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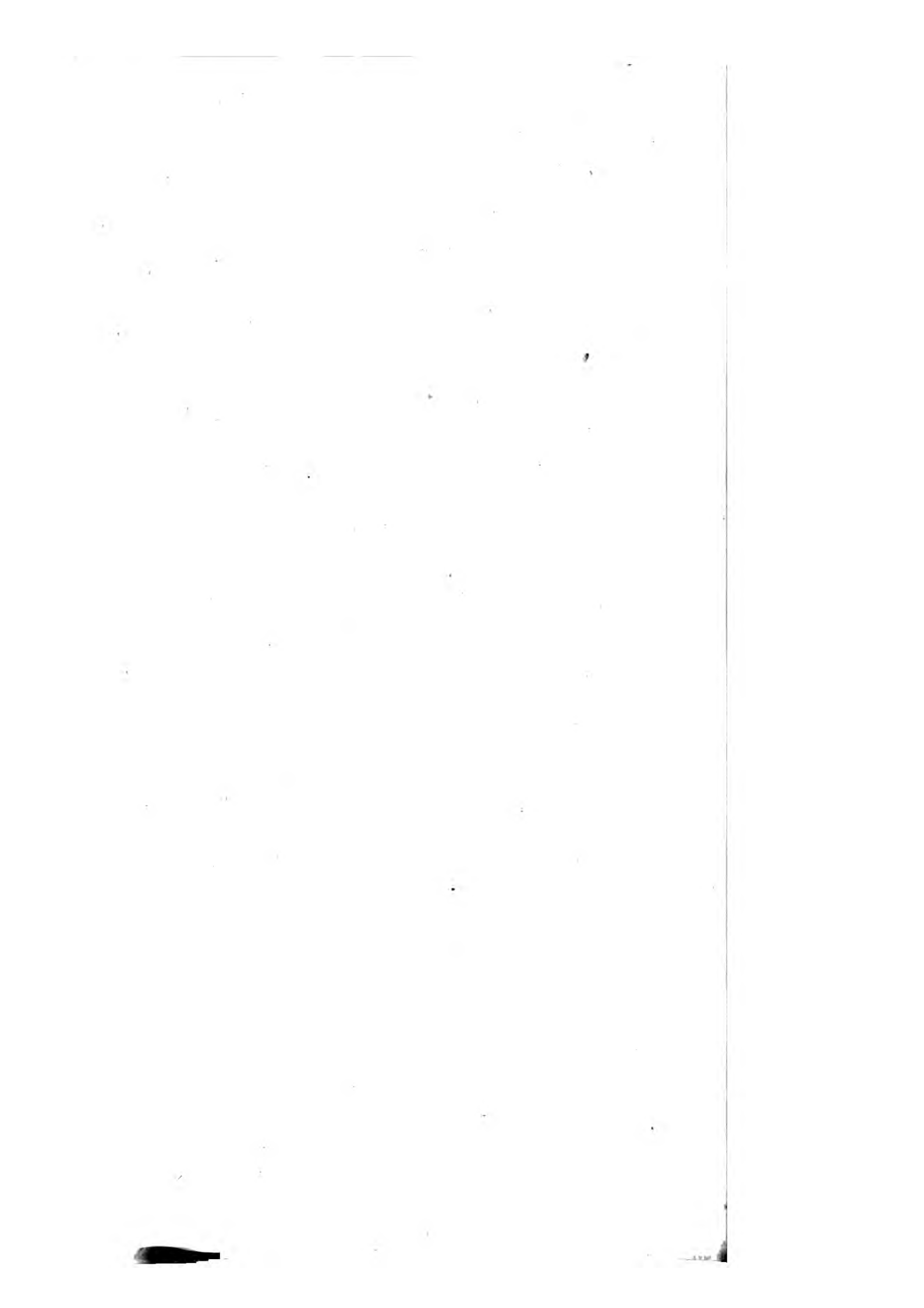
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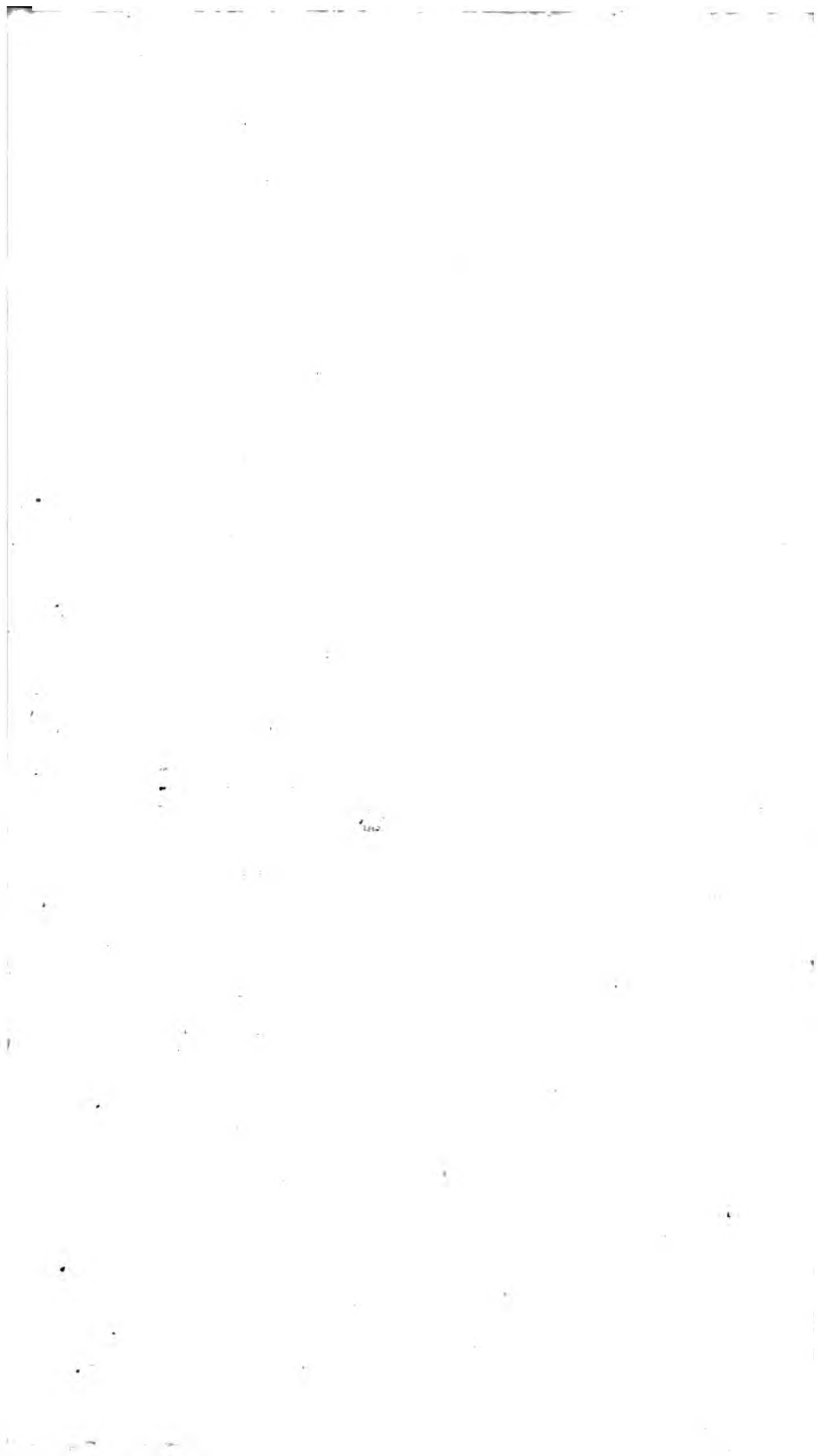
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THE MERCHANT AND GENIUS.

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.

VOL. II.

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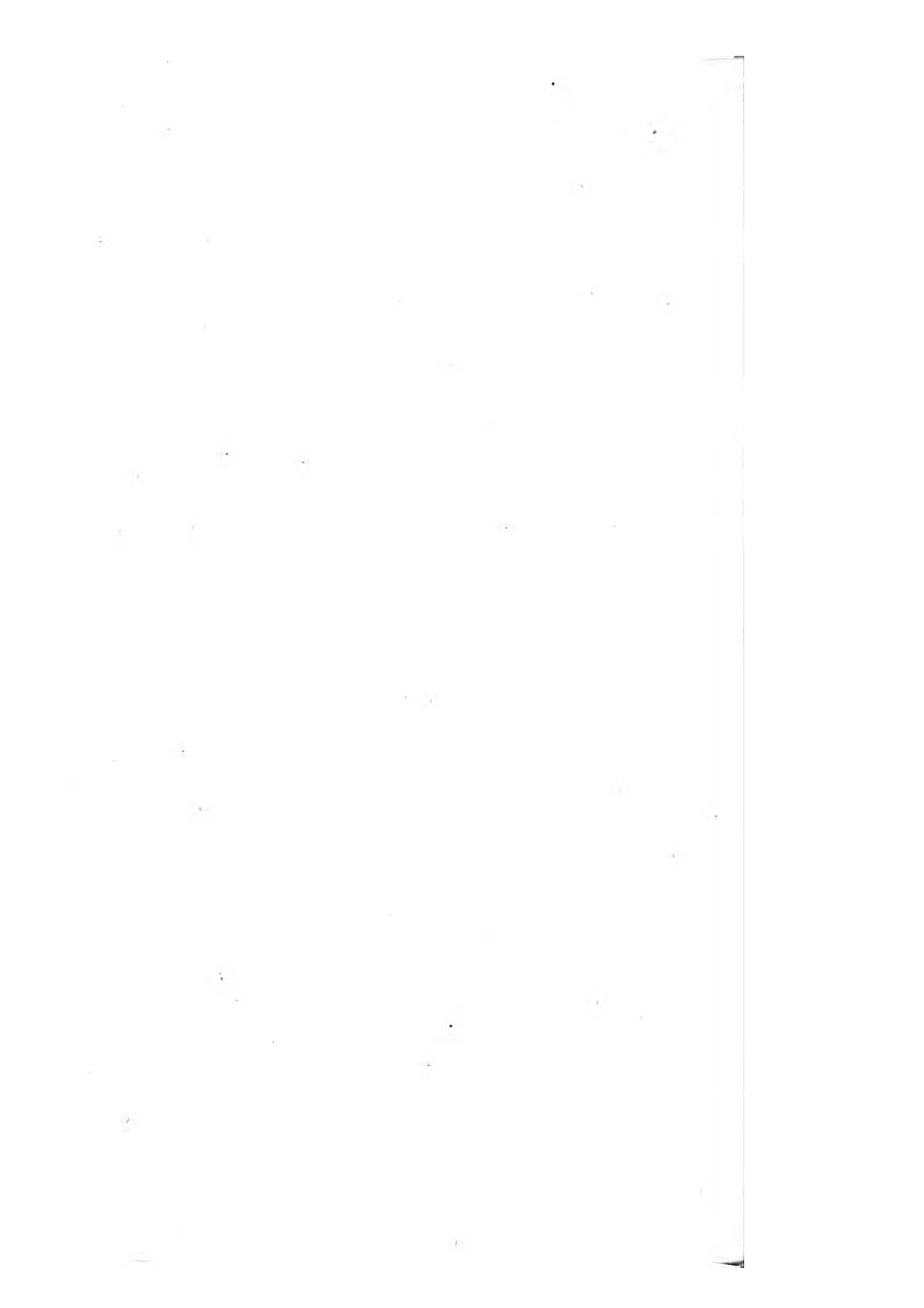
BY W. SAVAGE, BEDFORD BURY.

1810.

CONTENTS.

VOL. II.

<i>The Three Apples</i>	Page 1
<i>The History of the Lady, who was murdered, and of the Young Man, her Husband</i>	9
<i>The History of Noureddin Ali, and Bedreddin Hassan</i>	19
<i>The History of the Little Hunchback</i>	100
<i>The Story told by the Christian Merchant</i>	116
<i>The Story told by the Purveyor of the Sultan of Casgar</i>	146
<i>The Story told by the Jewish Physician</i>	174
<i>The Story told by the Tailor</i>	199
<i>The History of the Barber</i>	232
<i>The Story of the Barber's first Brother</i>	236
<i>The History of the Barber's second Brother</i>	245
<i>The History of the Barber's third Brother</i>	257
<i>The History of the Barber's fourth Brother</i>	267
<i>The History of the Barber's fifth Brother</i>	275
<i>The History of the Barber's sixth Brother</i>	295
<i>The History of Aboulhassan Ali Ebn Becar, and of Schemselnihar, the Favorite of the Caliph Haroun Alraschid</i>	315
Notes	403



THE
ARABIAN NIGHTS.

THE THREE APPLES.

SIRE (said Scheherazadè) I have already had the honour of relating to your majesty one excursion, that the caliph Haroun Alraschid made from his palace. I will now tell you of another.

One day, this prince desired his grand vizier Giafar to be with him the following evening. "I wish," said he, "to visit all parts of the city, and make myself acquainted with the opinions, generally formed of my officers of justice. If there be any, who are deservedly complained of, we will discharge them, and place others in their situation, who will perform their duty more successfully. If, on the contrary, there be any, who are praised, we will reward them according to their deserts." The grand vizier having repaired

to the palace at the appointed time, the caliph, himself, and Mesrour, the chief of the eunuchs, disguised themselves that they might not be known, and set out together.

They passed through several squares, and many market-places; and coming into a small street they perceived, by the light of the moon, a man with a white beard, and of tall stature, carrying nets on his head. He had on his arm a basket, made of palm leaves, and in his hand a stick. "To see this old man," said the caliph, "one should not suppose him rich; let us address him, and ask him the state of his fortune. "Good man," said the vizier, "what art thou? "My lord," replied the old man, "I am a fisherman, but the poorest, and most miserable of my trade. I went out at noon to go and fish, and from that time till now, I have not taken one. And yet I have a wife and young children, but have not sufficient means of supporting them."

The caliph, touched with compassion, said to the fisherman, "Should you have courage to return and throw your nets once more? We will give you an hundred sequins for what you bring us." The fisherman, taking the caliph at his word, and forgetting all the troubles of the past day, returned towards the Tigris, in company with him, Giafar, and Mesrour, saying to himself, "These gentlemen appear too civil, and too reasonable, not to recompense me for my pains; and

even should they give me only an hundredth part of what they promise me, it will still be a great sum for me."

They arrived on the banks of the river, and the fisherman, having thrown his nets, drew out a case well closed, and very heavy. The caliph immediately ordered the vizier to count him his hundred sequins, and discharged him. Mesrour took the case on his shoulders, by order of his master, who, in his curiosity to know what it could contain, returned immediately to the palace. The case being opened, they found a large basket made of palm leaves, and sewn at the opening with a bit of red worsted. To satisfy the impatience of the caliph, they cut the worsted with a knife, and drew out of the basket a packet, wrapped in a piece of old carpet, and tied with cord. The cord being untied, and the packet undone, they perceived, with horror, the body of a young lady, whiter than snow, and cut into pieces. The caliph's astonishment at this dismal spectacle cannot be described; but his surprise was instantly changed to anger, and casting a furious look at the vizier, "Wretch," cried he, "is this the way you inspect the actions of my people? Assassinations are committed with impunity under your administration, and my subjects are thrown into the Tigris, that they may rise in vengeance against me on the day of judgment. If you do not speedily revenge the death of this

woman, by the execution of her murderer, I swear by the holy name of God, that I will have you hanged together with forty of your relations." "Commander of the Faithful," replied the grand vizier, "I entreat your majesty to grant me time to make proper inquiries." "I give you three days," returned the caliph; take care of yourself."

The vizier Giafar returned home in the greatest confusion: "Alas!" thought he, "how is it possible for me, in so large and vast a city as Bagdad, to discover a murderer, who no doubt has committed this crime secretly, and without witness, and has now in all probability fled from the city? Another in my place might perhaps take any wretch out of prison, and have him executed, to satisfy the caliph; but I will not charge my conscience with such a deed; I will rather die, than save my life on such terms.

He ordered the officers of police and justice, who were under his command, to make a strict search for the criminal. They not only sent out their dependants, but went themselves on this affair, which was not less interesting to them, than it was to the vizier. But all their diligence was fruitless; they could discover no traces, by which to apprehend the perpetrator of the murder, and the vizier concluded, that his death was inevitable, without the interference of Heaven.

On the third day, an officer of the sultan's came

to the house of this unhappy minister, and summoned him to follow him. The vizier obeyed, and the caliph having inquired of him for the murderer, he replied, with tears in his eyes, "O, Commander of the Faithful, I have found no one, who could give me any intelligence concerning him." The caliph reproached him in the most angry terms, and commanded him to be hanged before the gates of the palace, together with forty of the Barmecides'.

Whilst they were preparing the gibbets, and the officers went to seize the forty Barmecides, at their different houses, a public crier was ordered by the caliph to proclaim, in all the quarters of the city, that, "Whoever wished to have the satisfaction of seeing the grand vizier Giafar, and forty of his family, the Barmecides, hanged, was to repair to the square before the palace."

When every thing was ready, the criminal judge, and a great number of attendants and guards, belonging to the palace, conducted the grand vizier, together with the forty Barmecides, each under the gibbet, that was destined for him; and passed the cord round his neck, by which they were to be elevated. The people, who crowded the square, could not be present at such a spectacle, without feeling pity, and shedding tears; for the vizier Giafar, and his relations, the Barmecides, were much beloved for their probity, liberality, and disinterestedness, not only at

Bagdad, but throughout the whole empire of the caliph.

Every thing was ready for the execution of the irrevocable order of the prince, in this instance too severe, and they were on the point of taking away the lives of some of the worthiest inhabitants of the city, when a young man, of comely appearance, and well dressed, pressed through the crowd till he reached the grand vizier; having kissed his hand, "Sovereign vizier," said he, addressing Giafar, "chief of the emirs of this court, the refuge of the poor; you are not guilty of the crime, for which you are going to suffer; retire, and let me expiate the death of the lady, who was thrown into the Tigris; I am her murderer, I alone ought to be punished."

Although this discourse created great joy in the vizier, he nevertheless felt pity for a youth, whose countenance, far from expressing guilt, had something engaging in it; he was going to reply, when a tall man, of an advanced age, having also pushed through the crowd, came up, and said to the vizier, "My lord, do not believe what this young man says to you. I was the only person, that killed the lady, who was found in the case; I only am to be punished. In the name of God, I conjure you not to confuse the innocent with the guilty." "My lord," interrupted the young man, addressing himself to the vizier, "I assure you, that it was I, who committed this

wicked action, and that no person in the world is my accomplice." "Alas! my son," replied the old man, "despair has led you hither, and you wish to anticipate your destiny; as for me, it is a long time, that I have lived in this world, I ought to quit it without regret; let me sacrifice my life to save yours. My lord," continued he, addressing the vizier, "I repeat it, I am the assassin; sentence me to death, and do not defer it."

The contest between the old man and the youth obliged the vizier Giafar to conduct them before the caliph, with the permission of the attending officer of justice, who was happy in an opportunity of obliging him.

When he was arrived in the presence of the sovereign, he kissed the ground seven times, and then spoke in these terms: "Commander of the Faithful, I bring to you this old man, and this youth, who each avers himself to be the murderer of the lady." The caliph then asked the accused, which of the two had murdered the lady in so cruel a manner, and then thrown her into the Tigris. The youth assured him, that he had committed the deed; the old man sustained the contrary. "Go," said the caliph to the vizier, "give orders for them both to be hanged." "But, sire," replied the vizier, "if one only is criminal, it would be unjust to execute the other."

At these words, the young man replied, "I swear by the great God, who has elevated the

heavens to where they now are, that it is I, who killed the lady, who cut her in pieces, and then threw her into the Tigris four days since. I do not hope for mercy on the day of judgment, if what I say be not true; therefore, I am the person, who is to be punished." The caliph was surprised at this solemn oath, which he was inclined to believe, as the old man made no reply. Therefore, turning to the youth, "Unhappy wretch," cried he, "for what reason, hast thou committed this detestable crime? and what motive canst thou have for coming to offer thyself for execution!" "Commander of the Faithful," returned he, "if all, that has passed between this lady and myself could be written, it would form a history, which might be serviceable to mankind." "Relate it then," replied the caliph, "I command you to do it." The young man obeyed, and began in these words:

THE HISTORY

OF THE LADY WHO WAS MURDERED, AND OF THE
YOUNG MAN, HER HUSBAND.

“ SOVEREIGN of the Believers, I must acquaint your majesty, that the lady, who was massacred, was my wife, and daughter to this old man whom you see, and who is my uncle, on my father’s side. She was only twelve years of age, when he bestowed her on me in marriage, and eleven years are passed since that period. I have three sons by her, who are still alive; and must do her the justice to say, that she never gave me the least subject for displeasure. She was prudent and virtuous; and her greatest pleasure consisted in making me happy. On my part I loved her with the truest affection, and anticipated all her wishes, instead of opposing them.

About two months since she was taken ill; I treated her with all possible care, and spared no pains to complete her cure; at the expiration of a month she grew better, and wished to go to the bath. Before she went out of the house she said

to me, "Cousin," for that was my familiar appellation, "I wish to eat some apples; you will oblige me very much, if you could procure me some; it is a long time, that I have had this desire, and I must confess, that it is now increased to such a degree that if I am not gratified, I fear some misfortune will be the consequence." Very willingly," I replied, "I will do all in my power to content you."

I immediately went in search of some apples, into all the markets and shops I could think of, but I could not obtain one, although I had offered to pay a sequin for it. I returned home much vexed at having taken so much trouble to no purpose. As for my wife, when she came back from the bath, and did not see any apples, she was so chagrined, that she could not sleep all night. I arose early the next morning, and went into all the gardens, but with no better success than on the preceding day. I only met with an old gardener, who told me, that whatever pains I might take I should not meet with any excepting in your majesty's gardens at Balsora.

As I was passionately fond of my wife, and I would not have to reproach myself with having neglected any means of satisfying her longing, I put on the dress of a traveller, and having informed her of my intention, I set out for Balsora. I went with such dispatch, that I returned to her at the end of a fortnight. I brought with me

three apples, which had cost me a sequin a piece. There was no more in the garden, and the gardener would not sell them at a lower price. When I arrived I presented them to my wife, but her longing was then over, so she received them, and only placed them by her side. She nevertheless continued in ill health, and I did not know what remedy to apply for her disorder.

A few days after my return, being in my shop, at the public place, where all sorts of fine stuffs are sold, I saw a tall black slave enter, holding an apple in his hand, which I knew to be one of those, I had brought from Balsora. I could have no doubts on the subject, for I knew, that there were none in Bagdad, nor in any of the gardens in the environs. I called the slave, "My good slave," said I, "pray tell me where you got that apple." "It is a present," replied he, smiling, "that my mistress made me. I have been to see her to-day, and found her unwell. I saw three apples by her side, and asked her where she had got them; and she told me, that her good man of a husband had been a journey of fifteen days on purpose to get them for her. We breakfasted together, and when I came away I brought this with me."

This intelligence enraged me beyond measure. I got up, and having shut up my shop, I ran home eagerly, and went into the chamber of my wife. I looked for the apples, and seeing but two, I

inquired what was become of the third. My wife then turning her head towards the side where the apples were, and perceiving, that there were only two, replied coldly, "I do not know what is become of it, cousin." This answer convinced me of the truth of what the slave had spoken. I suffered myself to be transported by a fit of jealousy, and drawing a knife, which hung from my girdle, I plunged it into the breast of this unhappy woman. I then cut off her head, and divided her body into quarters; I made a packet of it, which I concealed in a folding basket, and after having sewed the opening of the basket, with some red worsted, I inclosed it in a chest, and as soon as it was night, carried it on my shoulders to the Tigris, where I threw it in.

My two youngest children were in bed, and asleep; and the third was from home. On my return I found him sitting at the door, and weeping bitterly. I asked him the reason of his tears. "Father," said he, "this morning I took away from my mother, without her perceiving me, one of the three apples you brought her. I kept it some time, but as I was playing with it in the street, with my little brothers, a great black slave, who was passing, snatched it out of my hand, and took it away with him. I ran after him, asking him for it; I told him, that it belonged to my mother, who was ill, and that you had been a journey of fifteen days to procure it

for her. All was useless, for he would not return it; and as I went on crying after him, he turned back and beat me, and then ran off as fast as he could through so many winding streets, that I lost sight of him. Since then I have been walking out of the city waiting for your return. I was staying here for you, father, to beg that you will not tell my mother, lest it should make her worse." On finishing these words he redoubled his tears.

This relation from my son plunged me in the deepest affliction. I then saw the enormity of my crime, and repented, though too late, of having given credit to the imposture of the wicked slave, who, from what he had collected from my son, had composed the diabolical fable, which I received as a truth. My uncle, who is now present, arrived at that moment; he came to see his daughter, but instead of finding her alive, he learnt from my lips that she was no more, for I disguised nothing from him, and without waiting for his condemnation, I accused myself as the most criminal of men. Nevertheless, instead of pouring forth the reproaches I so justly deserved, this good man mingled his tears with mine, and we wept together three whole days; he for the loss of a daughter he had always tenderly loved, I for that of a wife, who was dear to me; and of whom I had deprived myself in so cruel a manner,

by giving credit to the false testimony of a lying slave.

This, Sovereign of the Faithful, is the sincere confession which your majesty required of me; you know the extent of my crime, and I humbly supplicate you to give orders for my punishment; however rigorous it may be, I shall not murmur at it, but esteem it too light."

At this the caliph was in great astonishment; but this equitable prince, finding that the youth was more to be pitied than blamed, began to take his part. "The action of this young man," said he, "is excusable in the sight of God, and may be pardoned by man. The wicked slave is the sole cause of this murder; he is the only one, who ought to be punished; therefore," continued he, addressing the vizier, "I give you three days to find him: if you do not produce him by that time, your life shall be the forfeit instead of his."

The unhappy Giafar, who had congratulated himself on his safety, was again overwhelmed with despair on hearing this new decree of the caliph; but as he did not dare to reply to his sovereign, whose disposition he was well acquainted with, he went out of his presence, and returned to his house with his eyes bathed in tears; and persuaded, that he had only three days to live. He was so convinced, that it was impossible to

find the slave, that he did not even seek him. "It is not possible," cried he, "that in such a city as Bagdad, where there is such an infinity of black slaves, I should ever be able to discover him in question. If God does not reveal him to me, as he did the assassin, nothing can possibly save me."

He passed the two first days in affliction with his family, who could not help murmuring at the rigour of the caliph. On the third day he prepared for death with firmness, and like a minister, who had ever acted with integrity, and had done nothing with which to reproach himself. He sent for the *cadi* and other witnesses, who signed the will he made in their presence. After that he embraced his wife and children, and bid them a last farewell. All his family melted into tears, and never was there a more affecting spectacle. At length an officer of the palace arrived, who told him, that the caliph was much displeased at not having heard from him about the black slave, whom he had commanded him to search for.— "I am ordered," continued he, "to bring you to the foot of the throne." The afflicted vizier prepared to follow the officer, but as he was going his youngest daughter was brought to him. She was five or six years old, and the women, who had the care of her, came with her to take leave of her father.

As he was particularly fond of this daughter, he

entreated the officer to allow him a few minutes to speak to her. He approached the child, and taking her in his arms, kissed her several times. In kissing her he perceived she had something large in her bosom, which had a strong smell. "My dear little girl," said he, "what have you in your bosom?" "My dear father," replied she, "it is an apple, on which is written the name of the caliph, our lord and master. Rihan² our slave sold it me for two sequins."

At the words "apple" and "slave," the grand vizier Giafar made an exclamation through surprise and joy; and immediately took the apple from the child's bosom. He ordered the slave to be called, and when he came into his presence, "Rascal," said he, "where didst thou get this apple?" "My lord," replied the slave, "I swear to you, that I have not stolen it either from your garden, or from that of the Commander of the Faithful.

The other day, as I was passing through a street where there were three or four children at play, one of them had this apple in his hand, and I took it away from him. The child ran after me, saying that it did not belong to him, but to his mother, who was ill; that his father, to gratify her longing, had gone to a great distance to procure it, and had brought her three; that this was one which he had taken without his mother's knowing it. He entreated me to return it, but I would

not attend to him, and brought the apple home ; after which I sold it to the little lady, your daughter, for two sequins. This is all I have to say."

Giafar could not help wondering, that the roguery of a slave should have caused the death of an innocent woman, and nearly deprived himself of life. He took the slave with him, and when he had reached the palace, he related to the caliph what the slave had confessed, and the chance by which he discovered the crime.

The astonishment of the caliph cannot be equalled; he could not contain himself, and burst into violent fits of laughter. At last, having resumed a serious air, he said to the vizier, that since his slave had occasioned so much confusion he merited an exemplary punishment. "Sire," replied the vizier, "I cannot deny it; yet his crime is not inexcusable. I know a history, far more surprising, of a vizier of Cairo, called Nouredin³ Ali, and Bedredin Hassan⁴, of Balsora. As your majesty takes pleasure in hearing such stories, I am ready to relate it to you; provided, that if you find it more wonderful than the circumstance, which occasions me to tell it, you will remit the punishment of my slave." "With all my heart," returned the caliph, "but you have undertaken

a great enterprize, and I do not think you can save your slave, for the story of the apples is a very singular one." Giafar then began his story in these words :

THE HISTORY

OF NOUREDDIN ALI, AND BEDREDDIN HASSAN.

COMMANDER of the Faithful, there was formerly a sultan in Egypt, who was a great observer of justice; he was merciful, beneficent, and liberal, and his valour made him the terror of the neighbouring states. He provided for the poor, and protected men of learning, whom he raised to the first employment in his state. The vizier of this sultan was a prudent, wise, and penetrating man, skilled in literature and all the sciences. This minister had two sons, handsome in person, and resembling their father in talents. The eldest was named Schemseddin^s Mohammed, and the youngest Nouredin Ali. This last in particular, possessed as much merit as can fall to the lot of any individual. The vizier, their father, dying, the sultan sent for them, and having put on each the dress of a common vizier, "I regret your father's death," said he, "and feel sincerely for your loss; and as I wish to prove it to you, I invest each of you with the same dignity, for I know you live

together, and are perfectly united. Go, and imitate your father."

The two new viziers thanked the sultan for the favour he had conferred on them: and returned home to order their father's funeral. When a month was expired, they made their appearance in public; and went for the first time to the council of the sultan, after which they continued to attend regularly every day, that it assembled. Whenever the sultan had a hunting party, one of the brothers accompanied him; and they partook of this honour alternately. One evening, on the morrow of which the eldest brother was to be of the sultan's hunting party, they were talking after supper on different subjects, when Schemseddin Mohammed said to Nouredin, "Brother, as we are not yet married, and live in such harmony, a thought has occurred to me. Let us both marry on the same day, and to two sisters, whom we will choose out of some family, whose rank is equal to our own. What think you of this proposal?" "I think, brother," replied Nouredin Ali, "that it is worthy of the friendship, that unites us. You could not have arranged a better plan, and I am ready to do whatever you wish in it." "Oh," resumed the eldest, "this is not all; my imagination goes much farther. Suppose that our wives become pregnant on the first night of our marriage, and that they afterwards produce on the same day, your wife a son, and mine

a daughter, whom we will unite, when they are of a proper age." "Ah!" exclaimed his brother, "this is indeed an admirable project. This marriage will complete our union, and I readily give my consent. But, brother," added he, "if it happens that this marriage takes place, should you expect my son to settle a fortune on your daughter?" "In that there is no difficulty," replied the other, "and I am persuaded, that besides the usual agreements in a marriage contract, you would not object to give in her name at least three thousand sequins, three good estates, and three slaves. "That I cannot agree to," returned Nouredin. "Are not we brothers and colleagues, each invested with the same dignity and title? Besides, do not we both know what is just? The male being more noble than the female, ought not you to bestow a large portion on your daughter? I perceive you are a man who wishes to enrich himself at other people's expense."

Although Nouredin Ali had said these words in joke; yet his brother, who was not of a good temper, was highly offended. "Misery attend your son!" said he, angrily, "since you dare to prefer him to my daughter. I am surprised, that you should have the impertinence only to suppose him worthy of her. You must have lost your senses to make yourself my equal, by saying that we are colleagues; know, that after such insolence, I would not marry my daughter to your

son, even if you were to give her more riches than you are possessed of." This curious quarrel between the brothers about the marriage of their children, who were not yet born, did not cease here. Schemseddin Mohammed went so far as to use menaces; "If I were not obliged," said he, "to accompany the sultan to-morrow, I would treat you as you deserve; but on my return I will show you, if it becomes the youngest brother to speak to the eldest in the insolent manner, you have treated me." At these words he retired to his apartment, and his brother did the same.

Schemseddin Mohammed arose very early the next morning, and repaired to the palace; from whence he went out with the sultan, who bent his course above Cairo, towards the pyramids. As for Nouredin Ali, he passed the night in great distress; and having well considered, that it was not possible for him to remain any longer with a brother, who treated him with such contempt, he formed the resolution of quitting the house; he prepared a good mule, furnished himself with money, precious stones, and some eatables; and having told his people, that he was going a journey of three or four days, in which he wished to be alone, he departed.

When he was out of Cairo, he went over the desert towards Arabia; but his mule becoming lame on the road, he was obliged to continue his journey on foot. He had the good fortune to be

overtaken by a courier who was going to Balsora, and who took him up behind him. When they were arrived at Balsora, Nouredin Ali alighted, and thanked the courier for the favour he had done him. As he walked along the streets seeking for a lodging, he saw a person of great quality and distinction coming, accompanied by a numerous train, to whom all the inhabitants paid great respect, by waiting to let him pass; and Nouredin Ali stopped like the rest. It was the grand vizier of the sultan of Balsora, who was parading the city to preserve peace and good order by his presence.

This minister having by chance cast his eyes on the young man, was struck with his engaging countenance: he looked on him pleasantly, and as he passed near him, perceiving that he was in the dress of a traveller, he stopped to ask him, who he was and from whence he came. "My lord," replied Nouredin Ali, "I am from Egypt, and born at Cairo. I have quitted my country on account of a quarrel with one of my relations, and I have resolved to travel over the whole world, and to die rather than return." The grand vizier, who was a venerable old man, having heard these words, replied, "My son, do not put in execution the project you have formed. In this world there is nothing but misery, and you little think what pains you will have to endure. Rather come with me, and perhaps I can make you for

get the subject which has obliged you to abandon your country."

Noureddin Ali followed the grand vizier of Balsora, who soon becoming acquainted with his good qualities conceived a great affection for him; so that one day, when they were alone together, he thus addressed him: "My son, I am, as you see, so far advanced in years, that there is no prospect of my living much longer. Heaven has given me an only daughter, who is as handsome as yourself, and now of a marriageable age. Many of the most powerful lords of this court have already asked her for their sons, yet I never could bring myself to part with her. But I love you, and think you so worthy of being allied to my family, that I am willing to accept you as my son-in-law, in preference to all who have applied. If you receive this offer with pleasure, I will acquaint the sultan, my master, that I have adopted you by this marriage, and I will entreat him to grant me the reversion of my appointment as grand vizier of Balsora; at the same time, as I wish for a little rest from business in my old age, I will not only resign to you the disposal of all my possessions, but also the administration of the affairs of state."

The grand vizier had no sooner finished these words, which so strongly evinced his goodness of heart, and generosity, than Noureddin Ali threw himself at his feet, and declared, in terms which

proclaimed the joy and gratitude that flowed from his heart, that he was ready to do any thing that he would dictate. The grand vizier then called the principal officers of his household, and ordered them to prepare the great saloon in his house for a grand entertainment: he then sent invitations to all the grandees of the court as well as of the city to favour him with their company. When they were all assembled, as Nouredin Ali had made him acquainted with his rank, he thus addressed them: " My lords, I am happy to inform you of a circumstance, which I have hitherto kept secret. I have a brother, who is grand vizier of the sultan of Egypt, as I have the honour to be grand vizier to the sultan of these dominions. This brother of mine has an only son, whom he would not marry at the court of Egypt, and he has sent him here to be united to my daughter, that the two branches might be thus joined together. This son, whom I recognised as my nephew on his arrival, and whom I am going to make my son-in-law, is this young nobleman, whom I have the pleasure of introducing to you. I flatter myself you will do him the honour of being present at the nuptials, which I intend shall be solemnized this day." The grand vizier talked to them in this style, thinking, that no one could be offended at his preferring his nephew to all those, who had offered their alliance; and in fact they replied, that he did right to conclude this mar-

riage, that they would willingly be present at the ceremony, and that they hoped God would bless them many years with the fruits of this happy union. They had no sooner expressed their approbation of the marriage of the vizier's daughter with Nouredin Ali, than they sat down to table, where they remained a considerable time. Towards the end of the repast the confectionary was served, and each one, as is the custom, having taken as much as he wished to carry away, the cadis entered with the marriage contract in their hands. The principal grandees signed it, after which the whole company retired.

When no one remained but the people belonging to the house, the grand vizier desired those, who had the care of the bath, to conduct Nouredin Ali thither. He found it provided with new linen of a beautiful fineness and whiteness, as well as with every other necessary.—When the bridegroom had been well washed and rubbed, he was going to put on the same dress he had pulled off, but another of the greatest magnificence was presented to him in its place. Thus adorned and perfumed with the most exquisite odours, he returned to the grand vizier, his father-in-law, who was charmed with his appearance; and placing him by his side, “My son,” said he, “you have disclosed to me, who you are, and the rank you held at the Egyptian court; you have also told me, that you had a

quarrel with your brother, for which reason you left your country; I entreat you to relate to me the subject of your difference, for you must now place an entire confidence in, and conceal nothing from, me.

Noureddin Ali recounted all the circumstances relative to his dispute with his brother, at which the grand vizier could not refrain from laughing very heartily. "This is indeed," said he, "the strangest thing I ever heard of! Is it possible, that your quarrel was carried to such a height merely for an imaginary wedding? I am sorry that you quarrelled with your elder brother for such a trifle; however, I perceive that he was in the wrong to be offended with what you said merely in joke, and I ought to be thankful to Heaven, that this difference between you has been the means of procuring me a son-in-law such as you. But," continued the old man, "the night is advancing, and it is time for you to retire. Go, my daughter is expecting your arrival. To-morrow I will present you to the sultan, and I flatter myself he will receive you in a way to satisfy us both."

Noureddin Ali left his father-in-law, to repair to the chamber of his bride. What is very remarkable (continued the grand vizier Giafar), is, that on the same day that these nuptials were celebrated at Balsora, Schemseddin Mohammed was

married at Cairo, in the manner I am going to relate.

After Nouredin Ali had left Cairo with the intention of never revisiting it, Schemseddin Mohammed, his elder brother, who was gone with the sultan on the hunting party, returning at the end of a month (for the sultan being passionately fond of hunting had been absent thus long), ran into the apartment of Nouredin Ali; but what was his surprise on being informed, that he had left Cairo under pretence of making a journey of four or five days, that he set off on a mule on the very day of the hunting party of the sultan, and that since that time he had never been seen or heard of. Schemseddin was the more chagrined at this intelligence, as he accused himself of having been the cause of his brother's absenting himself by the harsh words, which had passed between them. He dispatched a courier, who passed through Damascus, and went on to Aleppo; but Nouredin Ali was at that time at Balsora. When the courier returned without bringing any tidings of him, Schemseddin Mohammed determined to send in other parts to seek for him, but in the mean time he formed the design of marrying. He made choice of the daughter of one of the most powerful grandees of Cairo, and was united to her on the same day that his brother married the daughter of the grand vizier of Balsora.

But this is not all (continued Giafar); I will now tell you, Commander of the Faithful, what happened afterwards. At the expiration of nine months the wife of Schemseddin Mohammed was delivered of a daughter at Cairo, and on the same day the wife of Nouredin Ali, at Balsora, brought into the world a boy, who was named Bedreddin Hassan. The grand vizier of Balsora testified his joy by great presents and public rejoicings, which he ordered on the birth of his grandson. He afterwards, to prove his affection for Nouredin Ali, went to the palace to entreat the sultan to grant him the reversion of his office, that he might have the satisfaction, before he died, of seeing his son-in-law in his place.

The sultan, who had seen Nouredin Ali, immediately after his marriage, and had heard him spoken of favourably since that time, readily granted the favour, which was requested of him; and he ordered him to be robed in his presence in the dress of grand vizier.

The happiness of the father-in-law was complete when he saw Nouredin Ali preside at the council in his place, and perform all the functions of grand vizier. Nouredin Ali acquitted himself so well, that he appeared to have exercised that office all his life. He continued to assist at the council, whenever the infirmities of age would not allow his father-in-law to be present.

This good old man died four years after this marriage, with the satisfaction of seeing a branch of his family, who promised to sustain the honour and credit of it.

Noureddin Ali performed the last duties to his father-in-law, with the greatest kindness and gratitude, and as soon as Bedreddin Hassan, his son, had reached the age of seven years, he placed him under the tuition of an excellent master, who began his education in a way suitable to his birth. He found in his pupil a quick and penetrating understanding, capable of profiting from the instructions it received.

In the course of two years after Bedreddin Hassan had been with this tutor, he had learnt to read, and was also acquainted with the koran by heart. Noureddin Ali, his father, then procured him other masters, by which he made such a rapid progress in his studies, that at the age of twelve years he was no longer in need of their assistance. By that time, as the features of his countenance were fully formed, he became the admiration of all, who saw him.

Till then Noureddin Ali had only sought to make him study, and had not brought him out into the world. He now took him to the palace, in order to have the honour of introducing him to the sultan, who received him very favourably. The people in the streets, who saw him as he went along, were so struck with his beauty, that

they uttered a thousand benedictions and exclamations of surprise.

As his father wished to make him capable of being equal, one day, to fill the situation, he himself held, he spared nothing to qualify him for it; and by making him enter into affairs of the most difficult nature, he prepared him early for that kind of employment. In short, he neglected nothing, that could tend to the advancement of a son, whom he tenderly loved; and he began to enjoy the fruits of his trouble, when he was suddenly attacked by a disease so violent, that he was sensible his end was approaching. He, therefore, did not flatter himself with the hopes of recovery, but prepared to die like a good muselman. In these precious moments, he did not forget his beloved son Bedreddin; he ordered him to be called to his bedside, and thus addressed him: "My son, you see, that this world is perishable: that only, to which I am shortly going, is eternal. You must, from this moment, begin to adopt the sentiments I now feel, and prepare to take this journey without regret; your conscience acquitting you of having neglected any of the duties of a mussulman, or of an honest man. With regard to your religion, you have been sufficiently instructed in that by the masters you have had, as well as by what you have read. As to what relates to an honest man, I will now

give you some advice, from which I hope you will endeavour to profit. As it is in the first place necessary to know yourself, and you cannot possibly have that knowledge without knowing who I am, I will now inform you."

"I was born in Egypt," continued he; "my father was prime minister to the sultan of those dominions. I too had the honour of being one of the viziers of the same sultan, jointly with my brother your uncle, who, I believe, is still alive, and is called Schemseddin Mohammed. I was under the necessity of separating from him, and I came into this country, where I reached the rank which I have till now enjoyed. But you will be made acquainted with a fuller detail of these circumstances by a packet, which I shall give you."

Noureddin Ali then took out the packet, which he had written with his own hand, and which he always carried about him, and giving it to Bedreddin Hassan, "Take it," said he, "you will read it at your leisure; you will find in it, among other things, the day of my marriage, and that of your birth. These are circumstances, which may be useful to you in the end, and you must, therefore, carefully preserve it." Bedreddin Hassan, truly afflicted at seeing his father in such a state, and sensibly touched by this discourse, received the packet

with tears in his eyes, promising never to let it go out of his possession.

At this instant Nouredin Ali was seized with a fainting fit, which, it was feared, would terminate his existence: he recovered, however, and continuing to address his son, "The first maxim, I wish to impress on your mind," said he, "is, not to hold intercourse with all kinds of persons. The way to live in safety is to be reserved, and not be too communicative.

"The second is, not to commit violence on any one; for were you to do so, all the world would revolt against you, and you must regard the world as a creditor, to whom you owe moderation, compassion and toleration.

"The third, never to reply, when you are spoken to in anger. 'He is out of danger,' says the proverb, 'who remains silent.' On such occasions, in particular, you should attend to this. You know also what one of our poets has written on this subject; 'silence is the ornament and safeguard of life; we should not by speaking resemble the stormy rain, which spoils every thing.' We never repent of having been silent, but often regret having spoken.

"The fourth is not to drink wine, for it is the source of all vice.

"The fifth, to manage your fortune with economy; if you do not spend it extravagantly, you will have what is necessary to assist you in

case of need. You must not, however, save too much, and become a miser. If you have only a little, and yet spend that with propriety, you will gain many friends; but if, on the contrary, you possess great riches, and do not make a good use of them, every one will despise and abandon you."

Noureddin Ali continued giving this kind of advice to his son, till the last moments of his life; and when he died, he was interred with all the honours due to his rank and dignity. Bedreddin Hassan, of Balsora, for thus he was named, from his being born in that town, was inconsolable at the death of his father. Instead of one month, as is the custom, he passed two in his retreat, to give way to his sorrow; during which time, he would not see any one, nor even go out to pay his respects to the sultan, who, being displeased with this neglect, which he considered as a mark of contempt towards him and his court, suffered his anger to rise to a great height. He summoned the new grand vizier, whom he had elected to supply the place of Noureddin Ali, and ordered him to go to the house of the deceased, and to confiscate it, together with all his other houses, grounds, and effects without leaving any thing for Bedreddin Hassan, whose person also he desired to be seized.

The grand vizier, accompanied by a number of the officers of the palace, immediately set out to

execute his commission. One of the slaves of Bedreddin Hassan, who had by chance joined the crowd, no sooner learnt the intention of the grand vizier, than he hastened to warn his master of the danger. He found him seated in the vestibule of his house, in as deep affliction as if his father was but just dead. He threw himself at his feet quite out of breath, and after having kissed the bottom of his robe, "Fly, my lord," cried he, "fly quickly!" "What is the matter?" inquired Bedreddin, raising his head, "what news hast thou?" "My lord," replied the slave, "you have not a moment to lose. The sultan is enraged against you, and they are now coming, by his order, to confiscate all your possessions, and even to seize your person."

This intelligence of his faithful and affectionate slave occasioned Bedreddin some perplexity. "But," said he, "cannot I return and take at least some money and jewels?" "My dear lord," replied the slave, "the grand vizier will be here in a moment. Depart instantly, and make your escape." Bedreddin Hassan immediately got up from the sofa, on which he was sitting, and put on his slippers; then covering his head with one corner of his robe, to conceal his face, he fled without knowing where to turn his steps, to avoid the danger which threatened him. The first thought, that occurred, was to reach the nearest

gate of the city. He ran without stopping, till he came to the public cemetery, and, as night was approaching, determined to pass it near his father's tomb. This was a large edifice of a magnificent appearance, built in the shape of a dome, which Nouredin Ali had erected during his lifetime, but Bedreddin in his way met with a Jew, who was very rich, and a banker and merchant by profession. He was returning to the city from a place, where he had been on business.

This Jew, who was called Isaac, knowing Bedreddin Hassan, stopped, and saluted him very respectfully; after having kissed his hand, he said, "My lord, may I take the liberty of asking you, where you are going at this hour, alone, and in appearance so agitated? is there any thing that afflicts you?" "Yes," replied Bedreddin, "I fell asleep just now, and my father appeared to me in a dream. He had a dreadful countenance, as if he had been very angry with me. I awoke much terrified, and set off immediately to come and pray at his tomb." "My lord," replied the Jew, who did not know the real cause of Bedreddin's quitting the city, "as the late grand vizier your father, and my lord of happy memory, had several vessels laden with merchandize, which are still at sea, and now belong to you, I entreat you to grant me the preference over any other merchant. I am in a

situation to purchase for ready money the cargoes of all your vessels, and as a proof of what I say, if you approve of it, I will give you a thousand sequins for the first, which arrives in port. I have them here in a purse, and am ready to advance them." Saying this, he drew out from under his robe a large purse, sealed with his seal, which he showed him.

Bedreddin Hassan, situated as he was, forced to fly from his home, and robbed of every thing he possessed, looked upon this proposition of the Jew, as a favour from Heaven; and accepted the offer with great joy. "My lord," said the Jew, "you grant me then the cargo of the first of your vessels that arrives, for one thousand sequins?" "Yes," replied Bedreddin, "I do, the bargain is made." The Jew then put the purse of sequins into his hands, at the same time offering to count them, but Bedreddin spared him the trouble, by saying he trusted in his honour. "Well, then, my lord," resumed the Jew, "will you have the goodness to write a little agreement of the bargain we have made? He then pulled out from his girdle an ink-horn, and having taken a cane prepared for writing, he presented it to him with a bit of paper, which he found in his pocket-book, and while he held the ink, Bedreddin wrote these words:

"This writing is to witness, that Bedreddin Hassan, of Balsora, has sold the cargo of the

first of his ships, which make this port, to the Jew Isaac, for the sum of one thousand sequins, received.

“BEDREDDIN HASSAN, OF BALSORA.”

Having written this, he gave it to the Jew, who put it in his pocket book, and they separated; Isaac pursuing his way to the city, and Bedreddin Hassan that, which led to the tomb of his father, Noureddin Ali. When he had reached it, he prostrated himself with his face towards the earth; and, bathed in tears, began to lament his miserable fate. “Alas!” said he, “unfortunate Bedreddin, what will become of thee? Where wilt thou go to seek an asylum from the unjust prince who persecutes thee? Was it not affliction enough to lose a father so dear? Why would fortune add another grief to those thou hast already suffered?” He remained a considerable time in this state; but at length he arose, and leaning his head on his father’s sepulchre, he renewed his lamentations, and continued to weep and sigh until, overtaken by sleep, he laid himself down on the pavement, where he fell into a gentle slumber.

He scarcely tasted the sweets of repose, when a Genius, who had chosen this cemetery as his retreat, during the day, preparing to begin his nightly excursions, perceived this young man in the tomb of Noureddin Ali. He entered and as Bedreddin lay on his back he was struck with

admiration of his beauty, and having examined him attentively for some time he said to himself, "To judge of this creature by his countenance, it can only be an angel sent by God from the terrestrial paradise, to inflame the world with his beauty." After he had considered him again, he rose into the air, where by chance he met a fairy. They saluted each other, after which he said, "I entreat you to descend with me to the cemetery, where I live, and I will show you a prodigy in beauty, who is no less worthy of your admiration than of mine." The fairy consented, and they both instantly descended: when they were in the tomb, the Genius, showing her Bedreddin, "Well," said he, "did you ever see so handsome a youth as this?"

The fairy examined Bedreddin attentively, then turning towards the Genius, "I confess," replied she, "that he is very well made, but I have just seen at Cairo, an object still more wonderful; and will tell you something concerning it, if you will attend to me." "That I will with pleasure," replied the genius. "You must know then," resumed the fairy, "for I shall begin from an early date, that the sultan of Egypt has a vizier, named Schemseddin Mohammed, and he has a daughter about twenty years of age. She is the most beautiful and perfect creature, that was ever beheld. The sultan, hearing from every one of the extraordinary beauty of this young lady, sent

for the vizier, her father, a few days since, and said to him. ‘ I understand you have a daughter, who is marriageable ; and I wish to make her my wife ; will not you give your consent ? ’ The vizier, who did not at all expect such a proposal, was rather disconcerted ; but he was not dazzled by the prospect of such a match for his daughter ; and instead of accepting the offer with joy, as many in his place would have done, he replied to the sultan, ‘ Sire, I am not worthy of the honour your majesty would confer on me, and I humbly entreat you not to be displeased, that I should oppose your design. You know, that I had a brother, called Nouredin Ali, who, as well as myself, had the honour of being one of your viziers. We had a quarrel together, which was the cause of his suddenly disappearing, and I have never heard of him since that time, till within these four days ; when I learnt, that he is lately dead at Balsora, where he enjoyed the dignity of grand vizier to the sultan of that kingdom. He has left one son, and as we formerly agreed to marry our children, if ever we had any, to each other, I am persuaded that when he died, he continued in the same design. For this reason I wish, on my part, to perform my promise ; and I supplicate your majesty to permit me to do so. There are many nobles in this court, who have daughters as well as myself, and whom you can honour with your alliance.’

