without taking any other notice of him. He led the way to the cabinet, that opened towards the place, where Aladdin's palace stood. When they came to the door; "Go in," said the sultan, "you ought to know, where your own palace is. Look on all sides, and tell me, what is become of it." Aladdin looked, but saw nothing. He perceived the space, which his palace did occupy; but as he could not conceive how it should have disappeared, this extraordinary and wonderful event so confused and astonished him, that he could not answer the sultan a single word. "Tell me," said the latter, impatient at his silence, "where is your palace, and what is become of my daughter?" "Sire," replied Aladdin, at last breaking silence, "I plainly see, and must own, that the palace, which I built, is no longer in the place where it was. I see it has disappeared; but I can assure your majesty, that I have no concern whatever in this event."

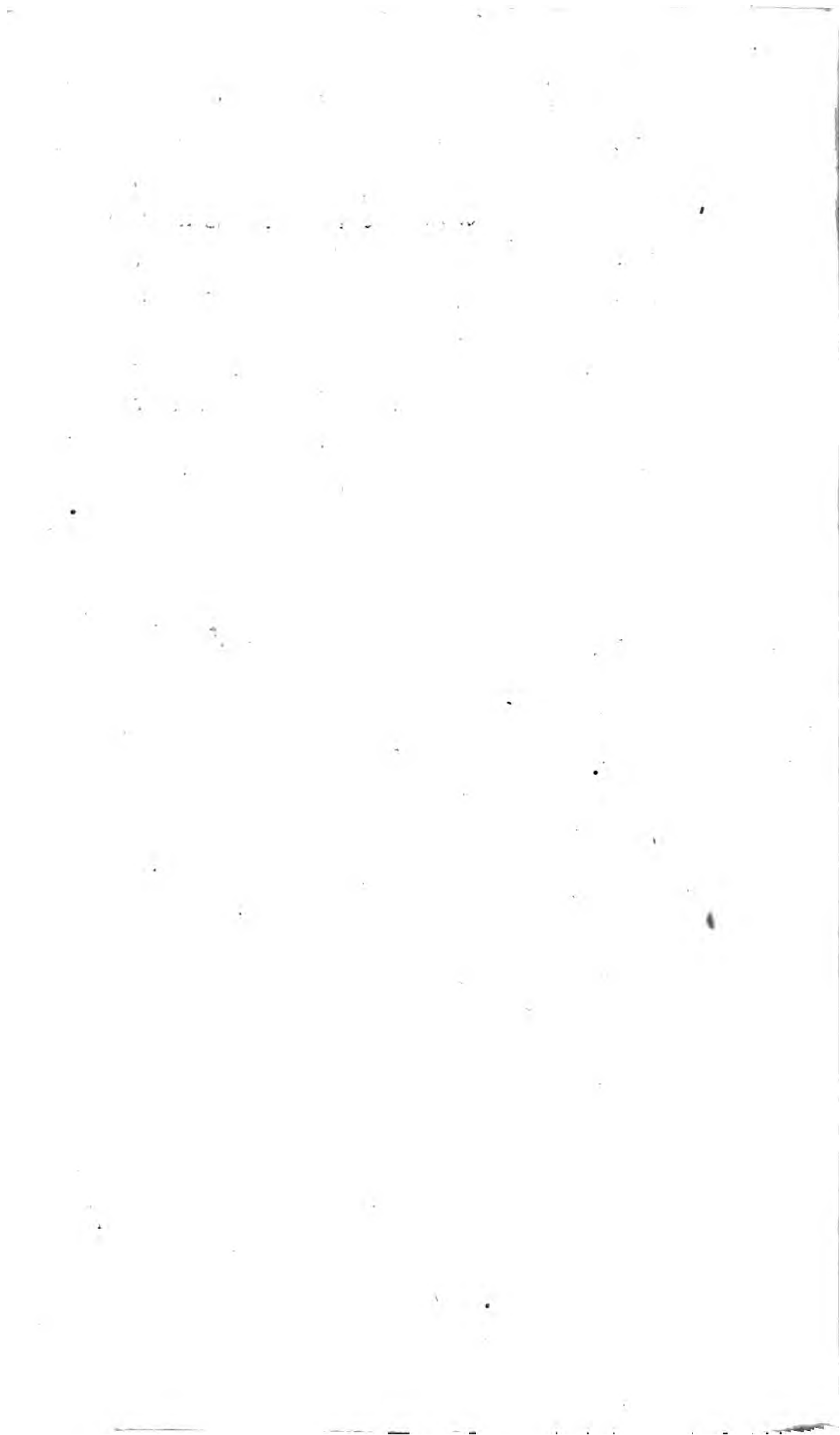
"I care not what is become of your palace; that gives me no pain," replied the sultan, "I esteem my daughter a million times beyond it; unless therefore you discover and bring her again to me, no consideration shall yet prevent my



taking off your head." "Sire," said Aladdin, I entreat your majesty to grant me forty days to make the most diligent inquiries, and if I do not, during this period, succeed in my search, I give you my word, that I will lay my head at the foot of your throne, that you may dispose of me according to your pleasure." "I grant your request," answered the sultan, "but do not think to abuse my favour, and endeavour to escape my resentment. In whatever part of the world you are, I will take care to discover you."

Aladdin then left the sultan's presence in the deepest humiliation, and in a state truly deserving of pity. He passed through the courts of the palace with downcast eyes, not even daring to look about him, so great was his confusion; and the principal officers of the court, not one of whom had he ever disobliged, instead of coming to console him, or offer him a retreat at their houses, turned their backs upon him, both that they might not be supposed to see him, nor he be able to recognise them. But even if they had approached him in order to console him, or offer him an asylum, they themselves would not have known him: he did not even know himself. His mind seemed deranged, of which he gave evident proofs when he was out of the palace, for without thinking of what he did, he demanded at every door, and of all he met, if they had seen his palace, or could give him any intelligence of it.

These questions made every one think, that Aladdin had lost his senses. Some even laughed at him; but the more serious, and especially all those, who had been on friendly terms, or ever had any business with him, most sincerely compassionated him. He remained three days in the city, walking through every part, eating only what was given him in charity, without being able to form any resolution.



## NOTES TO VOL. IV.

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*Note 1, page 11.* THESE names, Zohorob Bostan, Schagroma Marglan, Cassabos Souccar, Nouronnihar, Nagmatos Sohi, and Nouzhetos Zaman, are formed of Arabic words, which respectively mean Flower of the Garden, Branch of Coral, Sugar-cane, Light of Day, Star of the Morning, and Delight of the Season.

*Note 2, p. 16.* Fetnab, in Arabic, means Torment, or Tormenter of Hearts.

*Note 3, p. 118.* Codadad is composed of two Arabic words, which signify "Given by God."

*Note 4, p. 360.* "The full Moon, among full Moons." This is the extensive interpretation of Badroulboudour.

*Note 5, p. 429.* In this place, in the French, the saloon is said to have only twelve windows, but this is clearly an error, of which kind there are several.

*Note 6, p. 436.* Chiaous, as they are called in French, are some officers attached to the magnificence of eastern courts, but I am not acquainted with their particular employments.

END OF VOL. IV.

STATE OF NEW YORK

IN SENATE

January 10, 1907.

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 18, 1906.