“ The sultan of Egypt was extremely irritated by the refusal of Schemseddin Mohammed, and said to him, in a transport of anger, which he could not suppress, ‘ Is it thus you return the goodness, with which I condescended to propose my alliance with your family ? I shall know how to revenge myself for the preference you have the assurance to show to another ; and I swear to you, that your daughter shall have no other husband than the lowest and most ill-looking of my slaves.’ In saying this he dismissed the vizier, who returned home, full of confusion, and much mortified.

“ To-day the sultan ordered one of his grooms to be brought to him, who is very much deformed, and so ugly it is impossible to look at him without terror ; and after having commanded Schemseddin Mohammed to give his consent to the marriage of his daughter with this horrible slave, he had the contract drawn up, and signed by witnesses in his presence. The preparations for these curious nuptials are now completed, and at this moment all the slaves of the grandees of the Egyptian court are at the door of a bath, each with a torch in his hand ; they are waiting for hunchback, the groom, who is in the bath, to come out, that they may lead him to his bride, who is already dressed for his reception. At the time I left Cairo the ladies were assembled to conduct her, in her nuptial ornaments, to the

hall, where she is to receive her deformed bridegroom, and where she is now expecting him. I saw her; and assure you, that it is impossible to view her without admiration."

When the fairy had ceased speaking, the genius replied, that he could not believe it possible for the beauty of this damsel to surpass that of the youth before them. "I will not dispute with you," said the fairy; "I will only say, that he deserves to marry the charming lady, who is destined for the groom; and I think we should perform an action, worthy of ourselves, were we to oppose the injustice of the sultan, and to substitute this young man for the slave." "You reason justly," resumed the genius, "and you cannot conceive how much I admire you for this idea; I consent; let us counteract the vengeance of the sultan, console an afflicted father, and make his daughter as happy as she now conceives herself to be miserable. I will omit nothing to make this project succeed, and I am persuaded, that on your part you will not be sparing in your exertions; I take upon me to carry this youth to Cairo, without waking him, and I leave to you the care of the disposal of him after we have executed our enterprise."

After the genius and the fairy had concerted together what they should do, the former gently raised Bedreddin, and transported him through the air with an inconceivable swiftness, and

placed him at the door of a public apartment adjoining the bath from whence the groom was to come, accompanied by the slaves, who were waiting for him.

Bedreddin Hassan, awaking at this instant, was much astonished to find himself in a city he was not acquainted with: and was going to inquire where he was, when the genius gave him a gentle tap on the shoulder, and warned him not to speak a word; then putting a torch in his hand, "Go," said he to him, "and mix with the people, whom you see at the door of that bath, and walk with them till you come to a hall, where a wedding is going to be celebrated. You will easily distinguish the bridegroom, by his being deformed. Place yourself on his right hand, when you enter; and open now and then the purse of sequins, which you have in your bosom, and distribute them among the musicians and dancers as you go along. When you have reached the hall, do not fail to give some also to the female slaves, whom you will see about the bride, when they approach you. But remember, whenever you put your hand in your purse, draw it out full of sequins, and beware of sparing them. Do exactly as I have told you; with confidence, and be not surprised at any thing; fear no one, and trust for the consequence in the superior power of one, who will dispose of every thing as he thinks best for you."

The young Bedreddin, well instructed in what he was to do, advanced towards the door of the bath. The first thing he did was to light his torch by that of a slave ; then mixing with the rest, as if he had belonged to a grandee of Cairo, he walked with them, and accompanied the groom, who came out of the bath and mounted one of the horses from the sultan's stable.

Bedreddin, finding himself near the musicians and dancers, who preceded the hunchback, frequently drew from his purse handfuls of sequins, which he distributed amongst them. As he conferred these bounties with admirable grace, and the most obliging air, all those, who received them, cast their eyes on him ; and no sooner had they seen him than they were rivetted on him, so great was his beauty and the symmetry of his person.

They at length arrived at the gates of Schemseddin Mohammed's palace, who little thought his nephew was so near him. Some of the officers, to prevent confusion, stopped all the slaves, who carried torches, and would not suffer them to enter. They also wanted to exclude Bedreddin Hassan, but the musicians and dancers, for whom the doors were open, declared they would not proceed, if he were not allowed to accompany them. " He is not one of the slaves," said they, " you have only to look at him to be fully convinced of that. He must be some young stranger,

who wishes from curiosity to see the ceremonies, observed at weddings, in this city. Saying this, they placed him in the midst of them, and made him go in, notwithstanding the officers. They took from him his torch ; and after having introduced him into the hall, they placed him on the right hand of the groom, who was seated on a magnificent throne, next to the daughter of the vizier.

She was dressed in her richest ornaments, but her countenance displayed a languor, or rather a desponding sorrow, of which it was no difficult matter to divine the cause, on seeing by her side so deformed a husband, and one so little deserving her love. The throne of this ill-matched pair was erected in the middle of a large sofa ; the wives of the emirs, viziers, and officers of the sultan's chamber, together with many other ladies of the court, as well as of the city, were seated a little below on each side, according to their rank ; and all were so brilliantly and richly dressed, that the whole formed a beautiful spectacle. They each held a lighted flambeau.

When they saw Bedreddin Hassan enter, they all fixed their eyes on him ; and could not cease looking at him, so much were they struck with the beauty of his figure and countenance. When he was seated, each lady quitted her place to have an opportunity of observing him closely, and

not one returned to it again, who did not feel a tender emotion arise in her bosom.

The difference, which existed between Bedreddin Hassan and the crooked groom, whose person excited disgust and horror, gave rise to some murmurs in the assembly. "This handsome youth," exclaimed the ladies, "ought to possess our bride, and not this deformed wretch." They did not rest here, for they even ventured to utter imprecations against the sultan, who, abusing his absolute power, had united deformity to beauty. They also vented execrations on the groom, and put him quite out of countenance; much to the diversion of the spectators, who by their hootings for some time interrupted the symphony, which was playing. At length the musicians again began their concert, and the women, who had dressed the bride, approached her.

Each time, continued the vizier Giafar, (for your majesty will recollect it was he that was still addressing himself to the caliph, Haroun Al-raschid), each time the bride changed her dress, which it was her custom to do seven different times^e, she arose, and followed by her women, passed before the groom, without deigning to look at him, and went to present herself to Bedreddin Hassan, to show herself to him in her new ornaments. Bedreddin then, according to the instructions he had received from the Genius,

put his hand into the purse, and drew it out full of sequins, which he distributed to the women, who attended the bride. He did not forget the musicians and dancers, and gave them some also. It was a pleasure to see them all pushing and scrambling for the sequins: they testified their gratitude, and told him by signs, that they wished him to marry the bride, instead of the hunchbacked groom. The women, who were about her, said the same thing to her, not caring whether the hunchback heard them; for they played him all kinds of tricks, to the great amusement of the spectators.

When the ceremony of changing the dresses so many times was completed, the musicians ceased to play, and retired, making signs to Bedreddin to remain. The ladies did the same thing, and took their leave, together with all those, who did not belong to the house. The bride went into a closet, where her women followed to undress her, and there remained no one in the hall except the hunchback groom, Bedreddin Hassan, and some servants. The hunchback, who was furiously enraged with Bedreddin, gave him a scowling look out of the corner of his eyes. "What art thou waiting for?" he called out, "Why dost thou not depart with the rest? Walk off." As Bedreddin had no pretext for remaining there, he retired, rather embarrassed; but he was scarcely out of the vestibule, when the Genius and the

fairies presented themselves before him, and stopped him. "Where art thou going?" said the Genius, "return, for the hunchback has left the hall; you have nothing to do, but to go in and make your way to the chamber of the bride. When you are alone with her tell her confidently, that you are her husband; that the sultan only intended to divert himself with the hunchback, and that to appease this pretended husband you have ordered him a large dish of cream in his stable. Then tell her all you can think of, to persuade her of the truth of this. With such a person as yours, you will not find much difficulty in it, and she will be delighted with so agreeable an exchange. We are now going to regulate matters so, that the hunchback shall not return to prevent you from passing the night with your bride; for she is yours, not his."

While the Genius was thus encouraging Bedreddin, and instructing him in what he was to do, the hunchback had really quitted the hall. The Genius went to the place he had retired to, and assuming the figure of a large black cat, began to mew in a terrific manner; the hunchback clapped his hands and made a noise to frighten it away, but the cat instead of retreating made a high back, and fixed its eyes, almost darting fire, fiercely on him, mewing still louder than before. It then increased in size so much, that it shortly appeared larger than an ass. The hunchback

at this sight was going to call for assistance, but he was so terrified, that he could not utter a sound, and remained with his mouth open, unable to speak. To increase his terror the Genius suddenly changed into a large buffalo, and under this shape cried with a loud voice "Base hunchback." At these words the frightened groom fell on the floor, and covering his head with his robe to avoid seeing this horrible beast, he replied, trembling: "Sovereign prince of the buffaloes, what do you require of me?" "Ill befall thee!" replied the Genius, "thou hast the temerity to dare to marry my mistress?" "Ah, sir," cried the hunchback, "I entreat you to pardon me; if I am criminal, it is through ignorance alone, I did not know, that the lady had a buffalo for her lover; command me in whatever you please, I swear I am ready to obey." "By death!" resumed the Genius, "if thou quittest this spot, or breakest silence before the sun rises; nay, if thou utterest but a syllable, I will crush thy head to atoms. By that time I permit thee to leave this house, but I command thee to fly quickly, and not to look back; and if thou hast ever the audacity to return, it shall cost thee thy life." Thus saying, the Genius transformed himself into a man, and took the hunchback by the heels; then after holding him against the wall, his head downwards, he added, "If thou darest to stir, before the sun arises, I will, as I have said, take

thee by the feet and dash thy head into a thousand pieces against this wall."

But to return to Bedreddin Hassan, who, encouraged by the Genius and by the fairy, who was present, had re-entered the hall, and had gone privately into the nuptial chamber, where he seated himself; waiting with anxious expectation the success of his adventure. At the expiration of some time, the bride arrived, conducted by an old woman, who stopped at the door to wish the bridegroom happiness, without looking if it was the hunchback or another; she then shut it, and retired.

The young bride was extremely surprised at seeing, instead of the hunchback, Bedreddin Hassan, who presented himself to her with the utmost grace imaginable. "Ha! my friend," exclaimed she, "how came you here at this hour? I suppose you are one of my husband's comrades." "No, madam," replied Bedreddin, "I am in a different situation from that disgusting hunchback." "But," replied she, "you do not seem to be aware, that you are abusing my husband." "He your husband, madam!" returned Bedreddin, "can you remain so long in this opinion? Be undeceived: such beauty will not be sacrificed to the most despicable of men. I, madam, am the happy mortal, for whom it is reserved. The sultan chose to amuse himself with imposing this little deceit on the vizier, your fa-

ther, and has fixed on me for your true husband. You must have observed, that the ladies, the musicians, the dancers, your women, in short every one, belonging to your house, were diverted with this comedy. We have dismissed the poor hunchback to his stable, where he is now regaling himself with a dish of cream; and you may rest assured, that he will never more appear before your beautiful eyes."

At this discourse the daughter of the vizier, who had entered the nuptial chamber more dead than alive, changed countenance, and assumed an air of gaiety, which added so much to her beauty, that Bedreddin was quite charmed with her. "I did not expect," said she, "so agreeable a surprise, I considered myself as condemned to pass the rest of my days in misery, but my happiness is so much greater as I am going to be united to a man so worthy of my affection." She then undressed herself and went to bed. Bedreddin Hassan, on his part, was delighted to find himself in possession of so many charms, and quickly undressed. He put his clothes on a chair, together with the purse, which the Jew had given him, and which was still full, notwithstanding all he had taken from it. He took off his turban to put on one for the night, which had been prepared for the hunchback, and he laid down in his shirt and drawers. The drawers were of blue satin, and tied with a golden cord.

When the two lovers were asleep, the Genius, who had rejoined the Fairy, told her it was now time to complete what they had so well began, and so happily conducted thus far. "Let us not be surprised," said he, "by day-light, which will now soon appear; go and take away the young man without waking him."

The Fairy repaired to the chamber of the lovers, who were both in a profound sleep, and stole away Bedreddin Hassan, drest as he was in his shirt and drawers: then flying with wonderful swiftness to the gates of Damascus, in Syria, whither she was accompanied by the Genius, they arrived precisely at the time, when the minister, appointed for that purpose, was calling the people to prayers at break of day^s. The Fairy gently placed Bedreddin on the ground, near the gate, and then retired with the Genius.

The gates were opened; and the people, who had assembled in great numbers to go out, were extremely surprised at seeing Bedreddin Hassan extended on the ground in only his shirt and drawers. One said, "He was obliged to decamp from his mistress in such haste, he had not time to dress himself." "See," said another, "to what accidents one is exposed; he has passed the night in drinking with his friends, and being inebriated, went out for some purpose, and instead of returning he has wandered here, not knowing what he did, and has been overtaken by sleep." Others

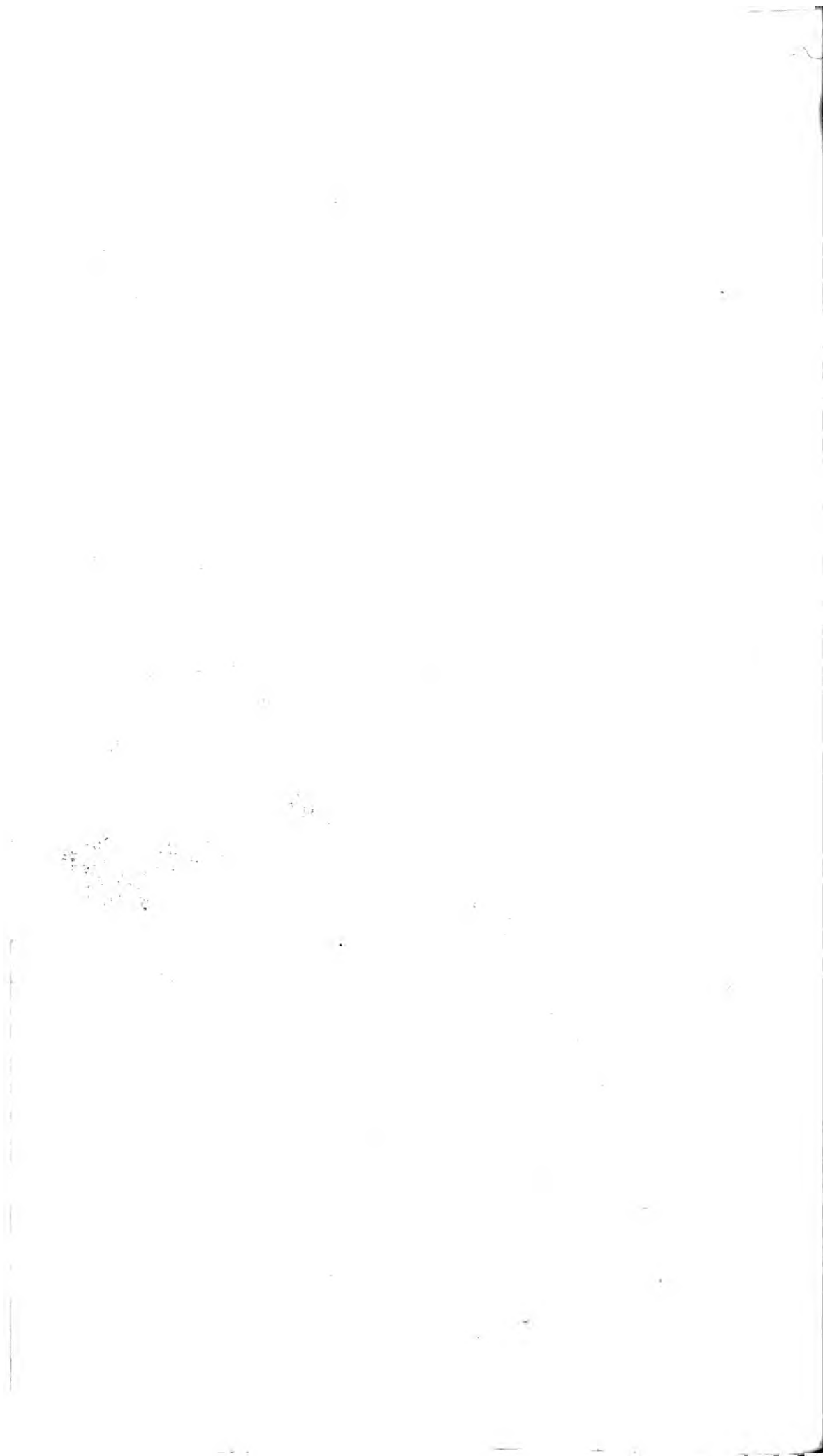


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BEDREDDIN'S FLIGHT FROM CAIRO.

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formed different opinions, but no one could guess by what chance he got there. A slight breeze, which was beginning to rise, blew aside his shirt, and exposed a bosom whiter than snow. They were all so surprised with the whiteness of his skin, that they exclaimed with admiration so loud as to awaken the young man. His astonishment was not less than theirs on finding himself at the gate of a city, where he had never been, and surrounded by a crowd of people, who were examining him attentively. "Gentlemen," said he, "I entreat you to inform me, where I am, and what you want of me." One of them replied, "Young man, the gates of this city are but just opened, and when we came out, we found you lying here, just as you now are; and we stopped to look at you. Have you passed the night here; and do you know, that you are at one of the gates of Damascus?" "At one of the gates of Damascus?" exclaimed Bedreddin, "you are joking with me; when I went to bed last night I was at Cairo." At these words some of the people, moved with compassion, said it was a pity, that so handsome a youth should have lost his senses; and then passed on.

"My son," said a good old man to him, "you must be mistaken; for how could you be last night at Cairo, and this morning at Damascus? That cannot be." "It is very true notwithstanding," replied Bedreddin, "and I protest to you

also, that I passed the whole of yesterday at Balsora." He had scarcely pronounced these words, when they all burst into a laugh, and cried, "He is mad, he is mad." Some however pitied him, on account of his extreme youth; and a man, who was present, said, "My son, you have lost your reason: you know not what you say. How is it possible, that a man should be in the day at Balsora, in the night at Cairo, and in the morning at Damascus? You surely cannot be awake: collect your thoughts a little." "What I tell you," rejoined Bedreddin, "is so true, that I was last night married in the city of Cairo." All those, who had laughed before, now redoubled their laughter at hearing this. "Take care," resumed the person, who addressed him before, "you must have dreamt all this, and the illusion still remains impressed on your mind." "I know what I say," replied the youth, "tell me then how I should have dreamt I was at Cairo, where I am persuaded I was in reality; where my bride was conducted seven times before me, each time in a different dress; and where I saw a frightful hunchback, to whom they were going to marry her? Tell me too, what is become of my robe, my turban, and the purse of sequins I had at Cairo."

Although he assured them, that all this was true, yet the people, who listened to him, only laughed at what he said, which so confused him,

that he did not know himself what to think of all that had happened. At length he arose, and walked into the city, and the crowd followed him, crying out, "A madman! a madman!" On hearing this, some ran to the windows, others came out at their doors, and some joining those, who had surrounded Bedreddin, cried out also in the same manner, "A madman!" without knowing why. Being much embarrassed by this occurrence, he came to the house of a pastry-cook, who was opening his shop, and entered it, to escape from the hooting of the mob, who followed him.

This pastry-cook had formerly been the chief of a troop of wandering Arabs, who attacked caravans, and although he was established at Damascus, where no one had any reason to complain of his conduct, yet was he feared by all, who had any knowledge of him. The first look, therefore, which he cast on the populace, that followed Bedreddin, dispersed them. The pastry-cook, seeing the coast clear, began to question the young man, inquiring who he was, and what had led him to Damascus. Bedreddin did not conceal either his birth, or the death of the grand vizier, his father; and then proceeded to relate how he had left Balsora, and in what manner, after falling asleep on the tomb of his father, he had, on waking, found himself at Cairo, where he had married a lady. Lastly, he expressed his surprise at seeing

himself in Damascus, without being able to comprehend any of these miracles.

“Your history is very astonishing,” said the pastry-cook, “but if you will follow my advice, you will not disclose to any one the circumstance, you have related to me; and you will wait patiently, until Heaven shall be pleased to put a period to the misfortunes, with which it thinks proper to afflict you. You may remain with me till such a change takes place, and as I have no children, I will acknowledge you as my son, if you consent. After I have adopted you, you may go freely about the city, and will no longer be exposed to the insults of the populace.”

Although this adoption conferred no great honour on the son of a grand vizier, Bedreddin nevertheless accepted the proposal of the pastry-cook; judging very properly, that it was the only step he could take in his present situation. The pastry-cook procured him a dress, and taking witnesses with him, went before a *cadi* to declare, that he acknowledged him as his son; after which Bedreddin resided with him, taking only the simple name of Hassan, and learned the art of making pastry.

Whilst this was passing at Damascus, the daughter of Schemseddin Mohammed awoke; and not finding Bedreddin by her side, concluded that he had risen softly, not to interrupt her slumbers, and that he would soon come back

again. She was waiting his return, when the visier Schemseddin Mohammed, her father, much affected by the affront, he conceived had been put upon him by the sultan of Egypt, came and knocked at the door of her apartment, that he might bewail with her the unhappy destiny she had been forced to submit to. He called her by her name, and she no sooner heard his voice than she got up to open the door to him. She kissed his hand, and received him with an air of so much satisfaction, that the vizier, who expected to find her bathed in tears, and as much afflicted as he felt himself, was extremely surprised. "Unhappy girl," cried he, in an angry tone, "is it thus you appear before me? After the horrid sacrifice you have just completed, can you present yourself to me with a countenance, which bespeaks content?" When the bride perceived her father's displeasure at the joy which brightened her features, she replied, "My lord, I entreat you not to reproach me so unjustly. It is not that monster, the hunchback, who is more detestable in my eyes, than death itself, to whom I have been married; all the company treated him with such derision and contempt, that he was obliged to go away and hide himself, and make room for a charming young man, who is my true husband." "What story are you relating," interrupted the grand vizier, "has not the hunchback slept with you to-night?" "No, my lord," returned she,

“ I have slept only with the young man I was speaking of, who has large eyes, and fine black eyebrows.” At these words, Schemseddin lost all patience, and put himself in a violent rage with his daughter. “ Ah, foolish girl,” said he, “ will you make me lose my senses, by relating such falsehoods?” “ It is you, father,” replied she, “ who almost drive me out of my senses by your incredulity.” “ Is it not true then,” continued the vizier, “ that the hunchback,”—“ Ah, let us talk no more of the hunchback,” interrupted she, “ evil attend the hunchback! must I for ever hear nothing but the hunchback’s name repeated in my ears? I again tell you,” added she, “ that he has not passed the night in my chamber; but my dear husband, whom I have mentioned to you, was the person, and indeed he cannot be now at any great distance from hence.”

Schemseddin Mohammed went out immediately to look for him; but, instead of finding him, he was in the greatest astonishment, at seeing the hunchback fellow standing on his head with his feet in the air, and in the very situation, in which the Genius had left him. “ What is the meaning of all this?” he asked him, “ who placed you in that situation?” The hunchback, who instantly recognized the vizier, answered directly, “ Ah, ha, you wish to give me in marriage to the mistress of a buffalo, do you; to one, who is in love with a villainous Genius? but I won’t be

your dupe, I promise you, so do not think of tricking me in that manner.

Schemseddin Mohammed thought the hunchback was out of his senses, when he heard him talk in this manner. "Get away from hence," he cried, "and stand upon your legs." "I will take good care how I do that," answered he, "unless indeed the sun be risen. You must know, that as I was coming here yesterday evening, a large black cat suddenly appeared to me: and it kept increasing in size, till it was as large as a buffalo: I shall never forget what it said to me: mind therefore your own concerns, and leave me here." Instead however of going, the vizier took hold of the hunchback by the legs, and obliged him to get up. He was no sooner on his legs than he ran away as fast as ever he could, without stopping once to look behind him. He went directly to the palace, and presented himself before the sultan of Egypt, who was highly diverted at the account he gave of the manner, in which the Genius had treated him.

Schemseddin Mohammed then went back to his daughter's apartment, still more astonished than before, and quite uncertain how to think or act, "Well, dishonoured girl," he said to his daughter, "can you give me no farther account of this adventure, which both confuses and distracts me?" "Sir," she replied, "I cannot tell you any thing more than I have already had the

honour of informing you of. But look here," she added, "here is some part of my husband's dress, which he has left on this chair, and perhaps this may throw some light upon what you wish to discover." In saying this she presented the turban of Bedreddin to the vizier, who took and examined it in every part. "I should conjecture this to be a turban, that belonged to a vizier, if it were not made in the fashion of those⁹ of Moussoul." As he was thus feeling it, he thought he perceived something sewn up in the inside of it between the folds. He asked therefore for some scissars, and having unripped it, he discovered a paper folded up. This was in fact the packet which Noureddin Ali had given to his son Bedreddin, on his death-bed, and who had concealed it in this place, as the best method of preserving it. Schemseddin Mohammed having opened the packet, instantly knew the hand-writing of his brother Noureddin Ali, and read the following direction, *For my son, Bedreddin Hassan.* Before he had time to reflect on these circumstances his daughter put the purse into her father's hands, which she had found in Bedreddin's pocket. He immediately opened it, and saw it filled with sequins, as I have before mentioned; for through the care of the Genius and Fairy it constantly remained full, in spite of all the sums that Bedreddin had bestowed on those around him. Upon a sort of ticket, attached to the purse, he read

these words; *A thousand sequins belonging to the Jew Isaac.* And under them the following, which the Jew had written before he had left Bedreddin: *Delivered to Bedreddin Hassan, in payment for the cargo, which he has sold me of the first vessel, that arrives in port belonging to him, and which did belong to Nouredin Ali, his father, of happy memory.* He had scarcely finished reading these words, when he uttered a loud cry, and fainted away.

When the vizier Schemseddin Mohammed was recovered from his fainting by the assistance of his daughter, and the women she had called, "My daughter," said he, "be not surprised at the accident, which has just happened to me; the cause of it is such, that you will hardly give credit to it. The husband, who has passed the night with you, is no other than your cousin, the son of Nouredin Ali. The thousand sequins, that are in this purse, remind me of the quarrel I had with my dear brother. This, without doubt, is the wedding present he makes you. God be praised for all these things, and particularly for this wonderful adventure, which so manifestly proves his power." He then looked at the writing of his brother, and kissed it several times, bathing it with his tears. "Why cannot I," said he, "see Nouredin himself here, and be reconciled to him, as well as I see his hand, which causes me so much joy?"

He read the packet through, and found the dates of his brother's arrival at Balsora, of his marriage, and of the birth of Bedreddin Hassan; then comparing these dates with those of his own marriage, and of his daughter's birth at Cairo, he could not help wondering at the coincidence; and reflecting, that his nephew was his son-in-law, he gave himself up entirely to the emotions of pleasure, which all these circumstances gave rise to. He took the packet, and the ticket off the purse, and showed them to the sultan, who forgave what had past; and was so pleased with the history, that he ordered it to be written, that it might descend to posterity.

Nevertheless Schemseddin Mohammed could not comprehend why his nephew had disappeared; he hoped, however, every moment, that he would arrive, and expected him with the greatest impatience, that he might embrace him. Having waited seven days without seeing him, he ordered him to be sought for in every part of Cairo, but he could hear no tidings of him, which caused him great uneasiness. "This is indeed," said he, "a singular adventure; surely such never befel mortal before."

Uncertain what might happen in the course of time, he thought proper to write himself the account of what had taken place; the manner, in which the nuptials were celebrated, and how the hall and the chamber of his daughter were fur-

nished. He also made a parcel of the turban, the purse, and the rest of the dress of Bedreddin, and locked it up.

At the expiration of a few days, the daughter of Schemseddin Mohammed perceived herself to be pregnant, and in nine months she was delivered of a son. A nurse was provided for the child, with other women and slaves to attend upon him, and his grandfather named him Agib¹⁰.

When the young Agib had attained the age of seven years, the vizier Schemseddin Mohammed, instead of having him taught to read at home, sent him to school to a master, who had a great reputation for his learning, and two slaves had the care of conducting and bringing him back every day. Agib used to play with his comrades, and as they were all of much inferior condition to himself, they behaved towards him with great deference; and in this the master of the school set the example, by excusing many faults in Agib, which he did not pass over in the other scholars. The blind submission, with which Agib was treated, completely spoilt him; he became proud and insolent; he expected his companions to bear every thing from him, but would not in return comply with any of their wishes. He domineered every where; and if any one dared to oppose his desires, he vented his anger in abusive language, and often even in blows. At

last he made himself so insupportable to all the scholars, that they complained of him to the master of the school. At first he exhorted them to have patience, but when he perceived, that by so doing he only increased the insolence of Agib, and being tired himself of the trouble he gave him, he said to them, "My boys, I see, that Agib is an impertinent fellow; I will tell you how to mortify him; and in a way, that will prevent his tormenting you any longer; indeed that may perhaps prevent his returning any more to school. To-morrow when he comes, and you are going to play together, place yourselves round him, and let one of you say aloud, "We are going to play, but on condition, that they, who play, shall tell their name, and that of their father and mother. Those, who refuse to do so, we shall consider as bastards, and will not admit them to our games." The master then explained to them the confusion, that Agib would feel on this occasion, and they all went home with the greatest satisfaction.

The following day, when they were assembled, they did not fail to do as their master had instructed them. They surrounded Agib, and one of them said, "Let us play at some game, but on condition, that he, who cannot tell his name, and that of his father and mother, shall not play with us." They all agreed, Agib as well as the rest, to these conditions.—

Then the boy, who had spoken first, interrogated them all, and each answered satisfactorily till he came to Agib, who replied, "I am called Agib, my mother is named the Queen of Beauty, and my father Schemseddin Mohammed, the vizier of the sultan."

At these words all the children cried, "Agib, what are you saying? that is not the name of your father, but of your grandfather." "Heaven confound you!" replied he angrily, "what! do you dare say, that the vizier Schemseddin Mohammed is not my father?" The scholars then all laughed at him, saying, "No, no; he is only your grandfather, and you shall not play with us; we will take care not to come near you." Then they left him, and continued to laugh amongst themselves. Agib was mortified at their joking him, and began to cry.

The master, who had been listening, and heard all that passed, now made his appearance, and addressing Agib, "Do not you yet know, Agib," said he, "that the vizier Schemseddin Mohammed is not your father? He is your grandfather, and the father of your mother, the Queen of Beauty. We, as well as yourself, are ignorant of the name of your father; we only know, that the sultan wished to marry your mother to one of his grooms, who was deformed, but that a Genius slept with her. This is unpleasant for you, but it ought to teach you to treat your compa-

nions with less haughtiness than you have hitherto done."

The little Agib, vexed at the jokes of his school-fellows, immediately left the school, and returned home in tears. He went first to the apartment of his mother, who, alarmed at seeing him in so much affliction, anxiously inquired the cause. He could only answer by broken words, interrupted with sobs, so great was his grief; and it was not till after several attempts, that he could explain the mortifying subject of his sorrow. When he had finished, "In the name of God, mother," added he, "do tell me who is my father." "My son," replied she, "your father is the vizier Schemseddin Mohammed, who embraces you every day." "You do not tell me the truth," resumed he, "he is not my father, but yours. But whose son am I?" At this question, the Queen of Beauty, recalling to her mind the night of her marriage, which had been followed by so long a widowhood, began to weep with the utmost regret, for the loss of a husband so amiable as Bedreddin.

At the moment, when the Queen of Beauty, as well as her son Agib, was weeping, the vizier Schemseddin Mohammed entered, and desired to know the cause of their affliction. His daughter informed him, by relating the mortification her son had met with at school. This account very much affected the vizier, who joined his tears

with theirs; and who supposing from this, that the world entertained opinions not very favourable to his daughter's virtue, felt extremely mortified. Being very much disturbed by this cruel reflection, he went to the palace of the sultan, and after having prostrated himself at his feet, he humbly entreated him to grant him permission to take a journey into the provinces of the Levant, and more particularly to Balsora, to seek his nephew Bedreddin Hassan; for he could not bear, that the whole city should suppose, that a Genius had slept with his daughter. The sultan felt for the grief of the vizier, approved his intention, and gave him leave to execute it; he even wrote a letter of recommendation; in the most obliging manner, to the princes and nobles, in whose dominions Bedreddin might be, to give their consent that he should accompany the grand vizier.

Schemseddin Mohammed could not find words to express his gratitude to the sultan for all his goodness towards him. He could only prostrate himself a second time before this prince; but the tears, which flowed from his eyes, sufficiently proved his feelings. At length, he took his leave of the sultan, after wishing him every kind of prosperity. When he returned home, he immediately began to prepare for his departure; which was done with so much diligence, that at

the end of four days he set off, accompanied by his daughter and by Agib, his grandson.

They took the road to Damascus, and travelled nineteen days without stopping: but on the twentieth, being arrived in a beautiful meadow, at a little distance from the gates of that city, they alighted; and had their tents pitched on the banks of a river, which runs through the city, and renders the surrounding country very agreeable.

The vizier Schemseddin Mohammed declared his intention of remaining two days in this beautiful spot, and that he intended on the third to continue his journey. He, however, allowed the persons in his suite to visit Damascus. They almost all availed themselves of this permission, some from curiosity to see a city they had heard so favourably spoken of; others to dispose of Egyptian merchandise, which they had brought with them, or to buy the silks and rarities it produced.

The Queen of Beauty, wishing that her son Agib should also have the gratification of walking about this celebrated city, ordered the black eunuch, who filled the office of governor to the child, to take him there; and be very careful, that he did not meet with any accident.

Agib, being magnificently dressed, set out with the eunuch, who carried a large cane in his hand. They had no sooner entered the city, than Agib,

who was as beautiful as the morning, attracted the admiration of every one. Some ran out from their doors to see him nearer; others came to the windows; and those, who were walking in the streets, not satisfied with stopping to look at him, accompanied him, in order to have the pleasure of contemplating his beauty for a longer time. In short, every one admired him, and poured benedictions on his father and mother, for having brought into the world so sweet a boy. The eunuch and he came by chance to the shop, where Bedreddin Hassan was, and being surrounded by so great a crowd of people, they were obliged to stop at his door.

The pastry-cook, who had adopted Bedreddin as his son, had been dead some years, and left him, as his heir, his shop, and all his property. Bedreddin, therefore, was now master of the shop; and exercised the trade of pastry-cook so successfully, that he had acquired a great reputation in Damascus. Observing so many people assembled round his door to look at Agib and the black eunuch, he also began to examine them attentively.

Having cast his eyes on Agib, he felt himself agitated, yet without knowing why. He was not struck, like the mob, with the extreme beauty of this boy; his emotion arose from another cause, which he could not comprehend. It was the force of blood, which agitated this tender father,

who, leaving his occupations, approached Agib, and said to him, with an engaging air. "My little gentleman, you have won my heart; and I beg you will do me the favour to walk into my shop, and eat some of my pastry; that I may, during that time, have the pleasure of admiring you at my leisure." He pronounced these words with so much tenderness, that the tears came into his eyes. The little Agib was affected by it, and turning towards the eunuch, said, "This good man has a countenance, that pleases me; and he speaks to me in so affectionate a manner, that I cannot avoid doing what he requests; let us go in, and eat some of his pastry." "Oh no, indeed," replied the eunuch, "it would be a pretty tale to tell, that the son of a vizier, as you are, went into a pastry-cook's shop to eat; do not think, that I shall suffer it." "Alas, my young gentleman," cried Bedreddin then, "they are very cruel to trust you with a man, who treats you so harshly;" then addressing the eunuch, "My good friend," said he, "do not prevent this young gentleman from doing me the favour I ask; do not mortify me so. Rather do me the honour of coming in with him, and by so doing, you will evince, that although you are without as brown as the chesnut, yet that you are equally white within. Do you know," continued he, "that I have a secret, which will change your colour from black to white?" The eunuch be-

gan to laugh on hearing this, and asked Bedreddin what this secret was. "I will tell you," replied he, and immediately he recited some verses in praise of black eunuchs, saying that it was owing to them, that the honour of sultans, of princes, and of all great men was in safety.—The eunuch was delighted with these verses, and no longer resisting the entreaties of Bedreddin, he suffered Agib to go into his shop, whither he also accompanied him.

Bedreddin Hassan was extremely pleased, at having obtained his request; and returning to his work which he had left, "I was making," said he, "some cheesecakes; you must, if you please, eat some, for I am persuaded you will find them excellent; my mother, who makes them admirably, taught me how to make them also, and they come from all quarters of the town to buy them of me." Saying this he drew a cheesecake out of the oven, and having strewed on it some grains of pomegranate and sugar, he served it to Agib, who found it delicious. The eunuch, to whom Bedreddin presented one likewise, was of the same opinion.

Whilst they were both eating, Bedreddin examined Agib with the greatest attention; and reflecting, that he perhaps had such a son by the charming wife, from whom he had been so soon and so cruelly separated, he could not suppress some tears. He was preparing to question the

little Agib on the reason of his journey to Damascus, but had not time to satisfy his curiosity; for the eunuch, who wished to hasten his return to the tents of his grandfather, took him away as soon as he had done eating. Bedreddin Hassan was not satisfied with following him with his eyes only, but immediately shutting up his shop, he set off after them, and overtook them by the time they had reached the gate of the city.

The eunuch, perceiving that he followed them, was very much surprised, and said to him angrily, "How importunate you are, what do you want?" "My good friend," replied Bedreddin, "do not be displeased; I have a little business just out of the city, which I have thought of, and I must go and give orders concerning it." This answer did not satisfy the eunuch, who turning to Agib, said, "See what you have brought on me; I foresaw, that I should repent of my compliance; you would go into this man's shop, but indeed I was a fool to suffer it." "Perhaps," said Agib, "he may really have business out of the city, and the road is free for every one." They then continued walking, without looking behind them, till they were arrived at the tents of the grand vizier; they then looked back, and saw, that Bedreddin followed close. Agib, perceiving that he was within a few paces of him, blushed and turned pale successively, according to the different emotions, which arose. He feared, that the vizier

his grandfather, would learn, that he had been in a pastry-cook's shop to eat. With this apprehension he took up a large stone, that lay at his feet, threw it at Bedreddin, and striking him in the middle of his forehead, covered him with blood. He then ran away, as fast as he could, into the tent with the eunuch, who said to Bedreddin, that he must not complain of a misfortune, which he deserved, and had brought upon himself.

Bedreddin returned to the city, stopping the blood from his wound with his apron, which he had not taken off. "I was wrong," said he to himself, "to leave my house, and occasion so much pain to this child; for he only treated me thus, because he no doubt supposed, that I had some bad design against him." Being returned home he had his wound dressed; and consoled himself with reflecting, that there were many people in this world more unfortunate than himself.

Bedreddin continued to exercise the business of pastry-cook at Damascus, and his uncle Schemseddin Mohammed left it three days after his arrival. He took the road to Emaus, from thence to Hamah, and thence to Aleppo, where he rested two days. From Aleppo he crossed the Euphrates, entered Mesopotamia, and after having traversed Mardin, Moussoul, Sengira, Diarbekir, and several other towns, he arrived at last at Balsora, where he directly requested an audience

of the sultan, who was no sooner informed of the rank of Schemseddin Mohammed, than he granted it. He received him very favourably, and asked him the cause of his journey to Balsora. "Sire," replied the vizier Schemseddin Mohammed, "I am come to learn tidings of the son of Nouredin Ali, my brother, who had the honour of serving your majesty." "It is a long time since Nouredin Ali died," answered the sultan, "as for his son, all that I can inform you of is, that about two months after the death of his father, he suddenly disappeared; and no one has seen him since, notwithstanding the pains I have been at to discover him. But his mother, who was the daughter of one of my viziers, is still living." Schemseddin Mohammed requested permission to see her, and to conduct her into Egypt, to which the sultan having consented, he would not defer till the morrow so great a gratification; he inquired for the abode of this lady, and went to her immediately, accompanied by his daughter and her son.

The widow of Nouredin Ali lived in the same house, which had been occupied by her husband during his life. It was a handsome mansion, built in a superb style, and ornamented with columns of marble; but Schemseddin did not stop to admire it. On entering it he kissed the door, and a marble, on which was written, in letters of gold, the name of his brother. He desired to

He went to speak to his sister-in-law, whose servants informed him, that she was in a small edifice, built in the shape of a dome, which they showed him in the middle of a spacious court. This tender mother was accustomed to pass the greatest part of the day and night in this building, which she had erected to represent the tomb of Bedreddin Hassan, whom she supposed to be dead; having so long in vain expected his return. She was then occupied in weeping for the loss of this dear son, and Schemseddin Mohammed found her buried in the deepest affliction.

He paid his compliments to her on entering, and having entreated her to suspend her tears and lamentations, he acquainted her, that he had the honour of being her brother-in-law; and also told her the reason, which had caused him to leave Cairo, and travel to Balsora. After having informed his sister-in-law of every thing, that had happened at Cairo on the night of his daughter's nuptials, and the surprise, which the discovery of the packet, that was found sewn up in Bedreddin's turban, had occasioned, he presented Agib and the Queen of Beauty to her.

When the widow of Nouredin Ali, who had hitherto remained seated, like one, who took no interest in the affairs of this world, understood by the conversation of Schemseddin Mohammed, that the dear son, she so much regreted, might still be alive, she got up and closely embraced

the Queen of Beauty and the little Agib, in whom she recognised the features of Bedreddin. The tears, that now fell from her eyes, were different from those, she had long been in the habit of shedding. She could not kiss the youth enough, who, on his part, received her embraces with every demonstration of joy he was capable of. "It is time, madam," said Schemseddin Mohammed, "to put an end to your sorrows, and to dry your tears: for you must now arrange your affairs, and go with us into Egypt. The sultan of Balsora has given me permission to take you with me; and, I trust, you will not refuse your consent. I hope we shall have the good fortune to meet with my nephew, your son; and, if that should happen, the history of him, of you, of my daughter, and myself, will be worthy of being written down, and transmitted to after ages."

The widow of Nouredin Ali listened to this proposal with great pleasure, and instantly began to make preparations for departure. During this, Schemseddin Mohammed requested another audience, and having taken leave of the sultan, who sent him back, laden with honours, and with a considerable present for the sultan of Egypt, he left Balsora, and again took the road to Damascus.

As soon as they had arrived in the vicinity of that city, Schemseddin ordered them to pitch their tents just without the gate, by which they

were to enter; and told his people, he should remain there three days for the purpose of resting; and also to purchase whatever was to be found most curious and worthy of being presented to the sultan of Egypt. While he himself was occupied in making choice of the most beautiful stuffs, which the principal merchants had brought to him, Agib entreated the black eunuch, his governor, to go and walk in the city with him; telling him that he was desirous of seeing whatever he had not time to see, when he was there before; and that he was also very anxious to get some intelligence of the pastry-cook, at whom he had thrown the stone, and wounded. The eunuch agreed to it, and walked into the city with him; having first obtained leave of his mother, the Queen of Beauty.

They entered Damascus by the gate, which led to the palace, and which was the one, that was nearest to the tents of the vizier Schemseddin Mohammed. They walked through the great squares, saw the public buildings, and the covered market, or place where the richest merchandize was sold. They then came to the ancient mosque of the Omniades¹, about the time they were assembling for prayers², between noon and sun-set. They then passed by the shop of Bedreddin Hassan, whom they found still engaged in making cheesecakes. "Your servant," said Agib to him, "look at me; don't you re-

member to have seen me before?" At these words Bedreddin cast his eyes upon him, and instantly recognised him. At the very same moment, O surprising effect of paternal love! he felt the same emotion he had done the first time. He was much troubled; and instead of answering him, he remained some time without the power of speaking a single word. Having at length recollected himself, he said, "Do me the favour, my young lord, once more to come into my shop with your governor; and taste a cheesecake. I beg you will pardon me for the displeasure I caused you by following you out of the city: I was hardly myself, and knew not what I did. It was a sort of charm, which drew me after you, and which I could neither resist, nor account for."

Agib, surprised at this speech of Bedreddin, replied, "The friendship, you profess towards me, is carried to an excess, and I will not come into your house, unless you promise faithfully not to follow me, when I go away. If you pledge your word and keep it, I will come again tomorrow, while the vizier my grandfather is engaged in making purchases for a present to the sultan of Egypt." "My little master," answered Bedreddin Hassan, "I will do any thing you desire me." Agib and the eunuch then entered into his shop.

Bedreddin immediately presented them with

some cheesecakes, which were as delicate and good as those, they had tasted the first time. "Come," said Agib, "sit down next me, and eat with us." Bedreddin, being seated, was going to embrace Agib, to express to him the joy he experienced at being near him, but Agib pushed him back, saying, "Be quiet, your friendship is too tender. Be content with looking at and conversing with me." Bedreddin obeyed, and began to sing a song, which he composed at the moment, in praise of Agib. He did not eat, and was only attentive to serve his guests. When they had done eating, he gave them water to wash in, and a very white and delicate napkin to wipe their hands. He then took a vase of sherbet, and prepared a large china bowl full, in which he put some snow¹⁴: and presenting the bowl to the little Agib, "Take it," said he, "it is some rose sherbet, the most delicious that this city can produce; you never tasted any so good." Agib drank some with great pleasure; Bedreddin then took the bowl and presented it to the eunuch, who drank it up to the last drop.

When Agib and his governor were satisfied, they thanked the pastry-cook for the good cheer, they had received; and returned as quick as they could, it being rather late. They arrived at the tents of Schemseddin Mohammed, and went first to that, which the ladies occupied. The grandmother of Agib was rejoiced to see him

again, and as she had always her son Bedreddin in her mind she could not refrain from tears on embracing Agib. "Ah my child," cried she, "my happiness would be complete, if I could have the pleasure of embracing your father Bedreddin Hassan, as I do you." She was just going to supper; she made him sit next her, and asked him many questions about his walk; then, saying, that he must have a good appetite, she helped him to a piece of cheesecake, that she had made herself, and which was excellent, for as we have already said, she could make them better than any pastry-cook. She gave some to the eunuch also, but they had both eaten so much with Bedreddin, that they could with difficulty taste it.

Agib had scarcely touched a bit of the cheesecake he had been helped to, when pretending that it did not suit his palate, he left it on his plate; and Schaban¹⁵, for this was the name of the eunuch, did the same. The widow of Noureddin Ali, vexed at seeing her grandson so indifferent about her cheesecake, said, "What, my son! do you scorn the work of my hands in this way? Let me tell you, that no one in the world can make such good cheesecakes, excepting your father Bedreddin Hassan, to whom I myself taught the curious art of making them." "Ah, my good grandmother," cried Agib, "allow me to say, that if you cannot make them better than this, there is a pastry-cook in this

city, who surpasses you in this great art: we have just been eating one in his shop, which is a great deal better than this of yours."

At these words the grandmother casting an angry look at the eunuch—"What, Schaban," said she, "is my grandson intrusted to your care in order that you should take him to eat at a pastry-cook's like a beggar's child!" "Madam," replied the eunuch, "it is true, that we have been talking to a pastry-cook, but we did not eat with him." "Pardon me," interrupted Agib, "we went into his shop, and eat a cheesecake." The lady, still more irritated against the eunuch, left the table abruptly, and ran to the tent of Schemseddin Mohammed, whom she acquainted with this misdemeanor of the eunuch, in terms more fitted to exasperate the vizier against the delinquent, than to incline him to forgive the fault.

Schemseddin Mohammed, who was naturally of a warm temper, did not omit so favourable an opportunity of putting himself in a passion. He immediately repaired to the tent of his sister-in-law, and said to the eunuch: "Wretch, hast thou the temerity to abuse the confidence I have placed in thee?" Schaban, although sufficiently convicted by the testimony of Agib, thought proper still to deny the fact. But the child maintained the contrary: "Grandfather," said he to Schemseddin Mohammed, "I assure you, that we have eaten so much, that we are not in want

of any supper. The pastry-cook also regaled us with a large bowl of sherbet." "Well, wicked slave," cried the vizier, turning to the eunuch, "after this wilt thou still deny, that you both went into a pastry-shop and eat there?" Schaban had the effrontery to swear, that it was not true. "Thou art a liar," said the vizier, "I believe my grandson rather than thee. Nevertheless if thou canst eat the whole of the cheesecake, which was on this table, I shall be persuaded that thou speakest truth."

Schaban, although full to the very throat, submitted to this trial, and took a bit of the cheesecake; but he was obliged to take it out of his mouth again, for his stomach turned against it. He however continued in his falsehood, and said, that he had eaten so much the preceding day, that his appetite was not yet returned. The vizier, irritated by the repeated falsities of the eunuch, and fully convinced, that he was guilty, had him laid on the ground, and ordered him to receive the bastinado. The unhappy wretch uttered loud cries on suffering this punishment, and confessed the fact. "It is true," cried he, "that we did eat a cheesecake at a pastry-shop, and it was an hundred times better than that, which is on this table."

The widow of Nouredin Ali thought, that it was through spite to her, and to mortify her, that Schaban praised the pastry-cook's cheesecake;

therefore, addressing herself to him, "I cannot believe," said she, "that the cheesecakes of this pastry-cook are more excellent than mine. I will be satisfied on this point; thou knowest where he lives; go to him, and bring me back a cheesecake directly. She then ordered some money to be given to the eunuch to buy the cheesecake, and he set off. Being come to the shop of Bedreddin, "Here, my good pastry-cook," said he, "here is some money for you; give me one of your cheesecakes; one of our ladies wishes to taste them." There happened to be some hot, just out of the oven; Bedreddin chose the best, and giving it to the eunuch, said, "Take this, I warrant it to be excellent; and I can assure you, that no one in the world can make such, excepting my mother, who perhaps is still living."

Schaban returned quickly to the tent with his cheesecake. He presented it to the widow of Nouredin Ali, who was impatiently expecting it. She broke off a piece to taste it, but it had scarcely touched her lips, when she uttered a loud cry, and fainted away. Schemseddin Mohammed, who was present, was very much surprised at this accident: he himself threw some water on his sister-in-law's face, and did all in his power to relieve her. As soon as she was recovered from her fainting, "Oh God," cried she, "it must have been my son, my dear son Bedreddin, who made this cake."

When the vizier Schemseddin Mohammed heard his sister-in-law say, that it was Bedreddin Hassan, who had made the cheesecake, brought by the eunuch, he felt inexpressible joy; but then reflecting, that this joy was without foundation, and that according to all appearance the conjecture of the widow of Nouredin Ali was false, he said to her, "But, madam, what makes you think this? Cannot there be a pastry-cook in the world, who is able to make cheesecakes as well as your son?" "I allow," replied she, "that there may be pastry-cooks, capable of making them as good; but as I make them in a very particular manner, and as no one except my son possesses this secret, it must absolutely have been he, who made this. Let us rejoice, my dear brother," added she with transport, "we have at length found what we have been so long and so anxiously seeking." "Madam," replied the vizier, "I entreat you to moderate your impatience, we shall soon know what to think of this circumstance. We have only to desire the pastry-cook to come here; if he be Bedreddin Hassan, you as well as my daughter will recollect him. But you must conceal yourselves, and see him without his seeing you: for I do not wish the discovery to take place at Damascus. I intend to postpone it, till we return to Cairo; where I propose giving you a very agreeable entertainment."

Saying this, he left the ladies in their tent, and

retired to his own. He there made fifty of his people come before him, and said to them, "Take each of you a stick and follow Schaban, who will conduct you to a pastry-cook in the city. When you arrive, break every thing you find in his shop; if he inquires why you commit such an outrage, only ask, if it was not he, who made the cheesecake, that was bought of him; if he replies in the affirmative, seize his person; bind him well, and bring him to me; but take care that you do not strike or hurt him. Go, and lose no time."

The vizier was quickly obeyed; his people, armed with sticks, and conducted by the black eunuch, repaired to the house of Bedreddin Hassan, where they broke in pieces the plates, the boilers, the saucepans, the tables, and all the other furniture and utensils they could meet with; and deluged his shop with sherbet, cream, and confectionary. At this sight Bedreddin Hassan being much astonished, said to them in a pitiful tone, "My good people, why do you treat me thus? What is the matter? What have I done?" "Was it you," replied they, "who made the cheesecake which you sold to the eunuch, who is with us?" "Yes," returned he, "I made it myself; what fault have you to find with it? I defy any one to make a better!" Instead of returning any answer, they continued to break every thing; and the oven itself was not spared.

The neighbours, being by this time attracted by the noise, and much surprised to see fifty armed men committing such depredations, inquired the cause of this violent usage. Bedreddin once more said to those, who were engaged in it, "I entreat you to inform me what crime I have committed, that you should thus break and destroy every thing in my house." Is it not you," replied they, "who made the cheesecake, that you sold to this eunuch?" "Yes, yes, I am the person," cried he, "and I will maintain, that it is excellent, and that I do not deserve this unjust treatment." They seized his person without listening to him, and having torn off the linen of his turban they made use of it to tie his hands behind him; then dragging him by force out of his shop, they led him along.

The populace, which had assembled, touched with compassion for Bedreddin, took his part, and was inclined to oppose the designs of the people of Schemseddin Mohammed; but at this moment some officers of the governor of the city arrived, and dispersing the mob favoured the carrying off of Bedreddin; for Schemseddin Mohammed had been to the governor of Damascus to acquaint him with the order he had given, and to request his assistance and guard; and this governor, who commanded over Syria in the name of the sultan of Egypt, did not dare to refuse any thing to the vizier of his master. Bedreddin,

therefore, was dragged on, notwithstanding his lamentations and tears.

He asked the people, who surrounded him as he went along, what had been discovered in his cheesecake; but they did not return any answer. At length he arrived at the tents, where he was made to wait, till Schemseddin Mohammed returned from the governor of Damascus.

The vizier being arrived inquired about the pastry-cook. When he was brought before him, "My lord," said Bedreddin, with tears in his eyes, "do me the favour to tell me in what I have offended you." "Ah wretch," exclaimed the vizier, "was it not thou, who madest the cheesecake thou sentest me?" "I confess that it was," replied Bedreddin, "but what crime have I committed by doing so?" "I will punish thee as thou deservest;" resumed Schemseddin Mohammed, "and it will cost thee thy life for having made so bad a cake." "Ah good God," cried Bedreddin, "what do I hear! is it a crime worthy of death to have made a bad cheesecake?" "Yes," replied the vizier, "and thou must not expect from me any other treatment."

While they were thus engaged together, the ladies, who were concealed, observed Bedreddin attentively, and had not much difficulty in recollecting him, although so long a time had elapsed since they had seen him. The joy they experienced was such, that they both fainted away.

When they had recovered they wanted to go and embrace Bedreddin, but the promise they had made the vizier not to show themselves, prevailed over the most tender emotions of nature and love.

As Schemseddin Mohammed had resolved to set off that same night, he ordered the tents to be struck, and the carriages to be prepared for the commencement of the journey. As for Bedreddin, he gave instructions that he might be put in a case well fastened, and carried on a camel. As soon as every thing was in readiness for their departure, the vizier and the people in his suite began their march. They travelled the whole of that night and the following day without resting; at the approach of night they stopped. They then took Bedreddin out of his case, to make him take some nourishment; but they were careful to keep him at a distance from his mother and his wife; and during the twenty days they were on their journey, they treated him in the same manner.

When they arrived at Cairo, they encamped without the city walls, by order of the vizier Schemseddin Mohammed, who desired Bedreddin to be brought to him. When he was come, he said to a carpenter, whom he had sent for on purpose, "Go and get some wood, and cut out a large stake immediately." "Ah, my lord," cried Bedreddin, "what are you going to do with this

stake?" "To fasten you to it," replied the vizier, "and then have you dragged through all the quarters of the city, that every one may behold in thee a vile pastry-cook, who makes cheesecakes, without putting pepper in them." At these words, Bedreddin Hassan exclaimed in so pleasant a manner, that Schemseddin Mohammed had difficulty to refrain from laughter: "Great God! is it then for not having put pepper in a cheesecake, that I am condemned to suffer a death, as cruel as ignominious?"

The caliph Haroun Alraschid, notwithstanding his gravity, could not avoid laughing, when the vizier Giafar said, that Schemseddin Mohammed threatened Bedreddin Hassan with death, for not having put pepper in the cheesecake he had sold to Schaban.

"What!" said Bedreddin, "was every thing in my house to be broken and destroyed, myself imprisoned in a box, and at last a stake prepared for my execution; was all this done, only because I did not put pepper in a cheesecake? Great God, who ever heard of such a thing? Are these actions worthy of mussulmen, of persons, who profess to practise justice, probity, and all kinds of good works?" Saying this, he burst into tears, then beginning again his lamentations, "No," continued he, "no one was ever treated so unjustly

and so rigorously. Is it possible that they should deprive a man of life, for not having put pepper in a cheesecake? Cursed be all cheesecakes, as well as the hour, in which I was born! would to God I had died at that instant!"

The unhappy Bedreddin did not cease his complaints, and when the stake was brought, and the nails to fasten him to it, he uttered dreadful cries at so horrid a spectacle: "Oh God!" said he, "canst thou permit me to suffer a death so infamous and excruciating? And for what crime too? It is not for having stolen, nor for having committed murder, neither for having denied my religion; it is for not having put pepper in a cheesecake!"

As the night was now far advanced, the vizier Schemseddin Mohammed, ordered Bedreddin to be put again into his case, and said to him, "Remain there till to-morrow; the day shall not pass before I order thee to be put to death." The case was taken away, and placed on the camel, that had brought it from Damascus; all the other camels were reladen, and the vizier mounting his horse, ordered, that the camel, which carried his nephew, should go before him, and entered the city followed by all his equipage. After passing through several streets, where no one appeared, as the inhabitants had retired to rest, he arrived at his house, where the case was con-

veyed with strict charge not to open it till he should think proper.

Whilst they were unlading the other camels, he took aside the mother of Bedreddin Hassan and his daughter, and addressing the latter, "God be praised," said he, "my dear daughter, that we have so happily met with your cousin and husband. I dare say, you recollect the state, in which your chamber was on the night of your nuptials. Go, and have every thing placed as it was then. If by chance you do not remember it, I can supply the defect in your memory by the description I wrote at the time. On my part, I will go and give orders for the rest."

The Queen of Beauty went with joy to execute the commands of her father, who began to place all the things in the hall in the same way as they were, when Bedreddin Hassan was there with the hunchback groom of the sultan of Egypt. As he read the writing, his servants put each piece of furniture in its place. The throne was not forgotten, nor the lighted flambeaux. When every thing was prepared in the hall, the vizier entered the chamber of his daughter, where he placed the dress of Bedreddin, together with the purse of sequins. This being done, he said to the Queen of Beauty, "Undress yourself, my daughter, and go to bed; and when Bedreddin comes into this chamber, begin to complain of

his having been out too long a time, and tell him, that you were much surprised when you awoke, not to find him your by side. Press him to return to bed, and to-morrow morning you will entertain your mother-in-law and me, with the account of what passed in the night." At these words, he went out of his daughter's chamber, and left her to retire to bed.

Schemseddin commanded all the servants to go out of the hall, excepting only two or three whom he wished to remain, and gave directions for them to take Bedreddin out of the case, to put him on a shirt and drawers, and, in that state, to bring him into the hall, where they were to leave him alone, and shut the door. Bedreddin Hassan, although in so unhappy a condition, had fallen so sound asleep, that the servants of the vizier took him out of the case, and put on his shirt and drawers, without waking him; and then carried him so quickly into the hall, that they did not give him time to recollect himself. When he found himself alone in the hall, he looked around him, and the things he saw, reminding him of his marriage, he perceived with astonishment, on a closer inspection, that this was the same hall, in which he had seen the hunchback groom. His surprise increased, when drawing near to the door of a chamber, which he found open, he saw his clothes in the same spot, where

he remembered to have placed them on the night of his nuptials. "Great God," said he, rubbing his eyes, "am I asleep or awake!"

The Queen of Beauty, who watched him, after entertaining herself with his astonishment, undrew the curtains of the bed, and advancing her head, said in a tender voice, "My lord, what are you doing at the door? Come and lie down again. You have been out of the room a long time: I was much surprised, when I awoke, not to find you by my side." Bedreddin's countenance changed, when he perceived, that the lady, who spoke to him, was the same charming person, with whom he remembered to have slept. He went into the chamber, but instead of going to bed, as his mind was full of the thoughts of what had passed during the last ten years, and he could not persuade himself, that so many events had taken place in only one night; he approached the chair, where his clothes and purse of sequins were, and having examined them with great attention, "By the great living God!" cried he, "these are things, which I cannot comprehend." The lady, who was diverted with his embarrassment, said to him, "Once more, my dear lord, let me beg you to come to bed; what engages your attention?" At these words, he advanced towards the Queen of Beauty, "I entreat you, madam," said he, "to acquaint me, if it is long since I was with you." "The question surprises me," replied she;

“ did you not just now rise from my side? Your mind must be strangely absent.” “ Madam,” resumed Bedreddin, “ my spirits certainly are not very composed. I remember to have been with you, it is true ; but I also remember to have lived ten years at Damascus. If I have really slept with you this night, I cannot have been absent so long.” “ Yes, my lord,” replied the Queen of Beauty, “ you have no doubt dreamt, that you were at Damascus.” “ Nothing can be so ridiculous,” cried Bedreddin, bursting into a laugh, “ I assure you, madam, that this dream will appear to you very laughable. Imagine, if you please, that I found myself at the gates of Damascus in my shirt and drawers, just as I am at this moment ; that I entered the city amidst the shouts and hisses of the populace, who followed to insult me ; that I took refuge with a pastry-cook, who adopted me, taught me his business, and left me all his property when he died ; that after his death, I kept his shop. In short, madam, an infinity of adventures befel me, which would be too tedious to relate ; all I can say is, that I did well to awake, otherwise I should have been nailed to a stake.” “ And why, pray,” said the Queen of Beauty, pretending surprise, “ were you to suffer so cruelly ? You must have committed some heinous crime.” “ No, indeed,” replied Bedreddin, “ it was for the most comical and ridiculous thing you can conceive. My only crime

was the having sold a cheesecake, in which I had not put any pepper." "I must confess," said the lady, laughing heartily, that you were treated very unjustly." "Oh, madam," resumed he, "this was not all; on account of this cursed cheesecake, in which I was accused of not having put any pepper, they had broken and destroyed every thing in my shop; they had bound me with cords, and shut me up in a case, where I was so closely confined, that I feel still as if I were in it. At last, they had sent for a carpenter, and ordered him to prepare a stake to fasten me to. But God be praised, that all this is only an effect of sleep."

Bedreddin did not pass the night very quietly; he awoke from time to time, and asked himself, whether he was dreaming or awake. He doubted his good fortune, and wishing to ascertain the truth, he undrew the curtains, and cast his eyes over the room. "I am not deceived;" said he, "this is the same chamber, into which I came, instead of the hunchback, and slept with the beautiful lady, who was destined for him." Daylight, which now began to appear, had not removed his uneasiness when the vizier Schemseddin Mohammed, his uncle, knocked at the door, and entered at the same moment to wish him good day. Bedreddin Hassan was extremely surprised to see a man he was so well acquainted with appear immediately after, but he no longer

bore the appearance of the terrible judge, who had pronounced the decree of his death. "Ah!" cried he, "it is you, who have treated me so cruelly, and condemned me to a death, the thoughts of which still fill me with horror, for having made a cheesecake without putting pepper in it." The vizier began to laugh; and, to dispel his fears, related how, by the interference of a Genius, (for the account he had received from the hunchback made him suspect the truth) he had been conveyed to his house, and had married his daughter instead of the groom belonging to the sultan. He then acquainted him, that it was means of the packet, written by Nouredin Ali, that he had discovered him to be his nephew; and at last told him, that it was in consequence of this discovery, that he left Cairo, and had gone to Balsora in search of him. "My dear nephew," added he, embracing him with the greatest tenderness, "I beg your pardon for all I have made you suffer since I have discovered you. I wished to reconduct you here before I acquainted you with your good fortune, which you must find so much the more pleasant as it has cost you more pain. Console yourself for all your afflictions with the joy you must experience at being again with persons, who are the most dear to you. Whilst you dress yourself I will go and acquaint the lady, your mother, who is all impatience to embrace you; and I will bring you your son,

whom you saw at Damascus, and towards whom you felt so much affection without knowing him.

No words are sufficiently expressive to give any idea of the joy of Bedreddin, when he saw his mother and his son Agib. These three persons did not cease embracing each other, and evincing all the transports, which nature and the tenderest affection can inspire. The mother said the most affecting things to Bedreddin: she related to him the sorrow, which so long an absence had created, and the tears she had shed on his account. The little Agib, instead of avoiding the embraces of his father, as he had done at Damascus, flew to receive them; and Bedreddin Hassan, divided between two objects so worthy of his love, thought he could not lavish on them sufficient proofs of his affection.

Whilst these things were passing in the house of Schemseddin Mohammed, the vizier himself was gone to the palace, to give the sultan an account of the happy success of his journey. The sultan was so delighted with the relation of this wonderful history, that he ordered it to be written and carefully preserved amongst the archives of his kingdom. As soon as Schemseddin Mohammed returned home, as he had prepared a superb entertainment, he sat down to table with all his family, and his whole household passed the day in great festivity and rejoicings.

The vizier Giafar having concluded the history of Bedreddin Hassan, said to the caliph Haroun Alraschid, "Commander of the Faithful, this is what I had to relate to your majesty." The caliph thought this history so surprising that he did not hesitate to grant his pardon to the slave Rihan : and to console the young man for having so unhappily deprived himself of a wife he tenderly loved, this prince married him to one of his slaves, loaded him with gifts, and continued to bestow his favours upon him as long as he lived.

"But, Sire," added Scheherazadè, however entertaining the history I have related may have been, I know another, which is far more so : if your majesty wishes to hear it to-morrow night, I am sure you will think so too." Schariar arose without making any reply, and very uncertain what he should do. "This good sultana," said he to himself, "relates very long stories, and when she has once began one, there is no possibility of refusing to hear the whole of it. I do not know, whether I ought not to order her death to-day ; yet no ; I will not do any thing precipitately ; the story she promises me, is perhaps the most diverting of any I have yet heard, and I must not deprive myself of the pleasure of hearing it ; after she has finished it I will give orders for her execution."

Dinarzadè did not fail the following morning

to wake the sultana of the Indies before day break, according to her usual custom. And Scheherazadè, having requested permission of Schariar to begin the history she had promised him, proceeded as follows;

THE HISTORY

OF THE LITTLE HUNCHBACK,

IN the city of Casgar, which is situated near the farther extremity of Great Tartary, there formerly lived a tailor, who had the good fortune to possess a very beautiful wife, between whom and her husband there existed the strongest mutual affection. One day, while the tailor was at work in his shop, a little hunch-back fellow came and sat down at the door, and began playing on a tymbal, which he accompanied with his voice. The tailor was much pleased with his performance, and resolved to carry him home, that he might entertain his wife, who would equally, he thought, with himself be amused in the evening with his pleasant and humorous songs. He immediately therefore made the proposal to the little hunchback, who readily accepted the invitation; and the tailor directly shut up his shop, and took him home with him.

They were no sooner arrived than the tailor's wife, who had already set out the table, as it was

near supper time, placed upon it a very nice dish of fish, which she had been dressing. They all three then sat down; but in eating, the little hunchback had the misfortune to swallow a large fish-bone, which stuck fast in his throat, and almost instantly killed him, before the tailor or his wife could apply any relief. They were both most dreadfully frightened at this accident; for as it happened in their house, they had great reason to fear it might come to the knowledge of some of the officers of justice, who would punish them as murderers; the husband, however, thought of an expedient to get rid of the dead body.

He recollected, that there lived in his neighbourhood, a physician, who was a Jew; and he formed a plan, which he directly began to put in execution. He and his wife took up the body, one by the head and the other by the feet, and carried it to the physician's house. They knocked at the door, which was at the bottom of a steep and narrow flight of stairs, that led to his apartment. A maid servant immediately came down without even staying for a light; and opening the door, asked them what they wanted. "I will thank you to go and tell your master," said the tailor, "that we have brought him a patient, who is very ill, and for whom we request his advice. Stop," added he, holding out a piece of money in his hand, "give him this in advance,

that he may be assured we do not intend he should lose his labour for nothing." While the servant went back to inform her master, the Jewish physician, of this good news, the tailor and his wife quickly carried the body of the little hunchback up stairs, left him close to the door, and returned home as fast as possible.

In the mean time the servant went and told the physician, that a man and a woman were waiting for him at the door, and requested him to go down to see a sick person whom they had brought for that purpose. She then gave him the money, she had received from the tailor. Transported with joy at the idea of being paid beforehand, he conceived it must be a most excellent patient that they had brought him; and one who ought not to be neglected. "Bring a light directly," cried he to the girl, "and follow me." "Having said this, he ran towards the staircase in such a hurry, that he did not wait for the light; and encountering little hunchback, he gave him such a blow with his foot, as sent him from the top of the stairs to the bottom; and he had some difficulty to prevent himself from following him. "Why don't you come with the light?" he called out to the servant. She at last appeared, and they went down stairs. When the physician found, that what had rolled down stairs turned out to be a dead man, he was so alarmed at the sight, that he invoked Moses, Aaron,

Joshua, Esdras, and all the other prophets of the law, to his assistance. "Wretch, that I am," exclaimed he, "why did I not wait for the light? why did I go down in the dark? I have completely killed the sick man, whom they brought to me. I am the cause of his death, and if the good ass¹⁶ of Esdras does not come to my assistance, I am a lost man. Alas, alas, they will come and drag me hence as a murderer."

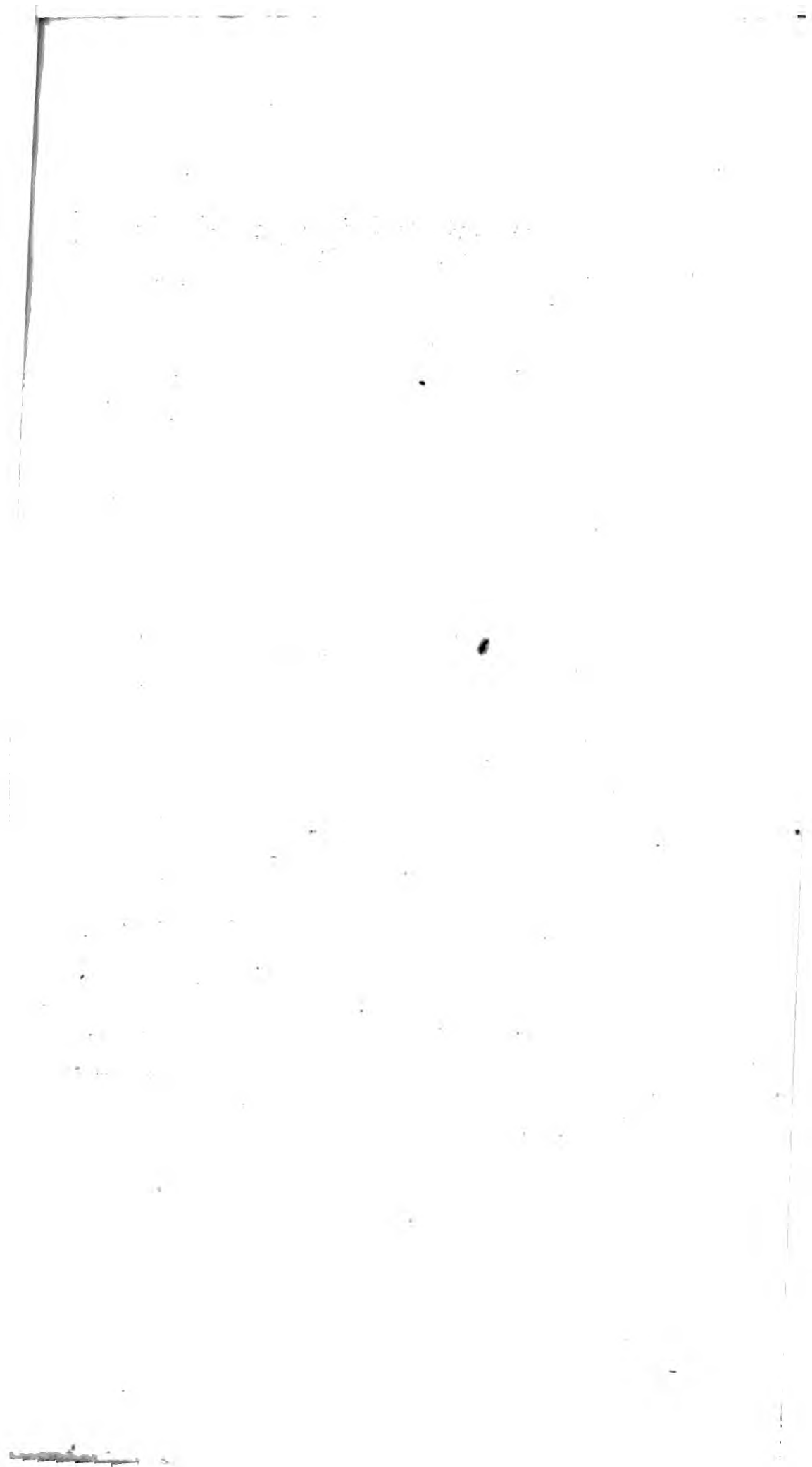
Notwithstanding the perplexity he was in, he had the precaution to shut his door; for fear, that as any one passed along the street, they might perchance discover the unfortunate accident, of which he believed himself to be the cause. He immediately took up the body, and carried it into his wife's apartment, who was near fainting when she saw him come in with his fatal load. "Alas," she cried, "we are quite lost, if we cannot find some means of getting rid of this dead man before to-morrow morning. We shall inevitably forfeit of our lives, if we keep him till day breaks. What a misfortune! how could you kill this man?" "Never mind, in this dilemma, how it happened," said the Jew, "our only business at present is how to remedy so dreadful a calamity."

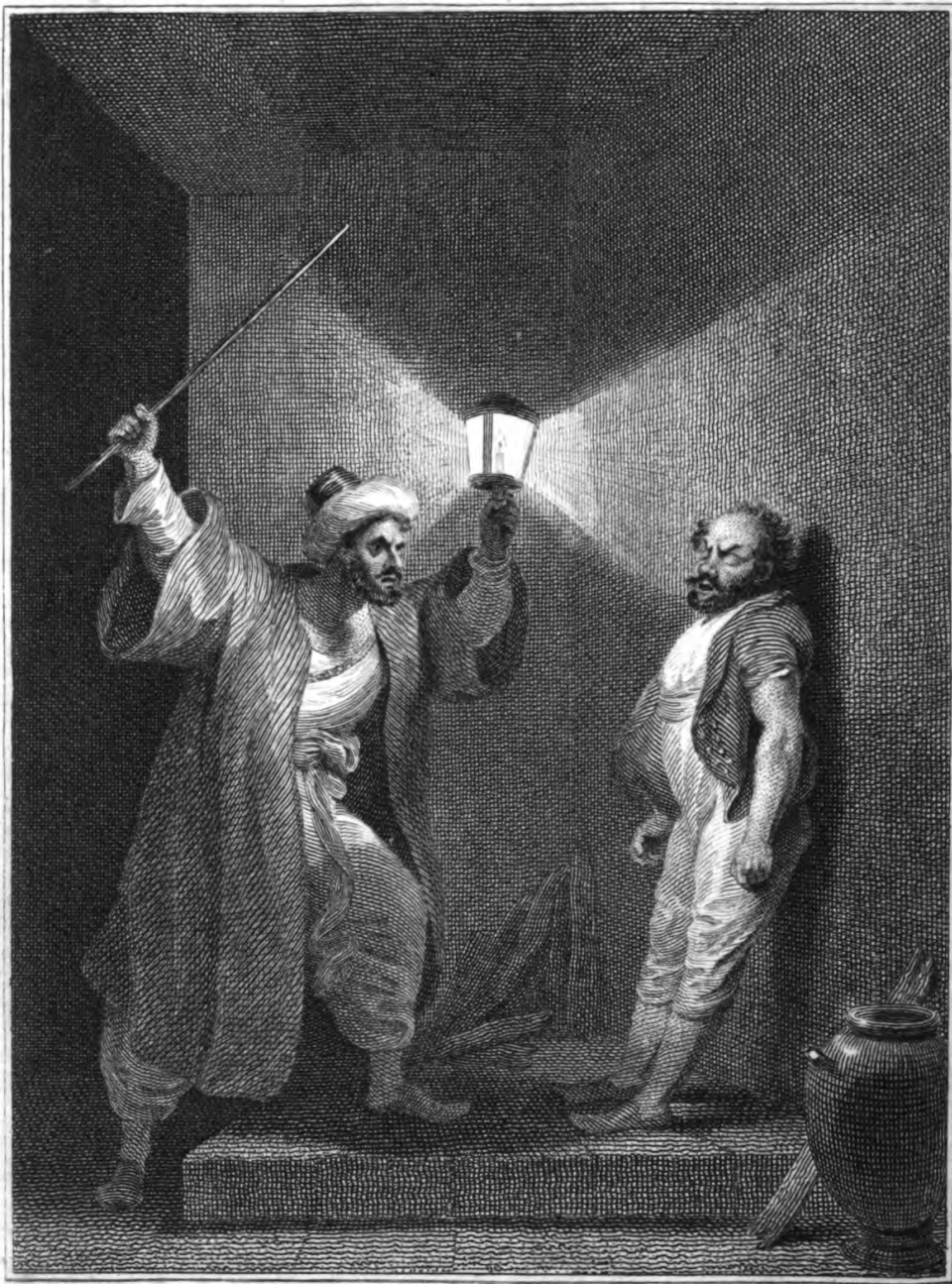
The physician and his wife then consulted together upon the best means of ridding themselves of the body during the night. The husband pondered a long time, but could think of no strata-

gem likely to extricate them from this embarrassment; but his wife was more fertile in invention, and said, "A thought occurs to me. Let us take the carcase up to the terrace of our house, and let him down the chimney into that of our neighbour's, the mussulman."

This mussulman was one of the sultan's purveyors; and it was his office to furnish oil, butter, and all other articles of a similar kind. His warehouse for these things was in his dwelling house, where the rats and mice used to make great havoc and destruction.

The Jewish physician having approved of his wife's plan, they took the little lurchback and carried him to the roof of the house, and having first fastened a cord under his arms, they let him gently down the chimney into the purveyor's apartment. They managed this so adroitly, that he remained standing on his feet against the wall, exactly as if he were alive. As soon as they found they had landed him, they drew up the cords, and left him precisely in the situation I have related. They had hardly gone down from the terrace, and retired to their chamber, when the purveyor went into his. He was just returned from a wedding feast, which he had been invited to partake of on that evening; and he had a lantern in his hand. He was very much surprised at seeing, by means of this light, a man standing up in the chimney: but as he was na-





J. Smirke R.A. pinxit.

Anker Smith A.R.A. sculpit.

HUNCHBACK AND THE SULTAN'S JURYMEN

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turally of a brave and courageous disposition, and as he thought it was a thief, he seized hold of a large stick, with which he directly ran at little hunchback, "Ah, ah," he cried, "I thought it was the rats and mice, who eat my butter and tallow; and it is you, who come down the chimney, and rob me. I don't think you will ever wish to visit me again." In saying this he attacked hunchback, and gave him many hard blows. The body at last fell down, with its face on the ground. The purveyor then redoubled his blows; but at length remarking, that the body, he struck, did not make the least motion, he stopped to observe it. Perceiving then, that it was a dead man, fear succeeded to rage.— "What have I done, miserable wretch, that I am!" he exclaimed. "Alas, I have carried my vengeance too far. Good God, have pity upon me, or my life is gone. I wish all the butter and oil were destroyed a thousand times over, before they had caused me to commit so criminal an action." He remained pale and confounded; and imagined he already saw the officers of justice coming to conduct him to his punishment: he knew not what course to follow.

While the sultan of Casgar's purveyor was beating the little hunchback, he did not perceive his hump; the instant he did, he poured out an hundred imprecations on it. "Oh, you rascal of a hunchback, you dog of deformity! would to

God you had robbed me of all my fat and grease before I had found you here. I should not then have got into the scrape I have, and be hanged to you, and your rascally hump. O ye stars, which shine in the heavens," he cried, "shed your light to lead me out of the imminent danger in which I am." Having said this he took the body of the hunchback upon his shoulders, went out of his chamber, and walked into the street, where he set it upright against a shop, and having done this, he made the best of his way to his house, without once looking behind him.

A little while before day break, a Christian merchant, who was very rich, and who furnished the palace of the sultan with most things, which were wanted there, having passed the night in revelry and debauchery, was just come from home in his way to a bath. Although he was much intoxicated, he had still sufficient recollection to know, that the night was far advanced, and that the people would very soon be called to early prayers. It was for this reason, that he was making all the haste he could in order to arrive at the bath, for fear any mussulman, as he was going to mosque, should meet him, and order him to prison as a drunkard. When he was at the end of the street, however, he stopped, for some occasion or other, close to the shop, against which the sultan's purveyor had placed little hunchback's body, which at the very first

touch fell directly against the merchant's back. The latter took him for a robber, that was attacking him; and therefore knocked him down with his fist, with which he struck him on the head. He immediately repeated his blows, and began calling out, "Thief, thief."

The guard, belonging to that quarter of the city, came directly on hearing his cries; and seeing that it was a Christian, who was beating a mussulman, (for little hunchback was of our religion,) "What business have you," he said, "to ill treat a mussulman in that manner?" "He wanted to rob me," answered the merchant; "and he attacked me behind in order to seize me by the throat." "You have revenged yourself pretty well," replied the guard, taking hold of the merchant's arm and pulling him away, "let him go therefore." At the same time he held out his hand to the hunchback to assist him in getting up; but observing that he was dead, "Oh, oh," he cried, "is it thus then, that a Christian has the impudence to assassinate a mussulman?" Having said this he arrested the Christian merchant, and carried him before the magistrate of the police, from whence they sent him to prison, till the judge had risen, and was ready to examine the accused. In the mean time the merchant became completely sober; and the more he reflected upon this adventure, the less could he comprehend how a single blow

with the fist was capable of taking away the life of a man.

Upon the report of the guard, and after having seen the body, which they had brought with them, the judge examined the Christian merchant, who could not deny the crime, although he in fact was not guilty of it. As the little hunchback belonged to the sultan, for he was one of his buffoons, the judge determined not to put the Christian to death, till he had learnt the will of the prince. He went therefore to the palace, in order to give an account of what had passed to the sultan; who, having heard the whole story, replied, "I have no mercy to show towards a Christian, who kills a mussulman; go and do your duty." At these words the judge of the police went back, and ordered a gibbet to be erected; and then sent some criers through the city to make known, that a Christian was going to be hanged for having killed a mussulman.

At last they took the merchant out of prison, and conducted him on foot to the gallows. The executioner, having fastened the cord round the merchant's neck, was just going to draw him up into the air, when the sultan's purveyor, making his way through the crowd, approached the executioner, and called out, "Stop, stop, do not be in a hurry; it is not he, who has committed the murder; I have done it." The judge of the police, who attended the execution, immediately

interrogated the purveyor, who gave him a long and minute detail of the manner, in which he had killed the little hunchback; and he concluded by saying, that he had carried the body to the place, where the Christian merchant had found it. "You are going," added he, "to sacrifice an innocent person, since he could not kill a man, that was not alive. It is enough for me to have slain a mussulman, without having to charge my conscience with the murder of a Christian, who is not criminal."

When the purveyor of the sultan of Casgar had thus publicly accused himself of being the author of the hunchback's death, the judge could not do otherwise than act with justice towards the merchant. "Let the Christian merchant go," said he to the executioner, "and hang this man in his place, since it is evident, by his own confession, that he is the guilty person. The executioner immediately released the merchant, and put the rope round the neck of the purveyor; and at the very instant, that he was going to complete the punishment, he heard the voice of the Jewish physician, who desired them to stop the execution that instant, that he might come and take his place at the foot of the gallows.

"Sir," said he, as soon as he was come before the judge, "this mussulman, whom you are about to deprive of his life, does not deserve to die; I alone am the guilty wretch. About the middle

of last night, a man and a woman, who are total strangers to me, came and knocked at my door, with a sick person, whom they brought with them: my servant went instantly to the door without waiting for a light, and having first received a piece of money from one of them, she came to me and said, that they wished I would come down and look at the sick person. While she was bringing me this message, they brought the patient up to the top of the stairs, and then disappeared. I went directly out, without waiting till my servant had lighted a candle; and meeting with the sick man in the dark, I gave him an unintentional kick, and he fell from the top to the bottom of the staircase. I then discovered, that he was dead, and that he was a mussulman, and the very same little hunchback, whose murderer you now wish to punish. My wife and myself took the body, and carried it to the roof of our house, whence we let it down into that of our neighbour, the purveyor, whose life you are now most unjustly going to take away; as we were the persons, who placed the body in his apartment by lowering it down the chimney. When the purveyor discovered him, he took him for a thief, and treated him as such. He knocked him down, and believed he had killed him; but this is not the fact, as you may now be convinced by my confession. I alone am the author of the murder; and although it was unintentional, I

am resolved to expiate my crime, and not charge my conscience with the death of two mussulmen, by suffering you to take away the life of the sultan's purveyor, whose innocence I thus clearly prove to you. Dismiss him then, if you please, and put me in his place; since no one but myself was the cause of the hunchback's death.

As soon as the judge was convinced, that the Jewish physician was the true murderer, he ordered the executioner to take him, and set the purveyor at liberty. The cord was now placed round the neck of the physician, and he had hardly a moment to live, when the voice of the tailor was heard, who entreated the executioner not to proceed, while he made his way to the judge of the police, to whom, on his approach, he said, "You have been very near, sir, causing the death of three innocent persons; but if you will have the patience to listen to me, you shall be informed of the true murderer of the hunchback. If his death ought to be expiated by that of another person, mine is the one to be taken.

"As I was at work in my shop yesterday evening, a little before dark, and in a disposition, well suited to enjoy any amusement, this little hunchback came up to it half drunk, and sat down. He immediately began to sing, and went on for some time, when I proposed to him to

come and pass the evening at my house. He no sooner agreed to it, than I conducted him thither. We sat down to table almost directly, and I helped him to a little piece of fish; in eating of which a bone stuck fast in his throat, and in spite of every thing my wife and I could do to relieve him he died in a very short time. We were much afflicted at his death; and for fear of being taken up on account of it, we carried the body to the door of the Jewish physician. I knocked, and told the servant, who opened it, to go back to her master as soon as possible, and request him from us to come down, to see a patient, whom we had brought to him; and that he might not refuse coming, I charged her to put into his own hand a piece of money, which I gave her for that purpose. She was no sooner gone up, than I carried the little hunchback to the top of the stairs, and laid him on the first step: having done this, my wife and myself made the best of our way home. When the physician came out in order to go down, he stumbled against the hunchback, and rolled him down from the top to the bottom, which made him suppose he was the cause of his death. "Since however," added he, "the case is as it is, let the physician go, and take my life instead of his."

The judge of the police, and all the spectators, were filled with astonishment at the various strange events, that the death of the little hunch

back seemed to have given rise to. "Let the physician then depart," said the judge, "and hang the tailor, since he confesses the crime. I must candidly own, that this adventure is a very extraordinary one, and is worthy of being written in letters of gold." When the executioner had set the physician at liberty, he put the cord round the tailor's neck.

While all this was passing, and the executioner was preparing to hang the tailor, the sultan of Casgar, who never passed any length of time without seeing the little hunchback, his buffoon, ordered him into his presence; when one of the attendants replied, "Little hunchback, sire, whom your majesty is so desirous to see, after having got drunk yesterday, escaped from the palace, contrary to his usual custom, in order to wander about the city; and this morning he was found dead. They have brought a man before the judge of the police, who was accused of his murder, and the judge immediately ordered a gibbet to be erected. At the very moment they were going to hang the accused person, another man came up to the gallows, and then a third, who each accused themselves, and declared the former to be innocent of the murder. All this took up some time, and the judge is at this moment in the very act of examining this third man, who says that he is the real murderer."

On hearing this, the sultan of Casgar sent one

of his attendants to the place of execution.—
“Go,” he cried, “with all possible speed, and tell the judge instantly to bring all the accused persons before me; and order them also to bring the body of poor little hunchback, whom I wish once more to see.” The officer instantly went, and arrived at the very moment, that the executioner began to draw the cord, in order to hang the tailor. He called out to them as loud as he could to suspend the execution. As the hangman knew the officer, he durst not proceed, but let the tailor live. The officer, having now come up to the judge, declared the will of the sultan. The judge obeyed, and proceeded to the palace with the tailor, the Jew, the purveyor, and the Christian merchant, and ordered four of his people to carry the body of the hunchback.

As soon as they were come into the presence of the sultan, the judge prostrated himself at his feet; and when he got up, he gave a faithful and accurate detail of every thing, that related to the adventure of the little hunchback. The sultan thought it so very singular, that he commanded his own historian to write it down, with all its particulars: then addressing himself to those, who were present, he said, “Have any one of you ever heard a more wonderful adventure than this, which is now happened to the hunchback, my buffoon?” The Christian merchant, having first prostrated himself so low at the sultan’s feet

that his head touched the ground, then spoke as follows: "Powerful monarch, I think I am acquainted with a still more surprising history than that, which you have just heard recited; and if your majesty will grant me permission I will relate it. The circumstances are of such a nature, that no person can hear them without being affected at the narrative." The sultan having permitted him to speak, he began his story in these words:

THE STORY

TOLD BY THE CHRISTIAN MERCHANT.

BEFORE I begin, sire, the account, which your majesty has consented to listen to, I must, if you please, just remark, that I have not the honour of being born in any spot within the limits of your empire. I am a stranger; a native of Cairo in Egypt, of Coptic parents, and by religion a Christian. My father was by profession a broker, and had amassed a considerable fortune, which, when he died, he left to me. I followed his example, and pursued the same line of business. One day, when I was in the public grain market at Cairo, which is frequented by the dealers in all sorts of grain, a young merchant, very well made, handsomely dressed, and mounted upon an ass, accosted me. He saluted me, and opening a handkerchief in which he had a sample of sesamè, he showed it to me, and inquired how much a large measure of grain of a similar quality was worth. I examined the sample, which the young merchant had put into my hands, and

told him, that according to the present price, a large measure was worth a hundred drachms of silver. "Look then," he said, "for a merchant who will buy it at that price, and come to the gate, called Victory, where you will see a khan, separate from every other house, and I will wait for you there." Having said this, he went away, and left me the sample of sesamè, which I showed to different merchants on the spot, who all said, they would take as much as I would sell them, at one hundred and ten drachms of silver a measure; and at this rate I should gain ten drachms for each measure sold.

Pleased with so much profit, I went directly to the Victory gate, where the merchant was waiting for me. He carried me into his warehouse, which was full of sesamè. I had it measured, and there were about one hundred and fifty large measures. I then loaded it upon asses and went and sold it for five thousand drachms¹⁷ of silver. "Of this sum," said the young man to me, "you have a right, according to our agreement, to five hundred drachms, after the rate of ten drachms a measure; what remains belongs to me, but as I have no immediate want of it, go in and put it by for me, till I shall come and demand it of you." I told him, it should be ready at any time, that he should wish to come for it, or send any one to demand it. I kissed his hand, when he left me; and went home, very well satisfied with his generosity.

A whole month passed without my seeing him ; at the end of which time he appeared. " Where," he asked me, " are the four thousand five hundred drachms of silver, which you owe me?" " They are all ready," I replied, " and I will immediately count them out to you." As he was mounted upon an ass, I requested him to alight, and do me the honour to eat with me before he received his money. " No," he answered, " I have not time at present, I have some urgent business, which requires my presence, and cannot stay; but, in coming back, I will call for my money; be so good as to have it ready for me." Having said this, he went away. I waited for him a long time, but it was to no purpose, for he did not return till a month after. " This young merchant," thought I to myself, " places a great deal of confidence in me, to leave the sum of four thousand five hundred drachms of silver in my hands, without knowing any thing of me. No one besides himself would surely act thus, for fear I should run away with the money." At the end of the third month, I saw him come back mounted upon the same ass, but much more magnificently dressed than he was before.

As soon as I perceived the young man, I went out to meet him. I entreated him to alight, and asked, whether he wished me to count out the money, which I had of his. " Never mind that," he replied, in a lively and contented manner, " I

am in no hurry. I know it is in good hands : and I will come and take it, when I shall have spent all I now have, and nothing more remains. Adieu," added he, "and expect me again at the end of the week." At these words, he gave his ass a cut with his whip, and was out of sight in a moment. "Vastly well;" said I to myself, "he has told me to expect him in a week, and yet if I may judge from the tenor of his conversation, I may not see him this age. Why should not I in the mean time, make some use of his money? it will be of considerable advantage to me."

I was not mistaken in my conjecture, for a whole year passed before I heard any thing of the young man. At the end of this time, he again appeared, and as richly dressed as he had been the last time he came; but there seemed to me to be something or other, which affected his spirits. I entreated him so far to honour me, as to come into my house. "I agree to it for this once," he replied, "but it is only on condition, that you put yourself to no additional trouble or expense on my account." "I will do exactly as you please," I said, "if you will favour me by coming in." He immediately alighted, and entered my house. I then gave orders for the refreshments I wished to be procured, and while they were getting ready, we entered into conversation: and when the repast was served, we sat down to table. The very first morsel he took,

I observed it was with his left hand, and I continued all the time to be much astonished at never seeing him make use of his right. I knew not what to think of it. "From the very first moment," I said to myself, "I have known this merchant, I have always seen him behave with the greatest politeness; and it is impossible, that he can act thus out of contempt for me. What can be the reason of his making no use of his right hand?" This matter continued to puzzle me extremely.

When the repast was over, and my servants had cleared every thing away, and left the room, we went and sat down on a sofa. I then offered, as a sort of relish, a very excellent kind of lozenge. Still he took it with his left hand. "I entreat you, sir," at last I cried, "to pardon me the liberty I take in asking you, how it happens, that you always make use of your left hand, and never of the right: some accident surely has happened to it?" At this he gave a deep sigh, and instead of answering me, he drew out his right arm from his robe, under which he had till now quite concealed it; when I saw to my utter astonishment, that his hand was cut off. "You were much shocked, without doubt," he said, "at seeing me eat with my left hand; but you now see, I could not do otherwise." May I inquire," I answered, "how you had the misfortune to lose your right hand?" At this request,

he began to shed tears; after some time, however, he told me his history, which I am now going to repeat.

“ I must in the first place inform you (said the young man), that I am a native of Bagdad. My father was extremely rich, and one of the most eminent men, both as to rank and quality, in that city. I had hardly begun to enter into the society of the world, when I was struck with the accounts which many people, who had travelled in that country, gave of the wonderful and extraordinary things in Egypt, and particularly at Grand Cairo. Their conversation made a deep impression on my mind; and I became excessively anxious to make a journey there. But my father, who was still alive, would not give me permission. He at length died, and as his death left me master of my own actions, I resolved to go to Cairo. I directly employed a large sum of money in the purchase of different sorts of the fine stuffs and manufactures of Bagdad and Moussoul, and began my travels.

“ When I arrived at Cairo, I stopped at a khan, which they call the khan of Mesrour. I took up my abode there, and also hired a warehouse, in which I placed the bales of merchandize, that I had brought with me on camels. When I had arranged this business, I retired to my apartment, in order to rest myself, and re-

cover from the fatigue of my journey. In the mean time my servants, to whom I had given some money for that purpose, went and bought some provisions, and began to dress them. After I had satisfied my hunger, I went to see the castle, mosques, the public places, and every thing else, that was worthy of notice.

“ The next morning, I dressed myself very neatly, and after taking from my bales a few very beautiful and rich stuffs, for the purpose of carrying them to a bezestein¹⁸, to know what they would offer me for them, I gave them to some of my slaves, and we went to the bezestein of the Circassians. I was instantly surrounded by a multitude of brokers and criers, who were soon informed of my arrival. I gave a specimen of my different stuffs to several criers, who went and showed them all over the bezestein : but I was offered by no merchant not even so much as the original cost of the merchandize, and the expenses of the carriage. This vexed me very much, and the criers were witness to my resentment and vexation. “ If you will depend upon us,” they said, we will show you a way to lose nothing by your stuffs.” I asked them what mode I ought to follow, in order to sell my goods to advantage. “ Distribute them,” said they, “ among different merchants, who will sell them in small quantities, and you may come twice every week, namely on Mondays and Thursdays, and receive the money,

for which they have been sold. By this method you will make some profit, instead of losing any thing, and the merchants also will have an advantage in the business. In the mean time, you will have opportunity and leisure to walk about and view the town, and to go upon the Nile.

“ I followed their advice, and carried them with me to my warehouse, from which I took out all my goods; and returning to the bezestein, I distributed them among the several merchants, whom they pointed out to me as the most trusty and creditable. The merchants gave me a receipt in due form, properly signed and witnessed, with the condition, that I should make no demand for the first month.

“ Having thus arranged all my business, I gave myself up entirely to pleasure and gaiety. I contracted a friendship with several young men about my own age, who contributed very much to make my time pass agreeably. When the first month had elapsed, I began to call upon my merchants regularly twice every week, accompanied by a proper public officer, to examine their books, and a money-changer to ascertain the goodness and different value of the various sorts of money they paid me. In this manner, I constantly brought away, on those days, a considerable sum of money, which I took with me to the khan of Mesrou, where I lodged. This, however, did not prevent me from going, on the in-

termediate days of the week, to pass the morning sometimes with one merchant, and sometimes with another; and I was thus much pleased with their conversation, and with seeing what passed in the bezestein.

One Monday, while I was sitting in one of these merchants' shops, whose name was Bedreddin, a lady of distinction, as I easily conjectured both by her air and dress, and also by a female slave neatly attired, who followed her, entered the same shop, and sat down close to me. Her external appearance, joined to a certain natural grace in every thing she did, prejudiced me very much in her favour, and excited a great desire in me to know more of her than I did. I know not whether she perceived, that I took a pleasure in beholding her, or whether my attention pleased her or not; but she lifted up the thick crape, that hung over the muslin, which concealed the lower part of her face, and thus gave me an opportunity of seeing her black eyes, that quite charmed me. She at last completed her conquest, and made me quite in love with her by the pleasant tone of her voice, and by her obliging and modest manner, when she addressed herself to the merchant, and inquired after his health, since she had seen him last.

“ After she had conversed some time upon indifferent subjects, she told him, that she was in search of a particular sort of stuff, with a gold

ground: and that she came to his shop, because it contained the best assortment of goods, of any in the bezestein; and that if he had such a thing, he would much oblige her by showing it to her. Bedreddin' opened a good many different pieces, and having fixed upon one, she stopped and asked the price of it. He said, he could afford to sell it her for eleven hundred drachms of silver. "I will agree to give you that sum," she replied, "though I have not the money about me; but I hope you will give me credit for it till to-morrow, and suffer me to carry the stuff home, and I will not fail to send you eleven hundred drachms, for which we have agreed, in the course of to-morrow." "Madam," answered the merchant, "I would give you credit with the greatest pleasure, and you should have full permission to take the stuff home with you, if it belonged to me; but it is the property of this young man, whom you see there, and this is one of the days fixed upon to give an account of the money for which his goods are sold." "How comes it," cried the lady, "that you treat me in this manner? Am I not in the habit of coming to your shop? And every time I have bought any stuffs, you have desired me to carry them home, without first paying for them; and have I ever failed sending you the money on the following day?" The merchant agreed to it. "It is all very true, madam," he answered, "but to-day I have occa-

sion for the money." "Well then," she cried, throwing it down, "take your stuff, and may God confound you, and all of your fellow-merchants, for you are all alike, and have no regard for any one but yourselves." Having said this, she rose up in a passion, and went away extremely piqued against Bedreddin.

"When I saw, that the lady was gone, I began to feel very much interested about her, and before she was too far off, I called her back, and said, "Do me, madam, the favour to return, and perhaps I shall find a way to accommodate and satisfy both yourself and the merchant." She came back, but made me understand it was entirely on my account. "Sir," said I, at this moment, to the merchant, "how much do you say it is, that you wish to receive for this stuff, which belongs to me?" "Eleven hundred drachms of silver," he replied, "nor can I possibly let it go for less." "Give it then," said I, "to the lady, and permit her to carry it home. I will give you one hundred drachms for your profit, and give you an order to take this sum, out of the account of the other merchandize, which you have of mine." I immediately wrote the order, signed it, and put it into the hands of Bedreddin. Then presenting the stuff to the lady, I said, "You have now, madam, full power to take it away with you, and with respect to the money, you may send it to-morrow, or the next day, or if you

will do me the honour to accept of the stuff, it is quite at your service." "This," replied the lady, "is very far from my intention. You have behaved with so much politeness, and in so obliging a manner, that I should be unworthy of appearing in the society of men, if I did not prove my gratitude to you. May God increase your fortune, suffer you to live a long time after I am gone; open the gates of heaven at your death; and may all the city publish the report of your generosity!"

"This speech gave me courage, and I said to her, "Suffer me then, madam, only to see your face, as a return for the favour you say, I have done you. This will repay me, even with usury." At these words, she turned herself towards me, and lifting up the muslin, which covered her face, she displayed a countenance most wonderfully beautiful. I was so much struck with it, that I could think of nothing to express what I felt at the sight. I was unable to take my eyes off, but she quickly covered her face again, for fear any one should perceive her, and after drawing down her long crape veil, she took up the piece of stuff, and went out from the shop, leaving me in a very different state from what I was in, before her arrival. My mind continued greatly troubled, and strongly disordered for some length of time. Before I left the merchant, I asked him, if he knew who the lady was; and he told me she was the

daughter of an emir, who left her, at his death, an immense fortune.

“ I had no sooner returned to the khan of Mesrou, than my people brought up supper ; but I was unable to eat the least morsel. Nor could I close my eyes during the whole night, which appeared to me of more than ordinary length. As soon as it was day I got up, with the hopes of again beholding the object, who thus disturbed my repose : and with the wish, should I be so fortunate, of pleasing her, I dressed myself still nicer than I had done the day before. I then returned to the shop of Bedreddin.

“ I had not been there a great length of time, before I saw the lady approach, followed by her slave. She was much more magnificently dressed than on the preceding day. Paying no attention to the merchant, she addressed herself only to me. “ You see, sir,” she said, “ that I have kept my word with you very exactly. I promised yesterday to do so, and have now come on purpose to bring you the amount of what you had the goodness to trust me, without knowing any thing of me. This is an act of generosity I shall never forget.” “ There was not the least necessity, madam,” I replied, “ for you at all to hurry yourself. I was perfectly easy with respect to my money, and am sorry for the trouble you have given yourself.” “ It would not, however, have been just in me to have abused your good nature,”

she replied. In saying this, she put the money into my hands, and sat down near me.

“ Taking the advantage, which this opportunity of conversing with her gave me, I declared the love I felt for her; but she got up and left me so hastily, that I believed she was offended at the confession I made. I followed her with my eyes, as long as I could see her; and when she was quite out of sight, I took my leave of the merchant, and left the bezestein without knowing where I went. I was meditating upon this adventure, when I felt some person pull me behind; I instantly turned round to see who it was, and recognized the young slave, belonging to the lady by whom my whole mind was absorbed. This sight delighted me. “ My mistress,” said she, “ who is the young lady, that spoke to you in the shop of the merchant, wishes to speak a few words to you, if you will have the goodness to follow me.” I instantly went with her, and in truth found her mistress waiting for me in the shop of a money-changer.

“ She directly invited me to sit down near her, and began the conversation by saying, “ Be not, my dear sir, surprised, that I quitted you just now, so abruptly: but I did not think it prudent before that merchant to give any thing like a favourable answer to the acknowledgment you made of my having inspired you with sentiments of affection. Far, however, from being offended

at the confession, I own to you, it afforded me great pleasure to hear you say, that I was not indifferent to you; and I esteem myself happy in having acquired the regard of a man of your worth and merit. I know not what impression the sight of me may have made upon you, but with respect to myself, I can assure you, that I felt, on the very first moment I saw you, a very great inclination towards you. Ever since yesterday morning I have thought of nothing but what you said, and my haste and anxiety to discover you this morning was so great, that it ought to be sufficient to convince you, that you by no means displease me. "Madam," I exclaimed, transported with love, and filled with delight, "nothing, I could possibly hear, could give me half so much pleasure, as what you have now had the goodness to say to me. It is impossible for any one to feel a stronger regard than I have done for you, from the first happy moment, I set my eyes upon you. They were quite dazzled with so many charms, and my heart yielded without the least resistance." "Let us not then," she said, interrupting me, "lose any time in useless speeches, I do not doubt your sincerity, and you shall immediately be convinced of mine. Will you do me the honour of visiting my house? Or, if you had rather, I will accompany you." "Madam," replied I, "I am quite a stranger in this city, and have only lodgings at a khan,

which is by no means a proper place to receive a lady of your rank and quality. It will surely be much better for you to have the goodness to acquaint me with your residence; where I shall be delighted to have the honour of waiting upon you." The lady consented to this plan. "On Thursday next," said she, "which is the day after to-morrow, come directly after mid-day prayers into the street, called Devotion-street. You have only to inquire for the house of Abon Schamma, surnamed Bercour, and formerly chief of the emirs: at that place you will find me." Having said this, we separated; and I passed the whole of the next day with the greatest impatience.

"When Thursday came, I got up very early, and dressed myself in the handsomest robe I had. I put a purse, containing fifty pieces of gold, into my pocket, and I set out mounted upon an ass, which I had ordered the day before, and accompanied by the man, of whom I had hired it. When we were come into Devotion-street, I desired the owner of the ass to inquire whereabouts the house, which I was seeking after, was: some person immediately pointed it out, and he then conducted me to it. I alighted at the door, rewarded the man very liberally, and dismissed him; desiring him at the same time to observe well the house at which he left me, and not to fail to return for me the next morn-

ing, in order to take me back to the khan of Mesrour.

“ I knocked at the door; when two little slaves, as white as snow, very neatly dressed, immediately came and opened it. “ Come in, sir, if you please,” they said, “ our mistress has been waiting very impatiently for you. For two whole days she has never once ceased talking of you.” I went into a court, and observed a pavilion, raised about seven steps from the ground, and surrounded with some trellis-work, which divided it from a very beautiful garden. Besides some trees, which served at the same time both for embellishment and shelter from the rays of the sun, there was an infinite number of others, which were loaded with all kinds of fruit. I was charmed with the warbling of a great many birds, which mingled their notes with the murmurs of a fountain, that threw its water to a vast height, in the midst of a parterre, enamelled with flowers. The fountain also was a very pleasing sight. Four large gilt dragons were seen at the four angles of the reservoir, which was exactly square: and these dragons threw up the water in great abundance, and clearer and more brilliant than rock crystal. This place was so full of beauties, that it gave me a very high idea of the conquest I had made. The two little slaves desired me to go into a saloon, that was magnificently furnished; and while one of them was gone to inform her

mistress of my arrival, the other remained with me, and pointed out all the beauties of the saloon.

“ I had not been long in this place, before the lady, whom I was so much in love with, made her appearance, adorned with the finest diamonds and pearls, but she appeared still more brilliant from the lustre of her eyes than from that of her jewels. Her figure, which was now no longer concealed by her walking dress, as when I met her in the city, seemed to me to be the finest and most striking in the whole world. I can never express to you the delight we experienced at again beholding each other; indeed the strongest description would do injustice to our feelings. I can only say, that after the first compliments were over, we both sat down on a sofa, where we conversed together with the greatest satisfaction imaginable. They then served up the most delicate and exquisite dishes. We sat down to table, and after our repast, we recommenced our conversation, which lasted till the evening set in. They then brought us some most excellent wine, and also some dried fruits well adapted to excite a desire for drinking; and we drank to the sound of instruments, on which some slaves played, and accompanied at the same time with their voices. The lady of the house also sung herself, and by this completely confirmed her conquest, and rendered me the most passionate of lovers. In short,

I passed the whole night in a series of all kinds of delightful pleasures.

“The next morning, having first very silyly put the purse with fifty pieces of gold in it, which I had brought with me, under her pillow, I got up and bid her adieu. Before I went, she asked me when I would return again. “I promise you, madam,” I replied, “to come back this evening.” She seemed delighted with this answer, conducted me herself to the door, and, at parting, she conjured me not to forget my promise.

“The same man, who had brought me the day before, was now waiting for me with his ass. I immediately mounted, and returned to the khan of Mesroure. In dismissing the man, I told him I would not pay him, but that he might come again with his ass after dinner, at the hour I fixed.

“As soon as I was returned to my khan, my first business was to go and purchase a nice lamb and several sorts of cakes, which I sent as a present to the lady by a porter. I then transacted my more important affairs, till the owner of the ass arrived, when I went with him to the lady's house. She received me with as much joy as on the day before, and regaled me in quite as magnificent a style. When I left her the next morning, I put, as before, a purse, containing fifty pieces of gold, under the pillow, and returned to the khan of Mesroure.

“ I continued thus to visit the lady every day, and each time I left a purse with fifty pieces of gold in it. I pursued this plan, till the merchants, to whom I had given my merchandize to dispose of, and whom I visited regularly twice a week, had nothing more of mine in their hands. I then found myself without any money, or the least chance of obtaining any.

“ In this horrid state, I was ready to give myself up to despair. I went out of my khan, without knowing what I was about, and walked towards the castle, where there was a great multitude of people collected to be present at a spectacle which was given by the sultan of Egypt. When I came to the spot where the crowd was collected, I mixed with the thickest part of it; and by chance I found myself near a gentleman very well mounted, and very handsomely dressed. To the pommel of his saddle there was fastened a little bag half open, from which a green string hung out. By touching the outside of the bag, I thought I discovered, that, the green string which hung down, belonged to a purse, that was within side. At the very moment I was forming this opinion, a porter, carrying a large bundle of wood, passed so close to him on the other side of his horse, that he was obliged to turn towards him in order to prevent the wood from touching him, and tearing his dress. The devil at this moment tempted me; and laying hold of the

string with one hand, while with the other I enlarged the opening of the bag, I drew out the purse without being perceived by any one. It was very heavy, and I did not doubt, but it was filled either with gold or silver.

“The porter was no sooner gone past but the person on horseback, who seemed to have had some suspicion of my intention, while his head was turned away, instantly put his hand into the bag, and missing the purse, he gave me such a blow, that I fell to the ground. They, who saw this violent attack, directly began to take my part; some seized the bridle of his horse to stop him, and asked him what he meant by thus knocking me down; and how he durst thus ill treat a mussulman. “What business is this of yours?” he answered in an angry tone. “I know what I am about; he is a thief.” At these words I got up; when, on seeing me, every one took my part, and said he asserted a falsehood; for it was very improbable, that a young man of my appearance and manner could be guilty of so infamous an action, as he laid to my charge. In short, they kept persisting in my innocence; and while they were holding his horse in order to favour my escape, unfortunately for me one of the officers of the police came by, accompanied by some of his men. He came up to us, and inquired what had happened. Every one immediately accused the man on horseback with having used

me ill, under the pretence, that I had robbed him.

“ The officer of the police, however, was by no means satisfied with this account. He asked the gentleman on horseback, if he suspected any one besides me of having robbed him. The latter replied in the negative; and informed the officer of the reasons, which he had for believing, that he was not mistaken in his suspicions. After having attentively listened to him, the officer ordered his attendants to arrest and search me.— They instantly obeyed; and one of them, discovering the purse, held it publicly up to view. This disgrace was too much for me to bear, and I fainted away. The officer of the police then desired them to bring the purse to him.

“ As soon as the officer had taken the purse, he asked the man on horseback, if that was his, and how much money there was in it. The latter immediately knew it to be the same, which had been taken from him; and assured the officer there were twenty sequins in it. The judge instantly opened it, and finding exactly that sum in it, he returned it. After this he ordered me before him: “ Young man,” said he, “ confess the truth; acknowledge, that it was you, who stole the purse; and do not wait, till I order you to the torture, to make you confess.” Holding down my head, I reflected within myself, that if I denied the fact, as the purse was found upon

me, they could only consider it as a falsehood and an evasion; to avoid therefore being doubly punished, both as a liar and a thief, I raised my head, and acknowledged, that I had taken it. I had no sooner made this confession, than the officer, having first taken down the evidence, ordered my right hand to be cut off. This sentence was executed upon the spot, and excited the compassion of all the spectators: and I observed the accuser himself was not less affected than the rest. The judge indeed wished to punish me still farther by cutting off one of my feet, but I begged the person, from whom I had taken the purse, to intercede for me with the judge to omit that part of the sentence: he did so, and obtained his request.

“The officer was no sooner gone on, than the injured person came up to me. “I am convinced,” said he to me, and at the same time offered the purse, “that necessity alone compelled you to commit so disgraceful an action, and one so unworthy a young man of your appearance. Here is this fatal purse, take it; and I am truly sorry for the misfortune it has occasioned you.” Having said this he left me; and as I was very weak and faint from the quantity of blood I had lost, some people, who lived in that neighbourhood, were so kind and compassionate as to take me home with them, and give me a glass of wine. They also dressed my arm, and put my hand,

which had been cut off, in a piece of linen cloth, and I fastened it to my girdle.

“When I had got back to the khan of Mesrou, I did not find that assistance there, which I stood so much in need of. It was, however, I thought, hazarding a great deal to go and present myself to the young lady. “She will not,” said I to myself, “wish to see me any more, when she shall have been informed of the infamous action, I have been guilty of.” I nevertheless determined to pursue this plan; and as soon as the crowd, who had followed me, were dispersed, I went by the most unfrequented streets to her house. When I arrived, I found myself so weak and worn out from pain and fatigue, that I instantly threw myself on a sofa; taking care to keep my right arm under my robe, as I was anxious she should not see the state, in which it was.

“In the mean time, the lady, being informed of my arrival, and that I seemed very ill, came to me in the greatest haste, and seeing me pale and faint, “My dear soul,” she cried, “what is the matter with you?” I dissembled the real cause, and in answer told her, that I had a most violent headache, which very much tormented me. At this she appeared much afflicted. “Sit down,” she replied, for I had risen to receive her, “and tell me how this has happened to you. You were very well the last time, I had the pleasure of

seeing you here. There is surely something else, which you conceal from me. Tell me, I beg of you, what it is." As I remained silent, instead of answering her, the tears fell from my eyes. "I cannot comprehend," added she, "what can possibly cause you so much affliction. Have I unintentionally given you any cause? Do you come to tell me you no longer love me?" "It is not that, madam," I replied, "and even a suspicion of the sort augments my misery still more."

"I could not make up my mind to discover the true cause of my illness to her. When the evening approached, supper was served up. She entreated me to eat, but as I could only make use of my left hand, I requested her to excuse me, saying I had no appetite. "It would return," said she, "if you would unfold to me what you so obstinately conceal. Your dislike doubtless arises from the pain you suffer by remaining silent." "Alas, madam," I replied, "it is very necessary for me to make that determination, and to adhere to it." I had no sooner said this, than she poured me out a glass of wine, and presenting it to me, "Drink this," she replied, "it will give you both strength and courage." I then held out my left hand, and took the glass.

"I had no sooner received the glass than my tears flowed afresh, and my sighs increased. "Why do you lament and sigh so bitterly?" said

the lady to me. "Why do you take the glass in your left hand rather than your right?" "Alas, madám," I replied, "excuse me, I entreat you; for I have a swelling on my right hand." "Show me this tumour," said she, "and I will open it for you." I still excused myself by saying it was not yet in a state proper for that operation; I then drank all the contents of the glass, which was a very large one. The strength of the wine, joined to my fatigue, and the low state, in which I was, soon made me very drowsy, and I fell into a profound sleep, that lasted till the next morning.

"While I was in this state, the lady wishing to know what accident had happened to my right hand, lifted up my robe, which concealed it, and saw, as you may conjecture, with the greatest astonishment, that it was cut off, and that I had got it with me, wrapped up in a linen cloth. She had now no difficulty in comprehending why I so strongly resisted all the entreaties she made me; and she passed the night in thinking of the disgrace, that had happened to me; not doubting but that my love for her had been the cause of it.

"When I awoke the next morning, I perceived by her countenance that she was very much afflicted. She did not, however, utter a word to me on the subject, that she might not give me any pain. She desired some thick jelly made

from chickens, that she had ordered on purpose for me, to be served up. She obliged me both to eat and drink, in order, as she said, to recruit my strength, of which I had so much need. I then wished to take my leave of her, but she took hold of my robe and detained me. "I will not suffer you," she said, "to go from hence; for although you will not tell me so, I am persuaded that I am the cause of the misfortune, which has happened to you. The poignant grief, which I feel, will not suffer me to live long; but before I die, I must execute a design, which I meditate in your favour." Having said this, she ordered some of her people to go for an officer of justice, and some witnesses, and made him draw up a bequest of all her fortune to me. Having then dismissed them, after paying them handsomely for their trouble, she opened a large chest, where all the purses, that I had ever brought her since the commencement of our connexion, had been placed. "There they all are," said she to me, "just as you left them; I have not touched one of them. Here is the key, take it, for they belong to you." I thanked her for her kindness and generosity. "I do not," added she, "reckon this as any thing in comparison with what I intend to do for you. Nor shall I be satisfied till I die, to prove to you how much I love you." I conjured her by every tie of love to give up so dreadful a resolution; but I was unable to divert

her thoughts from it; the sorrow and chagrin, she felt at seeing me so maimed, brought on a serious illness, which at the end of five or six weeks terminated in her death.

“After mourning for her loss as much as became me, I took possession of all her fortune, and every thing, which, as she had informed me, belonged to her: and the sesamè, which you sold for me, was part of her property.”

When the young man of Bagdad had finished his relation, he added, “What you have now heard ought to be a sufficient excuse for my having eaten in your company with my left hand. I am much obliged to you for the trouble you have taken on my account. I cannot enough applaud your fidelity and probity; and as I have, thank God, a very plentiful fortune, although I have expended a great deal, I must beg, that you will accept as a present the small sum, for which you sold the sesamè, and which you now are in my debt for. I have besides another proposal to make to you. Being unable to remain with any comfort or satisfaction to myself at Cairo, after the melancholy accident I have mentioned, I am resolved to leave it, and never to return again. If you like to accompany me, we will trade in common together, and we will divide the profits we make into equal shares.”

When the young man of Bagdad (said the

Christian merchant) had concluded his history, I said to him, "I return you, sir, my most grateful thanks for the present you have done me the favour to make me; and with respect to the proposal of travelling with you, I accept it with all my heart; and assure you, that your interest will be always as much my concern as my own."

We fixed a day for our departure, and when it came we began our journey. We passed through Syria, and Mesopotamia; we travelled over Persia, and after visiting for some time many cities, we at length came, Sire, to your capital. After some little time the young man informed me, that he was very desirous, and in fact had taken the resolution, of going back into Persia, and of settling there. We then made up our accounts, and separated, perfectly satisfied with each other. He departed, and I remained in this city, where I have the honour of being employed in the service of your majesty. This is the history, which I had to recount to you, and does it not seem to your majesty much more surprising than that of the little hunchback?

The sultan of Casgar was very angry with the Christian merchant. "Thou art very bold and impudent," said he to the merchant, "to dare to make a comparison between the recital of a history, so trifling and unworthy my attention, with that of my hunchback. Dost thou flatter thyself,

that thou canst persuade me, that the stale adventures of a young debauchee are more wonderful than those of my buffoon? I will in truth hang all four of you to revenge his death."

At these words the terrified purveyor threw himself at the sultan's feet: "Sire," he cried, "I entreat your majesty to suspend your just wrath, and to listen to me; and if the narrative I shall have the honour to lay before your majesty, shall seem to you more interesting than that of little hunchback, that you will do us the favour to extend your pardon to us all." "Speak," said the sultan, "I grant thy request." The purveyor then began as follows:

THE STORY

TOLD BY THE PURVEYOR OF THE SULTAN OF
CASGAR.

I WAS yesterday, Sire, invited by a man of great respectability and fortune to the wedding of one of his daughters. I did not fail to be at his house by the appointed hour, and found a large company composed of the best inhabitants of the city, and of various professions. When the ceremony was over, the feast, which was very magnificent, was served up. We sat down to table, and each person eat what was most agreeable to his taste. Amongst other things there was a dish dressed with garlic, which was so very excellent, that every one was anxious to get a little of it. We could not, however, but remark, that one of the guests did not seem desirous of eating any of it, although the dish stood directly before him. We invited him to help himself to some, as we did; but he requested us not to press him to eat any. "I shall be very careful," said he, "how I touch a ragout dressed

with garlic. I have not yet forgotten what was the consequence of it to me the last time I tasted one." We then requested him to inform us what had been the cause of such an aversion from garlic, as he seemed to have. The master of the house, however, called out, without giving him time to answer our inquiries, "Is it thus you honour my table; This ragout is delicious; do not therefore pretend not to eat of it; you must do me that favour like the rest of the company." "Sir," replied his guest, who was a merchant of Bagdad, "do not suppose, that I act thus out of any notions of false delicacy. I certainly will obey your commands, if you insist upon it: but it must only be on condition, that after eating of it you will permit me to wash my hands forty times with alkali, forty times with the ashes of the same plant, from which that is procured, and as many times with soap. I hope you will not take my mode of procedure ill, but it is in consequence of an oath I have taken, and which I do not wish to break, never to eat a ragout with garlic, but on those conditions."

As the master of the house would not dispense with the merchant's eating some of the ragout, he ordered his servants to get some basons ready, containing a solution of alkali, ashes of the same plant, and soap, that the merchant might wash himself as often as he pleased. After having given these orders, he said to the merchant,

“Come then, now do as we do, and eat; neither the alkali, the ashes of the plant, nor the soap shall be deficient.”

Although the merchant was enraged at this sort of violence that was done to him, he put out his hand, and took a small quantity of the ragout, which he put to his mouth with fear and trembling, and eat with a repugnance, which very much astonished us all. But what we remarked with still greater surprise was, that he had only four fingers, and no thumb, and till this moment no person had noticed this circumstance, although he had eaten of several other dishes. The master of the house then spoke, “You seem to have lost your thumb,” said he, “how did such an accident happen? There must probably have been some singular circumstances connected with the occasion of it; and you will afford this company a great pleasure, if you will relate them.”

“Sir,” replied the guest, “it is not only on my right hand, that I have no thumb, my left is also in the same state. He held out his left hand at the same time, that we might be convinced he spoke the truth. “Nor is this all,” he added, “I have lost the great toe from each of my feet. I have been maimed in this manner through a most unheard-of adventure, and which, if you will have the patience to listen to it, I have no objection to relate. And I think it will not ex-

cite your astonishment more than it will your compassion. First of all, however, permit me to wash my hands." Having said this, he got up from table, and after washing his hands one hundred and twenty times, he sat down again, and related his history in the following terms :

" You must know, gentlemen, that my father lived at Bagdad, during the reign of the caliph Haroun Alraschid, where I also was born ; and he was reckoned one of the richest merchants in that city. But as he was a man very fond of pleasure, and one, who loved dissipation of every sort, he very much neglected his affairs, and instead therefore of inheriting a large fortune at his death, I encountered great difficulties, and was obliged to make use of the greatest economy to pay the debts, he left behind him. With great attention, however, and care, I at last discharged them all, and my small fortune then began to assume a favourable appearance.

" One morning, when I was opening my shop, a lady, mounted upon a mule, accompanied by a eunuch, and followed by two slaves, passed close to my door, and stopped. The eunuch directly assisted her to alight, by taking hold of her hand ; he then said to her, " I am afraid, madam, you have arrived too soon ; you see there is no one yet come to the bezestein. If you had believed what I said, you would not have had the

trouble of waiting." She looked every where about, and finding that there was, in fact, no other shop open but mine, she came up, and saluting me, requested permission to sit down in it, till the other merchants were arrived. I returned such an answer as became me.

"When the lady had entered my shop and sat down, as she observed there was no one to be seen in the bezestein, except the eunuch and myself, she took off her veil, in order to enjoy the air. I had never seen any one before so beautiful; and to see, and to be passionately in love, were with me one and the same thing. I kept my eyes constantly fixed upon her, and I thought she looked as if my attention was not displeasing to her, for she gave me full opportunity, during the whole time, of beholding her; and she did not put down her veil, till the fear of any one's approach obliged her.

"After she had adjusted her dress, as it was before, she informed me, that she was come with the intention of looking at some of the finest and richest kinds of stuff, which she described to me; and inquired, whether I had any such. "Alas, madam," I said, "I am but a young merchant, who have not long begun business, and am not yet sufficiently rich to trade so largely; and it is a great mortification to me to have none of the things, for which you have come into the bezestein. But to save you the trouble of going

from shop to shop, I will, as soon as the merchants come, if you please, go and get whatever you wish from them. They will tell me exactly the lowest price, and you will thus be enabled, without having the trouble of seeking any farther, to execute all your commissions." To this she consented, and I entered into conversation with her which lasted a long time, as I made her believe, that those merchants, who had the stuffs she wanted, were not yet come.

"I was not less charmed with her wit and understanding, than I had been with her person; I was, however, at last compelled to deprive myself of the pleasure of her conversation; and I went to inquire for the stuffs she wanted. When she had fixed upon those she wished to have, I informed her, that they came to five thousand drachms of silver. I then made them up into a parcel, and gave them to the eunuch, who put them under his arm. She immediately got up, and after taking leave of me, she went away. I followed her with my eyes till she was got to the gate of the bezestein, nor did I leave off gazing at her till she mounted her mule.

"The lady was no sooner out of sight, than I recollected, that my love had caused me to be guilty of a great fault. It had indeed so wholly engrossed my attention, that I not only omitted taking the money for the goods, but had even neglected to inquire who she was, and where she

lived. This led me immediately to reflect, that I was accountable for a very large sum of money to several merchants, who would not perhaps have the patience to wait. I then went and excused myself to them, in the best way I could, telling them I knew the lady very well. I returned home as much in love as ever, although very much embarrassed by the idea of so heavy a debt.

“ I requested my creditors to wait eight days for their money, which they agreed to do. On the eighth morning, they did not fail to come and request payment; but I again begged them to grant me the favour of a little farther delay, in which they had the goodness to acquiesce; but on the very next morning, I saw the lady coming along on the same mule, with the same number of persons attending her, and exactly at the same hour as at first.

“ She came directly to my shop. “ I have made you wait,” she said, “ a little for your money, on account of the stuffs, which I had the other day; but I have at last brought it you. Carry it to a money-changer, and see, that it is all good, and the right sum.” The eunuch, who had the money, went with me to a money-changer’s; the sum was exactly correct, and all good silver. After this I had the happiness of a long conversation with the lady, till all the shops in the bezestein were open. Although we con-

versed only upon common topics, she nevertheless gave a certain turn to whatever she said, that threw a grace and novelty over the whole discourse, and convinced me I was not mistaken, when, from the first time I saw her, I thought that she possessed much wit and good sense.

“As soon as the merchants were come, and had opened their shops, I took what I was indebted to each of those, from whom I had purchased the stuffs on credit, and I had now no difficulty in getting others from them, which the lady had desired to see. I carried back with me as many as came to a thousand pieces of gold, all of which she took away with her, not only without paying for them, but without saying a word on the subject, or even informing me who she was, or where she lived. What astonished me the most was, that she ran no risk, and hazarded nothing, while I remained without the least security, and without any chance of being indemnified in case I should not see her again. “She has paid me, it is true,” I said to myself, “a very large sum of money; but she has left me with a debt, which is much more considerable. Is it possible she can intend to cheat me, and has thus by paying me for the first quantity, only enticed me on to my more certain ruin? The merchants themselves do not know her, and depend only upon me for payment.”

“My love was not so powerful as to prevent

me from making these distressing reflections. My fears kept increasing from day to day for one entire month, which passed on without my having any intelligence whatever of the lady. The merchants, at last began to grow very impatient, and in order to satisfy them I was going to sell off every thing I had; when, one morning, I saw her coming exactly with the same attendants as before. "Take your weights," she said to me, "and weigh the gold I have brought you." These few words put an end to all my fears, and redoubled my love.

"Before she began to count out the gold, she addressed several questions to me: and among other things she asked me, if I were married. I told her I was not, nor ever had been. Giving then the gold to the eunuch, she said to him, "Come, let us have your assistance to settle our affairs." The eunuch could not help smiling, and taking me aside, he made me weigh the gold. While I was thus employed, the eunuch whispered in my ear as follows: "I have only to look at you, to be perfectly convinced you are desperately in love with my mistress; and I am only surprised, that you have not sufficient courage to discover your passion to her. She loves you, if possible, to a still greater excess. Don't suppose, that she is in want of any of your stuffs, she only comes here, because you have inspired her with the most violent passion; and this was

the reason of her asking you, whether you were married. You have only to make known your sentiments by speech, and if you wish it, she will not stop short, even of marrying you." "It is true," I replied to the eunuch, "that I felt the sensations of love arise in my breast the very first moment I beheld your lady, but I never thought of aspiring to the hope of having pleased her. I am wholly her own, and shall not fail to remember the good office you have done me."

"As soon as I had finished weighing the gold, and while I was putting it back into the bag, the eunuch went to the lady and said, that I was very well satisfied. This was the particular expression they had agreed upon between themselves. The lady, who was seated, immediately got up, and went away, telling me first, that she would send back the eunuch, and that I must do exactly as he directed.

"I then went to all the merchants, to whom I was indebted, and paid them. After this I waited with the greatest impatience for the arrival of the eunuch, but it was some days before he made his appearance. At length however he arrived.

"I conducted myself in the most kind and friendly manner towards him; and made many inquiries after the health of his mistress: you certainly are," he said, "the happiest lover in all the world: she is absolutely dying for love of

you. It is impossible you can be more anxious to see her, than she is for your company: and if she were able to follow her own inclinations, and act as she likes, she would instantly come to you, and gladly pass every moment of her future life with you." "From her noble air and manner," I replied, "I have concluded, she is a lady of great rank and consequence." "Nor are you deceived in this opinion;" said the eunuch, "she is the favourite of Zobeidè, the caliph's wife, who is the more strongly attached to her, as she brought her up from her earliest infancy; and her confidence in her is so great, that she employs her in every commission she wishes to have executed. From the desire, which she has of being married she has told her mistress, Zobeidè, that she has cast her eyes upon you; and has asked her consent to the match. Zobeidè has agreed to it, but has requested in the first instance, to see you, that she may judge, whether her Favourite has made a good choice; and in case she approves of you, she will herself be at the expense of the wedding. You may be sure therefore, that your happiness is certain. As you have pleased the Favourite, you will equally please her mistress, whose sole wish is to afford her pleasure; and who has not the least desire of putting any restraint upon her inclination. The only thing, therefore, to be done, is to go to the palace; and this was the reason of my

coming here. You must now tell me upon what you will resolve." "My resolution is already taken," I replied, "and I am ready to follow you, when, and wherever you choose to conduct me." "That is well," said the eunuch, "but you must recollect, that no man is permitted to enter the apartments in the palace belonging to the ladies; and that you can be introduced there only by such means as will keep it a profound secret. The Favourite has taken her measures for the purpose; and you must on your part, do every thing to facilitate it; but above all things you must be discreet, or it may cost you your life."

"I assured him, that I would do every thing exactly as he ordered me. You must then," he added, "this evening, at the very close of day, go to the mosque, which the lady Zobeidè has ordered to be built on the banks of the Tigris; and you must wait there till we come to you." I agreed to every thing he wished; and waited with the greatest impatience, till the day was passed. When the evening commenced, I set out, and went to prayers, which began an hour and half before sun-set, at the appointed mosque; and remained there till the very last.

"Almost immediately after prayers, I saw a boat come to shore, in which all the rowers were eunuchs. They landed and brought a great number of chests into the mosque. This being done,

they all went away except one, whom I soon recognised to be the same, that had accompanied the lady; and who had spoken with me that very morning. Directly after I saw the lady herself come in. I went up to her and was informing her, that I was ready to obey all her orders, when she said, "We have no time to lose in conversation." She then opened one of the chests and ordered me to get in. "It is," she added, "absolutely necessary both for your safety and mine. Fear nothing, and leave me to manage every thing." I had gone too far to recede at this moment: I did therefore as she desired, and she immediately shut down the top of the chest and locked it. The eunuch, who was in her confidence, then called the other eunuchs, who had brought the chests, and ordered them to be carried on board the boat again. The lady and the eunuch then embarked, and they began to row towards the apartments of Zobeidè.

"While I was in this situation, I had leisure to make the most serious reflections; and considering the danger I was in, I repented most heartily of having exposed myself to it. I both swore and prayed; but one was now as equally useless, and out of season, as the other.

"The boat came to shore exactly before the gate of the caliph's palace: they landed the chests, which were all carried to the apartment of the officer of the eunuchs, who keeps the key

of that belonging to the ladies, and who never permits any thing to be carried in, without having first examined it. The officer was gone to bed; it was therefore necessary to wake him and make him get up. He was however, excessively out of humour at having his rest thus disturbed and broken in upon; he quarrelled with the Favourite, because she returned so late: "You shall not finish your business so soon as you think," said he to her, "for not one of these chests shall pass, till I have opened and examined them most narrowly." He at the same time commanded the eunuch to bring them to him one after the other, that he might open them. They began by taking that, in which I was shut up, and set it down before him. At this I was more terrified than I can express, and thought the last moment of my life was approaching.

"The Favourite, who had the key, declared she would not give it him, nor suffer that chest to be opened. "You very well know," she said, "that I do not bring any thing in here, but what is for our mistress, Zobeidè. This chest is filled with very valuable articles that have been intrusted to me by some merchants, who are just arrived. There are also a great many bottles of water from the fountain of Zemzem, at Mecca⁹; and if any one of them should happen to be broken, all the other things will be spoiled, and you will have to be answerable for them. The

wife of the Commander of the Faithful too will know how to punish your insolence." She spoke this in so peremptory a tone, that the officer had not courage to persist in his resolution of opening either the chest, in which I was, or any of the others, "Get along then," he angrily cried out, "go." The door of the ladies' apartment was immediately opened, and the chests were all carried in.

"They were scarcely deposited there, before I suddenly heard the cry of "Here's the caliph; the caliph is come." These words increased my fears to a still greater degree, and I was almost ready to die on the spot. It was in fact the caliph himself. "What have you got in those chests?" said he to the Favourite. "Commander of the Faithful," she replied, "they are some stuffs lately arrived, which your majesty's lady wishes to have shown to her." "Open them," said he, "and let me see them also." She endeavoured to excuse herself by saying they were only fit for females, and that it would deprive Zobeidè of the pleasure of seeing them before any one else. "Open them, I tell you," he answered, "I command you." She still remonstrated, and said, that the queen would be very angry, if she did as his majesty ordered. "No, no," he replied, "I will promise you, that she shall not reproach you: only open them, and do not make me wait so long."

“ It was then absolutely necessary to obey: my fears were again excited, and I tremble, even now, every time I think of it. The caliph seated himself, and the Favourite, ordering all the chests, one after the other, to be brought, opened them and displayed the stuffs before him. In order to prolong the business as much as possible, she pointed out to him the peculiar beauties of each individual stuff, in hopes of tiring his patience quite out; but she did not succeed. As the Favourite was not less anxious than myself not to have that chest opened, in which I was, she did not hurry in having them brought to her. There now remained only one to examine.— “ Come,” said the caliph, “ let us make haste and finish: we have now only to see what is in that chest.” At this instant I knew not whether I was alive or dead; nor could I possibly hope to escape so great a danger.

“ When the Favourite saw, that the caliph was determined she should open the chest, in which I was, she said, “ Your majesty must absolutely excuse me, and must do me the favour not to see what is in that chest: there are some things, which I cannot show, except in the presence of the queen, my mistress.” “ Well then,” replied the caliph, “ I am content: let them carry the chests in.” The eunuchs immediately took them up and placed them in her chamber, where I again began as it were, to breathe.

“As soon as the eunuchs, who brought the chests in, were retired, she quickly opened that, in which I was a prisoner. “Come out,” she cried, and showing me a staircase, which led to a chamber above, “Go up and wait for me there. She had hardly shut the door after me, when the caliph came in, and sat down upon the very chest in which I had been locked up. The motive of this visit was a certain fit of curiosity, which did not in the least relate to me. This prince only wished to ask the Favourite some questions as to what she had seen and heard in the city. They conversed a long time together: he at last left her, and went back to his own apartment.

“She was no sooner at liberty, than she came into the apartment, in which I was, and made a thousand excuses for the alarms she had caused me. “My anxiety and fear,” she said, “was not less than your own: of this you ought not to doubt, since I suffered both for you, from my great regard for you, and for myself on account of the great danger I ran from a discovery. Any other, in my place, would not, I think, have had the address and courage to extricate themselves from so delicate a situation. It required not less boldness than presence of mind; or rather it was necessary to feel the love for you, I do, to get out of such an embarrassment; but compose yourself now, there is nothing more to fear.” After we had entertained ourselves some time

with mutual proofs of our affection, "But," she said; "you want repose; you are to sleep here, and I will not fail to present you to my mistress, Zobeidè, some time to-morrow. This is a very easy matter, as the caliph is with her only at night." Encouraged by this account, I slept with the greatest tranquillity; or if my rest was at all interrupted, it was by the pleasant ideas that arose in my mind from the thoughts of possessing a lady of so much understanding and beauty.

"The next morning before the Favourite of Zobeidè introduced me to her mistress, she instructed me how I ought to conduct myself in her presence. She informed me almost word for word what Zobeidè would ask me, and dictated such answers as I should make to her. She then led me into a hall, where every thing was very magnificent, very rich, and very appropriate. I had not been long there, before twenty female slaves of a certain age, all dressed in rich and uniform habits, came out from the cabinet of Zobeidè, and immediately ranged themselves before the throne in two equal rows, with the greatest modesty and propriety. They were followed by twenty other female slaves, very young, and dressed exactly like the first, with this difference only, that their dresses were much gayer. Zobeidè appeared in the midst of the latter with the most majestic air. She was so loaded with

precious stones and jewels, that she could scarcely walk. She went immediately and seated herself upon the throne. I must not forget to mention, that her favourite lady accompanied her, and remained standing close on her right hand, while the female slaves were crowded altogether at a greater distance on both sides the throne.

“ As soon as the consort of the caliph was seated, the slaves, who came in first, made a sign for me to approach. I advanced in the midst of two ranks, which they formed for that purpose, and prostrated myself, till my head touched the carpet which was under the feet of the princess. She ordered me to rise, and honoured me so far as to ask my name, my family, and the state of my fortune; in my answers to all of which, I gave her perfect satisfaction. I was confident of this, not only from her manner, but she herself gave evident proofs of it, by a thousand kind things she had the condescension to say to me. “ I have great satisfaction,” said she, “ in finding, that my daughter (this was the title by which she distinguished her Favourite), for as such I shall ever regard her, after the care I have taken of her education, has made such a choice. I entirely approve of it, and agree to your marriage. I will myself give orders for the preparations necessary in this affair. But before the ceremony takes place, I have occasion for my daughter for the next ten days,

and during this time, I will take an opportunity of speaking to the caliph, and obtain his consent; till this period has passed, you shall remain here, and shall be well taken care of."

"I spent these ten days in the female apartments, and during the whole of this time, I was deprived of the pleasure of seeing the Favourite, even for one moment: but I was so well treated, through her orders, that I had great reason to be satisfied in every other respect.

"Zobeidè in the mean time informed the caliph of the determination she had taken to marry her Favourite; and this prince not only left her at liberty to act as she pleased in this matter, but even gave a large sum of money to the Favourite, as his share towards the formation of her establishment. The intermediate time at length elapsed, and Zobeidè had got a proper contract of marriage prepared with all the necessary forms. Preparations for the nuptials were made; musicians and dancers of both sexes were ordered to hold themselves in readiness, and even nine days were spent, in which the greatest joy and festivity reigned through the palace. The tenth was the day appointed for the concluding ceremony of the marriage; the Favourite was conducted to a bath on one side, and I to one on the other. In the evening I sat down to table, and they served me with all sorts of dishes and ragouts; and among other things, there was a ra-

gout made with garlic, similar to that you have now forced me to eat of. I found it so excellent, that I hardly touched any other dish. But unfortunately for me when I rose from table, I satisfied myself with only wiping my hands, instead of well washing them; this was a negligence, that I believe I had never been before guilty of.

“ As it was now night, they supplied the place of day-light by a grand illumination in all the ladies' apartments. Instruments of music resounded through the building; they danced, they played a thousand sports, and all the palace re-echoed with exclamations of joy and pleasure. They introduced my bride and myself into a large hall, where we were seated upon two thrones. The females, who attended on her, changed her dress several times, as was the general practice on these occasions; and they also painted her face in different ways according to a custom, peculiar to the day of marriage. Every time they thus changed her dress, they presented her to me.

When all these ceremonies were finished, they conducted us into the bridal chamber, where we were no sooner left by ourselves than I approached my bride to embrace her. But instead of returning my transports, she forcibly repulsed me, and called out in the most lamentable and violent manner; so much so, that the women all rushed into the apartment, desirous of learning the reason of her

screams. As for myself, my astonishment was so great, that I stood quite motionless, without having even power to ask the cause of all this. "What can possibly have happened to you," they said to my bride, "in the short time, since we left you? Inform us pray, that we may help you." "Take away," she cried, "instantly take from my sight that infamous man." "Alas, madam," I exclaimed, "how can I possibly have deservedly incurred your anger?" "You, are a villain," said she in the greatest rage. "You have eaten of garlic, and have not washed your hands. Do you think I will suffer a man, who can be guilty of so dirty and so filthy a negligence, to approach and stifle me with his embraces. "Lay him on the ground, she added, speaking to the women, "and bring me a whip." They immediately threw me down; and while some held me by the arms, and others by the feet, my wife, who had been very diligently attended to, beat me without the least mercy, as long as she had any strength remaining. She then said to the females, "Take him to an officer of the police, and order him to cut off that hand, with which he fed himself with the garlic ragout."

"At these words I exclaimed, "Merciful God! I have been beaten and whipped, and to complete my misfortune I am still farther punished by having my hand cut off; and all for what?"

Because truly I have eaten of a ragout made with garlic, and have forgotten to wash my hands! What a trifling cause for such anger and revenge! Plague on the garlic ragout; I wish that the cook, that made it, and the slave that served it up, were all at the bottom of the sea.

“ Every one of the women, however, who were present, and had seen me already so severely punished, pitied me very much, when they heard the Favourite talk of having my hand cut off. “ My dear sister, and my good lady,” said they to her, “ do not carry your resentment so far. It is true, that he is a man, who does not understand how to conduct himself, and who seems ignorant of your rank, and the respect, that is due to you. We entreat you, however, not to take any further notice of the fault he has committed, but to pardon him.” “ I am not yet satisfied,” she cried, “ I wish to teach him how to live; and that he should bear such powerful marks of his ill breeding, that he will never forget, as long as he lives, the having eaten garlic without remembering to wash his hands after it.” They were not discouraged by this refusal; they threw themselves at her feet, and kissing her hand, “ My good lady,” they cried, “ in the name of God moderate your anger, and grant us the favour we ask of you.” She did not answer them a single word; but got up, and after abus-

ing me again, went out of the apartment. All the women followed her, and left me quite alone in the greatest affliction imaginable.

“ I remained here ten days, without ever seeing a soul except an old slave, who brought me something by way of food. I asked her for some information about the Favourite. “ She is very ill,” she said, “ on account of the poisonous odour you made her breathe. Why did you not take care to wash your hands after eating of that diabolical ragout?” “ Is it possible then,” I answered, “ that the delicacy and sensibility of these ladies is so great; and that they can be so vindictive for so slight a fault?” I nevertheless still loved my wife in spite of her cruelty: and could not help pitying her.

“ One day the old slave said to me, “ Your bride is cured, she is gone to the bath, and she told me, that she intended to come and visit you to-morrow. Have therefore a little patience; and endeavour to accommodate yourself to her humour. She is very wise, and indeed very reasonable: and is moreover very much beloved by all the females that are in the service of Zobeidè, our respectable mistress.”

“ My wife, in fact, came to see me the next day: and she immediately said to me, “ You must necessarily think me very good to come and see you again, after the offence you have given me; but I cannot bring myself to be reconciled

to you, till I have punished you as you deserve, for not washing your hands after having eaten of the ragout with garlic." She had no sooner said this, than she called to the women, who instantly entered, and laid me down upon the ground according to her orders; and after they had bound me, she took a razor, and had the barbarity to cut off my two thumbs, and two great toes with her own hands. One of the women immediately applied a certain root to stop the blood; but this did not prevent me from fainting in consequence of both the quantity I lost, before the remedy took effect, and the great pain I suffered.

"When I recovered from my fainting fit, they gave me some wine, in order to recruit my strength and spirits. "Ah, madam," I then said to my wife, "if it should ever fall to my lot again to partake of a ragout with garlic, I swear to you that instead of once, I will wash my hands one hundred and twenty times; with alkali, with the ashes of the plant, from which alkali is made, and with soap." "Well then," replied my wife, "on this condition I will forget what has passed, and live with you as my husband."

"This is the reason, (continued the merchant of Bagdad, addressing himself to all the company) why I refused to eat of the garlic ragout, which was before me."

"The women not only applied the root to my

wounds, as I have before said, to stop the blood, but they also put some balsam of Mecca to them, which was certain of being unadulterated, since it came from the caliph's own store. Through the virtue of this excellent balsam I was perfectly cured in a very few days. After this, my wife and I lived together as happily, as if I had never tasted the garlic ragout. As however I had always been in the habit of enjoying my liberty, I began to grow excessively weary of being constantly shut up in the palace of the caliph; I did not nevertheless give my wife any reason to suspect, that this was the case, for fear of displeasing her. At last, however, she perceived it; nor indeed did she wish to leave the palace less anxiously than myself. Gratitude alone kept her near Zobeidè. She possessed however both courage and ingenuity; and she so well represented to her mistress the constraint I felt myself under, in not being able to live in the city, and associate with men in a similar condition to myself, as I had always been accustomed to do, that this excellent princess had more gratification in depriving herself of the pleasure of having her Favourite near her, than in not complying with what we both equally wished.

“ It was on this account, that about a month after our marriage I one day perceived my wife come in followed by many eunuchs, each of whom carried a bag of money. When they were

retired, my wife said to me, " You have not, it is true, remarked to me the uneasiness and languor, which so long a residence in the palace has caused you; but I have nevertheless, perceived it; and I have fortunately found out a method to satisfy you. My mistress Zobeidè has permitted us to leave the palace, and here are fifty thousand sequins, which she has presented us with, that we may begin to live comfortably and commodiously in the city. Take ten thousand, and go and purchase a house."

" I very soon found one for this sum, and after furnishing it most magnificently, we went to live there. We took with us a great number of slaves of both sexes, and we dressed them in the handsomest manner possible. In short, we began to live the most pleasant kind of life; but alas! it was not of long duration. At the end of a year my wife was taken ill, and a very few days put a period to her existence.

" I should certainly have married again, and continued to live in the most honourable manner at Bagdad; but the desire I felt to see the world, inspired me with other views. I sold my house; and after purchasing different sorts of merchandize, I attached myself to a caravan, and travelled into Persia. From thence I took the road to Samarcand, and at last came and established myself in this city."

" This, sire," said the purveyor to the sultan

of Casgar, "is the history, which the merchant of Bagdad related to the company, where I was yesterday." "And it truly comprises some very extraordinary things," replied the sultan, "but yet it is not comparable to that of my little hunchback." The Jewish physician then advanced, and prostrated himself before the throne of the prince; and in getting up, he said to him, "If your majesty will have the goodness to listen to me, I flatter myself, that you will be very well satisfied with the history, I shall have the honour to relate." "Speak then," said the sultan, "but, if it be not more wonderful than that of the hunchback, do not hope I shall suffer thee to live.

THE STORY

TOLD BY THE JEWISH PHYSICIAN.

WHILE I was studying medicine at Damascus, sire, and had even begun to practise that admirable science with considerable reputation, a slave came to inquire for me; and desired me to go to the house of the governor of the city to visit a person, who was ill. I accordingly went; and was introduced into a chamber, where I perceived a very well made young man; but apparently very much depressed from the pain he suffered. I saluted him; and went and sat down by his side. He returned no answer to my salutation; but expressed to me by his eyes, that he understood me, and was grateful for my kindness. "Will you do me the favour, sir," I said to him, "to put out your hand, that I may feel your pulse?" When instead of giving me his right hand, as is the usual custom, he presented his left to me. This astonished me very much. "Surely," said I to myself, "it is a mark of great ignorance of the world, not to know, that it is the constant

custom always to present the right hand to a physician." I nevertheless felt his pulse, wrote a prescription, and then took my leave.

I continued to visit him successively for nine days: and every time that I wished to feel his pulse, he still presented his left hand to me. On the tenth day he appeared to be so much recovered, that I told him he had no more occasion for me, or indeed for any thing else but to go to the bath. The governor of Damascus, who was present, in order to prove how very well he was satisfied with my abilities and conduct, made me put on a very rich robe in his presence, and appointed me on the spot, physician to the hospital of the city, and physician in ordinary to his house, where I might go whenever I pleased, as there was constantly a place provided at his table for me.

The young man also gave me many proofs of his friendship; and requested me to accompany him to the bath. I did so; and when we were gone in and his slaves had undressed him, I perceived, that he had lost his right hand. I even remarked, that it had not been long cut off; that this was in fact the cause of his disease, which he had concealed from me; and that while the most proper applications were used to cure his arm as quickly as possible, they only called me in to prevent any bad consequences arising from a fever which had come on. I was both astonished

and afflicted to see him in that condition. Nor could my countenance conceal the state of my mind. The young man remarked it, and said to me, "Do not be surprised at seeing me without my right hand, I will one day inform you how it happened; and you will then hear a most wonderful and strange adventure."

When we came from the bath, we sat down to table and began to converse together. He asked me, if he might, without endangering his health, take a walk out of the city to the garden of the governor; I replied, that it would be very beneficial to him to go into the air. "If so," said he, and you will like to accompany me, I will there relate my history." I told him I was at his disposal for the rest of the day. He immediately ordered his people to prepare a slight collation, and we set out for the garden of the governor. We walked two or three times round the garden, and after seating ourselves on a carpet, which his people spread under a tree, that formed a delightful shade, the young man thus began the relation of his history.

"I was born at Moussoul; and am of a family, which is one of the most considerable in that city. My father was the eldest of ten children, whom my grandfather, when he died, left living and all married. But amongst this number of brothers my father was the only one, who had any off-

spring; and he had no other child besides myself. He took great care of my education, and had me taught every thing, which a boy in my situation of life ought to be acquainted with.

“ I was grown up, and began to associate with the world, when one Friday I went to the noon-day prayers in the great mosque of Moussoul with my father and my uncles. After the prayers were over, every one retired, excepting my father and my uncles, who seated themselves on the carpet, which covered the whole floor of the mosque. I sat down with them; and discoursing on various topics, the conversation insensibly turned on travels. They praised the beauties and peculiarities of some kingdoms, and of their principal towns; but one of my uncles said, that if one might believe the account of an infinity of travellers, there was not in the world a more beautiful country than Egypt on the banks of the Nile, which all universally agreed in praising. What he related of it gave me such vast ideas, that I from that moment formed the wish of travelling thither. All, that my other uncles could say in giving the preference to Bagdad and the Tigris, calling Bagdad the true abode of the muselman religion, and the metropolis of all the cities in the world, did not make half so much impression on me. My father maintained the same opinion with that brother, who had spoken in favour of Egypt, which caused me very great

pleasure. "Let people say what they will," cried he, "he, who has not seen Egypt, has not seen the greatest wonder in the world. The earth is all gold, that is to say, so fertile, that it enriches the inhabitants beyond conception. All the women enchant either by their beauty or their agreeable manners. If you mention the Nile, what river can be more delightful? What water was ever so pure and delicious? The mud, that remains after its overflowings enriches the ground, which produces, without any trouble, a thousand times more than other countries do with all the labour, that it costs to cultivate them. Hear what a poet, who was obliged to quit Egypt, addressed to the natives of that country: "Your Nile heaps riches on you every day; it is for you alone, that it travels so far; alas! at leaving you, my tears will flow as abundantly as its waters; you will continue to enjoy its pleasures, whilst I, contrary to my inclinations, am condemned to deprive myself of them."

"If," continued my father, "you cast your eyes on the island, which is formed by the two largest branches of the Nile, what a variety of verdure will gratify them! What a beautiful enamel of all kinds of flowers! What a prodigious quantity of cities, towns, canals, and a thousand other pleasing objects! If you turn on the other side looking towards Ethiopia, how many different subjects for admiration! I can only com-

pare the verdure of so many meadows, watered by the various canals in the island to the brilliancy of emeralds set in silver. Is not Cairo the largest, the richest, the most populous city in the universe? How magnificent the edifices, as well private as public! If you go to the pyramids, you are lost in astonishment? you remain speechless at the sight of those enormous masses of stone, which lose their lofty summits in the clouds: you are forced to confess, that the Pharaohs, who employed so many men and such immense riches in the construction of them, surpassed all the monarchs, who have succeeded them, not only in Egypt, but over the whole world, in magnificence and invention, by leaving monuments so worthy of them. These monuments, which are so ancient, that the learned are at a loss to fix the period of their erection, still brave the ravages of time, and will remain for ages. I pass over in silence the maritime towns of the kingdom of Egypt, such as Damietta, Rosetta, and Alexandria, where so many nations traffic for various kinds of grain and stuffs, and a thousand other things for the comfort and pleasure of mankind. I speak of it from knowing the place; I spent some years of my youth there, which I shall ever esteem the happiest of my life."

"My uncles had nothing to say in reply to my father, and agreed to all he had said about the Nile, Cairo, and the whole of the kingdom of

Egypt. As for me, my imagination was so filled with it, that I could not sleep all night. A short time after, my uncles also evinced how much they had been struck with my father's discourse. They all proposed to him to travel together into Egypt; he accepted the proposal, and, as they were rich merchants, they resolved to take with them such goods as they might dispose of with profit. I heard of their preparations for the journey, and I went to my father to entreat him, with tears in my eyes, to permit me to accompany them, and to allow me a stock of merchandize to sell on my own account. "You are too young," said he, "to undertake such a journey; the fatigue would be too much for you; besides which I am persuaded you would be a loser by your bargains. This speech did not diminish my desire of travelling; I engaged my uncles to intercede for me with my father, and they at length obtained his permission, that I should go as far as Damascus, where they would leave me, whilst they continued their journey into Egypt. "The city of Damascus," said my father, "has its beauties; and he must be satisfied, that I give him leave to go thus far." However strong my inclination was to see Egypt after the accounts I heard, I was obliged to relinquish the thought, for he was my father, and I submitted to his will.

"I set off from Moussoul with my father and

my uncles. We traversed Mesopotamia, crossed the Euphrates, and arrived at Aleppo, where we remained a few days, and from thence proceeded to Damascus, the first appearance of which agreeably surprised me. We all lodged in the same khan. I here saw a large and well fortified city, populous, and inhabited by civilized people. We passed some days in visiting those delightful gardens, which adorn the suburbs, as we may see from this spot, and we agreed, that what was said of Damascus was true, that it was in the midst of Paradise. After staying some time, my uncles began to think of proceeding on their journey, having first taken care to dispose of my merchandize, which they did so advantageously, that I gained a profit of five per cent. This produced a considerable sum for me, the possession of which quite delighted me.

“ My father and my uncles left me at Damascus, and continued their journey. After their departure, I was very careful not to spend my money in useless things. I however, hired a magnificent house; it was built entirely of marble, and ornamented with paintings, and there was a garden attached, in which were some very fine fountains. I furnished it, not indeed so expensively as the magnificence of the place required, but at least sufficiently so for a young man of my condition. It had formerly belonged to one of the principal grandees of the city, named

Modoun Abdalraham, and it was then the property of a rich jeweller, to whom I paid only two scherifs²⁰ a month for the use of it. I had a numerous retinue of servants, and lived well. I sometimes invited my acquaintance to dine with me, and occasionally partook of entertainments at their houses; thus I passed my time at Damascus during the absence of my father. I had no passion to disturb my repose, and the society of agreeable people was my only pleasure and occupation.

“One day, when I was sitting at the door of my house, enjoying the fresh air, a lady very well dressed, and of a good figure, came towards me, and asked me, if I did not sell stuffs; and saying this walked into my house. When I saw she was gone in, I got up and shut the door, and ushered her into a room, where I entreated her to be seated. “Madam,” said I, “I have had some stuffs, which were worthy of being shown to you, but I have not any at present, for which I am extremely sorry.” She took off the veil, which concealed her face, and discovered to my eyes a countenance, the beauty of which made me experience sensations, I had till then been a stranger to. “I do not want any stuffs,” replied she, “I come to see you, and to pass the evening in your company, if you do not disapprove it; I only require a slight collation.”

“Delighted with my good fortune, I immedi-

ately gave orders for my people to bring us several kinds of fruit, and some bottles of wine. We were served quickly, and we eat and drank, and regaled ourselves till midnight; in short, I had never passed a night so agreeably before. The next morning, I was going to put ten scherifs into her hand; but she withdrew it quickly, and said, "I did not come to see you from interested motives; you wound my delicacy. Far from receiving money from you, I insist on your accepting some from me, otherwise I will never see you more," at the same time she took ten scherifs out of her purse, and forced me to accept them. "Expect me in three days," said she, "after the sun is set." She then took her leave, and I felt, that she carried away my heart with her.

"At the expiration of three days, she did not fail to return at the appointed hour, and I received her with the joy of a man, who impatiently expected her. We passed the evening and night as we had the former one, and the next day, when she left me, she again promised to return in three days, but would not depart till she had obliged me, as before, to take ten scherifs.

"Having returned the third time, and being both heated with wine, she said to me, "My dear love, what do you think of me? Am I not handsome and pleasing?" "Madam," replied I, these questions, I think, are very useless; all the proofs of affection, I give you, ought to convince

you I love you ; I am enchanted to see and possess you ; you are my queen, my sultana ; you form the sole happiness of my life." " Ah !" resumed she, " I am sure you would change your tone, if you were to see a lady of my acquaintance, who is younger and handsomer than I am ; she has such lively spirits, that she would make the most melancholy laugh. I must bring her to you ; I have spoken to her about you, and from what I said, she is dying with impatience to see you. She begged me to procure her this gratification, but I did not dare to comply with her request, till I had mentioned it to you." " Madam," said I, " you will do as you please ; but say what you will about your friend, I defy all her attractions to have any power over my heart, which is so devotedly yours, that nothing can ever alter my attachment." " Take care," replied she, " I warn you, that I am going to put your heart to a great trial."

" The subject was then dropped, and the following morning at her departure, instead of ten scherifs she gave me fifteen, which she obliged me to accept. " Remember," said she, " that in two days you will have a new guest ; prepare to give her a good reception ; we will come at the usual hour after sun-set."

I had the room ornamented, and prepared an elegant collation against the day, that they were to come ; I waited for them with great impati-

ence, and they at length arrived towards the close of the evening. They both unveiled; and if I had been surprised with the beauty of the first, I had much more reason to be so with that of her friend. She had regular features, and perfectly formed; a glowing complexion, and eyes of such brilliancy, that I could scarcely sustain their lustre. I thanked her for the honour she conferred on me, and entreated her to excuse me, if I did not receive her in the style she deserved. "No compliments," said she, "I ought to bestow them on you, for having allowed me to accompany my friend hither; but as you are so good as to suffer me to remain, let us wave all ceremony, and think of nothing but amusing ourselves."

"As I had given orders for the collation to be served as soon as the ladies arrived, we shortly sat down to table. I was opposite to my new guest, who did not cease to look and smile at me. I could not resist her winning glances, and she made herself mistress of my heart, without any resistance. But while inspiring me with love, she felt the flame herself; and far from practising any restraint, she said a number of tender things to me.

"The other lady, who observed us, at first only laughed. "I told you," said she, addressing herself to me, "that you would be charmed with my friend, and I perceive you have already vio-

lated the oath, you made me, to remain constant. "Madam," replied I, laughing as she had done, "you would have reason to complain, if I were remiss in politeness towards a lady, whom you love, and have done me the honour to bring here; both of you would reproach me with not knowing how to perform the honours of my house."

"We continued drinking, but in proportion as we became heated with wine, the new lady and I exchanged glances with so little precaution, that her friend conceived a violent jealousy, of which she soon gave us a fatal proof. She got up and went out, saying, that she should soon return; but a few minutes after, the lady, who had remained with me, changed countenance; she fell into strong convulsions, and shortly after expired in my arms, whilst I was calling my servants to assist me in relieving her. I went out immediately, and inquired for the other lady; my people told me, that she had opened the street door, and had gone away. I then began to suspect, and nothing could be more just than my suspicions, that she had occasioned the death of her friend. In fact, she had had the address and the wickedness to put a strong poison into the last cup, which she herself had presented to her.

"I was extremely afflicted at this accident. "What shall I do?" said I to myself. "What will become of me?" As I considered, that I

had no time to lose, I ordered my people to raise up by the light of the moon, and as quietly as possible, one of the largest pieces of marble, with which the court of my house was paved, and to dig a grave, where they interred the body of the young lady. After the marble was replaced, I put on a travelling dress, and taking all the money I was possessed of, I locked up every thing, even the door of my house, on which I put my own seal. I went to the jeweller, who was the proprietor, paid him what rent I was in his debt, and a year in advance besides; and giving him the key, begged him to keep it for me; "A very important affair," said I, "obliges me to be absent for some time; I am under the necessity of going to my uncles at Cairo." I then took my leave of him; instantly mounted my horse, and set off with my people who were waiting for me.

"I had a good journey, and arrived at Cairo, without any unpleasant interruption. I found my uncles, who were astonished to see me. I said to them by way of excuse, that I was tired of waiting for them; and that, receiving no intelligence of them, my uneasiness had induced me to undertake the journey. They received me very kindly, and promised to intercede with my father, that he should not be displeased at my quitting Damascus, without his permission. I lodged in the same khan with them, and saw

every thing that was worthy of attention in Cairo.

“ As they had sold all their merchandize, they talked of returning to Moussoul, and were already beginning to make preparations for their departure; but as I had not seen all that I wished in Egypt, I left my uncles, and went to lodge in a quarter very distant from their khan, and did not make my appearance, till they had set off. They sought me in the city for a considerable time; but not being able to find me, they supposed, that, touched with remorse at coming to Egypt against the will of my father I had returned to Damascus without acquainting them, and they left Cairo in the hopes of meeting me there, where I could join them, and return home.

“ I remained then at Cairo after their departure, and lived there three years to gratify my curiosity in examining all the wonders of Egypt. During that time I took care to send my rent to the jeweller; always desiring him to keep my house for me, as it was my intention to return to Damascus, and reside there for some years. I did not meet with any adventure at Cairo, worthy of being related; but you will, no doubt, be very much surprised to hear what befel me, on my return to Damascus.

“ When I arrived in this city, I dismounted at the jeweller's, who received me with joy, and would accompany me to my house, to show me,

that no one had been in it during my absence. In fact, the seal was still entire on the lock. I entered, and found every thing in the state I had left it.

“ In cleaning and sweeping the room, where I had regaled the two ladies, one of my servants found a gold necklace in the form of a chain, in which, from space to space, were ten pearls very large and perfect. He brought it me, and I knew it to be that, which I had seen on the neck of the young lady, who was poisoned. I supposed, that it had got loose, and had fallen without my perceiving it. I could not look at it without shedding tears, as it brought to my recollection so amiable a person, whom I had seen expire in such a cruel manner. I wrapped it up and put it carefully in my bosom.

“ I passed some days in recovering from the fatigue of my journey ; after which I began to visit those, with whom I had been formerly acquainted. I gave myself up to all kinds of pleasure, and insensibly spent all my money. Reduced to this situation, instead of selling my goods I resolved to dispose of the necklace ; but I was so little acquainted with the value of pearls, that I had but bad success ; as you will hear.

“ I went to the bezestein, where I called aside one of the criers, and showing him the necklace told him I wished to sell it, and begged him to show it to the principal jewellers. The crier was

surprised at seeing such an elegant ornament. "Ah, what a beautiful thing!" cried he, after having admired it for some time. "Our merchants have never seen any thing so rich and costly; I shall give them great pleasure, and you need not doubt their setting a high price on it, and bidding against each other." He led me into a shop, which I found to be that of the owner of my house. "Wait for me here," said the crier, "I shall soon return, and bring you an answer."

"Whilst he with great secrecy was going about to the different merchants to show the necklace, I seated myself near the jeweller, who was very glad to see me; and we entered into conversation together on various subjects. The crier returned, and taking me aside, instead of telling me, that the necklace was esteemed worth two thousand scherifs at the least, he assured me, that no one would give me more than fifty. "They tell me," added he, "that the pearls are false; determine whether you will let it go at that price." As I believed what he said, and was in want of money, "Go," said I, "I depend on what you say, and those, who are better acquainted with these matters than I am; deliver it, and bring me the money directly."

"The crier had, in fact, been sent to offer me fifty scherifs by one of the richest jewellers in the bezestein, who had only mentioned this price

to sound me, and see, if I knew the worth of what I wanted to sell. No sooner therefore was he made acquainted with my answer, than he took the crier with him to an officer of the police, to whom, showing the necklace, he said, "Sir, this is a necklace, that has been stolen from me, and the thief, disguised as a merchant, has had the effrontery to offer it for sale, and is now actually in the bezestein. He is content to receive fifty scherifs for jewels, that are worth two thousand: nothing can be a stronger proof of his being a thief."

"The officer of the police sent immediately to arrest me; and when I appeared before him, he asked me, if the necklace, he had in his hand, was not that, which I had offered for sale in the bezestein; I replied in the affirmative. "And is it true," continued he, "that you would dispose of it for fifty scheriffs?" I confessed it was. "Well then," said he in a sneering tone, "let him have the bastinado, he will soon tell us in his fine merchant's dress, that he is nothing better than a rank thief; let him be beaten, till he owns it." The violence of the blows made me tell a lie; I confessed, contrary to truth, that I had stolen the necklace, and immediately the officer of police ordered my hand to be cut off.

"This occasioned a great noise in the bezestein, and I was scarcely returned to my house, when the owner of it came to me. "My son,"

said he, "you seem to be a young man so prudent and well educated; how is it possible, that you should have committed an action so unworthy of yourself as that, which I have just heard related? You told me the amount of your property, and I doubt not it was what you said. Why did not you ask me for money? I would willingly have lent you some; but after what has passed I cannot allow you to remain any longer in my house; resolve what you will do; for you must seek another lodging." I was extremely mortified at these words, and entreated the jeweller, with tears in my eyes, to suffer me to stay in his house three days longer, which he granted.

"Alas," cried I, "what a misfortune! What an affront! How can I venture to return to Moussoul? All, that I can say to my father, will never persuade him, that I am innocent." Three days after this accident befel me, I saw, with the utmost astonishment, a number of the attendants of the police officer come into my house, attended by my landlord and the merchant, who had falsely accused me of having stolen the necklace from him. I asked them what they wanted; but instead of replying they bound me with cords, and poured forth the most abusive language, telling me, that the necklace belonged to the governor of Damascus, who had lost it about three years before; and that at the same

time one of his daughters had disappeared. Judge of the state I was in, at this intelligence; I however determined how to act. "I will tell the truth," thought I; "the governor shall decide, whether he will pardon me, or commit me for execution."

"When I was conducted before him, I observed, that he looked on me with an eye of compassion, which I conceived to be a favourable omen. He ordered me to be unbound, and then addressing the merchant, who was my accuser, and the landlord of my house, "Is that," said he to them, "the young man, who offered for sale the pearl necklace?" They immediately answered, that I was. When he added, "I am convinced, that he did not steal the necklace, and I am very much surprised, that such injustice should have been practised on him." Encouraged by this speech, "My lord," I cried, "I swear to you, that I am innocent. I am persuaded also, that the necklace did not ever belong to my accuser, whom I never saw before, and whose horrible perfidy is the cause of the disagreeable treatment I have met with. It is true, that I confessed the theft; but I made this avowal against my conscience, urged by the torments I was made to suffer, and for a reason, which I am ready to relate, if you will have the goodness to listen to me." "I know enough already," replied the governor, to be able to render you im-

mediately part of the justice which is your due. Let the false accuser be taken from hence," continued he, "and let him undergo the same punishment, which he caused to be inflicted on this young man, whose innocence is well known to me."

"The order of the governor was instantly put in execution. The merchant was led out and punished as he deserved. After which the governor, having desired all, who were present, to withdraw, thus addressed me; "My son, relate to me, without fear, in what manner this necklace fell into your hands, and disguise nothing from me." I then discovered to him all, that had happened; and owned, that I preferred passing for a thief to revealing this tragical adventure. "Great God," exclaimed the governor, as soon as I had done speaking, "thy judgments are incomprehensible, and we must submit without murmuring: I receive with entire submission the blow, which thou hast been pleased to strike." Then addressing himself to me, "My son," added he, "having heard the account of your misfortune, for which I am extremely sorry, I will now relate mine. Know then, that I am the father of the two ladies you have been speaking of.

"The first lady, who had the effrontery to seek you, even in your own house, was the eldest of all my daughters. I had married her at Cairo,

to her cousin, the son of my brother. Her husband died, and she returned here, corrupted by a thousand vices, which she had learnt in Egypt. Before her arrival, the youngest, who died in so deplorable a manner in your arms, was very prudent, and had never given me any reason to complain of her morals. Her eldest sister formed a very close friendship with her, and by insensible degrees rendered her as wicked as herself.

“The day following that, on which the youngest died, as I did not see her, when I sat down to table, I inquired for her of the eldest, who had returned home; but instead of making any reply she began to weep so bitterly, that I conceived an unlucky presage. I pressed her to inform me of what I wished to know.

“Father,” replied she, sobbing, “I can tell you nothing more than that my sister yesterday put on her best dress, and her beautiful pearl necklace, and went out; since which she has not appeared.” I had my daughter searched for over the city, but could learn no tidings of her unhappy fate. In the mean time my eldest daughter, who no doubt begun to repent of her jealous fit, did not cease weeping and bewailing the death of her sister: she even deprived herself of all kinds of nourishment, and by that means put a period to her existence.

“This, alas!” continued the governor, “is the condition of man. These are the evils, to which

he is exposed. But, my son, as we are both equally unfortunate, let us unite our sorrows and never abandon each other. I will bestow my third daughter on you in marriage: she is younger than her sisters, and does not at all resemble them in her conduct. She is even more beautiful than they were, and I can assure you, that she is of a disposition to make you happy. My house shall be your home, and after my death you and she will be my only heirs." "My lord," said I, "I am quite confused by your kindness, and shall never be able to testify my gratitude." "Enough," interrupted he, "let us not waste time in useless conversation. Saying this he had some witnesses called, and I married his daughter without any farther ceremony.

"He was not satisfied with punishing the merchant who had falsely accused me; he also confiscated all his property, which was very considerable, to my use. In short, as you come now from the governor, you may have observed in what high estimation he holds me. I must add too, that a man, who was sent expressly by my uncles to seek me in Egypt, having discovered in passing through this city, that I resided here, yesterday gave me letters from them. They inform me of the death of my father, and invite me to go to Moussoul to take possession of his inheritance; but as my alliance and friendship with the governor attach me to him, and do not suffer

me to think of quitting him, I have sent back the express, empowering my uncles legally to transfer all that belongs to me. After what you have heard I trust you will pardon me the incivility I have been guilty of, during my illness, of presenting you my left hand instead of my right."

"This," said the Jewish physician to the sultan of Casgar, "is what the young man of Mousoul related to me. I remained at Damascus as long as the governor lived; after his death, as I was in the prime of my life, I had the curiosity to travel. I traversed all Persia, and went into India; at last I came to establish myself in your capital, where I exercise, with credit to myself, the profession of physician."

The sultan of Casgar thought this story entertaining, "I confess," said he to the Jew, "what thou hast been relating is extraordinary; but to speak frankly, the story of the hunchback is still more so, and much more comical; so do not flatter thyself with the hope of being reprieved any more than the others; I shall have you all four hanged." "A moment's grace, Sire," cried the tailor, advancing and prostrating himself at the feet of the sultan; since your majesty likes pleasant stories, that, which I shall tell you, will not, I think, displease you." "I will listen to thee also," replied the sultan,

“ but do not entertain any hopes, that I shall suffer thee to live, unless thou canst recount some adventure more diverting than that of the hunchback.” The tailor then, as if he had been sure of his business, boldly began his recital in these words :

THE STORY

TOLD BY THE TAILOR.

A TRADESMAN, Sire, of this city, did me the honour, two days since, of inviting me to an entertainment, which he gave yesterday morning to his friends: I repaired to his house at an early hour, and found about twenty people assembled.

We were waiting for the master of the house, who was gone out on some sudden business, when we saw him arrive, accompanied by a young stranger very neatly dressed, and of a good figure but lame. We all rose, and to do honour to the master of the house, we begged the young man to sit with us on the sofa. He was just going to sit down, when perceiving a barber, who was one of the company, he abruptly stepped back, and was going away. The master of the house, surprised at this, stopped him. "Where are you going?" said he, "I bring you here to do me the honour of being present at an entertainment, I am going to give my friends, and you are scarcely entered before you want to go away!" In

the name of God, sir," replied the stranger, " I entreat you not to detain me, but suffer me to depart. I cannot behold without horror that abominable barber, who is sitting there; although he is born in a country, where the complexion of the people is white, yet he bears the colour of an Ethiopian; but his mind is of a still deeper and more horrible die than his visage."

We were all very much surprised at this speech, and began to conceive a very bad opinion of the barber, without knowing whether the young stranger had any just reason for speaking of him in such terms. We even went so far as to declare that we would not suffer at our table a man of whom we had heard so shocking a character. The master of the house begged the stranger to acquaint us with the occasion of his hatred to the barber. " Gentlemen," said the young man, " you must know, that this barber was the cause of my being lame; and also of the most cruel affair, which befel me, that you can possibly conceive; for this reason I have made a vow to quit instantly any place where he may be; and even not to reside in any town, where he lives: for this reason I left Bagdad, where he was, and undertook so long a journey to come and settle myself in this city, where being in the centre of Great Tartary, I flattered myself I should be secure of never beholding him again. However,

contrary to my hopes and expectations, I find him here ; this obliges me, gentlemen, to deprive myself of the honour of partaking of your feast. I will this day leave your city, and go to hide myself, if I can, in some place where he can never again offend my sight." In saying this he was going to leave us, but the master of the house still detained him, and entreated him to relate to us the cause of the aversion he had against the barber, who all this time kept his eyes fixed on the ground, and was silent. We joined our entreaties to those of the master of the house, and at last the young man, yielding to our wishes, seated himself on the sofa, and began his history in these words ; having first turned his back towards the barber, lest he should see him.

" My father, who lived in Bagdad, was of a rank to aspire to the highest offices of state ; but he preferred leading a quiet and tranquil life to all the honours he might deserve. I was his only child, and when he died, I had completed my education, and was of an age to dispose of the large possessions, he had bequeathed me. I did not dissipate them in folly, but made such use of them as procured me the esteem of every one.

" I had not yet felt any tender passion, and far from being at all sensible to love, I will confess, perhaps to my shame, that I carefully avoided the society of women. One day, as I was walk-

ing in a street, I saw a great number of ladies coming towards me ; in order to avoid them, I turned into a little street, that was before me, and sat down on a bench, that was placed near a door. I was opposite to a window, where there was a number of very fine flowers, and my eyes were fixed on them, when the window opened and a lady appeared, whose beauty dazzled me. She cast her eyes on me, and watering the flowers with a hand whiter than alabaster, she looked at me with a smile, which inspired me with as much love for her as I had hitherto had aversion towards the rest of her sex. After having watered her flowers and bestowed on me another look full of charms, which completed the conquest of my heart, she shut the window, and left me in a state of pain and uncertainty, which I cannot describe.

“ I should have remained thus a considerable time, had not the noise I heard in the street brought me to my senses again. I turned my head as I got up, and saw, that it was one of the first cadis of the city, mounted on a mule, and accompanied by five or six of his people: he alighted at the door of the house, where the young lady had opened the window, and went in ; which made me suppose he was her father.

“ I returned home in a state very different from that, in which I had left it : agitated by a passion so much the more violent from its being

the first attack. I went to bed with a raging fever, which caused great affliction in my household. My relations, who loved me, alarmed by so sudden an indisposition, came quickly to see me and importuned me to acquaint them of the cause, but I was very careful to keep it secret. My silence increased their alarms, nor could the physicians dissipate their fears for my safety, because they knew nothing of my disease, which was only increased by the medicines, they administered.

“ My relations began to despair of my life, when an old lady of their acquaintance, being informed of my illness, arrived; she considered me with a great deal of attention, and after she had thoroughly examined me, she discovered, I know not by what chance, the cause of my disorder. She took them aside, and begged them to leave her alone with me, and to order my people to retire.

“ The room being cleared, she seated herself near my pillow. “ My son,” said she, “ you have hitherto persisted in concealing the cause of your illness; nor do I require you to confess it; I have sufficient experience to penetrate into this secret, and I am sure you will not disown what I am going to declare. It is love, which occasions your indisposition. I can probably assist your cure, provided you will tell me, who is the happy lady, that has been able to wound a

heart so insensible as yours; for you have the reputation of not liking the ladies, and I have not been the last to perceive it; however, what I foresaw is at last come to pass, and I shall be delighted, if I can be of any service in releasing you from your pain."

"The old lady having finished this speech, waited to hear my answer; but although it had made a strong impression on me, I did not dare open my heart to her. I only turned towards her and uttered a deep sigh, without saying a word. "Is it shame," continued she, "that prevents you from speaking, or is it want of confidence in my power to relieve you? Can you doubt the effects of my promise? I could mention to you an infinite number of young people of your acquaintance, who have endured the same pain, that you do; and for whom I have obtained consolation."

"In short, the good lady said so many things to me, that at length I broke silence, and declared to her the cause of my pain. I acquainted her with the place, where I had seen the object, that had given birth to it; and related all the circumstances of the adventure. "If you succeed," continued I, "and procure me the happiness of seeing this enchanting beauty, and of expressing to her the passion, with which I burn, you may rely on my gratitude." "My son," replied the old lady, "I know the person you

mention; she is, as you justly suppose, the daughter of the principal *cadi* in this city. I am not surprised, that you should love her; she is the most beautiful, as well as most amiable lady in Bagdad; but what grieves me is, she is very haughty, and difficult of access. You know, that many of our officers of justice are very exact, in making women observe the harsh laws, which subject them to so irksome a restraint; they are still more strict in their own families, and the *cadi*, you saw, is himself alone more rigid on this point, than all the others put together. As they are continually preaching to their daughters the enormity of the crime of showing themselves to men, the poor things are in general so cautious of being guilty of it, that, when necessity obliges them to walk in the streets, they make no use of their eyes, but to guide them on their way, I do not say, that this is absolutely the case with the daughter of the principal *cadi*; yet I am much afraid of having as great obstacles to overcome on her side, as on her father's. Would to Heaven, you loved any other lady! I should not have so many difficulties, as I foresee, to surmount. I will nevertheless employ all my address; but it will require time to succeed. At any rate take courage, and place confidence in me."

"The old lady left me, and as I reflected with

anxiety on all the obstacles she had represented to me, the fear, that she would not succeed, possessed me, and increased my disease. She returned the following day, and I soon read in her countenance, that she had no favourable intelligence to announce. She said, " My son, I was not mistaken; I have more to surmount than merely the vigilance of a father; you love an insensible object, who delights in letting those burn with unrequited passion, who suffer themselves to be charmed with her beauty; she will not allow them the least relief; she listened to me with pleasure, whilst I talked to her only of the pain she made you suffer; but no sooner did I open my mouth, to persuade her to allow you an interview, than she cast an angry look at me, and said, " You are very insolent to attempt to make such a proposition; and I desire you will never see me more, if it be only to hold such conversations as this !

But let not that afflict you," continued the old lady, " I am not easily discouraged, and provided you do not lose your patience, I hope at last to accomplish my design." Not to protract my narration (said the young man) I will only say, that this good messenger made several fruitless attempts in my favour, with the haughty enemy of my peace. The vexation, I endured, increased my disorder to such a degree, that the

physicians gave me over. I was therefore, considered as a man who was at the point of death, when the old lady came to give me new life.

“That no one might hear her, she whispered in my ear; “Think of the present you will make me for the good news I bring you.” These words produced a wonderful effect; I raised myself in my bed, and replied with transport, “The present will not be deficient; what have you to tell me?” “My dear sir,” resumed she, “you will not die this time, and I shall soon have the pleasure of seeing you in perfect health, and well satisfied with me; yesterday being Monday, I went to the lady you are in love with, and found her in very good humour; I at first put on a mournful countenance, uttered an abundance of sighs, and shed some tears. ‘My good mother,’ said she, ‘what is the matter? Why are you in such affliction?’ ‘Alas! my dear and honourable lady,’ replied I, ‘I am just come from the young gentleman, I spoke to you of the other day; it is all over with him; he is at the point of death, and all for love of you; it is a great pity, I assure you, and you are very cruel.’ ‘I do not know,’ said she, ‘why you should accuse me of being the cause of his death: how can I have contributed to his illness?’ ‘How?’ replied I, ‘did I not tell you, that he seated himself before your window, just as you opened it to water your flowers? He beheld this prodigy of beauty,

these charms which your mirror reflects every day; from that moment he has languished for you, and his disease is so augmented, that he is now reduced to the pitiable state, I have had the honour of describing to you. You may remember, madam,' continued I, 'how rigorously you treated me lately when I was going to tell you of his illness, and propose to you a method of relieving him from his dangerous condition; I returned to him after I left you, and he no sooner perceived from my countenance, that I did not bring a favourable account, than his malady redoubled its violence. From that time, madam, he has been in the most imminent danger of death; and I do not know, whether you could now save his life, even if you were inclined to take pity on him."

"This was what I said to her," added the old lady. "The fear of your death staggered her, and I saw her face change colour. 'Is what you say to me quite true, said she, 'and does his illness proceed only from his love of me?' 'Ah, madam,' replied I, 'it is but too true; Would to Heaven it were false!' 'And do you really think,' resumed she, 'that the hope of seeing and speaking to me, could contribute to diminish the peril of his situation?' 'It very likely may,' said I, 'and if you desire me, I will try this remedy.' 'Well then,' replied she sighing, 'let him hope, that he may see me; but he must not expect

any other favours, unless he aspires to marry me, and my father gives his consent!" 'Madam, said I, 'you are very good; I will go directly to this young gentleman, and announce to him, that he will have the pleasure of seeing and conversing with you.' 'I do not know,' said she, that I can fix a more convenient time to do him this favour than on Friday next during the mid-day prayer. Let him observe when my father goes out to attend at the mosque: and then let him come immediately before this house, if he is well enough to go abroad. I shall see him arrive, from my window, and will come down to let him in. We will converse together, while the prayer lasts, and he will retire before my father returns.

"This is Tuesday," continued the old lady, "between this and Friday you will be sufficiently recovered to encounter this interview." Whilst the good lady was talking, I felt my disorder diminish, or rather by the time she concluded her discourse, I found myself quite recovered. "Take this," said I, giving her my purse, which was quite full, "to you alone I owe my cure; I think this money better employed, than all I have given to the physicians, who have done nothing but torment me during my illness."

The lady having left me, I found myself sufficiently strong to get up. My relations, de-

lighted to see me so much better, congratulated me on my recovery, and took their leave.

“Friday morning being arrived, the old lady came, whilst I was dressing, and making choice of the handsomest dress my wardrobe contained. “I do not ask you,” said she, “how you find yourself; the occupation you are engaged in sufficiently convinces me of what I am to think; but will not you bathe before you go to the principal *cadi*’s?” “That would take up too much time,” replied I, “I shall content myself with sending for a barber to shave my head and beard.” I then ordered one of my slaves to seek one, who was expert in his business, as well as expeditious.

“The slave brought me this unlucky barber, who is here present. After having saluted me, he said, “Sir, by your countenance you seem to be unwell.” I replied, that I was recovering from a very severe illness. “I wish God may preserve you from all kinds of evils,” continued he, “and may his grace accompany you every where.” “I hope he will grant this wish,” said I, “for which I am much obliged to you.” “As you are now recovering from illness,” resumed he, “I pray God, that he will preserve you in health. Now tell me, what is your pleasure; I have brought my razors and my lancets; do you wish me to shave, or to bleed you?” “Did I not tell you,” returned I, “that I am recovering from illness? You may suppose then, that I did

not send for you to bleed me. Be quick and shave me, and do not lose time in talking, for I am in a hurry, and have an appointment precisely at noon."

"The barber employed a great deal of time in undoing his apparatus, and preparing his razors; instead of putting some water into his bason, he drew out of his case a very nice astrolabe, went out of my room, and walked into the middle of the court, with a sedate step, to take the height of the sun. He returned with the same gravity, and on entering the chamber, "You will, no doubt, be glad to learn, sir," said he, "that this Friday is the eighteenth day of the moon of Saffar, in the year six hundred and fifty three²¹, since the retreat of our great prophet from Mecca to Medina, and in the year seven thousand three hundred and twenty²², of the epoch of the great Iskander with the two horns; and that the conjunction of Mars and Mercury signifies, that you cannot choose a better time than the present day and present hour, to be shaved. But on the other side, this conjunction forms a bad presage for you. It demonstrates to me, that you in this day will encounter a great danger: not indeed of losing your life, but of an inconvenience, which will remain with you all your days; you ought to be obliged to me for advertising you to be careful of this misfortune; I should be sorry that it befel you."

“ Judge, gentlemen, of my vexation, at having fallen in the way of this chattering and ridiculous barber : what a mortifying delay for a lover, who was preparing for a tender meeting with his mistress ! I was quite exasperated. “ I care very little,” said I angrily, “ either for your advice or your predictions : I did not send for you to consult you on astrology ; you came here to shave me ; therefore either perform your office, or take yourself away, that I may send for another barber.”

“ Sir,” replied he in a tone so phlegmatic, that I could scarcely contain myself, “ What reason have you to be angry ? Do not you know, that all barbers are not like me, and that you would not find another such, even if you had him made on purpose. You only asked for a barber, and in my person are united, the best barber of Bagdad, an experienced physician, a profound chemist, a never-failing astrologer, a finished grammarian, a perfect rhetorician, a subtle logician ; a mathematician, thoroughly accomplished in geometry, arithmetic, astronomy, and in all the refinements of algebra ; an historian, who is acquainted with the history of all the kingdoms in the universe. Besides these sciences, I am well instructed in all the points of philosophy ; and have my memory well stored with all our laws and all our traditions. I am a poet, an architect ; but what am I not ? There is nothing in nature concealed

from me. Your late honoured father, to whom I pay a tribute of tears every time I think of him, was fully convinced of my merit. He loved me, caressed me, and never ceased quoting me in all companies, as the first man in the whole world. My gratitude and friendship for him attaches me to you; and urges me take you under my protection, and insure you from all the misfortunes with which the planets may threaten you."

"At this speech, notwithstanding my anger, I could not help laughing. "When do you mean to have done, impertinent chatterer," cried I, "and when do you intend to begin shaving me?"

"Sir," replied the barber, "You do me an injury by calling me a chatterer: every one, on the contrary, bestows on me the honourable appellation of silent. I had six brothers, whom you might with some reason have termed chatterers, and that you may be acquainted with them, the eldest was named Bacbouc, the second Bakbarah, the third Bakbac, the fourth Alcouz, the fifth Alnaschar, and the sixth Schacabac. These were indeed most tiresome talkers, but I, who am the youngest of the family, am very grave and concise in my discourses."

"Place yourselves in my situation, gentlemen; what could I do with so cruel a tormentor? 'Give him three pieces of gold,' said I to the slave who overlooked the expenses of my

house, "and send him away, that I may be at peace; I will not be shaved to-day." "Sir!" cried the barber at hearing this, "What am I to understand, sir, by these words? It was not I, who came to seek you; it was you, who ordered me to come; and that being the case, I swear by the faith of a mussulman, that I will not quit your house, till I have shaved you. If you do not know my worth, it is no fault of mine; your late honoured father was more just to my merits. Every time, when he sent for me to bleed him, he used to make me sit down by his side, and then it was delightful to hear the clever things I entertained him with. I kept him in continual admiration; I enchanted him; and when I had done, 'Ah!' cried he, 'you are an inexhaustible fund of science; no one can approach the profoundness of your knowledge.' 'My dear sir,' I used to reply, 'you do me more honour than I deserve. If I say a good thing, I am indebted to you for the favourable hearing, you are so good as to grant me: it is your liberality, that inspires me with those sublime ideas, which have the good fortune to meet your approbation.' One day, when he was quite charmed with an admirable discourse I had just concluded, 'Give him,' cried he, 'an hundred pieces of gold, and put him on one of my richest robes!' I received this present immediately; and at the same instant I drew out his horoscope, which I

found to be one of the most fortunate in the world. I carried the proofs of my gratefulness still farther, for I cupped him instead of bleeding him with a lancet."

"He did not stop here; he began another speech which lasted a full half hour. Fatigued with hearing him, and vexed at finding the time pass without my getting forward, I knew not what more to say, "No indeed," at length I exclaimed, "it is not possible, that there should exist in the whole world, a man who takes a greater delight in enraging people."

"I then thought I might succeed better by gentle means. "In the name of God," I said to him, "leave off your fine speeches, and finish with me quickly: I have an affair of the greatest importance, which obliges me to go out, as I have already told you." At these words he began to laugh. "It would be very praiseworthy," said he, "if our minds were always wise and prudent; however I am willing to believe, that, when you put yourself in a passion with me, it was your late illness, which occasioned this change in your temper; on this account, therefore, you are in need of some instructions, and you cannot do better than follow the example of your father and your grandfather: they used to come and consult me in all their affairs; and I may safely say, without vanity, that they were always the better for my advice. Let me tell

you, sir, that a man scarcely ever succeeds in any enterprise, if he has not recourse to the opinions of enlightened persons: no man becomes clever, says the proverb, unless he consults a clever man. I am entirely at your service, and you have only to command me."

"Cannot I then persuade you," interrupted I, "to desist from these long speeches, which tend to no purpose but to distract my head, and prevent me from keeping my appointment: shave me directly, or leave my house." In saying this I arose, and angrily struck my foot against the ground.

"When he saw, that I was really exasperated with him, "Sir," said he, "do not be angry; we are going to begin directly." In fact he washed my head, and began to shave me; but he had not made four strokes with his razor, when he stopped to say, "Sir, you are hasty; you should abstain from these gusts of passion, which only come from the devil. Besides which, I deserve that you should have some respect for me on account of my age, my knowledge, and my striking virtues."

"Go on shaving me," said I, interrupting him again, "and speak no more." "That is to say," replied he, "that you have some pressing affair on your hands; I'll lay a wager, that I am not mistaken." "Why I told you so two hours ago," returned I, "You ought to have shaved

me long since." "Moderate your ardour," replied he, "perhaps you have not considered well of what you are going to do; when one does any thing precipitately, it is almost always a source of repentance. I wish you would tell me what this affair is, that you are in such haste about; and I will give you my opinion on it; you have plenty of time, for you are not expected till noon, and it will not be noon these three hours."

"That is nothing to me," said I, "people of honour, who keep their word, are always before the time appointed. But I perceive that in reasoning thus with you, I am imitating the faults of chattering barbers; finish shaving me quickly."

"The more anxious I was for dispatch, the less so was he to obey me. He left his razor to take up his astrolabe; and when he put down his astrolabe he took up his razor.

"He got his astrolabe a second time, and left me half shaved to go and see what o'clock it was precisely. He returned. "Sir," said he, "I was certain I was not mistaken; it wants three hours to noon, I am well assured, or all the rules of astronomy are false." "Gracious Heaven!" cried I, "my patience is exhausted, I can hold out no longer. Cursed barber, ill omened barber, I can hardly refrain from falling upon thee, and strangling thee." "Softly, sir," said he coolly, and without showing any emotion and anger, "you seem to have no fear of bringing on your

illness again; do not be so passionate and you shall be shaved in a moment." Saying this he put the astrolabe in his case, took his razor, which he sharpened on the strop, that was fastened to his girdle, and began to shave me; but whilst he was shaving he could not help talking. "If you would, sir," said he, "inform me what this affair is, that will engage you at noon, I would give you some advice, which you might find serviceable." To satisfy him I told him, that some friends expected me at noon to regale me, and rejoice with me on my recovery.

"No sooner had the barber heard me mention a feast, than he exclaimed, "God bless you on this day as well as on every other; you bring to my mind, that yesterday I invited four or five friends to come and regale with me to-day; I had forgotten it, and have not made any preparations for them." "Let not that embarrass you," said I; "although I am going out, my table is always well supplied, and I make you a present of all that is intended for it to-day; I will also give you as much wine as you want, for I have some excellent in my cellar; but then you must be quick in finishing to shave me; and remember that instead of making you presents to hear you talk, as my father did, I give them to you to be silent."

"He was not content to rely on my word. "May God recompense you," cried he, "for

the favour you do me; but show me directly these provisions, that I may judge if there will be enough to regale my friends handsomely; for I wish them to be satisfied with the good cheer I shall give them." "I have," said I, "a lamb, six capons, a dozen of fowls, and sufficient for four courses." I gave orders to a slave to produce all that, together with four large jugs of wine. "This is well," replied the barber, "but we shall want some fruit, and something for sauce to the meat." I desired what he wanted to be given him. He left off shaving me to examine each thing separately, and as this examination took up nearly half an hour, I stamped and swore; but I might amuse myself as I pleased, the rascal did not hurry a bit the more. At length however he again took up the razor and shaved for a few minutes, then stopping suddenly, "I should never have supposed, sir," said he, "that you had been of so liberal a turn; I begin to discover, that your late father, of honoured memory, lives a second time in you; certainly I did not deserve the favours you heap on me; and I assure you, that I shall retain an eternal sense of the obligation; for, sir, that you may know it in future, I will tell you that I have nothing but what I get from generous people like yourself, in which I resemble Zantout, who rubs people at the bath, and Sali, who sells little burnt peas about the streets, and Salouz, who sells beans, and Akerscha,

who sells herbs, and Abou Mekares, who waters the streets to lay the dust, and Cassem, who belongs to the caliph's guard: all these people give no reception to melancholy; they are neither sorrowful nor quarrelsome; better satisfied with their fortune than the caliph himself in the midst of his court, they are always gay and ready to dance and sing; and they have each their peculiar dance and song, with which they entertain the whole city of Bagdad; but what I esteem the most in them is, that they are none of them great talkers any more than your slave, who has the honour of speaking to you. Here, sir, I will give you the song and the dance of Zantout, who rubs the people at the bath; look at me, and you will see an exact imitation."

"The barber sung the song and danced the dance of Zantout, and notwithstanding all I could say to make him cease his buffoonery, he would not stop till he had imitated in the same way, all those he had mentioned. After that, "Sir," said he, "I am going to invite all these good people to my house, and if you will take my advice, you will be of our party, and leave your friends, who are perhaps great talkers, and will only disturb you by their tiresome conversations, and will make you relapse into an illness still worse than that, from which you are just recovered; instead of which, at my house, you will only enjoy pleasure."

“ Notwithstanding my anger, I could not avoid laughing at his folly. “ I wish,” said I, “ that I had no other engagement, and I would gladly accept your proposal; I would with all my heart make one of your jolly set, but I must entreat you to excuse me, I am too much engaged to-day; I shall be more at liberty another day, and we will have this party: finish shaving me, and hasten to return, for perhaps your friends are already arrived.” “ Sir,” replied he, “ do not refuse me the favour I ask of you. Come and amuse yourself with the good company I shall have; if you had once been with such people, you would have been so pleased with them, that you would give up your friends for them.” “ Say no more about it,” said I; “ I cannot be present at your feast.”

“ I gained nothing by gentleness. “ Since you will not come with me,” replied the barber, “ you must allow me then to accompany you. I will go home with the provisions you have given me; my friends shall eat of them if they like; and I will return immediately. I cannot commit such an incivility as to suffer you to go alone; you deserve this piece of complaisance on my part.” “ Good Heaven,” exclaimed I, on hearing this, “ am I then condemned to bear this whole day so tormenting a creature! In the name of the great God,” said I to him, “ finish your tiresome speeches; go to your friends; eat

and drink, and entertain yourselves, and leave me at liberty to go to mine. I will go alone, and do not want any one to accompany me; and indeed if you must know the truth, the place where I am going is not one in which you can be received; I only can be admitted." "You are joking, sir," replied he, "if your friends have invited you to an entertainment, what reason can prevent me from accompanying you? You will give them great pleasure, I am sure, by taking with you a man like me, who has the art of entertaining a company and making them merry. Say what you will, sir, I am resolved to go, in spite of you."

"These words, gentlemen, threw me into the greatest embarrassment. "How can I possibly contrive to get rid of this infernal barber," thought I to myself. "If I continue obstinately to contradict him, our contest will never be finished. I have already waited till they have called the people to noon prayers for the first time," and as it was now almost the moment to set out, I determined therefore, not to answer him a single word, and to appear as if I agreed to every thing he said. He finished shaving me, and he had no sooner done, than I said to him, "Take some of my people with you to carry these provisions home; then return here; I will wait, and not go without you."

"He then went out, and I finished dressing

myself as quickly as possible. I only waited till they called to prayers for the last time, when I hastened to commence my expedition; but this malicious barber, who seemed aware of my intentions, was satisfied with accompanying my people only within sight of his own house, and seeing them go in. He afterwards concealed himself at the corner of the street, to observe and follow me. In short, when I got to the door of the *cadi*, I turned round, and perceived him at the end of the street. This sight put me into the greatest rage.

“The *cadi*'s door was half open, and when I went in, I saw the old lady who was waiting for me and who, as soon as she had shut the door, conducted me to the apartment of the young lady, with whom I was so much in love. But I had hardly began to enter into any conversation with her, before we heard a great noise in the street. The young lady ran to the window, and looking through the blinds, perceived that it was the *cadi*, her father, who was already returning from prayers. I looked out at the same time, and saw the barber seated exactly opposite and on the same bench from whence I had beheld the lady the first time.

“I had now two subjects for alarm, the arrival of the *cadi*, and the presence of the barber.—The young lady dissipated my fears on the first,

by telling me, that her father very rarely came up into her apartment; and as she had foreseen, that such an interruption might take place, she had prepared the means for my escape, in case of necessity; but the indiscretion of that unlucky barber caused me great uneasiness, and you will soon perceive that this disquietude was not without foundation.

“As soon as the *cadi* was returned home he himself inflicted the *bastinado* on a slave who had deserved it. The slave uttered loud cries, which were distinguishable even in the street. The barber thought I was the person whom they were treating ill, and that these were my cries. Fully persuaded of this, he began to call out as loud as he could, to tear his clothes, throw dust upon his head, and call for help to all the neighbours, who soon ran out to him. They inquired what was the matter, and what assistance they could give him. “Alas!” cried he, “they are assassinating my master, my dear lord,” and without saying another word, he ran to my house, crying out in the same way, and returned, followed by all my servants armed with sticks. They knocked furiously at the door of the *cadi*, who sent a slave to know what the noise was about; but the slave, quite frightened, returned to his master, “My lord,” said he, “above ten thousand men will come into your house by force,

and are already beginning to break open the door.

“The *cadi* ran himself to the door, and inquired what they wanted. His venerable appearance did not inspire my people with any respect, and they insolently addressed him, “Cursed *cadi*! you dog! for what reason are you going to murder our master? What has he done to you?” “My good people,” replied the *cadi*, why should I murder your master, whom I do not know, and who has never offended me? My door is open, you may come in and search my house.” “You have given him the *bastinado*,” said the barber, “I heard his cries not a minute ago.” “But,” replied the *Cadi*, “as I said before, in what can your master have offended me, that I should ill-treat him thus? Is he in my house? and if he is, how could he get in, or who could have introduced him?” “You will not make me believe you, with your great beard, you wicked *cadi*,” resumed the barber, “I know what I say. Your daughter loves our master, and appointed a meeting in your house during the mid-day prayers; you no doubt received information of it, and returned quickly; you surprised him here, and ordered your slaves to give him the *bastinado*; but this wicked action shall not remain unpunished: the caliph shall be informed of it, and will execute a severe and speedy sentence on you. Give him his liberty,

and let him come out directly, otherwise we will go in and take him from you to your shame." "There is no occasion to say so much about it," said the *cadi*, "nor to make such a bustle; if what you say is true, you have only to go in and search for him; I give you full permission." The *cadi* had scarcely spoken these words, when the barber and my people, burst into the house, like a set of furious madmen, and began to seek for me in every corner.

"As I heard every thing the barber said to the *cadi*, I endeavoured to find out some place to conceal myself in. I was unable to discover any other than a large empty chest, into which I immediately got, and shut the lid down upon me. After the barber had searched every other place, he did not fail coming into the apartment where I was. He went directly to the chest, and opened it; and as soon as he perceived that I was in it, he took it up and carried it away upon his head. He descended from the top of the staircase, which was very high, into a court, through which he quickly passed, and at last reached the street-door.

"As he was carrying me along the street, the lid of the chest unfortunately opened: I had not resolution enough to bear the shame and disgrace of being thus exposed to the populace who followed us; I jumped down therefore into the

street in such a hurry, that I hurt myself violently, and have been lame ever since. I did not at first perceive the full extent of my misfortune; I therefore made haste to get up, and run away from the people who were laughing at me. At the same time, I scattered a handful or two of gold and silver, with which I had filled my purse, and while they were stopping to pick it up, I made my escape by passing through several private streets. But the cursed barber, taking advantage of the trick, which I had made use of to get rid of the crowd, followed me so closely, that he never once lost sight of me; and all the time he continued calling aloud, "Stop, sir, why do you run so fast? You know not how much I have felt for you, on account of the ill usage you have received from the *cadi*; and well I might, as you have been so generous to me and my friends, and we are under such obligations to you. Did I not truly inform you, that you would endanger your life through your obstinacy in not suffering me to accompany you? All this has happened to you through your own fault; and I know not what would have become of you, if I had not obstinately determined to follow you, and observe which way you went. Where then, my lord, are you running? Pray wait for me."

"It was in this manner, that the unlucky barber kept calling out to me all through the street.

He was not satisfied with having scandalized me so completely in the quarter of the town where the *cadi* resided, but seemed to wish that the whole city should become acquainted with my disgrace. This put me into such a rage, that I could have stopped and strangled him, but that would only have increased my destruction. I therefore went another way to work. As I perceived, that by his calling out, the eyes of every one were attracted towards me, some looking out of their windows, and others stopping in the street to stare at me; I went into a *khan*”, the master of which was known to me. I found him indeed at the door, where the noise and uproar had brought him. “In the name of God,” I cried, “do me the favour to prevent that mad fellow from following me in here.” He not only promised me to do so, but he kept his word; although it was not without great difficulty: for the obstinate barber attempted to force an entrance in spite of him. Nor did he retire before he uttered a thousand abusive words: and he continued to tell every one he met, till he reached his own house, the very great service he pretended to have done me.

“It was thus that I got rid of this tiresome man. The master of the *khan* then entreated me to give him an account of my adventure. I did so; after which I asked him in my turn to let me have an apartment in his house till I was

quite cured. "You will be much better accommodated, sir," he said, "in your own house." "I do not wish to return there," I answered, "for that detestable barber will not fail to find me out, I shall then be pestered with him every day; and it would absolutely kill me with vexation to have him constantly before my eyes. Besides, after what has happened to me this day, I am determined not to remain any longer in this city. I will wander wherever my ill stars may direct me." In short, as soon as I was cured, I took as much money as I thought would be sufficient for my journey, and gave the remainder of my fortune to my relations.

"I then set out from Bagdad, gentlemen, and arrived here. I had every reason, at least to hope that I should not have met with this mischievous barber, in a country so distant from my own; and I now discover him in your company. Be not therefore surprised at my anxiety and eagerness to retire. You may judge of the painful sensations the sight of this man causes me, by whose means I became lame, and was reduced to the dreadful necessity of giving up my relations, my friends, and my country."

Having made this speech, the lame young man got up and went out. The master of the house conducted him to the door, assuring him, that it gave him great pain to have been the

cause, though innocently, of so great a mortification.

When the young man was gone, (continued the tailor,) we still remained very much astonished at his history. We cast our eyes towards the barber, and told him, that he had done wrong; if what we had just heard was true. "Gentlemen," answered he, raising his head, which he had till now kept towards the ground, "the silence, which I have imposed upon myself, while this young man was telling you his story, ought to prove to you, that he has advanced nothing that was not the fact; notwithstanding, however, all that he has told you, I still maintain that I ought to have done what I did: and I leave you yourselves to judge of it. Was he not thrown into a situation of great danger, and without my assistance would he so fortunately have escaped from it? He may, indeed, think himself very happy to have got free from it with only a lame leg. Was I not exposed to a much greater danger, in order to get him from a house where I thought he was so ill treated? Has he then, reason to complain of me, and to attack me, with so many injurious reproaches? You see what we get by serving ungrateful people. He accuses me of being a chattering: it is mere calumny. Of seven brothers, of whom our family consists, I am the very one, who speaks least, and yet who possesses the

most wit. In order to convince you of it, gentlemen, I have only to relate their history and my own to you. I entreat you to favour me with your attention.

THE HISTORY

OF THE BARBER.

DURING the reign of the Caliph Mostanser Billah²⁴, a prince so famous for his great liberality towards the poor, there were ten robbers, who very much infested the roads in the neighbourhood of Bagdad; and were for a long time guilty of great depredations and horrible cruelties. The caliph having been informed of this great outrage, ordered the judge of the police, some days before the feast of Bairam, to come to him; and commanded him, under pain of death, to bring them all ten before him. The judge of the police was very active; and sent out so many of his men into the country, that the ten robbers were taken on the very day of the feast. I happened to be walking at that time on the banks of the Tigris, where I observed ten very well drest men, who embarked on board a boat. I should have known that they had been robbers, if I had paid any attention to the guard who accompanied them: but I observed only the robbers them-

selves; and thinking that they were men, who were going to enjoy themselves and pass this day in festivity, I got into the boat at the same time with them, without saying a word; in hopes that they would suffer me to accompany them. We rowed down the Tigris, and they made us land at the caliph's palace. By this time, I had an opportunity of recollecting myself; and perceiving that I had formed a wrong opinion of my companions. When we got out of the boat, we were surrounded by a fresh party of the guards belonging to the judge of the police, who bound us and carried us before the caliph. I suffered myself to be bound like the rest, still without saying a word: for what use would it have been to me, either to have remonstrated, or to have made any resistance? It would only have been the cause of my being ill treated by the guards; who would have paid no attention to me; for they are brutes, who will not hear reason. I was, in fact, with the robbers, and that was quite enough for them to believe, that I really was one.

As soon as we were come before the caliph, he ordered these ten rascals to be punished. "Strike off," said he, "the heads of these ten robbers." The executioner immediately ranged us in a line, within reach of his arm; and fortunately I was the very last. He then, beginning with the first, struck off the heads of the ten robbers;

but when he came to me he stopped. The caliph observing, that the executioner did not cut off my head, called out in anger, "Have I not ordered thee to cut off the heads of the ten robbers? Why then hast thou cut off only nine?" "Commander of the Faithful," replied the executioner, "God forbid, that I should not execute your majesty's orders. You may see here ten bodies on the ground, and as many heads, which I have cut off." He then counted them. When the caliph himself saw, that the executioner was right, he looked at me with astonishment; and finding, that I did not possess the countenance of a robber, "My good old man," said he, "by what accident were you found among these wretches, who deserved a thousand deaths?" "Commander of the Faithful," I replied, "I will tell you the absolute truth. I this morning, saw these ten persons, whose punishment is an illustrious proof of your majesty's justice, get into a boat: being fully persuaded, that they were people, who were going to enjoy themselves in a party to celebrate this day, which is the most distinguished of our religion, I embarked with them."

The caliph could not help laughing at my adventure: and, quite contrary to the lame young man, who treated me as a babbler, he admired my discretion and power of keeping silence. "Commander of the Faithful," said I to

him, "let not your majesty be astonished, if I hold my tongue upon an occasion, when another person would have been most anxious to have spoken. I make it my particular study to practise silence, and it is from the possession of this virtue, that I have acquired the glorious title of the silent man. I am called thus, in order to distinguish me from six brothers of mine. It is an art, which my philosophy has taught me; in short, this virtue is the cause of all my glory and my happiness." "I heartily rejoice," answered the caliph, smiling, "that they have bestowed a title upon you, of which you make so excellent a use. But inform me what sort of men your brothers were: did they at all resemble you!" "Not in the least," I answered, "they were every one chattering; and in person there was the greatest difference between us. The first was hunchbacked; the second was toothless; the third had but one eye; the fourth was quite blind; the fifth had his ears cut off; the sixth was hare-lipped. The various adventures, which happened to them, would enable your majesty to judge of their characters, if I might have the honour to relate them." As I thought the caliph wished for nothing better, than to hear them, I went on without waiting for his answer.

THE STORY

OF THE BARBER'S FIRST BROTHER.

My eldest brother, Sire, who was called Bac-bouc the hunchback, was a tailor by trade. As soon as his apprenticeship was finished, he hired a shop, which happened to be opposite a mill; and as he had not yet got a great deal of business, he found some difficulty in getting a livelihood. The miller on the contrary was very comfortably off; and had also a very beautiful wife. As my brother was one morning working in his shop, he happened to look up and perceived the window of the mill open, and the miller's wife looking into the street. He thought her so very handsome, that he was quite enchanted with her; she however paid not the least attention to him, but shut the window, and did not make her appearance any more that day.

In the mean time the poor tailor did nothing but lift up his head, and kept looking towards the mill all the time he was at work. The con-

sequence was, that he pricked his fingers very often, and his work was not that day so neat and regular as usual. When the evening came, and he was forced to shut up his shop, he had hardly resolution to set about it, because he still hoped he should again see the miller's wife. It was however at length absolutely necessary for him to shut it up and retire to his small house, where he passed a very bad night. The next morning he got up very early, and ran to his shop; so impatient was he to behold his mistress. But he was not more fortunate than the day before, for the miller's wife looked out only for one instant during the whole day. That instant however was quite sufficient to render him the most amorous of men. On the third he had indeed more reason to be satisfied, for the miller's wife accidentally cast her eyes upon him, and actually surprised him attentively surveying her; this readily informed her of what passed in his bosom.

She had no sooner thus got acquainted with his sentiments, than she resolved, instead of being angry or vexed at it, to amuse herself with my brother. She looked at him with a smiling air, which he returned in the same manner, but so humourously, that she was obliged to shut the window as quick as possible, for fear her loud fits of laughter should make him suppose she was turning him into ridicule. Bacbouc was so innocent, that he interpreted this conduct in his own

favour; and flattered himself, that she had looked upon him with pleasure.

The miller's wife then resolved to gratify her inclination for humour at my brother's expense. She happened to have a piece of handsome stuff, which she had for a long time intended to have made into a dress. She wrapped it up therefore in a beautiful handkerchief, embroidered with silk, and sent it to the tailor by a young female slave, of hers. This slave, being instructed for the purpose, came to his shop, and said, "My mistress sends her salutations to you, and desires you to make a dress out of this piece of stuff, that I have brought, according to the pattern that is along with it. She very often alters her dress, and you will be very well pleased with her custom. My brother did not for a moment doubt but that the miller's wife was in love with him. He thought that she had given him this employment so soon after what had passed between them, only to show, that she was well acquainted with the state of his heart; and to assure him of the progress he had made in her affections. Impressed with this good opinion of himself, he desired the slave to tell her mistress, that he would put aside every other business for hers, and that the dress should be ready by the next morning. He worked in short with so much diligence and assiduity that the dress was finished that very day.

The next morning the young slave came to see, if the dress was finished. Bacbouc immediately gave it her, neatly folded up, and said, "I have too great an interest to oblige your mistress, to neglect her dress; and I wish by my diligence, to persuade her to employ no one else but myself." The slave then walked a few steps, as if she was going away; but suddenly turning back she said in a low voice to my brother, "I had nearly forgotten, by the by, to execute one of my commissions; my mistress charged me to make her compliments to you, and to ask you how you had passed the night; as for her, she, poor lady, is so much in love with you, that she has not slept a wink." "Tell her," answered my poor simpleton of a brother, in a transport, "that my passion for her is so violent, I have not closed my eyes these four nights." After this kind speech from the miller's wife he flattered himself she would not let him languish a long time in expectation only of her favours.

The slave had not left my brother above a quarter of an hour before he saw her return with a piece of satin. "My mistress," said she, "is quite satisfied with her dress, which fits her as well as possible; but as it is very handsome, and she is desirous of wearing it only with a new pair of drawers, she entreats you to make her a pair, as soon as possible, out of this piece of satin." "It is sufficient," answered Bacbouc, "it shall

be done before I leave my shop to-day; and you have only to come and fetch it in the evening." The miller's wife showed herself very often to my brother from the window, and was prodigal of her charms in order to encourage him to work. It was quite a treat to see him stitching. The drawers were soon made, and the slave came to take them; but she brought the tailor no money, either for what he had laid out in the trimmings for both the dress and the drawers, or to pay him for making of either. In the mean time this unfortunate lover, who thus diverted them, without knowing he was made a fool of, had eaten nothing the whole of that day; and was obliged to borrow some money to purchase a supper.

The day following, as soon as he was come to his shop, the young slave came to him, and told him the miller wished to speak to him. "My mistress," added she, "has shown him your work, and has said so much in your favour, that he also wants you to work for him. She has acted thus, because she wishes, that the intercourse and connexion, which thus will be formed between you and him, should be a means of enabling you both to succeed in what you so much desire. My brother was easily persuaded of this, and went with the slave to the mill. The miller gave him a good reception, and showing him a piece of cloth, "I have occasion," said he, "for some shirts, and wish you to make me twenty out of this

piece of cloth: if there be any remain, you will bring it back."

My brother was obliged to work for five or six days before he finished the twenty shirts for the miller; who, immediately after, gave him another piece of cloth to make him as many pair of drawers. When they were finished, Bacbouc carried them to the miller, who asked him what was his demand for his trouble. My brother upon this said, that he should be satisfied with twenty drachms of silver. The miller immediately called the young slave, and ordered her to bring the scales to see if the money he was going to pay was weight. The slave, who knew her part, looked at my brother angrily, to make him understand, that he would spoil every thing if he received the money. He understood her very well; and therefore refused to take any of the silver, although he was so much in want of it, that he had been obliged to borrow some in order to purchase the thread, with which he had made the shirts and the drawers. When he left the miller he came directly to me, and entreated me to lend him a trifle to buy some food, telling me that his customers did not pay him. I gave him some copper money which I had in my purse, upon which he lived for some days. It is true he eat only broth, nor even with that did he ever get a sufficient meal.

My brother one day went into the miller's,

who was busy about his mill ; and thinking my brother might come to ask for his money, he offered it him, but the young slave, who was present, again, by signs to him, prevented his accepting any, and made him tell the miller in answer, that he did not come on that account, but only to inquire after his health. The miller thanked him for his kindness, and gave him an outside robe to make. Bacbouc brought it home the next day : when the miller took out his purse : but the young slave coming in at that moment, looked at my brother, who then said to the miller ; “ There is no hurry, neighbour, we will settle the business another time.” Thus the poor dupe returned to his shop with three great evils ; he was in love, he was hungry, and he was pennyless.

The miller's wife was both avaricious and wicked. She was not satisfied with preventing my brother from receiving what was due to him, but she excited her husband to revenge himself for the love, which the tailor professed for her ; the means, which they took, were the following. The miller invited Bacbouc one evening to supper ; and after having treated him with but indifferent fare, he thus addressed him : “ It is too late, brother, for you to return home ; you had much better, therefore, sleep here.” After having thus spoken, he showed him a place where there was a bed ; and having left him there, he returned, and went

with his wife to the room, where they were accustomed to sleep. In the middle of the night the miller came back to my brother; he called out to him, "are you asleep, neighbour? My mule is taken suddenly ill, and I have a great deal of corn to grind; you will therefore do me a very great favour, if you would turn the mill in his place." To prove to him that he was a man willing to oblige him, he answered that he was ready to render him this service, if he would only show him how he was to set about it. The miller then fastened him by the middle of his body, like a mule, to make him turn the mill; and immediately giving him a good cut upon the loins with the whip, "Get on, neighbour," he cried. "Why do you strike me?" answered my brother. "It is only to encourage you;" replied the miller, "for without that my mule will not stir a step." Bacbouc was astonished at this treatment; nevertheless he durst not complain of it. When he had gone five or six rounds, he wished to rest himself, but the miller immediately gave him a dozen sharp cuts with the whip; calling out, "Courage, neighbour, don't stop, I entreat you: you must go on without taking breath, otherwise you will spoil my flour."

The miller thus obliged my brother to turn the mill during the rest of the night. And as soon as daylight appeared, he went away without unfastening him, and returned to his wife's cham-

ber. Bacbouc remained some time in this situation. At last the young slave came, who untied him; "Alas!" how my good mistress and myself have pitied you!" cried the cunning slave, "we are not at all to blame for what you have suffered; we have had no share in the wicked trick, which her husband has played you." The unfortunate Bacbouc answered not a word, so much was he fatigued and bruised with the beating. He got however, back to his own house, and firmly resolved to think no more of the miller's wife. The recital of this history, continued the barber, made the caliph laugh. "Go," said he to me, "return home; they shall give you something, by my order, to console you for having lost the festivities, which you expected." "Commander of the Faithful," replied I, I entreat your majesty not to think of giving me any thing, till I have related the histories of my other brothers." The caliph having shown by his silence, that he was disposed to listen to me, I continued as follows :

THE HISTORY

OF THE BARBER'S SECOND BROTHER.

My second brother, who was called Bakbarah, the toothless, walking one day through the city, met an old woman in a retired street. She thus accosted him. "I have," said she, "a word to say to you, if you will stay a moment." He immediately stopped, and asked her what she wished. "If you have time to go with me," she replied, "I will carry you to a most magnificent palace, where you shall see a lady more beautiful than the day. She shall receive you with a great deal of pleasure; and will treat you with a collation and excellent wine. I have no occasion, I believe, to say any more." "But is what you tell me," replied my brother, "true?" "I am not given to lying," replied the old woman. "I propose nothing to you but what is the fact. You must, however, pay attention to what I require of you. You must be prudent, speak little, and you must comply with every thing." Bakbarah having agreed to the conditions, she walk-

ed on before, and he followed her. They arrived at the gate of a large palace, where there were a great number of officers and servants. Some of them wished to stop my brother, but the old woman no sooner spoke to them, than they let him pass. She then turned to my brother and said, "Remember, that the young lady, to whose house I have brought you, is fond of mildness and modesty; nor does she like being contradicted. If you satisfy her in this, there is no doubt, but you will obtain from her whatever you wish." Bakbarah thanked her for this advice, and promised to profit by it.

She then carried him into a very beautiful apartment, which formed part of a square building. It corresponded with the magnificence of the palace: there was a gallery all round it; and in the midst of it was a very fine garden. The old woman made him sit down on a sofa, that was handsomely furnished; and desired him to wait there a moment, till she went to inform the young lady of his arrival.

As my brother had never before been in so superb a place, he immediately began to observe all the beautiful things that were in sight; and judging of his good fortune by the magnificence he beheld, he could hardly contain his joy. He almost immediately heard a great noise, which came from a long troop of slaves, who were enjoying themselves, and came towards him, burst-

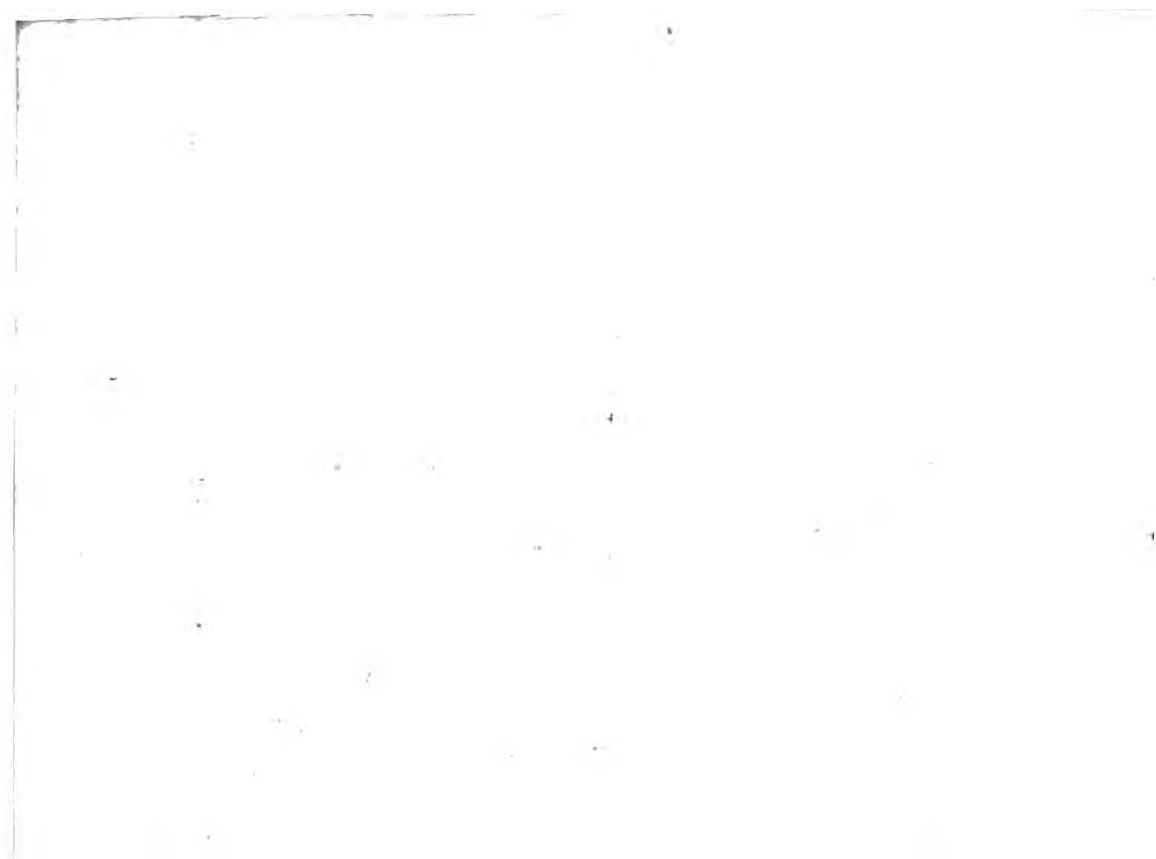
ing out at the same time into violent fits of laughter. In the midst of them he perceived a young lady of most extraordinary beauty, whom he easily discovered to be their mistress, by the attention they paid her. Bakbarah, who expected merely a private conversation with the lady, was very much surprised at the arrival of so large a company. In the mean time the slaves, putting on a serious air, approached him; and when the young lady was near the sofa, my brother, who had risen up, made a most profound reverence. She took the seat of honour, and then, having requested him to resume his, she said to him in a smiling manner, "I am delighted to see you, and wish you every thing you can yourself desire." "Madam," replied Bakbarah, "I cannot wish a greater honour than that of appearing before you." "You seem to me," she replied, "of so good humoured a disposition, that we shall pass our time very agreeably together.

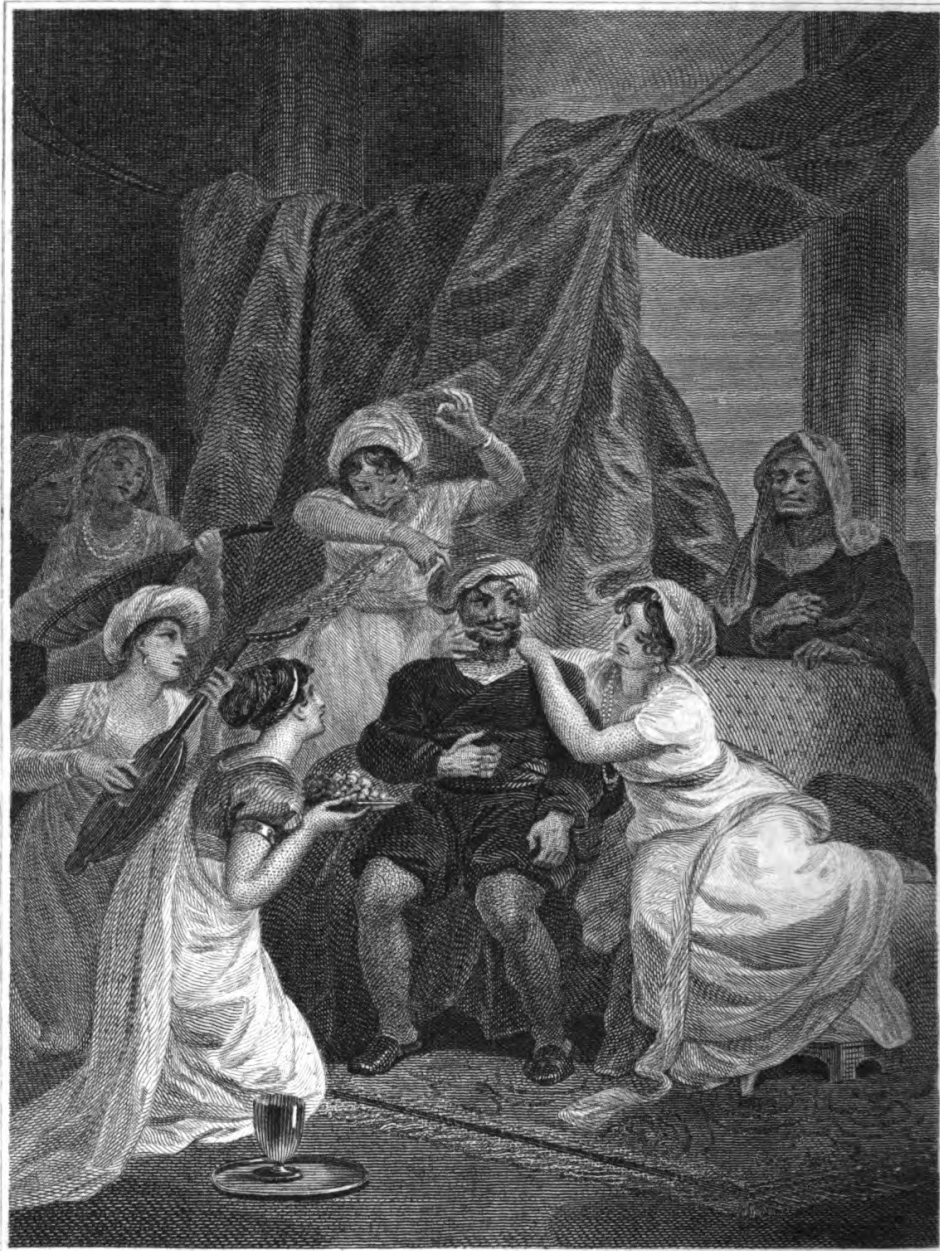
She immediately ordered a collation to be served up; and they covered the table with baskets of various fruits and sweetmeats. She then sat down at the table, along with my brother and the slaves. As it happened, that he was placed directly opposite to her, as soon as he opened his mouth to eat, she observed he had no teeth; she remarked this to her slaves, and they all laughed immoderately at it. Bakbarah, who from time to time raised his head to look at the

lady, and saw that she was laughing, imagined it was from the pleasure she felt at being in his company; and flattered himself, therefore, that she would soon order the slaves to retire, and that he should enjoy her conversation in private. The lady easily guessed his thoughts, and took a pleasure in continuing a delusion which seemed so agreeable to him: she said a thousand soft tender things to him; she presented the best of every thing to him with her own hand.

When the collation was finished, she arose from table: ten slaves instantly took some musical instruments, and began to play and sing; the others to dance. In order to make himself the more agreeable, my brother also began dancing, and the young lady herself partook of the amusement. After they had danced for some time, they all sat down to take breath. The lady ordered them to bring her a glass of wine, then cast a smile at my brother, to intimate that she was going to drink his health. He instantly rose up, and stood while she drank. As soon as she had finished, instead of returning the glass, she had it filled again, and presented it to my brother, that he might pledge her.

Bakbarah took the glass, and in receiving it from the young lady, he kissed her hand, then drank to her, standing the whole time, to show his gratitude for the favour she had done him. After this the young lady made him sit down by





R. Smirke R.A. pinxit.

J. Parker sculpsit.

BAKBARAH IN THE LADY'S APARTMENT

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her side, and began to give him signs of affection. She put her arm round his neck, and frequently gave him gentle pats with her hand. Delighted with these favours he thought himself the happiest man in the world; he also was tempted to begin to play in the same manner, with this charming person; but he durst not take this liberty before the slaves, who had their eyes upon him, and who continued to laugh at this trifling. The young lady still kept giving him such gentle taps; at last she began to apply them so forcibly, that he grew angry at it. He reddened, and got up to sit further from so rude a playfellow. At this moment, the old woman, who had brought my brother there, looked at him in such a way as to make him understand, that he was wrong; and had forgotten the advice she had before given him. He acknowledged his fault; and to repair it, he again approached the young lady, pretending that he had not gone to a distance through anger. She then took hold of him by the arm and drew him towards her; making him again sit down close by her, and continuing to bestow a thousand pretended caresses on him. Her slaves, whose only aim was to divert her, began to take a part in the sport. One of them gave poor Bakbarah a fillip on the nose with all her strength; another pulled his ears almost off, while the rest kept giving him slaps; which passed the limits of raillery and fun.

My brother bore all this with the most exemplary patience: he even affected an air of gaiety; and looked at the old woman, with a forced smile. "You were right," said he, "when you said, that I should find a very fine, agreeable, and charming young lady. How much am I obliged to you for it!" "Oh, this is nothing yet," replied the old woman, "let her alone, and you will see a very different thing by and by." The young lady then spoke: "You are a brave man," said she, to my brother, "and I am delighted at finding in you so much kindness and complaisance towards all my little fooleries, and that you possess a disposition so conformable to mine." "Madam," replied Bakbarah, ravished with this speech, "I am no longer myself, but am entirely at your disposal; you have full power to do with me as you please." "You afford me the greatest happiness," added the lady, "by showing so much submission to my inclination. I am perfectly satisfied with you; and I wish that you should be equally so with me. Bring," cried she to the attendants, "perfumes and rose water." At these words two slaves went out and instantly returned, one with a silver vase, in which there was exquisite aloe-wood, with which she perfumed him, and the other with rose-water, which she sprinkled over his face and hands. My brother could not contain himself for joy, at seeing himself so handsomely and honourably treated.

When this ceremony was finished, the young lady commanded the slaves, who had before sung and played, to recommence their concerts. They obeyed, and while this was going on, the lady called another slave, and ordered her to take my brother with her, saying, "you know what to do? and when you have finished, return with him to me." Bakbarah, who heard this order given, immediately got up, and going towards the old woman, who had also risen to accompany the slave, he requested her to tell him, what they wished him to do. "Our mistress, replied she, in a whisper, "is extremely curious; and she wishes to see how you would look disguised as a female; this slave, therefore, has orders to take you with her, to paint your eyebrows, shave your mustachios, and dress you like a woman." "You may paint my eyebrows," said my brother, "as much as you please; to that I readily agree, because I can wash them again; but as to shaving me, that, mind you, I will by no means suffer. How do you think I dare appear without my mustachios?" "Take care," answered the woman, "how you oppose any thing that is required of you. You will quite spoil your fortune, which is going on as prosperously as possible. She loves you and wishes to make you happy. Will you, for the sake of a paltry mustachio, forego the most delicious favours any man can possibly enjoy?"

Bakbarah at length yielded to the old woman's arguments; and without saying another word, he suffered the slave to conduct him to an apartment, where they painted his eyebrows red. They shaved his mustachios, and were absolutely going to shave his beard. But the easiness of my brother's temper did not carry him quite so far as to suffer that. "Not a single stroke," he exclaimed, "shall you take at my beard." The slave represented to him, that it was of no use to have cut off his mustachios, if he would not also agree to lose his beard: that a hairy countenance did not at all coincide with the dress of a woman; and that she was astonished that a man, who was on the very point of possessing the most beautiful woman in Bagdad, should care for his beard. The old woman also joined with the slave, and added fresh reasons; she threatened my brother with being quite in disgrace with her mistress. In short, she said so much, that he at last permitted them to do what they wished.

As soon as they had dressed him like a woman, they brought him back to the young lady, who burst into so violent a fit of laughter at the sight of him, that she fell down on the sofa, on which she was sitting. The slaves all began to clap their hands, so that my brother was put quite out of countenance. The young lady then got up, and continuing to laugh all the time, said,

“After the complaisance you have shown to me, I should be guilty of a crime not to bestow my whole heart upon you; but it is necessary that you should do one thing more for love of me; it is only to dance before me as you are.” He obeyed; and the young lady and the slaves danced with him, laughing all the while, as if they were crazy. After they had danced for some time, they all threw themselves upon the poor wretch, and gave him so many blows, both with their hands and feet, that he fell down almost fainting. The old woman came to his assistance, and without giving him time to be angry at such ill treatment, she whispered in his ear, “Console yourself, for you are now arrived at the conclusion of your sufferings, and are about to receive the reward for them. You have only one thing more to do,” added she, “and that is a mere trifle. You must know that my mistress makes it her custom, whenever she has drank a little, as she has done to-day, not to suffer any one she loves to come near her, unless they are stripped to their shirt. When they are in this situation, she takes advantage of a short distance, and begins running before them, through the gallery and from room to room, till they have caught her. This is one of her fancies. Now at whatever distance from you she may start, you, who are so light and active, can easily overtake her.

Undress yourself therefore quickly, and remain in your shirt, and do not make any difficulty about it."

My brother had already carried his complying humour too far to stop at this. The young lady at the same time took off her robe, in order to run with greater ease, and remained only in her drawers. When they were both ready to begin the race, the lady took the advantage of about twenty paces, and then started with wonderful celerity. My brother followed her with all his strength; but not without exciting the risibility of the slaves, who kept clapping their hands all the time. The young lady, instead of losing any of the advantage she had first taken, kept continually gaining ground of my brother. She ran round the gallery two or three times, then turned off down a long dark passage, where she saved herself by a turn of which my brother was ignorant. Bakbarah, who kept constantly following her, lost sight of her in this passage; and he was also obliged to run much slower, because it was so dark. He at last perceived a light, towards which he made all possible haste; he went out through a door, which was instantly shut upon him.

You may easily imagine what was his astonishment, at finding himself in the middle of a street, inhabited by carriers. Nor were they

less surprised at seeing him in his shirt, his eyebrows painted red, and without either beard or mustachios. They began to clap their hands, to hoot at him; and some even ran after him, and kept lashing him with strips of their leather. They then stopped him, and set him on an ass, which they accidentally met with, and led him through the city, exposed to the laughter and shouts of the mob.

To complete his misfortune, they led him through the street where the judge of the police lived, and this magistrate immediately sent to inquire into the cause of the uproar. The curriers informed him that they saw my brother, exactly in the state he then was, come out of the gate leading to the apartments of the women belonging to the grand vizier, which opened into their street. The judge then ordered the unfortunate Bakbarah, upon the spot, to receive an hundred strokes upon the soles of his feet, to be conducted without the city, and forbid him ever to enter it again.

This, Commander of the Faithful, said I to the caliph Mostanser Billah, is the history of my second brother, which I wished to relate to your majesty. He knew not, poor fellow, that the ladies of our great and powerful lords amuse themselves by making such fun as this with any

young man who is silly enough to trust himself in their hands.

The barber then went on without any interruption to the history of his third brother.

THE HISTORY

OF THE BARBER'S THIRD BROTHER.

COMMANDER of the Faithful (said he to the caliph) my third brother, who was called Bakbac, was quite blind, and his destiny was so wretched, he was reduced to beg, and passed his life in going from door to door, asking charity. He had been accustomed to walk through the streets alone for so long a time, that he had no occasion for any one to lead him. He always used to knock at the different doors, and never to answer till they came and opened them.

He happened one day to knock at the door of a house, the master of which was quite alone. "Who is there?" he called out. My brother made no answer, but knocked a second time. Again did the master of the house inquire who was at the door, but no one answered. He then came down, opened the door, and asked my brother what he wanted. "That you will bestow something upon me for the love of God," answered Bakbac." "You seem to me to be blind," said the master of the house.

“Alas, it is true,” replied my brother. “Hold out your hand,” cried the other. My brother, supposing it was to receive something, immediately put his hand out; but the master of the house only took hold of it to assist him in going up stairs to his apartment. Bakbac imagined it was for the purpose of giving him some food; as that had often happened to him at other houses. When they were both in the chamber, the master of the house let my brother’s hand go, and sat down in his place; he then again asked him what it was he wanted. “I have already told you,” replied Bakbac, “that I request a trifle of you, for the love of God.” “My good blind man,” answered the master, “all I can do for you is to wish that God would restore your sight to you.” “You might have told me that at the door,” said my brother, “and spared me the difficulty of coming up stairs.” “And why, good innocent man as you are,” replied the other, “did you not answer me, after you had knocked the first time, and when I asked you what you wanted? What is the reason you give people the trouble of coming down to open the door, when they speak to you?” “What then do you mean to do for me?” said Bakbac: “I tell you again,” replied the master, “that I have nothing to give you?” “Help me at least to go down again, as you brought me up,” said my brother. The staircase is before you, answered he, “and if you

wish it, you may go down alone." My brother then began to descend, but missing his step, about half way down, he fell to the bottom, and bruised his head, and strained his loins very much. He got up, but not without pain, and went away muttering at and abusing the master of the house, who did nothing but laugh at his fall.

As he was going from the house, two of his companions, who were also blind, happened to pass by, and knew his voice. They stopped to ask him what success he had met with; on which he told them what had just befallen him; and added, that he had received nothing during the whole day. "I conjure you, continued he, "to accompany me home, that I may in your presence, take some of the money, which we have in store among us, to buy something for my supper." The two blind men agreed to it, and he conducted them home.

It is necessary in this place to observe, that the man of the house, in which my brother had been so ill treated, was a thief, and by nature both cunning and malicious. He had overheard, by means of his window, what Bakbac had said to his comrades; he therefore came down stairs and followed them; and went with them unobserved, into an old woman's house, where my brother lodged. As soon as they were seated, Bakbac said to the other two, "We must shut the

door, brothers, and take care, that there is no stranger among us." At these words the robber was very much embarrassed; but perceiving a rope, that hung from a beam, in the middle of the room, he took hold of it, and suspended himself in the air, while the blind men shut the door, and felt all round the room with their sticks. When this ceremony was concluded, and they were again seated, he let go the rope, and sat down by the side of my brother, without making any noise. The latter thinking there was no one besides his blind companions, thus addressed them: "As you have made me, comrades, the banker for all the money we three have collected for a long time past, I wish to prove to you, that I am not unworthy of the trust, you have reposed in me. The last time we reckoned, you know, we had ten thousand drachms, and we put them into ten bags: I will now show you that I have not touched one of them." Having said this he put his hands among some old rags and clothes, and drew out the ten bags, one after the other; and giving them to his companions, "Here," said he, "are all the bags, and you may judge by the weight, that they are quite full; or you may count them, if you like it better." They answered that they were perfectly satisfied with his honesty. He then opened one of the bags, and took out ten drachms, and the other two blind men did the same.

After this my brother replaced the bags in the same spot. One of the blind men then said, there was no occasion for them to spend any thing for supper that night, as he had received from the charity of some good people, sufficient provisions for all three; he instantly took out of his wallet some bread, cheese, and fruit, and put all of them upon a table. They then began to eat; and the robber, who sat on the right hand of my brother, chose the best, and eat of every thing with them: but in spite of all the precaution he used to avoid making the least noise, Bakbac heard him chew, and instantly exclaimed, "We are lost; there is a stranger among us." While he was saying this he stretched out his hand, and seized the robber by the arm. He then threw himself upon him; calling out Thief! and giving him many blows with his fist. The other blind men also instantly called out, and beat the robber, who on his part defended himself as well as he could. As he was both strong and active, and had the advantage of seeing where he placed his blows, he laid about him most furiously, first on one side and then the other, whenever he was able, and called out "Thieves, robbers," more clamorously than his enemies.

The neighbours immediately assembled at the noise, broke open the door, and had much difficulty to separate the combatants. Having at last put an end to the fray, they inquired the cause

of their disagreement. "Gentlemen, cried my brother, who had not yet let the robber go, "this man, whom I have got hold of, is a thief, who came in here with us for the purpose of robbing us of the little money we possess." The robber, who as soon as he saw the people enter, had shut his eyes, and pretended to be blind, then said, "He is a liar, gentlemen; and I swear by the name of God, and by the life of the caliph, that I am one of their companions and associates, and that they refuse to give me the share, which belongs to me. They all three set themselves against me, and I demand justice." The neighbours, who did not wish to interfere with their disputes, carried them all four before the judge of the police.

When they were come before this magistrate, the robber still pretending to be blind, without waiting till they were interrogated, said, "Since you, my lord, have been appointed to administer justice in behalf of the caliph, whose power may God prosper, I will declare to you that we are all equally culpable. But as we have pledged ourselves under an oath, not to reveal any thing except we receive the bastinado, if you wish to be informed of our crime, you have only to order it to be given to us; and you may begin with me." My brother now wished to speak, but they compelled him to hold his tongue. They then began to bastinado the robber.

He had the resolution to bear twenty or thirty strokes ; and then pretending to be overcome with pain, he first opened one eye, and soon after the other ; calling out at the same time for mercy, and begging the judge of the police to order them to remit his punishment. At seeing the robber with both eyes open, the judge was very much astonished. " Scoundrel," he cried, " what does this strange thing mean?" " My lord," replied the robber, " I will discover a most important secret, if you will have the goodness to pardon me ; and as a pledge that you will keep your word, give me the ring, you have on your finger, and which you often use as a seal. I am then ready to reveal the whole mystery to you."

The judge ordered his people to stop the punishment, and promised to pardon him. " Upon the faith of this promise," replied the robber, " I now declare to you, my lord, that both my companions and myself are possessed of most excellent eye-sight. We all four feign blindness, in order to have the power of entering houses without molestation, and even penetrating into the apartments of the women, whose weakness we sometimes take advantage of. I moreover confess to you, that we have collected in common, at least ten thousand drachms by this cunning trick. This morning I demanded of my companions two thousand five hundred drachms, which came to my share ; but because I declared

I would break off all connection with them and retire, and from fear that I should discover their artifice, they refused to give them me; on my continuing to insist upon my share, they all fell upon me, and ill-treated me in a violent manner, as I can prove by the people, who have brought us before you. I wait here for you to administer justice, my lord, and that you will make them deliver up the two thousand five hundred drachms, which are my due. And if you wish that my comrades should acknowledge the truth of what I advance, order them to receive three times as many blows as you have given me, and you will see them open their eyes as I did."

My brother and the other two blind men wished to convince the judge of this infamous imposture, but he would not hear a word. "Rascals," cried he, "is it thus then that you counterfeit blindness, and go about deceiving people, under pretence of exciting their charity, and are thus enabled to be guilty of such wicked actions?" "He is an impostor," exclaimed my brother, "it is false, that we are able to see, at all, and we are ready to take God to witness of it."

Whatever my brother could say, was nevertheless useless; both he and his companions received two hundred strokes of the bastinado. The judge every moment expected them to open their eyes, and attributed to their great obstinacy, what it was impossible for them to do. During

the whole of this time, the robber kept saying to the blind men, " My good fellows, open your eyes, and do not wait till you almost die under the punishment." Then addressing himself to the judge of the police, he added, " I see very well, my lord, that they will carry their obstinacy so far, that they will never open their eyes; they are without doubt anxious to avoid the shame of reading their own condemnation in the countenances of those who surround them. It is better to pardon them now, and send some one with me to take the ten thousand drachms, they have concealed."

The judge did not intend to neglect doing this; he therefore commanded one of his people to accompany the robber, and they brought the ten bags back with them. He then ordered two thousand five hundred drachms to be counted out and given to the robber, and kept the remainder for himself. With respect to my brother and his companions, he was satisfied with ordering them into banishment, which punishment he thought light enough. I was no sooner informed of what had happened to Bakbac, than I sought him out. He related his misfortune to me, and I brought him privately back into the city. I should have been able, I have no doubt, to have proved the innocence of my brother before the judge of the police, and to have had the robber punished as he deserved, but I dared not

undertake it for fear of bringing some misfortune upon my own head.

This is the conclusion of the melancholy adventure of my third brother, who was blind. The caliph did not laugh less at this than he had done at those, he had before heard. He again ordered me to receive something more; but without waiting till they had done so, I began the history of my fourth brother.

THE HISTORY

OF THE BARBER'S FOURTH BROTHER.

THE name, by which my fourth brother was called, was Alcouz. He lost his eye in the manner I shall have the honour to relate to your majesty. He was a butcher by trade; and as he had a particular talent in bringing up rams, and teaching them to fight, he from this circumstance acquired the friendship and knowledge of some of the principal people; who were much amused with these sorts of combats, and who even kept rams for this very purpose at their own houses. He had besides a very good business; and there was always in his shop the finest and most beautiful meat, that was to be found in the market; because he was very rich, and did not spare expense in order to have the best.

As he was one day in his shop, an old man, who had a very long and white beard, came in to purchase six pounds of meat; he then paid his money and went away. My brother observed, that his money was very beautiful, new, and well coined. He resolved, therefore, to lay it by in a

separate part of his closet. During five months the same old man came regularly every day for the same quantity of meat, and paid for it with the same sort of money, which my brother as regularly continued to lay by.

At the end of five months, Alcouz, having an inclination to make a purchase of a certain quantity of sheep, resolved to pay for them out of this particular money; he therefore went to his box, and opened it; but he was in the greatest astonishment, when he discovered, instead of his money only a parcel of leaves cut round. He immediately began to beat himself, and made so great a noise, that he brought all his neighbours about him: whose surprise was as great as his own, when he informed them of what had passed. "I wish to God," cried my brother, with tears in his eyes, "that this treacherous old man would at this instant make his appearance with his hypocritical face." He had hardly spoken these words, when he saw him coming along at a distance. He ran in the greatest hurry to meet him, and having seized hold of him; "Mussulmen," he vociferated with all his force, "assist me; only listen to the shameful trick, that this infamous man has played me." He then related to a large crowd of people, who had collected round him, the same story, he had before done to his neighbours.—When he had finished his tale, the old man, without the least emotion, quietly answered, "You

would do much better to let me go, and by this action make reparation for the affront, you have thus offered me before so many people; lest I should return you the compliment in a more serious manner, which I should be sorry to do." "And what have you, pray, to say against me?" replied my brother, "I am an honest man in my business, and I fear you not." "You wish then, that I should make it public," returned the old man in the same tone of voice. "Learn then," added he, addressing himself to the people, "that instead of selling the flesh of sheep, as he ought to do, this man sells human flesh." "You are an impostor," cried my brother. "No, no," answered the other; for at this very moment I am speaking, there is a man with his throat cut hanging up on the outside of your shop like a sheep. Let them go there, and we shall soon know, whether I have spoken the truth."

Before my brother had opened the box, where the leaves were, he had that morning killed a sheep; and had dressed and exposed it on the outside of his shop as usual. He therefore protested that what the old man had said was false; but in spite of all his protestations, the credulous mob, enraged at the idea of a man's being guilty of so shocking a crime, wished to be assured of the fact on the spot. They therefore obliged my brother to let the old man go, and laid hold of him instead, and ran like fury to his shop; where they saw a

man with his throat cut; and hung up exactly as the accuser had stated: for this old man was, in fact, a magician, and had deceived the eyes of all the people, as he had formerly done my brother, when he made him take the leaves, he had given him, for real good money.

At sight of this, one of those who held Alcouz, gave him a great blow with his fist, and at the same time said, "Is it thus then, rascal, that you make us eat human flesh?" The old man also, who had not left them, immediately gave him another blow, that knocked out one of his eyes. Every one, who could get near him, was not deficient in beating him. Nor were they satisfied with ill treating him in this manner, they conducted him before the judge of the police, before whom they produced the pretended carcass, which they had taken down and brought with them, as a proof of the accused person's guilt. "My lord," said the old magician to him, "you see before you a man, who is so barbarous as to kill men, and sell their flesh for that of sheep. "The public expect that you will punish him in an exemplary manner." The judge of the police attended to what my brother had to say with great patience, but the story of the money, changed into leaves, appeared so little worthy of belief, that he treated my brother as an impostor; and choosing to give credit to his own eyes, he ordered him to receive five hundred

blows. After this, having obliged him to discover where his money was, he took the whole of it from him, and condemned him to perpetual banishment, after having exposed him for three successive days, mounted on a camel, to all the city.

At the time, that this dreadful adventure happened to Alcouz, my fourth brother, I was absent from Bagdad. He retired to a very obscure part, where he remained concealed till the wounds, his punishment produced, were healed. It was chiefly on the back, that he had been so beaten. As soon as he was able to walk he travelled, during the night and through unfrequented roads, to a city where he was known to no one : there he took a lodging, from whence he hardly ever stirred. Tired, however, at last, of living so recluse a life, he one day went to walk in the suburbs of the town, when he suddenly heard a great noise of horsemen, coming along behind him. He happened just at this instant to be near the door of a large house ; and as he was apprehensive of every body, after what had passed, he fancied that these horsemen were in pursuit of him in order to arrest him. He therefore opened the door for the purpose of concealing himself. After having shut it again, he went into a large court, where he had no sooner appeared than two domestics came up to him and seized him by the collar, saying, " God be praised, that you have

come, of your own free will, to give yourself up. You have disturbed us so much for these last three nights, we have been unable to sleep; and you have spared our lives only because we have prevented your wicked intention of taking them."

You may easily imagine, that my brother was not a little surprised at this sort of welcome. "My good friends," said he to them, "I really know not what you wish of me; you without doubt take me for another person." "No, no," replied they, we are not ignorant that you and your comrades are freebooters. You were not satisfied with having robbed our master of all he possessed, and reducing him to beggary, but even wished to take his life. Let us see, if you have not the knife about you, which you had in your hand, when we pursued you last night." Having said this, they began to search him, and perceived, that he had a knife. "So, so," cried they in taking it, "have you the assurance still to deny, that you are a robber?" "What," then answered my brother, "cannot a man carry a knife in his pocket, without being a thief? Listen to my story," added he, "and instead of having a bad opinion of me, you will even be affected at my misfortunes." So far, however, were they from listening to it, that they immediately fell upon him, trod upon him, pulled off his clothes, tore his shirt; and then observing the scars upon his back. "Ah, rascal," they cried, redoubling

their blows, "do you wish to make us believe you are an honest man, when your back is so covered with scars?" "Alas," cried my brother, "my sins must be very great, since, after having been once before so unjustly treated, I am served so a second time without being the least culpable."

The two servants paid no attention to my brother's complaints; but carried him before the judge of the police. "How dare you," said the judge, "break into people's houses, and pursue them with a knife in your hand?" "My lord," answered poor Alcouz, "I am one of the most innocent men in the world. I shall be undone, if you will not do me the favour patiently to listen to me. No person is more worthy of compassion than I am." "Sir," cried one of the domestics at this instant, "will you listen for a moment to a robber, who breaks into people's houses, pillages them, and murders the inhabitants? If you refuse to give us credit, look at his back, and that will prove enough." When he had said this, they uncovered my brother's back, and showed it to the judge, who immediately ordered him to receive upon the spot a hundred strokes, with a leathern strap, on his shoulders, without inquiring any farther into the matter: he then commanded him to be led through the city upon a camel, with a crier going before him, calling out, "THIS IS THE WAY THEY

PUNISH THOSE, WHO FORCIBLY BREAK INTO HOUSES."

When this ceremony was over, they set him down without the town, and forbad him ever to enter it again. Some people, who accidentally met him after this second disgraceful event, informed me, where he was. I directly set out to find him, and then brought him secretly to Bagdad, where I did every thing, as far as I was able, to assist him.

The caliph Mostanser Billah (continued the barber), did not laugh so much at this history as at the others; for he had the goodness of heart to commiserate the unfortunate Alcouz. He then wished to give me something, and send me away; but without giving them time to obey his orders, I said, " You may now have observed, most sovereign lord and master, that I speak very little. Since your majesty has had the goodness to listen to me thus far, and as you express a wish to hear the adventures of my two other brothers, I hope and trust they will not afford you less amusement than what you have already heard. You may then make a most complete history of them, which will not be unworthy of being placed amongst your archives.

THE HISTORY

OF THE BARBER'S FIFTH BROTHER.

I HAVE the honour to inform you, that the name of my fifth brother, was Alnaschar, who, while he lived with my father, was excessively idle: instead of working for his bread, he was not ashamed of demanding sufficient for his support every evening, and to live upon it the next day. Our father at last died at a very advanced period of life, and all he left us consisted of seven hundred drachms of silver. We divided it equally among us, and each took one hundred for his share. Alnaschar, who had never before been in possession of so much money at a time, found himself very much embarrassed with the disposal of it. He debated a long time in his own mind on this subject, and at last determined to lay it out in the purchase of glasses, bottles, and other glass articles, which he went to get at a large wholesale merchant's. He put the whole of his stock into an open basket, and fixed upon a very small shop, where he sat down with the

basket before him; and, leaning his back against the wall, waited for customers to buy his merchandise.

While he was remaining in this attitude, with his eyes fixed upon his basket, he began to meditate; and in the midst of his reverie, he pronounced the following speech sufficiently loud for a tailor, who was his neighbour, to hear him. "This basket," said he, "cost me one hundred drachms, and that is all I am worth in the world. In selling its contents by retail, I shall do well in making two hundred drachms: and of these two hundred which I shall employ again in glass ware, I shall make four hundred drachms. By continuing this traffic I shall, in process of time, amass the sum of four thousand drachms. With these four thousand I shall easily make eight. And as soon as I am worth ten thousand, I will leave off selling glass ware, and turn jeweller. I will then deal in diamonds, pearls, and all sorts of precious stones. When I shall be in possession of as much wealth as I wish, I will purchase a beautiful house, large estates, eunuchs, slaves, and horses: I will entertain handsomely and largely, and shall make some noise in the world. I will make all the musicians and dancers, both male and female, who live in the city, come to my house. Nor will I remain satisfied, till I have realized, if it shall please God, one hundred thousand drachms. And when I shall become

thus rich, I shall think myself equal to a prince: and I will send and demand the daughter of the grand vizier in marriage; and represent to him, that I have heard most astonishing reports of the beauty, wisdom, wit, and every other good quality of his daughter: and in short, that I will bestow upon her, the very night of our nuptials, a thousand pieces of gold. If the vizier should be so ill bred as to refuse me his daughter, though I know that will not be the case, I will go and take her away before his face, and bring her home in spite of him.

“ As soon as I shall have married the grand vizier's daughter, I will purchase ten very young and well made black eunuchs for her. I will dress myself like a prince; and will parade through the town, mounted on a fine horse, the saddle of which shall be of pure gold, and the caparisons of gold stuff, relieved with diamonds and pearls. I will be accompanied by slaves, who shall go both before and behind me, and will thus proceed to the palace of the vizier, with the eyes of all fixed upon me, both nobles and others, who will make me the most profound reverence as I go along. When I shall have dismounted at the grand vizier's, and come to the bottom of the stair-case, I will ascend between my people, ranged in two rows to the right and left; and the grand vizier, in receiving me for his son-in-law, shall give me his place, and seat himself be-

fore me in order to show me the more respect. If all this should happen, as I hope it will, two of my men shall have a purse, each containing one thousand pieces of gold, which I had ordered them to bring. I will then take one of them, and in presenting it to the grand vizier will say, 'Behold the thousand pieces of gold, which I have promised you on the first night of my marriage.' Then offering him the other, I will add, 'This is not all; to show you, that I am a man of my word, and to prove that I give you more than I promise, receive this other purse of equal value. After such an act as this, my generosity will be the conversation of all the world.

"I will then return home with the same pomp. My wife shall send some officer to compliment me on my visit to her father. I will bestow a beautiful robe of honour on the officer, and send him back with a rich present. If in return she shall wish to make me a present, I will refuse it; and dismiss the person, who brings it. I will not, moreover permit her to leave her apartments, upon any account whatever, without first consulting me; and whenever I wish to go to her, it shall always be in a way, that shall impress her with the greatest respect for me. In short no house shall be so well regulated as mine. I will always appear magnificently dressed; and whenever I wish to pass the evening with her,

I will sit in the most honourable seat, where I will affect a grave and solemn air; nor will I turn my head to the right or left. I will speak but little: and while my wife, beautiful as the moon at the full, presents herself before me in all her splendour, I will pretend not to see her. Her women, who will be standing round her, shall say, " My dear lord and master, behold your spouse, the humblest of your slaves, before you. She is waiting for you to caress her; and is much mortified, that you do not deign to take the least notice of her. She is greatly fatigued at standing thus long before you; at least, then, give her leave to sit down. I will not answer a word to this speech, at which their surprise and grief will be much augmented. They will then throw themselves at my feet; and after they shall have remained there a considerable time, entreating and begging me to yield to them, I will at last lift up my head, and casting upon her a sort of negligent unmeaning glance, will then return to my former state. Thinking perhaps, that my wife may not either be well or properly dressed, they will lead her back to her room, in order to change her habit; and in the mean time I will return to my apartment, and put on a more magnificent dress than I had before. They will then return a second time; will address the same speech; and I shall again have the pleasure of not looking at my wife, till they shall have prayed and en-

treated me as long and earnestly as before. And I will thus begin, on the very first day of my marriage, to teach her how she may expect to be treated, during the remainder of her life.

“ After the various ceremonies of our nuptials are over,” continued Alnaschar, “ I will take a purse from the hands of one of the attendants, containing five hundred pieces of gold, which I will give to the female attendants, that they may leave me alone with my spouse. As soon as they shall have retired, my wife shall go to bed first. I will immediately follow her, and will be the whole night with my back turned towards her, and will not utter a single syllable. The next morning, she will not fail to complain to her mother, the lady of the grand vizier, of my pride and neglect; and this will very much delight me. Her mother will then come to see me, and out of respect take and kiss my hands, and say to me, ‘ My lord,’ for she will not dare to call me son-in-law, through fear of displeasing me, by speaking with so much familiarity, ‘ I entreat you, my lord, not to despise my child in such a manner, nor keep her at such a distance; I assure you she will always endeavour to please you, and I know her whole heart is devoted to you.’ Although my mother-in-law shall address me so respectfully and kindly, I will not answer her a word, but remain as grave and solemn as ever. She will then throw herself at my feet,

and after kissing them many times, will say, ' My lord, is it possible you suspect the prudence of my daughter; I assure you, I have never suffered her to go out of my sight; and you are the first man, who has ever seen her face. Forbear to inflict so great a mortification upon her, and do her the favour to look at and speak to her; and thus strengthen her good intention of endeavouring to satisfy and please you in every thing.'

" All this shall have no effect upon me; which my mother-in-law observing, she will then take a glass of wine, and putting it into my wife's hand, will say, ' Go, and present him this glass of wine yourself; he will not, perhaps, have the cruelty to refuse it from so beautiful a hand.'— My wife will then take the glass, and stand up before me, trembling all the time. When she observes, that I do not incline myself towards her, and that I persist in taking not the least notice of her, she will address me, with her eyes bathed in tears, in these words; ' My heart, my dear soul, my amiable lord, I conjure you, by the favours which Heaven has so plentifully bestowed upon you, to have the goodness to take this glass of wine from the hand of the humblest of your slaves.' I shall, however, take care neither to look at, nor speak to her. ' My charming husband,' will she continue to say, redoubling her tears, and carrying the glass of wine

close to my mouth, 'I will not cease entreating you, till I obtain the favour of your drinking it.' At last, tired and worn out with her solicitations and prayers, I will throw a most terrible glance at her, and will give her a good blow on her cheek, at the same time pushing her so violently from me with my foot, that she shall fall down at the bottom of the sofa."

My brother was so entirely absorbed in these chimerical visions, that he represented the action with his foot, as if it were a reality; and he unfortunately struck his basket of glass ware so violently, that he sent it from one end of his shop into the street, where it was all broken to pieces.

His neighbour the tailor, who had heard the whole of his extravagant speech, burst out into a fit of laughter, when he saw the basket overturned. "Oh, you cruel wretch," said he to my brother, "ought you not expire with shame at ill treating a young wife in such a manner, when she has given you no reason for complaint? You must be hard-hearted indeed to pay no attention to the tears, and be insensible to the charms, of so amiable a lady. If I were in the place of your father-in-law, the grand vizier, I would order you a hundred strokes with a leathern strap, and send you round the city, with the praise you so well merit."

This most unfortunate accident brought my



R. Smirke R.A. pinxit.

J. Parker sculpsit.

ALNASCHAR'S VISION.

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brother to his senses, and knowing that it was his own insupportable pride, that had caused it, he beat his breast, tore his garments, and sobbed so violently and loud, that all the neighbourhood soon assembled; and the people who were going by to mid-day prayers, stopped to inquire the cause of all this bustle: and as this happened to be on a Friday, there were more people than usual. Some pitied Alnaschar, others laughed at his folly. The vanity, however, which he had before possessed, was now entirely annihilated, as well as his property; and he continued weeping at his hard and cruel fate, when a lady of considerable consequence passed by, mounted on a mule very richly caparisoned. The state, in which she saw my brother, excited her compassion. She asked who he was, and the reason of his crying so violently. They only said, that he was a poor man, who had laid out the little money he possessed in a basket of glass ware; and that the basket had fallen down, and all his glass was broken. The lady immediately turned to a eunuch, who accompanied her, and ordered him to give my brother what money he had with him. The eunuch obeyed, and put a purse, containing five hundred pieces of gold, into my brother's hand. Alnaschar was ready to expire with joy at sight of it. He bestowed a thousand blessings on the lady; and after shutting up his shop,

where it was now useless for him to stay, he went home.

He made many serious reflections on the good fortune which had so unexpectedly happened to him; and while he was thus employed, he heard some person knock at his door. Before he opened it, he asked who was there; and perceiving it was a female voice he opened it. "My son," said she, addressing my brother, "I have a favour to request of you. It is now the time for prayers, and I wish to wash myself, in order to be fit to offer them. Suffer me, I entreat you, to come into your house, and afford me a bason of water." My brother looked at her, and saw she was rather advanced in years; and although he did not know her, he nevertheless acceded to what she wished. He gave her a vessel full of water, and then resumed his seat. He was again quite absorbed with his adventure; he took his gold and put it into a sort of long and narrow purse, adapted to the purpose of carrying it at his girdle. The old woman in the mean time said her prayers; and when she had finished, she approached my brother, and prostrated herself twice at his feet, so low, that her forehead touched the ground, as if she was praying to God; then getting up she wished my brother all manner of prosperity, and thanked him for his kindness.

As she was but very meanly dressed, and humbled herself so much before him, he thought, that she meant to ask charity; and he offered her therefore two pieces of gold. The old woman drew back with as much surprise, as if my brother had done her an injury. "Good God," cried she, "what do you mean by this? Is it possible sir, that you can take me for one of those poor wretches, who make a practice of impudently going into people's houses and demanding charity? Put back your money, for I have no necessity for it, God be praised. I belong to a young lady in this city of most incomparable beauty, and so rich, that she does not let me want for any thing."

My brother was not cunning enough to perceive the address of the old woman, who refused the two pieces of gold, only to dupe him the more. He asked her, if she could not procure him the honour of seeing this lady. "Certainly," answered she, "and you may even easily be able to marry her; and in becoming master of her person you will get possession of all her fortune; take your money, and follow me. Delighted with having so unexpectedly received such a large sum of money, and of finding almost immediately after, a beautiful and rich wife, he lost all recollection of every thing else. He took the five hundred pieces of gold, and suffered the old woman to conduct him.

She went on before, and he followed her till they came to the door of a large house, at which she knocked. He came up to her just as a young female Greek slave opened the door. The old woman made him go in first; he passed through a well paved court, and she then introduced him into a hall, the furniture of which confirmed him in the high opinion he had conceived of the mistress of the house. While the old woman went to inform the young lady of his arrival, he sat down; and as it was rather warm, he took off his turban, and laid it by the side of him. The lady of the house immediately made her appearance, and he was much more struck with her beauty than with the magnificence and richness of her dress. He rose up the moment he perceived her. The lady requested him with a pleasing air to resume his place, and seated herself by his side. She expressed great joy at seeing him; and after some kind compliments, she said to him, "We are not here sufficiently at our ease; come, give me your hand." And the same instant holding out her own, she led him to a distant apartment, where they remained some time in conversation; she then left him with a promise of returning in a few moments. He waited some time, when instead of the lady, a large black slave entered, with a scimitar in his hand, and casting a most terrible look at my brother, "What business have you here?" he

cried in a haughty tone. At this sight, Alnaschar was seized with so violent a fright, he could not make any answer. The black immediately stripped him, took away his gold, and wounded him with his scimitar in several parts of his flesh. The poor unfortunate man fell down on the ground, where he remained without motion, though he did not lose his senses. The black slave, thinking he had killed him, asked for some salt, of which the Greek slave brought him a large dish. They then rubbed it over my brother's wounds, and although the pain he felt was almost intolerable, he had the presence of mind to show no signs of life. The black slave, and the young Greek, now went away, and the old woman, who had caught my brother in this snare, came and took him by the legs and drew him towards a trap-door, which she opened. She then threw him in, and he perceived, that he was in a subterraneous place, in which there were the bodies of different people, who had been murdered. It was some time, however, before he knew this, as the violence of the fall had stunned him, and took away his senses. The salt with which his wounds had been rubbed, was what preserved his life; he soon after felt himself sufficiently strong to sit up; and at the end of two days, he opened the trap-door in the night, and observing a place in a court, in which he could conceal himself, he remained there till day-

break. He then saw the detestable old woman come out; she opened the street door, and went in search of more prey. As soon as she was gone too far to observe him, he let himself out of this cut-throat house, and fled to mine. He then informed me of the numerous adventures, he had encountered in so short a space of time.

At the end of a month, he was quite cured of his wounds, by means of the infallible remedies I made him apply. He then resolved to revenge himself on the old woman, who had so cruelly deceived him. For this purpose, he took a purse large enough to hold five hundred pieces of money, but instead of gold, he filled it with bits of glass.

My brother then tied the purse round his girdle, and disguised himself as an old woman. After which he took a scimitar, and concealed it under his dress. He went out early one morning, and soon met the old hag, who was already walking about the city, seeking to entrap some one or other. Alnaschar accosted her, and feigning the voice of a woman, he said, "Can you do me the favour to lend me a money balance? I am a Persian, and but just arrived in this city. I have brought five hundred pieces of gold from my own country, and I wish to see, if they are weight." "My good woman," replied the other, "you could not have addressed yourself to a more proper person than me. You need only follow

me, and I will take you to the house of my son, who is a money-changer; and he will take a pleasure in weighing the gold for you himself, and save you the trouble. Do not let us lose any time, for fear he should be gone to his shop." My brother followed her to the same house where she had introduced him the first time, and the door was opened by the Greek slave.

The old woman conducted my brother into the hall, where she bid him wait a moment, while she went to find her son. The pretended son then appeared in the form of that villainous black slave. "Come, my old woman," he called out, "get up and follow me." Having spoken thus, he walked on before to the place, where he wished to murder him. Alnaschar got up, and followed the black slave; and as he was going along, he drew his scimitar from under his robe, and gave him such a blow on the hind part of the neck, that he cut his head completely off. He then took it up in one hand, and with the other, he drew the body after him to the subterraneous building, where he lodged both of them in safety. The Greek slave, who was used to this business, directly after brought a bason of salt; but when she saw Alnaschar with the scimitar in his hand, and without the veil, that had concealed his face, she let the bason fall, and ran away; but my brother, being able to run faster, soon overtook her, and made her head fly from her shoulders. At

hearing this noise, the wicked old woman ran to see what was the matter, when Alnaschar seized her before she had time to make her escape. "Wretch," he exclaimed, "dost thou not know me?" "Alas, sir," she tremblingly answered, "I do not remember to have ever seen you before; who are you?" "I am the person into whose house you came the other day to request leave to wash yourself, and say your hypocritical prayers. Do you not recollect it?" She instantly fell down on her knees, and implored his pardon, but he cut her into four pieces.

The lady alone remained, who knew nothing at all of what was passing. My brother went to look after her, and discovered her in a chamber. When she saw him enter, she was near fainting. She prayed him to spare her life, and he had the generosity to grant it. "How can you, madam," he asked, "live with such infamous wretches as those on whom I have now so justly revenged myself?" "I was," she answered, "the wife of a very worthy merchant, and that wicked old woman, of whose treachery I was ignorant, sometimes came to see me.—'Madam,' said she one day to me, 'we are going to have a gay and splendid wedding at our house, and you will enjoy a great deal of pleasure there, if you will honour us with your company.' I suffered myself to be prevailed upon to go; and for this purpose I dressed myself in

my richest habit, and took a hundred pieces of gold with me. I followed her, till she came to this house, where I saw this black, who detained me here by force; and it is now three years, that I have been here, though very much against my inclination." "From the manner, in which this black proceeded, he must have amassed," replied my brother, "great wealth." "So much so," she answered, "that if you could carry it away, you would never be poor again. Follow me, and I will show it you." She conducted Alnaschar into a room, where in truth he saw so many coffers, filled with gold, that he could not conceal his astonishment. "Go," she cried, "and bring here a sufficient number of persons to carry all this away."

My brother did not wait to be told a second time; he went away, and was absent only till he collected ten men together. He brought them back with him, and was much astonished to find the door of the house open; but his astonishment was still greater, when on going into the room where he had seen the coffers, he could not discover a single one. The lady had been both more cunning and more diligent than he had, and she and the coffers had entirely vanished during my brother's absence. That he might not return with empty hands, he ordered the men to take, instead of the coffers, whatever moveables they could find in the chambers, and

different apartments, whence he took much more than was sufficient to repay him the value of his five hundred pieces of gold, of which they had robbed him. But in going away from the house, my brother forgot to shut the door; and the neighbours, who knew my brother, and had observed the porters both come and go, went and informed the judge of the whole business, which appeared to them of a very suspicious nature.

Alnaschar passed the night quite at his ease; but early the next morning, as he was going out, he encountered twenty men belonging to the police, who immediately seized him. "You must come with us," they cried, "our master wants to speak with you." My brother begged them to have a moment's patience, and offered them a sum of money, if they would permit him to escape; but instead of paying any attention to what he said, they bound him, and compelled him to go with them. In the street they met with an old friend of my brother's, who stopped them to know the reason of their taking him in this manner. He also proposed to give them a considerable sum to suffer him to escape, and report to the judge, that they were unable to find him. But he could not succeed with them, and they carried Alnaschar before the judge of the police.

As soon as he came into his presence, the magistrate said to him, "I desire you to inform

me from what place you got all that furniture which you had brought home yesterday." "Sir," replied Alnaschar, "I am ready to tell you the whole truth, but permit me in the first place to implore your clemency; and I request of you to give me your word, that nothing shall happen to me." "I do so," said the judge. My brother then related, without disguise, every circumstance, that had happened to him from the time the old woman first came to his house to request leave to say her prayers, till he returned to the chamber, in which he had left the young lady, but whom he could not find there, after having killed the black, the Greek slave, and the old woman. With regard to what he had carried home, he entreated the judge to suffer him to keep, at least, a part of it, to recompense him for the five hundred pieces of gold, of which they had robbed him.

The judge immediately sent some of his people to my brother's house to bring away every thing he had, without promising to give him any part; and as soon as the things were deposited in his warehouse, he ordered my brother instantly to leave the city, and never to return again, on forfeiture of his life; because he was fearful, if my brother remained there, he would go and complain of his injustice to the caliph. Alnaschar in the mean time obeyed the order without a murmur; he departed from the city, and fled for

refuge to another town. But on his road he encountered some robbers, who took every thing from him, and stripped him as bare as my hand. I was no sooner informed of this new misfortune than I took some clothes with me, and went to find him out: after consoling him as well as it was in my power, I brought him back with me, and made him enter the city quite privately, and I took as much care of him as of my other brothers.

THE HISTORY

OF THE BARBER'S SIXTH BROTHER.

THE history of my sixth brother is the only one, that now remains to be told ; and he was called Schacabac, the hare-lipped. He was at first sufficiently industrious to employ the hundred drachms of silver which came to his share, in common with me, and his other brothers, in a very advantageous manner ; but a length, by reverse of fortune, he was reduced to the necessity of begging his bread. In this occupation he acquitted himself with great address ; and his chief aim was to procure admission, by bribing the officers and domestics, into the houses of the great, and by having access to their persons, to excite their compassion.

He one day passed by a very magnificent building, through the door of which he observed a spacious court, where he saw a vast number of servants. He went up to one of them, and inquired of them, to whom the house belonged. " My good man," answered the domestic, " where can

you come from to ask such a question? Any one you met would tell you it belonged to a Barmecide." My brother, to whom the liberal and generous dispositions of the Barmecides were well known, addressed himself to the porters, for there were more than one, and requested them to afford him some charity. "Come in," answered they, "no one prevents you, and speak to our master, he will send you back well satisfied."

My brother did not expect so much kindness; and after returning many thanks to the porters, he with their permission entered the palace, which was so large, that it took him some time to find the apartment belonging to the Barmecide. He at length came to a large square building in a very beautiful style of architecture, into which he entered by a vestibule, that led to a fine garden, the walks of which were formed of stones of different colours very pleasant to the eye. The apartments, which surrounded this building on the ground floor, were almost all open, and shaded only by some large curtains in order to keep off the sun, and which they drew aside to admit the fresh air, when the heat began to subside.

My brother would have been most highly delighted in so pleasant a spot, had his mind been sufficiently at ease to have enjoyed it. He advanced still further, and entered a hall, which

was very richly furnished, and ornamented with foliage, painted in azure and gold. He perceived a venerable old man, whose beard was long and white, sitting on a sofa, and in the most distinguished place. Hence he judged, it was the master of the house. In fact, it was the Barmecide himself, who told him in an obliging manner, that he was welcome, and asked him what he wished. "My lord," answered my brother, in a lamentable tone, in order to excite his pity, "I am a poor man, who stands very much in need of the assistance of such powerful, and generous persons as you." He could not have done better than address himself to the person he did, for he was possessed of a thousand amiable qualities.

The Barmecide was much astonished at my brother's answer; and putting both his hands to his breast, as if to tear his habit, as a mark of commiseration; "is it possible," he cried, "that I should live at Bagdad, and that such a man as you should be so much distressed as you say you are? I cannot suffer this." At this exclamation my brother, thinking he was going to give him a singular proof of his liberality, wished him every blessing. "It shall never be said," replied the Barmecide, "that I abandon you; nor do I intend, that you shall again leave me." "Sir," replied my brother, I swear to you, that I have not even eaten any thing this day." "What," cried the Barmecide, "is it true, that at this late hour

you have not yet broken your fast? Alas, poor man; he will die with hunger! Here, boy," added he, raising his voice, "bring us instantly a bason of water, that we may wash our hands."

Although no boy made his appearance, and my brother observed neither bason nor water, the Barmecide nevertheless began to rub his hands, as if some one held the water for him, and while he was doing this he said to my brother, "come close, and wash along with me." Schacabac by this supposed, that the Barmecide was fond of fun, and as he himself liked a little raillery, and was not ignorant of the submission the rich expected from the poor, he approached him and did the same.

"Come," said the Barmecide, "now bring us something to eat, and mind you do not keep us waiting." He had no sooner said this, than he began, although nothing had been brought to eat, as if he had taken something in his plate, and pretended to put it to his mouth, and chew it, calling out at the same time to my brother, "Eat, I entreat you, my guest; make yourself quite at home. Eat, I beg of you: you seem, for a hungry man, to have but a very poor appetite." "Pardon me, my lord," replied Schacabac, imitating his motions at the same time very accurately, "You see I lose no time, and understand my business very well." "What think you of this bread," said the Barmecide, "don't you find it

excellent?" "In truth, my lord," answered my brother, who in fact saw neither bread nor meat, "I never eat any thing more white or delicate." "Eat your fill then," rejoined the Barmecide. "the slave, who made this excellent bread, cost me I assure you, five hundred pieces of gold." Then continuing to praise the female slave who was his baker, and boasting of his bread, which my brother only devoured in idea, he said, "Boy, bring us another dish. Come, my friend," he continued to my brother, though no other boy appeared, "taste this fresh dish, and tell me, if you have ever eaten any boiled mutton and barley, better dressed than this." "Oh it is admirable," answered my brother, "I therefore, you see, help myself very plentifully." "It affords me great pleasure," added the Barmecide, "to see you; and I entreat you not to suffer any of these dishes to be taken away, since you find them so much to your taste." He presently called for a goose with sweet sauce, and dressed with vinegar, honey, dried raisins, grey peas, and dried figs; this was brought in the same manner as the mutton had been. "This goose is nice and fat," said the Barmecide; here, take only a wing and a thigh, for you must nurse your appetite, as there are many more things yet to come." In short, he called for many other dishes of different kinds, of which my brother, all the time dying with hunger, continued to pretend to eat.

But what he boasted the most of was a lamb, that had been fatted with pistachio nuts, and which he ordered, and was served in the same manner as the other dishes had been. "Now this," said he, "is a dish, you never meet with any where but at my table, and I wish you to eat your fill of it. As he said this, he pretended to take a piece in his hand, and putting it to my brother's mouth, "take and eat this," he said, "and you will not think ill of my judgment in boasting of this dish." My brother held his head forward, opened his mouth, pretended to take the piece, and to chew and swallow it with the greatest pleasure. "I was quite sure," said the Barmecide, "you would think it excellent." "Nothing can be more so," replied Schacabac. "In short, no table can be more deliciously served than yours." "Now bring me the ragout," said the other; "and I do not think you will be less pleased with that than with the lamb. Well, what do you think of it?" "It is wonderful," answered my brother; "we at the same time have in this the flavour of amber, cloves, nutmegs, ginger, pepper, and sweet herbs; and yet they are all so well balanced, that the presence of one does not prevent the flavour of the rest. "How delicious it is!" "Do justice to it then," cried the Barmecide, "and eat heartily I beg. Holloh, boy," cried he, raising his voice, "bring us a fresh ragout." "Oh, no, if you please,"

said Schacabac, "for in truth, my lord, I cannot indeed eat any more."

"Let the desert, then," said the Barmecide, "be served, and the fruit brought. He then waited a few moments, in order to give the servants time to change the dishes, then resuming his speech, he said, "Taste these almonds, they are just gathered, and very good." They then both pretended to take the skin off the almonds, and eat them. The Barmecide after this invited my brother to partake of many other things. "Here are you see," said he, "all sorts of fruits, cakes, dried comfits, and preserves; take what you like." Then stretching out his hand, as if he was going to give him something, "Take this lozenge," he said, "it is excellent to assist digestion." Schacabac pretended to take and eat it. "Here is no want of musk in this, my lord?" "I have these lozenges made at home," said the Barmecide, "and for these, as well as every thing else in my house, nothing is spared." He still continued to persuade my brother to eat. "For a man," he said, "who was almost starving, when he came here, you have really eaten hardly any thing." "My lord," replied Schacabac, whose jaws were weary of chewing nothing, "I assure you I am so full, that I cannot eat a morsel more."

"Well then," cried the Barmecide, "after having eaten so heartily it is necessary to drink"

a little. You have no objection to good wine ?”
“ My lord,” replied my brother, “ if you will excuse me, I never drink wine, because it is forbidden me.” “ Oh you are too scrupulous,” said the other, “ come, come, do as I do.” “ To oblige you then,” replied Schacabac, “ I will ; for I observe you do not like that any thing should be omitted in our feast. But as I am not in the habit of drinking wine, I am fearful of being guilty of some fault against good breeding, and even against the respect that is due to you. It is for this reason, that I still entreat you to excuse my drinking any wine ; I shall be well satisfied with water.” “ No, no, said the Barmecide, “ you must drink wine.” At the same time he ordered some to be brought. But the wine, like the dinner and desert, never in reality appeared. He then pretended to pour some out, and drank the first glass. After that he poured out another glass for my brother, and presenting it to him, “ Come, drink my health,” he cried, “ and tell me, if you think the wine good.”

My brother took the ideal glass, and first holding it up and looking to see, if it were of a good bright colour, he put it to his nose in order to examine, if it had an agreeable perfume ; he then, making a most profound reverence to the Barmecide, to show that he took the liberty to drink his health, drank it off ; accompanied at the same time with proofs of receiving great plea-

sure from the draught. "My lord," he said, "I find this wine excellent; but it does not seem to me quite strong enough," "You have only to speak," replied the other, if you wish for any stronger. I have various sorts in my cellar. We will see, if this will suit you better." He then pretended to pour out some of another sort for himself, and also some for my brother. He did this so frequently, that Schacabac, pretending that the wine had got into his head, feigned to be drunk. He raised his hand, and gave the Barmecide such a violent blow, that he knocked him down. He was going to strike him a second time, but the Barmecide, holding out his hand to avoid the blow, called out, "Are you mad?" My brother then recollecting himself, said, "My lord, you had the goodness to receive your slave into your house, and to make a great feast for him: you ought to have been satisfied with having made him eat; and not compelled him to drink wine. I told you at first, that I should be guilty of some disrespect; I am very sorry for it, and ask you a thousand pardons."

He had hardly finished this speech before the Barmecide, instead of putting himself in a great passion, and being very angry, burst into a violent fit of laughter. "I have searched for a long time," said he, "for a person of your disposition. I not only pardon the blow, you have given me; but from this moment I wish to look

upon you as one of my friends, and that you shall make no other house than mine your home. You have had the complaisance to accommodate yourself to my humour, and the patience to carry on the pleasantry to the end; but we will now eat in reality." Having said this, he clapped his hands, when several slaves instantly appeared, whom he ordered to set out the table and serve dinner up. His commands were quickly obeyed, and my brother was now in reality treated with all the same dishes, he had before partaken of in idea. As soon as the table was cleared, they brought some wine; and a number of beautiful female slaves, most richly dressed, appeared, and began to sing some pleasant airs to the sound of instruments. Schacabac had in the end every reason to be satisfied with the kindness and civility of the Barmecide, who took a great fancy to him, and treated him in the most familiar manner; he gave him also a handsome dress from his own wardrobe.

The Barmecide found my brother possessed of so much knowledge of various sorts, that in the course of a few days he entrusted him with the care of all his house, and other affairs; and my brother acquitted himself of his charge during the time it lasted, which was twenty years, to the complete satisfaction of his employer. At the end of this period the generous Barmecide, worn out with old age, paid the common debt of

nature ; and as he did not leave any heirs, they confiscated all his fortune to the use of the prince. They even took from my brother every thing he had saved. Finding himself thus reduced to the state he was in at first, he joined a caravan of pilgrims going to Mecca, with the intention of making, by means of their charitable disposition, the same pilgrimage. During their journey, the caravan was unfortunately attacked and plundered, by a party of Bedouin²⁷ Arabs, who were more numerous than the pilgrims.

My brother thus became the slave of a Bedouin, who for many days continually gave him the bastinado, in order to induce him to get himself ransomed. Schacabac protested to him, that it was all to no purpose for him to ill-treat him in this manner. " I am your slave," said he, " and you may dispose of me as you like ; but I declare to you, that I am in the most extreme poverty, and that it is not in my power to ransom myself." My brother tried every expedient to convince him of his wretched condition : he endeavoured to soften him by his tears, but the Bedouin was inexorable ; and through revenge, at finding himself disappointed of a considerable sum of money, which he fully expected to receive, he absolutely took his knife and slit up the lips of my brother, and by this inhuman act, he endeavoured to repay himself for the loss he supposed himself to have suffered.

The Bedouin had a wife who was rather handsome; and he very soon after left my brother with her, when he went on his excursions. At these times, his wife left no means untried to console him for the rigour of his situation. She even gave him to understand, she was in love with him; but he dared not return her passion, for fear he should have reason to repent of it: he, therefore, took every precaution to avoid being alone with her, whenever she seemed to wish it. She, at length became so much accustomed to joke, and amuse herself, with the hard-hearted Schacabac, whenever she met him, that she one day forgot herself, and did it in the presence of her husband. My poor brother, without in the least thinking he was observed, for so his ill-luck would have it, returned her pleasantries. The Bedouin immediately imagined, that they passed their time, during his absence, in a way not very consistent with his honour. This suspicion put him into the greatest rage; he threw himself upon my brother, and after mutilating him in the most barbarous manner, he carried him on a camel to the top of a high desert mountain, where he left him. The road to Bagdad happened to pass over this very mountain, and some travellers, who accidentally met him there, informed me where he was to be found. I made all the haste I could to the place; and I found the unfortunate Schacabac in the most deplorable condition, it

was possible to be in. I afforded him every assistance and aid he stood in need of, and brought him back with me into the city.

This was what I related to the caliph Mostanser Billah (added the barber.) The prince very much applauded my conduct, by reiterated fits of laughter. "This must be the reason," he said to me, "that they have given you, and so justly, the name of 'Silent,' and no one can say, you do not deserve it. Nevertheless, I have some private reasons for wishing you to leave the town; I therefore, order you immediately to quit the city. Go, and never let me hear of you again." I yielded to necessity, and travelled for many years in distant parts. I at length was informed, that the caliph was dead; I returned therefore to Bagdad, where I did not find one of my brothers alive. It was on my return to this city, that I rendered to this lame young man, the important service, which you have been informed of. You are also witnesses of his great ingratitude, and of the injurious manner, in which he has treated me. Instead of acknowledging his great obligations to me, he has chosen rather to wander at a distance from his own country, in order to avoid me. As soon as I discovered that he had left Bagdad, and although no person could give me any information of the road he had taken, or into what country he had travelled, I did not

hesitate a moment, but instantly set out to seek him. I passed on from province to province for a considerable length of time ; and I accidentally met him to-day, at a time I least expected it. And least of all did I expect to find him so irritated against me.

Having, in this manner, related the history of the lame young man, and the barber of Bagdad, to the sultan of Casgar, the tailor went on as follows :

When the barber had finished his story, we plainly perceived the young man was not wrong in accusing him of being a great chatterer. We nevertheless wished, that he should remain with us, and partake of the feast, which the master of the house had prepared for us. We then sat down at table, and continued to enjoy ourselves, till the time of the last prayers before sun-set. All the company then separated ; and I returned to my shop, where I remained, till it was time to shut it up, and go to my house.

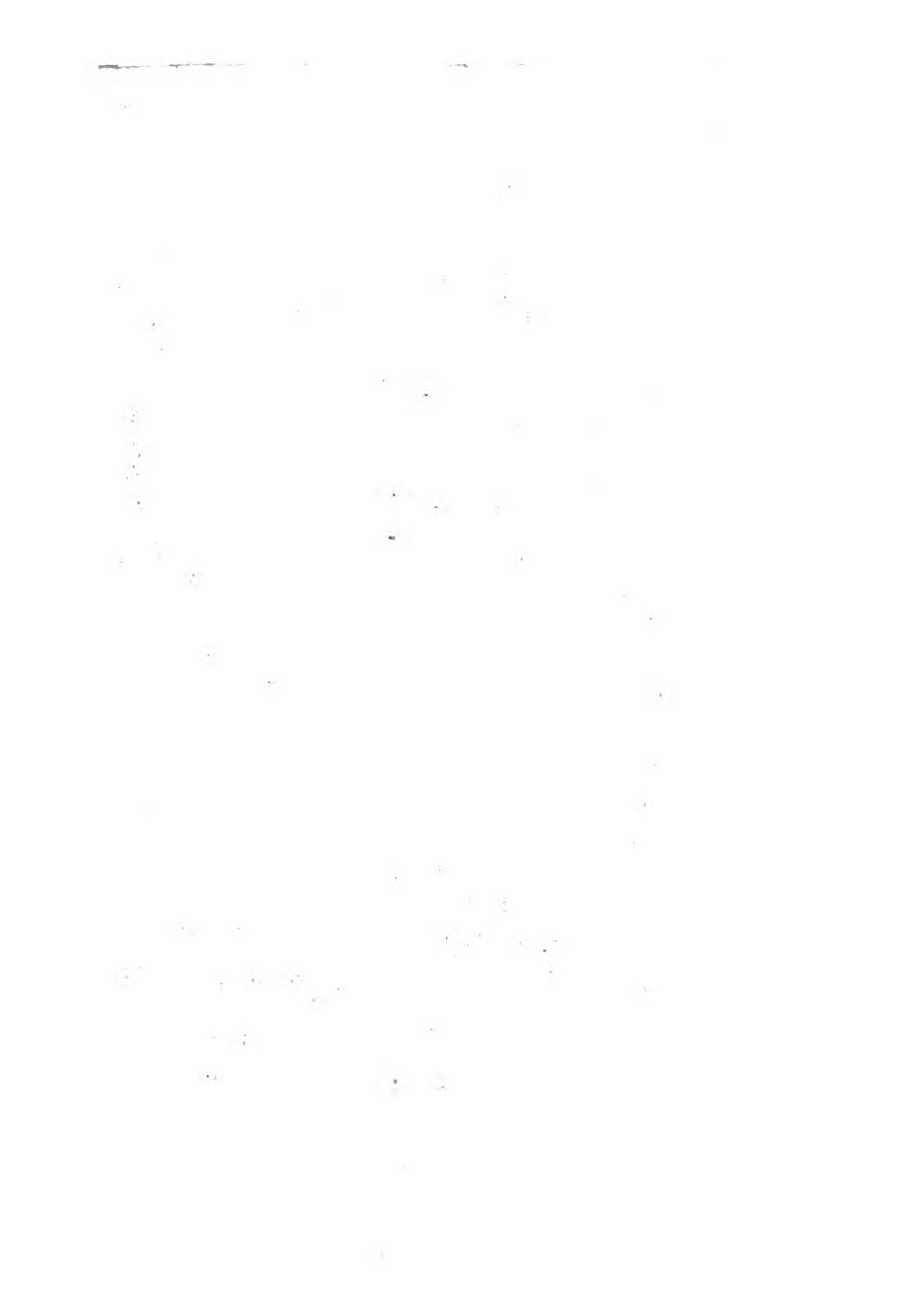
It was during this interval, that the little hunchback, who was half drunk, came before my shop ; when he sat down and sung, and played on the tymbal. I thought that by taking him home with me, I should afford some entertainment to my wife ; and it was for this reason only, that I invited him. My wife gave us a

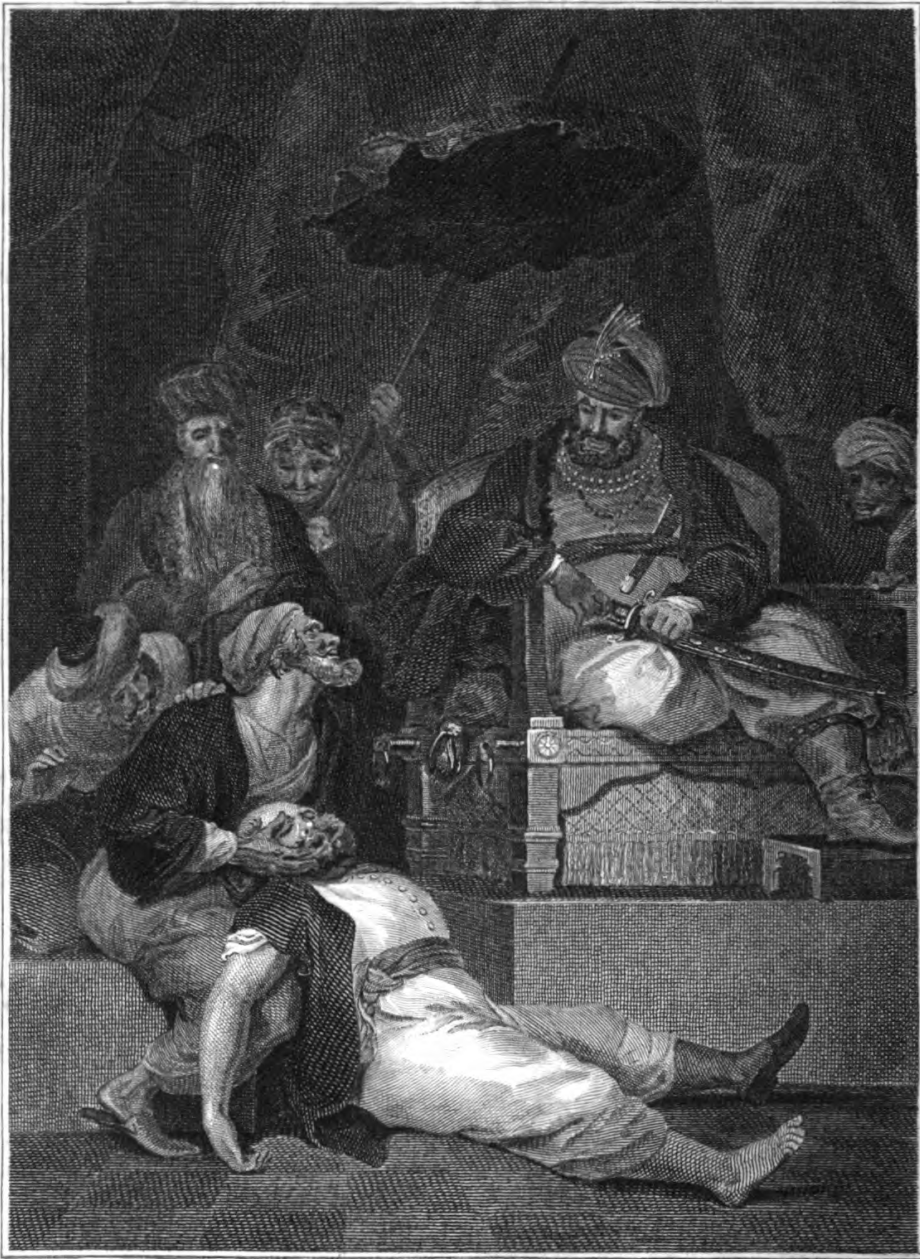
dish of fish for supper, to which I helped the little hunchback, who immediately began to eat without taking sufficient care to avoid the bones; and instantly fell down senseless before us. We tried every thing in our power to relieve him, but without effect; and then in order to free ourselves from the embarrassment, into which this melancholy accident had thrown us, and the great fright it caused us, we did not hesitate a moment to carry the body out of our house, and induce the Jewish physician to receive it in the manner your majesty has heard. The Jewish physician let it down into the apartment of the purveyor, and the purveyor carried it into the street, where the merchant thought he had killed him. This, Sire, (added the tailor) is what I wished to say to your majesty in my justification. It is for you to determine, whether we are worthy of your clemency, or your anger; whether we deserve to live or die."

The sultan of Casgar's countenance expressed so much satisfaction and content, that it gave new life to the tailor and his companions. "I cannot deny," he said, "that I am more astonished at the history of the lame young man, of the barber, and with the adventures of his brothers, than at any thing in the history of my buffoon. But before I send you all four back to your own houses, and even before I order the

burial of the little hunchback, I wish to see this barber, who has been the cause of your pardon. And since he is now in my capital, it will not be difficult to satisfy my curiosity." He immediately ordered one of his attendants to go and find him out, and to take the tailor with him, who knew where he most probably was.

The officer and tailor were not long absent, and brought back the barber with them, whom they presented to the sultan. He appeared like a man of about ninety. His beard and eyebrows were as white as snow; his ears hung down a considerable length, and his nose was very long. The sultan could scarcely refrain from laughter at the sight of him. "Man of silence," said he to the barber, "I understand, that you are acquainted with many wonderful histories, I wish very much that you would relate one of them to me." "Sire," replied the barber, "for the present, we will, if it please your majesty, not speak of the histories, which I may know; but I most humbly entreat you to permit me to ask one question: and that is, for what reason this Christian, this Jew, this mussulman, and this hunchback, whom I see extended on the ground, are in your majesty's presence." The sultan smiled at the liberty the barber took, and said, "Of what consequence can that be to you?" "Sire," returned the barber, "it is of consequence to me, to make this inquiry; namely, that your majesty may know that





R. Smirke R.A. pinxit.

James Fittler A.R.A. sculpsit.

HUNCHBACK AND THE BARBER.

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I am not that great talker, which some people pretend ; but a man, who has very justly acquired the title of the Silent."

The Sultan of Casgar had the complaisance to satisfy the barber's great curiosity. He desired the adventures of the little hunchback to be related to him, since he seemed so very anxious to hear it. When the barber had heard the whole story, he shook his head, as if he meant it to be understood, that he thought there was something, which he could not well comprehend. " Truly," he exclaimed, " This is a very wonderful history ; but I should vastly like to examine this little hunchback a little more closely." He then went near to him ; and sat down on the ground. He took his head between his knees, and after examining him very attentively, he suddenly burst out into a violent fit of laughter ; and with so little restraint, that he absolutely fell backwards, without at all considering that he was in the presence of the sultan of Casgar. He then got up laughing heartily the whole time. " You may very well say, " he at length cried, " that no one dies without a cause. If ever a history deserved to be written in letters of gold, it is this of the hunchback."

This speech made every one look upon the barber as a buffoon ; or like an old man, who had lost his senses."

" Man of silence," said the sultan, answer me :

“ what is the reason of your clamorous laughter?”
“ Sire,” replied the barber, “ I swear, by your majesty’s good nature, that this hunchback fellow is not dead ; there is still some life in him ; and I wish to be considered as a fool and a madman, if I do not instantly prove it to you.” Having said this, he produced a box, in which there were various medicines, and which he always carried about with him, to use as occasion might require. He opened it, and taking out a phial, containing a sort of balsam, he rubbed some of it, for a length of time, on the neck of the hunchback. He then drew out of a case an iron instrument suited to the purpose, with which he set open his jaws ; and by these means he was enabled to put a small pair of pincers into the hunchback’s throat, and drew out the fish bone, which he held up and showed to all, who were present. Almost immediately after this the hunchback gave a sneeze, stretched out his hands and feet, opened his eyes, and gave many other proofs of being alive.

The sultan of Casgar, and all, who were witness to this excellent operation, were less surprised at seeing the hunchback brought to life, although he had passed a night and almost a whole day without the least apparent sign of animation, than they were at the merit and skill of the barber, whom they now began to regard, in spite of all his faults, as a very great personage. The sultan was so filled with joy and admiration, that he or-

dered the history of the hunchback, as well as that of the barber, to be instantly committed to writing; that the knowledge of it, which so well deserved to be preserved, might never be forgotten. He was not satisfied with this; but in order that the tailor, the Jewish physician, the purveyor, and the Christian merchant might ever remember with pleasure the adventures which the accident of the hunchback had caused them, he presented each of them with a very rich robe, which he made them put on in his presence, before he dismissed them. And he bestowed upon the barber a large pension; and retained him ever afterwards near his person.

The sultana Scheherazadè thus finished this long series of adventures, to which the supposed death of the hunchback had given rise. She was now silent. Her sister Dinarzadè, observing, that she had done speaking, said to her, "My dear princess, my sultana, I am much the more delighted with the story you have just finished, because it was brought to a conclusion by so unexpected an incident. I really thought the little hunchback was quite dead." "This surprise has also afforded me pleasure," said Schahriar, "as well as the adventures of the barber's brothers." "The history of the lame young man of Bagdad has also very

much diverted me," rejoined Dinarzadè. "I am highly satisfied, my dear sister," replied Scheherazadè, "at having been able thus to entertain the sultan, our lord and master, as well as yourself; and since I have had the good fortune not to weary his majesty, if he will have the goodness to prolong my life still further, I will have the honour to relate to him the history of the amours of Aboulhassan Ali Ebn Becar, and of Schemselnihar, the favourite of the caliph Haroun Alraschid, which is not less worthy of his attention, and yours also, than the history of the hunchback." The sultan of India, who was well satisfied at every thing Scheherazadè had hitherto related, was determined not to forego the pleasure of hearing this other history, which she promised. He now therefore arose and went to prayers, and then sat in council; and the next morning Dinarzadè did not fail to remind her sister of her promise, which she was thus prepared to fulfil.

THE HISTORY

OF ABOULHASSAN ALI EBN BECAR, AND OF
SCHEMSELNIHAR, THE FAVOURITE OF THE CA-
LIPH HAROUN ALRASCHID.

DURING the reign of the caliph Haroun Alraschid, there lived a druggist at Bagdad, whose name was Aboulhassan Ebn Thaher. He was a man of considerable wealth; and was also very well made, and reckoned an agreeable person. He possessed more understanding and more politeness than generally falls to the lot of people of his profession. His notions of rectitude, his sincerity, and the liveliness of his disposition, made him beloved, and sought after, by every one. The caliph, who was well acquainted with his merit, placed the most implicit confidence in him. He esteemed him so highly, that he reposed in him the sole care of procuring for his favourite ladies every thing, they had occasion for. He chose their dresses, the furniture of their apartments, and their jewellery, in all of

which departments he gave proofs of a most excellent taste.

His various good qualities, and the favour of the caliph, caused the sons of the emirs, and other officers of the highest rank, to frequent his house; and it, in this manner, became the rendezvous of all the nobles of the court. Among other young men, who made almost a daily practice of going there, was one, whom Ebn Thaher esteemed above all the rest, and with whom he contracted a most intimate friendship. This young nobleman's name was Aboulhassan Ali Ebn Becar; and he derived his origin from an ancient royal family of Persia. This family still continued extant at Bagdad, from the time, that the mussulman arms made a conquest of that kingdom. Nature seemed to have taken a pleasure in combining in this young prince every mental endowment, and personal accomplishment. He possessed a countenance of the most finished beauty, his figure was fine, his air elegant and easy, and the expression of his face so engaging, that no one could see him, without instantly loving him. Whenever he spoke, he used the most appropriate and pure words, added to a certain turn of expression equally novel and agreeable. There was something even in the tone of his voice, that charmed all, who heard him. To complete the whole, as his understanding and judgment were of the first rank, so all his thoughts and

expressions were most admirable and just. He was moreover so very reserved and modest, that he advanced nothing, till he had taken every possible precaution to avoid any suspicion of preferring his own opinion, or sentiment, to that of another. Being a young man in every respect such as I have described him to you, it is not to be wondered at, that Ebn Thaher distinguished him in a particular manner from the other young noblemen of the court, whose vices, for the most part, served only as a foil to his virtues.

As this prince was one day at the house of Ebn Thaher, they observed a lady come to the door, mounted upon a black and white mule, and surrounded by ten female slaves, who accompanied her on foot. They were all very handsome, at least as far as could be judged from their air, and through the veils, that covered their faces. The lady herself had on a rose-coloured girdle at least four fingers in width, upon which were fastened diamonds and pearls of the largest size; and it was no difficult matter to conjecture, that her beauty surpassed that of her attendants, as much as the moon at its full exceeds the crescent of two days old. She came here for the purpose of executing some commission; and as it was necessary to speak to Ebn Thaher, she went into his shop, which was very large and commodious. He received her with every mark of respect, begged her to be seated, and con-

ducted her by the hand to the most honourable place.

The prince of Persia, in the mean time, did not choose to let such an excellent opportunity of showing his politeness and his gallantry escape him; he placed a cushion, covered with cloth of gold, for the lady to rest upon: then immediately retired, that she might sit down. After this he made his compliments by kissing the carpet under her feet, got up, and stood before her at the end of the sofa. As she felt herself quite at home with Ebn Thaher, she took off her veil, and displayed in the eyes of the prince of Persia a beauty, so extraordinary, that it pierced him to the bottom of his heart. Nor could the lady on her part help looking at the prince, whose person made an equal impression on her. "I beg of you, sir," she said to him in an obliging manner, "to be seated." The prince of Persia obeyed, and sat down on the edge of the sofa. He kept his eyes constantly fixed upon her, and swallowed large draughts of the delicious poison of love. She soon perceived what passed in his mind, and this discovery completed her own passion. She then got up and went to Ebn Thaher, and after having informed him, in a whisper, of the motive of her visit, she inquired of him what was the name and country of the prince of Persia. "Madam," replied Ebn Thaher, "this young nobleman, of whom you are speaking, is called

Aboulhassan Ali Ebn Becar, and is of the blood royal of Persia."

The lady was delighted to find, that the man, she was so passionately in love with, was of such an high rank. "You mean, without doubt, I suppose," replied she, "that he is descended from the kings of Persia." "I do, madam," returned Ebn Thaher, "the last kings of Persia are his ancestors; and since the conquest of that kingdom, the princes of his family have always been held in estimation at the court of our caliphs." "You will afford us a great pleasure," said the lady, "if you will make me acquainted with this young nobleman. When I shall send this female to you," added she, pointing to one of her slaves, "to request you to come and see me, I beg you will bring him with you; I very much wish, that he should see the splendour and magnificence of my palace, that he may both see and publish to the world, that avarice does not hold her court among people of quality at Bagdad. You understand, and attend to what I say to you. Pray do not fail; if you do, I shall be very angry with you, and will never come and see you again as long as I live."

Ebn Thaher possessed too much penetration not to understand by this speech what were the sentiments of the lady. "God preserve me, my princess," replied he, "from giving you any cause to be offended with me. To execute your or-

ders will ever be a law to me." Having received this answer, the lady took her leave of Ebn Thaher with an inclination of her head; and after casting a most obliging look at the prince of Persia, she mounted her mule, and departed.

Distractedly in love with this lady, he continued looking at her as long as she was in sight; and even after he had lost sight of her, it was a long time before he took his eyes from the way, she went. Ebn Thaher then remarked to him, that he was observed by some people, who were ready to laugh at seeing him in that attitude. "Alas," said the prince to him, "you, and all the world, would have compassion upon me, if you knew, that this beautiful lady, who has just left your house, had carried away by far the better part of me; and that what remains cannot live separate. Tell me, I conjure you," added he, "who this tyrannical lady is, that compels people thus to love her, without giving them time to think on the subject." "My lord," replied Ebn Thaher, "it is the famous^s Schemselnihar, the first favourite of our sovereign master, the caliph." "She is indeed called so," said the prince, "with the greatest justice and propriety, since she is more beautiful than the cloudless meridian sun." "It is true," replied Ebn Thaher, "and the Commander of the Faithful loves her, or, I might rather say, adores her. He has expressly commanded me to furnish her

with every thing she wishes, and even to anticipate her thoughts, if it were possible, in any thing she may desire."

He entered into this conversation with the prince, to prevent his falling in love, where the event must be unfortunate; but this in fact only served to inflame him the more. "I cannot doubt," cried he, "charming Schemselnihar, that I shall not be suffered to raise my thoughts to you. I nevertheless feel, although without any hopes of being beloved by you, that it will not be in my power to cease from adoring you. I will continue to love you then, and will bless my fate, that I am become the slave of an object, the most beautiful, that the sun illumines."

Whilst the prince of Persia was thus consecrating his heart to the beautiful Schemselnihar, this lady, as she went home, continued to think upon the means she should pursue, in order to see and converse with freedom with this prince. She was no sooner returned to the palace, than she sent back to Ebn Thaher that particular female slave, whom she had pointed out to him, and in whom she placed the most implicit confidence, to request him to come and see her without delay; and to bring the prince of Persia along with him. The slave arrived at the shop of Ebn Thaher at the very time he was conversing with the prince, and while he was using the strongest arguments to endeavour to persuade

him to give up his love for the favourite of the caliph. When the slave saw them together, she said, " My most honourable mistress Schemselnihar, the first favourite of the Commander of the Faithful, entreats you both to come to the palace, where she expects you." Ebn Thaher, in order to show how ready he was to obey her, instantly got up, without answering the slave one word, and followed her, though not without considerable repugnance. As for the prince, he followed her without at all reflecting on the danger he ran from making this visit. The presence of Ebn Thaher, who had free admission to the Favourite, made him perfectly easy on that subject. They both then followed the slave, who walked a little before them. They went into the palace of the caliph soon after her, and joined her at the door of the smaller palace, appropriated to Schemselnihar, which was already open. She introduced them into a large hall, where she begged them to be seated.

The prince of Persia thought himself in one of those delightful palaces, which are promised to us in the other world. He had hitherto seen nothing that at all equaled the magnificence of the place, where he now was. The carpets, cushions, and other furniture of the sofas, together with the furniture, ornaments, and architecture, were most exceeding rich and beautiful. They had not long remained in this place, before a black

slave, properly dressed, set out a table, covered with the most delicate dishes; the delicious smell of which, afforded them a strong proof of the excellence of the seasoning: while they were eating, the slave, who had conducted them here, did not leave them: she took great care to invite them to eat of those ragouts and dishes, she knew to be best; in the mean time, other slaves poured out some excellent wine, with which they finished their repast. When this was over, they presented to the prince of Persia, and to Ebn Thaher, each a separate bason, and a beautiful golden vase, full of water, to wash their hands. They afterwards brought them some perfume of aloes in a portable vessel, which was also of gold, with which they scented their beards and dress. Nor was the perfumed water forgotten. It was brought in a golden vase, enriched with diamonds and rubies, made expressly for this purpose, and it was poured into both their hands, with which they rubbed their beards, and their whole faces, as was the usual custom. They then sat down again in their places, but they were no sooner there, than the slave requested them to get up, and follow her. She opened a door, which led from the hall where they were; and they entered a very large saloon, most wonderfully constructed. It was a dome of an agreeable form, supported by an hundred columns of marble, as white as alabaster. The pedestals and capitals of these columns were

each ornamented with quadrupeds, and birds of various species, worked in gold. The carpet of this wonderful saloon was composed of a single piece of cloth of gold, upon which were worked bunches of roses in red and white silk ; the dome itself was painted in arabesque, and afforded a view of a multitude of charming objects. There was a small sofa between each column, ornamented in the same manner, together with large vases of porcelain, of crystal, of jasper, of jet, of porphyry, of agate, and other valuable materials, all enriched with gold, and inlaid with precious stones. The spaces between the columns contained also large windows, with balconies of a proper height, and furnished in the same style of elegance with the sofas, from whence you looked into the most delicious garden in the world. Its walks were formed of small stones of various colours, which represented the carpet of the saloon under the dome ; and in this manner, while they looked on the floor, either in the saloon or garden, it seemed as if the dome and the garden, with all their beauties, formed one splendid whole. The view from every point was terminated at the end of the walks by two canals of water, as transparent as rock crystal, which preserved the same circular figure as the dome. One of these canals was raised above the other, and from the higher, the water fell in a large body into the lower one. On their banks, at certain distances, were placed

some beautiful bronze and gilt vases, all furnished with shrubs and flowers. These walks also separated from each other large spaces, which were planted with lofty and thick trees, in the midst of which a thousand birds warbled the most melodious sounds; and diversified the scene by their various flights, and by the battles they fought, while in the air; sometimes in sport, and at others in a more serious and cruel manner.

The prince of Persia and Ebn Thaher stopped a long time to examine the great magnificence of this place. They expressed strong marks of surprise and admiration at every thing, that struck them, particularly the prince of Persia, who had never before seen any thing at all comparable to it. Ebn Thaher too, although he had been before in this enchanting spot, could not refrain from admiring its beauties, which always appeared with an air of novelty. In short, they had not ceased from their admiration of these singular things, with which they were so agreeably taken up, when they suddenly perceived a company of females, most richly dressed. They were all sitting down on the outside, at some distance from the dome, each on a seat made of Indian plantain wood, enriched with silver inlaid in compartments, with a musical instrument in their hands, waiting only for the appointed signal, to begin to play on them.

They both went and placed themselves in one of the balconies, from whence they had a direct

view of them; and on looking towards the right hand, they saw below a large court, with an entrance into the garden up a flight of steps. The whole of this court was surrounded with very elegant apartments. The slave had left them, and as they were by themselves, they conversed together for some time. "I do not doubt," said the prince of Persia to Ebn Thaher, "that you who are a sedate and wise man, look with very little satisfaction upon all these exhibitions of magnificence and power. In my eyes nothing in the whole world can be more surprising; and when I add to this the reflection, that it is the splendid abode of the too amiable Schemselnihar, and that the first monarch of the world makes it the place of his retirement, I confess to you, that I think myself the most unfortunate of men. It seems to me, that there cannot exist a more cruel fate than mine; to love an object completely in the power of my rival, and in the very spot where that rival is so powerful, that I am not, even at this very instant, secure of my life."

To this speech of the prince of Persia, Ebn Thaher thus answered: "I wish to God, sir, that I could give you as perfect an assurance of the happy issue of your attachment, as I can of the safety of your person. Although this superb palace belongs to the caliph, it was erected expressly for Schemselnihar, and is called the PALACE OF CONTINUAL PLEASURES, and although

it makes a part, as it were, of his own, yet be assured, this lady here enjoys most perfect liberty. She is not surrounded by eunuchs, who watch her minutest actions. These buildings are appropriated solely to her use, and she has the absolute disposal of the whole, as she thinks proper. She goes out, and walks about the city wherever she pleases, without asking leave of any one; she returns at her own time, and the caliph never comes to visit her, without first sending Mesrour, the chief of the eunuchs, to give her notice of it, and to prepare for his reception. Your mind, therefore, ought not to be disturbed, but remain in a tranquil state; be attentive, therefore, to a concert, which I perceive Schemselnihar is going to treat us with."

At the very instant Ebn Thaher had done speaking, the prince of Persia and he both observed the slave, who was the confidant of the Favourite, come and order the females, that were seated in front of them, to sing, and play on their several instruments. They all immediately began a sort of prelude, and after playing thus for some time, one of them sung alone, and accompanied herself on a lute, most admirably. As she had been informed of the subject, upon which she was to sing, the words of her song were in such perfect unison with the feelings of the prince of Persia, that he could not help applauding her at the conclusion of the couplet. "Is it possi-

ble," he cried, "that you can have the faculty of penetrating the inmost thoughts of others, and that thus the knowledge you have of what passes in my heart, has enabled you to give my feelings utterance, by the sound of your delightful voice? I could not myself have expressed them in more appropriate terms." To this speech, the female answered not a word. She went on, and sung several other stanzas, which so much affected the prince, that he repeated some of them with tears in his eyes, whence it was sufficiently evident, to whom he made the application. When she had finished all the couplets, she and her companions stood up and sang altogether, some words to the following effect, that *the full moon was about to rise in all its splendour, and going soon to approach the sun.* The meaning of which was, that Schemselnihar was about to appear, and that the prince of Persia would immediately have the pleasure of seeing her.

In fact, Ebn Thaher and the prince, looking towards one side of the court, observed the confidential slave approach, followed by ten black females, who with difficulty carried a large throne of massive silver, most elegantly wrought, which the slave made them place at a certain distance from the prince and Ebn Thaher. After this, the black slaves retired behind some trees at the end of a walk. Then twenty most beautiful

females, richly and uniformly dressed, advanced in two rows, singing and playing on different instruments, and ranged themselves on each side of the throne.

The prince of Persia and Ebn Thaher beheld all these things with the greatest possible attention, eager and curious to know in what it would end. At last, they saw come out of the same door, whence the ten black slaves, who had brought the throne, and the twenty other slaves had come, ten other females equally beautiful and handsomely adorned as the former. They stopped at the door, waiting some moments for the Favourite, who then issued forth, and placed herself in the midst of them. It was very easy to distinguish her from the rest, as well by her person and majestic air, as by a sort of mantle of very light materials enriched with azure and gold, which she wore fastened to her shoulders, over the other parts of her dress, which was the most appropriate, best made, and most magnificent you can imagine. The diamonds, pearls, and rubies, which ornamented her person, were not scattered in a confused manner. They were few in number, properly arranged, and of inestimable value. She advanced with a degree of majesty, which did not ill represent the sun in its course, in the midst of clouds, which received its rays without diminishing its splendour. She then proceeded, and seated herself upon the

silver throne, that they had brought for that purpose.

As soon as the prince of Persia perceived Schemselnihar, he had eyes for nothing else. "We cease our inquiries," said he to Ebn Thaher, "after the object of our search, when it appears before us; and we no longer are in a state of doubt, when the truth is evident. Look at this divine beauty; she is the origin of all my evils: evils indeed, which I bless, however severe, and however lasting they may become. At sight of this object, I am no longer myself; my restless soul revolts against its master, and I feel, that it strives to abandon me. Go, then, my soul, I give thee leave; but let thy flight be for the advantage and preservation of this weak frame. It is you, too cruel Ebn Thaher, who are the cause of my disorder. You imagined, it would afford me pleasure to bring me here; and I perceive, that I am come here only to court my destruction. "Pardon me," he added, recovering himself a little, "I deceive myself, for I was determined to come, and can only complain of myself." At these words, he wept most violently. "I am very glad," said Ebn Thaher, "that you at last do me justice. When I told you, that Schemselnihar was the first Favourite of the caliph, I did so for the express purpose of preventing this direful and fatal passion, which you seem to take a pleasure in nourishing in

your heart. Every thing, you see here, ought to make you endeavour to disengage yourself, and to excite only sentiments of gratitude and respect for the honour, Schemselnihar has been willing to do you, in ordering me to introduce you here. Recollect yourself then; recall your wandering reason, and put yourself in a state to appear before her, in a way her kindness and condescension deserves. See, she approaches. If this affair was to come over again, I would in truth act very differently; but the thing is done, and I trust in God, that we shall not repent it. I have nothing more to say," added he, "but that love is a traitor, who will involve you in such an abyss, you can never again extricate yourself."

Ebn Thaher had no time to say any more, as Schemselnihar now came up. She placed herself on the throne, and saluted them both by an inclination of her hand. Her eyes, however, were fixed upon the prince, and they both spoke a language intermingled with sighs, by which, in a short time, they understood more, than they would have done in an age from actual conversation. The more Schemselnihar looked at the prince, the more did his looks tend to confirm her opinion, that she was not indifferent to him; and being thus already convinced of his passion, Schemselnihar thought herself the happiest being in the whole world. She at length took her eyes off him, to give orders for the females, who had sung before,

to approach. They rose up, and while they were walking forward, the black slaves came from the walk, where they had remained, and brought their seats, and placed them near the balcony in the window, where the prince of Persia and Ebn Thaher were. The manner, in which all these were arranged, together with the Favourite's throne, and the females, who were on each side of her, formed a semi-circle before them.

When those, who had before been seated, had again, by the permission of Schemselnihar, who gave them a sign for that purpose, taken their places, this charming Favourite fixed upon one of her women to sing. After employing a little time in tuning her lute, she sung a song, of which the sense of the words was as follows: When two lovers, who are dotingly fond of each other, are attached by a passion without bounds; when their hearts, although in two bodies, form but one; and when any obstacle opposes their mutual desires, they may, with tears in their eyes, say, "If we love each other, because each finds the other amiable, ought we to incur displeasure? Fate alone is to blame, not ourselves."

Schemselnihar evidently showed both by her eyes and actions, that she thought these words applicable to herself and the prince, and that he was no longer master of himself. He got up, and advancing towards the balustrade, which served him to lean upon, he contrived to catch

the attention of one of the females who sung. And as she was not far from him, he said to her, "Attend to me, and do me the favour to accompany with your lute the song, I am now going to sing to you." He then sung an air, the tender and impassioned words of which perfectly expressed the violence of his love. As soon as it was finished, Schemselnihar, following his example, said to one of her women, "Attend to me also, and accompany my voice." She then sung in a manner, that increased, to a still greater degree, the flame, that burnt in the heart of the prince of Persia; who only answered her by another air still more tender than the one he sung before.

These two lovers having thus declared their mutual affection by their songs, Schemselnihar at length completely yielded to the strength of hers. She got up from her throne, almost forgetting what she did, and proceeded towards the door of the saloon. The prince, who was aware of her intention, instantly rose also, and hurried to meet her. They met at the very door, where they seized each other's hands, and embraced with so much transport, that they both fainted on the spot. They would have fallen to the ground, if the female attendants, who followed Schemselnihar, had not prevented them. They supported and led them to a sofa; and it was only by throwing some perfumed water over

them, and applying various stimulants, that they returned to their senses.

The first thing, Schemselnihar did, as soon as they had recovered, was to look round on all sides; and not seeing Ebn Thaher, she eagerly inquired where he was. The fact was, Ebn Thaher had retired out of respect to her, while the slaves were employed in attending their mistress; for he was really afraid, and not without reason, that some unfortunate consequence would arise from this adventure. As soon as he heard, that Schemselnihar asked for him, he came forward and presented himself before her.

She seemed highly satisfied at the appearance of Ebn Thaher, and expressed her joy in these obliging terms. "I know not by what means, Ebn Thaher, I can ever repay the obligations, I am under to you; but for you, I should never have become acquainted with the prince of Persia, nor have gained the affections of the most amiable being in the world. Be assured, however, that I shall not die ungrateful; and that my gratitude shall, if possible, equal the benefit I have received through your means." Ebn Thaher could only answer this flattering speech by an inclination of the head, and by wishing the Favourite the attainment of every thing, she could desire.

Schemselnihar then turned towards the prince of Persia, who was seated by her side, and look-

ing at him, though not without feeling confused after what had passed between them; "I cannot, sir," she said to him, "but be perfectly assured, that you love me; and however strong your passion for me may be, you cannot, I think, doubt, that mine is equally violent. Do not, however, let us delusively flatter ourselves; whatever unison there may be between your sentiments and mine, I can look forwards only to pain, disappointment, and misery for each. And no remedy, alas, remains to befriend us in our misfortunes, but perfect constancy in love, entire submission to the will of Heaven, and patient expectation of whatever it may please to decree as our destiny." "Madam," replied the prince of Persia, "you would do me the greatest injustice in the world, if you could for a moment doubt the constancy and fidelity of my heart. My affection is so completely blended with my soul, that it forms in fact a part of my very existence; nay, I shall even preserve it beyond the grave. Neither misery, torments, nor obstacles of any kind, can ever be capable of lessening my love for you." At the conclusion of this speech his tears flowed in abundance; nor could Schemselnihar restrain hers.

Ebn Thaher took this opportunity to speak to the Favourite, "Madam," said he, "permit me to say, that instead of thus remaining overwhelmed in misery, you ought rather to feel the greatest

joy in finding yourselves so fortunately in each other's society. I really do not understand the motives for your grief. If it be so great now, what must you feel when necessity shall compel you to separate. But why do I say shall compel you: we have already been a long time here; and it is now necessary, as you must be aware, madam, for us to take our departure." "Alas," replied Schemselnihar, "how cruel you are! Have not you, who so well know the cause of my tears, any pity for the unfortunate situation, in which you see me. O miserable destiny, why am I compelled to submit to so severe a restriction as to be for ever unable to obtain and enjoy what absorbs my whole affection?"

As however she was well persuaded, that Ebn Thaher had said nothing, but what was dictated by friendship, she was by no means angry at his speech; she even profited from it; for she directly made a sign to the slave, her confidant, who immediately went out, and soon returned with a small collation of various fruits upon a silver table, which she placed between the Favourite and the prince of Persia. Schemselnihar chose what she thought was the best, and presented it to the prince, entreating him to eat it for her sake. He took it, and instantly carried it to his mouth; taking care, that the very part, which had felt the pressure of her fingers, should first touch his lips. The prince in his

turn then presented something to Schemselnihar, who directly took and eat it in the same manner. Nor did she forget to invite Ebn Thaher to partake with them: but as he knew he was now staying longer in a place than was perfectly safe, he would rather have returned home; and he eat therefore only through complaisance. As soon as the things were taken away, they brought some water in a vase of gold, and a silver bason, in which they both washed their hands at the same time. After this they returned to their seats, and then three of the ten black females brought each of them a cup, formed of beautiful rock crystal, and filled with the most exquisite wine, upon a golden waiter, which they placed before Schemselnihar, the prince of Persia, and Ebn Thaher.

In order to be more by themselves, Schemselnihar retained near her only the ten black slaves, and the other ten females, who were skilled in music and singing. After she had dismissed all the other attendants, she took one of the cups, and holding it in her hand, she sung some of the most tender words, which one of the females accompanied with her lute. When this was finished, she drank the wine. She then took one of the other cups, and, presenting it to the prince, requested him to drink it for love of her, in the same manner she had done hers. He received it with the greatest transport of love.

and joy. But before he drank it, he sung in his turn an air, accompanied by the instrument of another female; and in singing it the tears fell in abundance from his eyes: the words, also, which he sung, expressed the idea, that he himself was ignorant, whether it was the wine, that he was drinking, or his own tears. Schemselnihar then presented the third cup to Ebn Thaher, who thanked her for the honour and attention, she showed him.

When this was over, the Favourite took a lute from one of her slaves, and accompanied her own voice in so impassioned a manner, that she was absolutely carried beyond herself; and the prince of Persia, with his eyes intently fixed upon her, remained perfectly motionless, like one enchanted. In the midst of these scenes the trusty slave of the Favourite came in quite alarmed, and told her mistress, that Mesrour, and two other officers, together with many eunuchs, who accompanied them, were at the door, and desired to speak to her as from the caliph. When the prince of Persia and Ebn Thaher heard what the slave said, they changed colour; and trembled, as if their discovery had actually taken place. Schemselnihar however, who perceived them, soon dispelled their fears.

After having endeavoured to quiet their alarm, she charged her confidential slave to go and keep Mesrour and the two officers of the caliph in

conversation, while she prepared herself to receive them; and said, she would then send to her to introduce them. She directly ordered all the windows of the saloon to be shut, and the paintings on silk, which were in the garden, to be taken down; and after having again assured the prince and Ebn Thaher, that they might remain there in perfect safety, she opened the door, that led to the garden, went out, and shut it after her. In spite however of every assurance, which she had given them, that they were quite secure from discovery, they could not avoid feeling very much alarmed all the time they were alone.

As soon as Schemselnihar was in the garden with the women, who attended her, she made them take away all the seats, on which the females, who had formed the concert, had sat near the window, from whence the prince and Ebn Thaher had heard them. When she saw, that every thing was in the state she wished, she sat down on the silver throne; and then sent to inform her confidential slave, that she might introduce the chief of the eunuchs, and his two under officers.

They appeared, followed by twenty black eunuchs, all properly dressed; each having a scimitar by his side, and a large golden belt round his body, four fingers in breadth. As soon as they perceived the Favourite, although they were at a considerable distance, they made a most pro-

found reverence, which she returned them from her throne. When they approached nearer, she got up, and went towards Mesrour, who walked first. She asked him what intelligence he brought; to which he replied, "The Commander of the Faithful, madam, by whose order I am come, has charged me to say to you, that he cannot live any longer without the pleasure of beholding you. He purposes, therefore, to pay you a visit this evening; and I am come in order to inform you of it, that you may prepare for his reception. He hopes, madam, that you will feel as much joy at receiving him, as he does impatience to be with you."

When the Favourite observed, That Mesrour had finished his speech, she prostrated herself on the ground, to show the submission, with which she received the commands of the caliph. When she got up she said to him, "I beg you will inform the Commander of the Faithful, that it will ever be my glory to fulfil the commands of his majesty, and that his slave will endeavour to receive him with all the respect that is due to him." She at the same time gave orders to her confidential slave to make all the necessary preparations in the palace for the caliph's reception, by means of the black females, who were kept for this purpose. Then taking leave of the chief of the eunuchs, she said to him, "You must see that it will take some little time to make the necessary prepara-

ations ; go therefore I beg of you, and arrange matters so that the caliph may not be very impatient, and that he may not arrive so soon as to find us quite in confusion."

The chief of the eunuchs then retired with his attendants ; and Schemselnihar returned to the saloon very much afflicted at the necessity, she was under, of sending the prince of Persia back sooner than she intended. She went to him with tears in her eyes, which very much increased the alarm of Ebn Thaher, who seemed to conjecture from it some unfortunate event. "I see, madam," said the prince to her, "that you come for the purpose of announcing to me, that we are compelled to separate. Provided, however, that I have nothing farther to dread, I trust, that Heaven will grant me patience, which I have so much need of, to enable me to support your absence." "Alas, my love, my dear soul," cried the too tender Schemselnihar, interrupting him, "how happy do I find yours, when I compare it with my more wretched fate. You doubtless suffer greatly from my absence, but that is your only grief ; you can derive consolation from the hopes of seeing me again : but I, just Heaven, to what a painful task am I compelled ! I am not only deprived of the enjoyment of the only being I love, but am obliged to bear the sight of one, whom you have rendered hateful to me. Will not the caliph's arrival constantly bring to my recollec-

tion the necessity of your departure? And absorbed as I shall be continually with your dear image, how shall I be able to express to that prince any signs of joy at his presence, which was hitherto always accompanied on my part, as he often remarked, with pleasure sparkling in my eyes. When I address him, my mind will be distracted; and the least possible indulgence, I shall grant to his affection, will plunge a poinard into my very soul. Can I possibly derive the least pleasure from his kind words and caresses? How dreadful the idea. Judge then, my prince, to what torments I shall be exposed, when you have left me." The tears, which ran in streams from her eyes, and the convulsive sobs of her bosom, prevented her further utterance. The prince of Persia wished to make a reply, but he had not sufficient strength of mind. His own grief, added to what he saw his mistress suffer, took from him all power of speech.

Ebn Thaher, whose only object was to get out of the palace, was obliged to console them, and beg them to have a little patience. At this moment the confidential slave broke in upon them; "Madam," she cried, "you have no time to lose; the eunuchs are beginning to assemble, and you know the caliph, therefore, will very soon be here." "Oh Heavens!" exclaimed the Favourite, "how cruel is the separation! Hasten," she cried to the slave, "and conduct them to the gallery"

which on one side looks towards the garden, and on the other, over the Tigris : and when night shall have thrown the greatest obscurity over the face of the earth, let them out of the gate, that is on the back part of the palace, that they may retire in perfect safety." At these words she embraced the prince of Persia, without having the power of saying another word; and then went to meet the caliph, with her mind in such a disordered state as may easily be imagined.

In the mean time the confidential slave conducted the prince and Ebn Thaher to the gallery, where Schemselnihar had ordered her : as soon as she had introduced them into it she left them there, and in going away she shut the doors after her; having first assured them, that they had nothing to fear; and that she would come at the proper time and let them out.

The slave however was no sooner gone, than both the prince and Ebn Thaher forgot the assurances she had given them, that they had nothing to be alarmed at. They examined all round the gallery; and were extremely frightened, when they found, there was not a single place, by which they could escape, in case the caliph or any of his officers, should take it into their heads to come there.

A sudden light, which they saw through the blinds on the side towards the garden, induced them to go and examine, from whence it came.

It was in fact caused by the flames of an hundred flambeaux of white wax, which an equal number of young eunuchs carried in their hands. These eunuchs were followed by more than an hundred others, who were older, all of whom formed part of the guards, that were always on duty at the apartments of the females belonging to the caliph. They were dressed and armed with scimitars, in the same way as those, I have before mentioned. The caliph himself walked after these, between Mesrour, the chief of the eunuchs, who was on his right hand, and Vassif, the second in command, who was on his left.

Schemselnihar waited for the caliph at the entrance of one of the walks, accompanied by twenty very beautiful females, who wore necklaces and ear-rings made of large diamonds, and whose heads were also profusely ornamented with the same materials. They all sung to the sound of their instruments, and formed a most delightful concert. The Favourite no sooner saw the caliph appear than she advanced towards him, and prostrated herself at his feet. But at the very instant of doing it, she said to herself, "If your mournful eyes, O prince of Persia, were witness to what I am now compelled to do, you would be able to judge of the severity of my lot. It is before you alone, that I wish thus to humble myself; my heart would not then feel the least repugnance."

The caliph was delighted to see Schemselnihar. "Rise, madam," he cried, as he approached her, "and come near to me. I have felt myself but ill at ease at having been deprived, for so long a time, of the pleasure of beholding you." Having thus spoken, he took her by the hand, and addressing the most kind and obliging things to her, he seated himself on the throne of silver, which she had ordered to be brought, as she did on a seat before him; and the other twenty females formed an entire circle round them, sitting down on other seats; while the hundred young eunuchs, who carried the flambeaux, dispersed themselves at certain distances from each other, all over the garden; and the caliph in the meantime enjoyed at his ease, the freshness of the evening air.

When the caliph had sat down he looked round him, and observed with great satisfaction, that the garden was illuminated with a multitude of other lights besides those, which the eunuchs carried. He took notice, however, that the saloon was shut up; at which he seemed surprised, and asked the reason of it. It was, in fact, done so on purpose to astonish him; for he had no sooner spoken, than all the windows at once suddenly opened, and he saw it lighted up both within side and without, in a much more extensive and magnificent manner than he had ever done before. "Charming Schemselnihar," he cried at this

sight, " I understand your meaning : you wish me to acknowledge, that the night may be made as beautiful as the day. And after what I now see, I cannot deny it."

Let us now return to the prince of Persia and Ebn Thaher, whom we left shut up in the gallery. Although in that disagreeable situation, the latter could not help admiring every thing that passed, and of which he was a spectator, " I am not a young man," he cried, " and have in the course of my life been witness to many beautiful sights; but I really think I never saw any spectacle so surprising, or grand, as this is. Nothing, that has been related even of enchanted palaces, at all equals the exhibitions we have now before our eyes. What a profusion of magnificence and riches !"

None of these brilliant objects however seemed to have any effect upon the prince of Persia : he derived not that pleasure from them, which Ebn Thaher did. His eyes were only intent upon watching Schemselnihar; and the presence of the sultan plunged him into the greatest affliction. " Dear Ebn Thaher," he cried, " I wish to God, I had a mind sufficiently at ease to be interested like yourself in every thing, that is admirable around us. But I am, alas, in a very different state; and all these objects serve but to increase my torment. How can I possibly see the caliph alone with her I doat on, and not die in

despair? Ought an affection, so tender and indelible as mine, to be disturbed by so powerful a rival? Heavens! how extraordinary and cruel is my destiny! Not an instant ago I thought myself the happiest and most fortunate lover in the world, and at this moment I feel a stroke on my heart, that will at last be the death of me. No, I cannot, my dear Ebn Thaher, resist it. My patience is worn out; my misfortune completely overwhelms me, and my courage sinks under it." In pronouncing these last words he observed something going on in the garden, which obliged him to be silent, and give his attention.

The fact was, that the caliph had commanded one of the females, that was near, to take her lute and sing. The words, she sung, were very tender and impassioned; and the caliph, being persuaded, that she sung them by Schemselnihar's order, who had often given him similar proofs of her affection, interpreted them in favour of himself. But, at this moment, it was very far from the intention of Schemselnihar. She in her heart applied them to her dear Ali Ebn Becar, the prince of Persia; and the misery she felt at having, in his place, an object before her, whose presence she could not endure, took such an effect upon her, that she fainted. She fell back in her chair, which had no arms to it; and would have fallen on the ground, if some of her women had not quickly ran to her assistance.

They carried her away, and took her into the saloon.

Ebn Thaher, who was in the gallery, surprised by this accident, turned his head towards the prince of Persia, when, instead of seeing him leaning against the blinds, and looking out as well as himself, he was extremely astonished to find him stretched motionless at his feet. He judged by this of the strength of his love for Schemselnihar, and could not help wondering at this strange effect of sympathy, which distressed him the more on account of the place, they were then in. However he did all he could to recover the prince, but without success. Ebn Thaher was in this embarrassing situation, when the confident of Schemselnihar opened the door of the gallery, and ran in, quite out of breath, and like one, who did not know what course to pursue. "Come instantly," cried she, "that I may let you out. Every thing here is in such confusion, that I believe this is the last day we have to live." "Alas!" replied Ebn Thaher, in a tone which bespoke his grief, "how can we depart? Pray come hither, and see what a state the prince of Persia is in." When the slave saw, that he had fainted, she ran immediately to get some water, without losing time in conversation, and returned in a few moments.

At length the prince of Persia, after they had sprinkled water on his face, began to recover.

When Ebn Thaher saw symptoms of returning life, he said to him, "Prince, we both run a great risk of losing our lives by remaining here any longer; make an effort then, and let us fly as quick as possible." He was so weak that he could not get up without assistance. Ebn Thaher and the confident gave him their hands, and, supporting him on each side, they got to a little iron gate, which opened on the Tigris. They went out by this gate, and proceeded to the edge of a small canal, which communicated with the river. The confidential slave clapped her hands, and instantly a little boat appeared, rowed by one man, and came towards them. Ali Ebn Becar and his companion embarked in it, and the slave remained on the bank of the canal. As soon as the prince was seated in the boat, he stretched out one hand towards the palace, and placing the other on his heart, "Dear object of my soul," cried he, in a feeble voice, "receive from this hand the pledge of my faith, while with my other I assure you, that my heart will ever preserve the flame, with which it now burns."

In the mean time the boatman rowed with all his strength, and the confident walked on the bank of the canal to accompany the prince of Persia, and Ebn Thaher, till they arrived in the current of the Tigris. Then, as she could not go any farther, she took her leave of them, and retired.

The prince of Persia continued extremely weak: Ebn Thaher said all he could to console him, and exhorted him to take courage. "Remember," said he, "that when we disembark, we shall still have a long way to go before we arrive at my house; for to conduct you to yours, which is so much farther, at this hour, and in the state you now are, would, I think, be very imprudent. We might also run a risk of meeting the watch-guard." They at length got out of the boat, but the prince was so feeble, that he could not walk, which very much increased Ebn Thaher's embarrassment. He recollected, that he had a friend in the neighbourhood, and he with great difficulty dragged the prince thither. His friend received them very cordially, and when he had made them sit down, he asked them from whence they came at that late hour. Ebn Thaher replied, "I learned this evening that a man, who owes me a considerable sum of money, intended to set out on a very long journey; I lost no time, but went in search of him, and in my way I met this young lord, whom you see, and to whom I am under a thousand obligations; as he knows my debtor, he did me the favour to accompany me. We had some difficulty to accomplish our purpose, and bring our gentleman to a right understanding of the business. However at last we succeeded, and this is the reason of our having staid so late with him. As we were returning, at

a few steps from hence, this young lord, for whom I have the utmost regard, felt himself suddenly seized with illness, which induced me to take the liberty of knocking at your door. I flattered myself, that you would have the goodness to do us the favour of giving us a lodging for this night."

The friend of Ebn Thaher easily swallowed this fable, told them they were welcome, and offered the prince of Persia, whom he did not know, every assistance in his power. But Ebn Thaher, taking upon himself to answer for the prince, said, that his illness was of a nature only to require repose. His friend also understood by this speech, that they both wanted rest. He therefore conducted them to an apartment, where he left them at liberty to lie down.

The prince of Persia no sooner dropt asleep than his repose was so disturbed by the most distressing dreams, representing Schemselnihar fainting at the feet of the caliph, that his affliction did not at all subside. Ebn Thaher, who was excessively impatient to get to his own house, not doubting that his family were in the utmost distress, because he made it a rule never to sleep from home, got up and departed very early, after taking leave of his friend, who had risen by day-break to go to early prayers. They at length arrived at Ebn Thaher's house, when the prince of Persia, who had exerted himself very much to

walk so far, threw himself upon a sofa; feeling as much fatigued, as if he had been a long journey. As he was not in a state to go home, Ebn Thaher ordered an apartment to be prepared for him: and that none of his people might be uneasy about him, he sent to inform them, where he was. In the mean time he begged the prince to endeavour to make his mind easy; and order every thing about him as he pleased. "I accept, with pleasure," replied the prince of Persia, "the obliging offers you make; but that I may not be any embarrassment to you, I entreat you to do every thing, as if I were not with you. I cannot think of staying here a moment, if my presence is to be any restraint upon you."

As soon as Ebn Thaher had time to recollect himself, he informed his family of every thing, that had passed in the palace of Schemselnihar, and finished this recital by returning thanks to God for having delivered him from the danger, he had escaped. The principal domestics, belonging to the prince of Persia, came to receive their orders from him at Ebn Thaher's; and soon after several of his friends arrived, who had become acquainted with his indisposition. His friends passed the greatest part of the day with him; and although their conversation could not entirely banish the sorrowful reflections, which occasioned his illness, yet at least it was thus far of advantage, that it gave him some relaxation.

Towards the close of the day he wished to take his leave of Ebn Thaher, but this faithful friend found him still so weak, that he made him remain till the following day. In the mean time, to dissipate his gloom, he gave him in the evening a concert of vocal and instrumental music; but this only served to recall to the prince's memory, the one, he had enjoyed the preceding night, and only increased his grief instead of assuaging it, so that the next day his indisposition seemed to be augmented. Finding this to be the case, Ebn Thaher no longer opposed the prince's wish of returning to his own house. He undertook the care of having him conveyed there, and also accompanied him; when he found himself alone with him in his apartment, he represented to him in strong terms the necessity of making one great effort to overcome a passion, which could not terminate happily either for him or the Favourite. "Ah! dear Ebn Thaher," cried the prince, "it is easy for you to give this advice: but how difficult is the task for me to follow it! I see and confess the importance of it, without being able to profit from it. I have already said it; the love I have for Schemselnihar will accompany me to the grave." When Ebn Thaher perceived, that he could make no impression on the mind of the prince, he took his leave with the intention of retiring, but the prince prevented him. "Obliging Ebn Thaher," said he to him, "if I have de-

clared to you, that it is not in my power to follow your prudent counsel, I entreat you not to be angry with me, and desist on that account from giving me proofs of your friendship. You could not give me a stronger one than to inform me of the fate of my beloved Schemselnihar, if you should hear any tidings of her. The uncertainty I am under respecting her situation, and the dreadful apprehensions I feel on account of her fainting, make me continue in the languid state, you so much reproach me for." "My lord," replied Ebn Thaher, "you may surely hope, that her fainting has not been productive of any bad consequences, and that her confidential slave will shortly come to acquaint me how the affair terminated. As soon as I know the detail, I will not fail to come and communicate it to you."

Ebn Thaher left the prince with this hope, and returned home; where he expected all the rest of the day to see the confidant of Schemselnihar arrive, but in vain. She did not make her appearance even on the morrow. The uneasiness, he felt to learn the state of the prince's health, did not allow him to remain any longer without seeing him; and he went to him with the design of exhorting him to have patience. He found him on the bed, and quite as ill as ever; he was also surrounded by his friend, and several physicians, who were exerting all their professional skill, to endeavour to discover the cause of his

disease. As soon as he perceived Ebn Thaher, he cast a smiling look on him, which denoted two things; one, that he was rejoiced to see him; the other, how deceived his physicians were in their conjectures on his disease, the cause of which they could not guess.

The physicians and the friends retired, one after the other, so that Ebn Thaher remained alone with the patient. He approached his bed, to inquire how he had been, since he last saw him. "I must own to you," replied the prince of Persia, "that my love, which every day acquires increased strength, and the uncertainty of the destiny of the lovely Schemselnihar, heighten my disease every moment; and reduce me to a state, which afflicts my relations and friends, and baffles the skill of the physicians, who cannot understand it. You little imagine," added he, "how much I suffer at seeing so many people, who constantly importune me, and whom I cannot dismiss without incivility. You are the only one, whose company affords me any comfort; but do not disguise any thing from me, I conjure you. What news do you bring of Schemselnihar? Have you seen her confident; What did she say to you?" Ebn Thaher answered, that he had not seen her: and he had no sooner communicated this sorrowful intelligence to the prince, than the tears came in his eyes; he could make no reply, for his heart was full. "Prince," then

resumed Ebn Thaher, "allow me to say, that you are too ingenious in tormenting yourself. In the name of God, dry your tears; some of your people might come in at this moment, and you are well aware how cautious you ought to be to conceal your sentiments, which might be discovered by that means." Whatever this judicious counsellor might urge, was ineffectual to stop the prince's tears, which he could not restrain. "Wise Ebn Thaher," cried he, when he had regained the power of speech, "I can prevent my tongue from revealing the secret of my heart, but I have no power over my tears, while I have so much reason to fear for Schemselnihar. If this adorable and only object of my desires were no longer in this world, I should not survive her one moment." "Do not harbour to afflicting a thought," replied Ebn Thaher, "Schemselnihar still lives; you must not doubt it. If she has not sent you any account of herself, it is probably because she has not been able to find an opportunity, and I hope this day will not pass without your hearing of her." He added many other consoling speeches, and then he took his leave.

Ebn Thaher was scarcely returned to his house, when the confidant of Schemselnihar arrived.— She had a sorrowful air, from which he conceived an unfavourable presage. He inquired after her mistress. "First," said she, "give me some intelligence of yourselves, for I was in great

anxiety on your account, seeing you depart with the prince of Persia, in such a state as he appeared to be." Ebn Thaher related to her all she wished to know; and when he had concluded his narrative, the slave began hers: "If the prince of Persia," said she, "suffers on my mistress's account, she does not endure less pain for him. After I had quitted you," continued she, "I returned to the saloon, where I found Schemselnihar, who had not yet recovered from her fainting fit, notwithstanding all the remedies, that had been applied. The caliph was seated next to her, showing every symptom of real grief. He inquired of all the women, and of me in particular, if we had any knowledge of the cause of her indisposition; but we all kept the secret, and we replied quite contrary to what we knew to be the fact. We were, however, all in tears to see her suffer so long, and we omitted nothing, that we thought might relieve her. It was full midnight, when she came to herself. The caliph, who had had the patience to wait for this moment, showed great joy, and asked Schemselniar what could have occasioned this illness. As soon as she heard his voice, she made an effort to sit up; and having kissed his feet, before he had time to prevent her, "Sire," said she, "I ought to complain of Heaven for not suffering me to expire at the feet of your majesty, to convince you by that, how sincerely I am penetrated by the sense of all your goodness to me."

“ I am well persuaded that you love me,” replied the caliph, “ but I command you to take care of yourself for my sake ; you have probably made some exertion to-day, which has been the cause of this indisposition ; you must be more careful, and I beg you to avoid a repetition of any thing, that may be injurious. I am happy to see you in a better state, and I advise you to pass the night here, instead of returning to your apartment, lest the motion should be hurtful to you.” He then ordered some wine to be brought, of which he made her take a small quantity to give her strength, after which he took his leave of her, and retired to his chamber.

“ As soon as the caliph was gone, my mistress made signs to me to draw near. She anxiously inquired after you. I assured her, that you had long since quitted the palace, and I set her mind at ease on that subject. I took care not to mention the fainting of the prince of Persia, for fear she should relapse into the same state, from which we had with so much difficulty recovered her. But my precaution was useless, as you will shortly hear. ‘ O, prince,’ cried she then, ‘ from this time I renounce all pleasures, so long as my eyes shall be deprived of the gratification of beholding you ; if I understand your heart, I only follow your example. You will not cease your tears, until you have rejoined me ; and it is but just, that I should weep and lament, until you are restored to my prayers.’ On concluding these

words, which she pronounced in a manner, that denoted the violence of her love, she fainted a second time in my arms.

“ My companions and I were a long while in restoring her to her senses again; at length, life returned; I then said to her, ‘ Are you resolved, madam, to suffer yourself to die, and to make us die with you? I conjure you in the name of the prince of Persia, for whom you are so interested, to endeavour to preserve your life. Pray be persuaded, and make those efforts, which you owe to yourself, to your love for the prince, and to our attachment to you.’ ‘ I am much obliged to you,’ returned she, ‘ for your care, your attention and your advice. But, alas! how can they be serviceable to me? We are not permitted to flatter ourselves with any hope; and it is only in the bosom of the grave, that we may expect a period to our torments.”

“ One of my companions wished to give a turn to these melancholy ideas, by singing a little air to her lute; but she desired her to be silent, and ordered her, with the rest, to quit the room. She detained only me, to spend the night with her. Heavens! what a night it was! she passed it in tears and lamentations, and calling continually on the name of the prince of Persia, she complained of the cruelty of her fate, which had destined her for the caliph, whom she could not love; and not to be united to the prince

of Persia, of whom she was so passionately enamoured.

“ The next day, as it was not convenient for her to remain in the saloon, I assisted to remove her into her own apartment, where she was no sooner arrived, than all the physicians of the palace came to see her, by order of the caliph; and it was not long before he himself made his appearance. The remedies, prescribed by the physicians for Schemselnihar, had no effect; for they were ignorant of the cause of her illness; and the restraint, she felt in the presence of the caliph, only increased the disease. She has, however, enjoyed a little rest this night, and as soon as she awoke, she charged me to come in search of you to obtain some intelligence of the prince of Persia.” “ I have already informed you of the state he is in,” replied Ebn Thaher, “ so return to your mistress, and assure her, that the prince of Persia expected to hear from her with as much impatience, as she could feel on his account. Exhort her, above all, to moderate and conquer her feelings, lest some word should escape her lips before the caliph, which might prove the destruction of us all.” “ As for me,” resumed the slave, “ I am in constant apprehension, from the little command she has over herself; I took the liberty of telling her what I thought on that subject, and I am persuaded she will not take it amiss, if I speak to her on your part also.”

Ebn Thaher, who had but just left the prince of Persia, did not judge it proper to return again so soon, and neglect some important business, which he found would engage him at home; he did not go till the close of day. The prince was alone, and was not better than in the morning. "Ebn Thaher," said he, when he saw him enter the room, "you have, no doubt, many friends; but these friends do not know your worth, which I am better acquainted with, by witnessing the zeal, the care, and the pains you take, when an opportunity offers of obliging them. I am quite confused at all you do for me, and it is done with so much friendship and affection, that I shall never be able to acquit myself towards you."

"Prince," replied Ebn Thaher, "let us drop that subject, I beg; I am not only ready to lose one of my eyes to preserve one of yours, but even to sacrifice my life for you; but this is not the business I am come upon; I come to tell you, that Schemselnihar sent her confidential slave to me, to inquire how you are, and at the same time to give you some information respecting her. You may imagine, that I did not say any thing, but what must confirm her belief of the excess of your love for her mistress, and of the constancy, with which you adore her." Ebn Thaher then gave him an exact detail of every thing, the slave had told him. The prince heard it with all the different emotions of fear,

jealousy, tenderness, and compassion, which such a relation was likely to inspire ; and made on each circumstance such reflections either of an afflicting or consoling nature as so passionate a lover could be capable of.

The conversation lasted so long, that the night being far advanced, the prince of Persia made Ebn Thaher remain at his house. The next morning, as this faithful friend was returning home, he saw a woman coming towards him, whom he soon recognized to be the confidential slave of Schemselnihar: when she came up to him, " My mistress," said she, " salutes you, and I come from her to beg you to deliver this letter to the prince of Persia." The friendly Ebn Thaher took the letter, and returned to the prince, accompanied by the confidant.

When they had got there, he begged her to remain a few minutes in the antichamber and wait for him. As soon as the prince saw him, he anxiously inquired what news he had to announce. " The best you can possibly wish," replied Ebn Thaher, " you are beloved as tenderly as you love. The confidant of Schemselnihar is in your antichamber ; she brings you a letter from your mistress, and only waits your orders to present herself before you." " Let her come in," cried the prince in a transport of joy ; and saying this he raised himself in his bed to receive her.

As the attendants of the prince had left the room, when Ebn Thaher entered it, that he might be alone with their master, Ebn Thaher went to open the door himself and desire the confident to come in. The prince recollected her, and received her in a very obliging manner. "My lord," said she, "I know all the pains you have suffered, since I had the honour of conducting you to the boat, which waited to take you back; but I hope, that the letter I bring you will contribute to your recovery." She then presented to him the letter; he took it, and after having kissed it several times, he opened it, and read the following words:

" SCHEMSELNIHAR TO ALI EBN BECAR, PRINCE
OF PERSIA.

"The person, who will deliver this letter to you, will give you an account of me better than I can myself; for I know nothing, since I ceased beholding you. Deprived of your presence, I seek to continue the illusion, and converse with you by means of these ill-formed lines, which affords me some pleasure; while I am prevented the happiness of speaking to you.

"Patience, they say, is the remedy for all evils; yet those I suffer are increased instead of relieved by it. Although your image is indelibly engraven on my heart, my eyes nevertheless wish

again to behold the original; and their sight will forsake them, if they remain deprived of that gratification for any length of time. Dare I flatter myself, that yours experience the same impatience to see me? Yes, I may; they have sufficiently proved it to me by their tender glances. Happy would Schemselnihar be, happy would you be, prince, if my wishes, which are conformable to yours, were not opposed by insurmountable obstacles! These obstacles occasion me an affliction so much the more poignant, as they are the cause of sorrow to you.

“These sentiments, which my fingers trace, and in expressing of which I feel such inconceivable pleasure, that I cannot repeat them too often, proceed from the bottom of my heart: from that incurable wound, you have made in it; a wound, which I bless a thousand times, notwithstanding the cruel sufferings I endure in your absence. I should little heed all, that opposes our love, were I only permitted to see you occasionally without restraint. You would then be mine; and what more could I desire?

“Do not imagine, that my words convey more than I feel. Alas! whatever expressions I may use, I shall still think much more than I can ever say. My eyes which never cease looking for you, and incessantly weep till they shall behold you again; my afflicted heart which seeks

but you; my sighs which escape my lips, whenever I think on you, and that is continually; my imagination which never reflects any object but my beloved prince; the complaints I utter to Heaven of the rigour of my fate; in short my melancholy, my uneasiness, my sufferings from which I have had no respite since I lost sight of you, are all sufficient pledges of the truth of what I write.

“ Am I not truly unfortunate to be born to love, love without indulging the hope of possessing the object of my affections? This distracting reflection overpowers me to such a degree, that I should die, were I not persuaded, that you love me. But this sweet consolation counteracts my despair, and attaches me to life. Tell me, that you love me still. I will preserve your letter with precious care; I will read it a thousand times a day; and I shall then bear my sorrows with less impatience. I pray, that Heaven may no longer be irritated against us, and may grant us an opportunity of telling each other, without restraint, the tender affection we feel, and that we will never cease to love. Farewell.

“ I salute Ebn Thaher, to whom we each have so many obligations.”

The prince of Persia was not satisfied with reading this letter only once; he thought he had not bestowed sufficient attention on it; he read

it again more deliberately, and while thus engaged he alternately uttered deep sighs and wept; he then would burst into transports of joy and tenderness, according to the different emotions he experienced from the contents of the letter. In short, he could not withdraw his eyes from the characters, traced by so dear a hand, and he was going to read it a third time, when Ebn Thaher represented to him, that the slave had no time to lose, and that he must prepare an answer. "Alas! cried the prince, "how can I reply to so obliging and kind a letter? In what terms shall I describe the state of my soul? My mind is agitated by a thousand distressing thoughts, and my sentiments are destroyed, before I have time to express them by others, which in their turn are erased as soon as formed. While my body is so much in unison with the situation of my mind, how shall I be able to hold the paper and guide the cane" to form the letters?"

Saying this, he drew from a little writing case, which was near him, some paper, a cut cane, and an ink-horn; but before he began to write, he gave the letter of Schemselnihar to Ebn Thaher, and begged him to hold it open whilst he wrote, that by occasionally casting his eyes over it, he might be better enabled to answer it. He took up the writing cane to begin; but the tears, which flowed from his eyes on the paper, frequently obliged him to stop to allow them a free

current. He at length finished his letter, and giving it to Ebn Thaher, "Do me the favour to read it," said he, "and see, if the agitation, my spirits are in, has allowed me to write a proper answer." Ebn Thaher took it, and read as follows:

"THE PRINCE OF PERSIA TO SCHEMSELNIHAR.

"I was plunged in the deepest affliction, when your letter was delivered into my hands. At the sight of it alone I was transported with a joy, I cannot express; but on reading the lines, which your beautiful hand had traced, my eyes were sensible of greater pleasure than that, which they lost, when yours so suddenly closed, on the evening you fell senseless at my rival's feet. The words contained in your obliging letter, are so many luminous rays, that enliven the obscurity, in which my soul was enveloped. They convince me how much you suffer for me, and also prove that you are not ignorant of what I endure for you, and thus console me in my pain. At one moment they cause my tears to flow in abundant streams; at another they inflame my heart with an unextinguishable fire, which supports it, and prevents my expiring with grief. I have not tasted one instant's repose, since our too cruel separation. Your letter alone procured me some relief from my misery. I preserved an

uninterrupted silence, till it was placed in my hands; but that has restored speech to me. I was wrapped in the most profound melancholy; but that has inspired me with a joy, which instantly proclaimed itself in my eyes and my countenance. My surprise at receiving a favour, so unmerited on my part, was so great, that I knew not how to express myself to testify my gratitude. In short, after having kissed it many times as the precious pledge of your goodness, I perused and reperused it till I was quite lost in the excess of my happiness. You tell me to say that I love you still; Ah! had my love for you been less passionate, less tender than that, which occupies my whole soul, could I have done otherwise than adore you, after all the proofs you give me of so uncommon an affection? Yes, I love you, my dearest life; and shall to the end of my existence, glory in the pure flame, which you have kindled in my heart. I will never complain of the vivid fire, which consumes it; and however rigorous the pains, which your absence occasions, may be, I will support them with constancy and firmness, encouraged by the hope of beholding you again. Would to God it were to-day, and that instead of sending you this letter, I might be permitted to present myself before you, and assure you, that I die for love of you. My tears prevent me from adding any more. Farewell."

Ebn Thaher could not read the last lines without shedding tears himself. He returned the letter to the prince, assuring him it needed no correction. The prince folded it up, and when he had sealed it: "I beg you to approach," said he to the confidential slave, who had retired a little; "this is the answer I have written to the letter of your dear mistress. I entreat you to take it to her, and to salute her from me." The slave took the letter, and retired with Ebn Thaher, who after he had walked with her some way, left her and returned to his house; where he began to make some serious reflections on the love intrigue, in which he found himself so unfortunately and deeply engaged. He considered that the prince of Persia and Schemselnihar, notwithstanding the strong interest they had in concealing their connexion, behaved with so little discretion, that it could not long remain a secret. He drew from thence all the unfavourable conclusions, which must naturally suggest themselves to a man of good sense. "If Schemselnihar," thought he, was not a lady of such high rank, I would exert myself to the utmost of my abilities to make her and her lover happy; but as she is the favourite of the caliph, no one can aspire to obtain her with impunity, who has gained his affections. His anger will first fall on Schemselnihar; the prince will not escape with life, and I shall be involved in his misfortune. But I have my honour, my peace of mind, my

family, and my property to take care of; I must then, while it is in my power, endeavour to extricate myself from so perilous a situation."

His mind was occupied with thoughts of this nature for the whole of that day. The following morning he went to the prince of Persia with the intention of making one last effort, to induce him to conquer his unfortunate passion. In fact he represented to him, what he had before mentioned, to no effect; that he would do much better to exert all his courage to overcome this attachment to Schemselnihar, than to suffer himself to be led away to destruction by its means; that his love for her was of a more dangerous nature to himself, as his rival was so powerful. "In short, my lord," added he, "if you will take my advice, you will endeavour to overcome your affection; otherwise you run the risk of causing the destruction of Schemselnihar, whose life ought to be dearer to you than your own. I give you this counsel, as a friend; and some day you will thank me for it."

The prince listened to Ebn Thaher with evident impatience; nevertheless he allowed him to finish what he wished to say; but when he had concluded he said, "Ebn Thaher, do you suppose I can cease loving Schemselnihar, who returns my affection with so much tenderness? She does not hesitate to expose her life for me, and can you imagine, that the care of preserving mine should occupy me a single moment? No;

whatever misfortunes may be the consequence, I will love Schemselnihar to my latest breath."

Ebn Thaher, offended with the obstinacy of the prince, left him abruptly, and returned home: where, recollecting his reflections on the preceding day, he began to consider very seriously what course he should pursue.

While he was thus occupied, a jeweller, an intimate friend of his, came to see him. This jeweller had observed, that the confidential slave of Schemselnihar had been with Ebn Thaher more frequently than usual, and that he had been almost incessantly with the prince of Persia, whose indisposition was known to every one, although the cause was not; all this had created some suspicions in the jeweller's mind. As Ebn Thaher appeared to be absorbed in thought, he supposed that some important affair occasioned it; and thinking he had hit on it, he asked him what business the slave of Schemselnihar had with him. Ebn Thaher was a little confused at this question; but not choosing to confess the truth, he replied, that it was only for some trifling thing, that she came to him so often. "You do not speak sincerely," resumed the jeweller, "and by your dissimulation you will make me suspect, that this trifle is of a nature more important than I had at first supposed it."

Ebn Thaher, finding that his friend pressed him so closely, said, "It is true; this affair is of the

utmost importance. I had determined to keep it a secret; but as I know you take a lively interest in every thing, that concerns me, I will entrust you with the truth, rather than suffer you to make conclusions, for which there is no foundation. I do not enjoin you to secrecy, for you will be sensible from what I am going to relate, how impossible it would be to keep such a promise." After this preface, he related to him the amours of Schemselnihar and the prince of Persia. "You are aware," added he, at the conclusion, "in what estimation I am held by the nobles and ladies of highest rank both in the court and city. What a disgrace for me, if this story becomes known! But what do I say? It would be absolute destruction to my whole family as well as to myself; this consideration embarrasses me the most; but I have resolved how to act. I owe it to my safety, and I must be firm. I am going with the greatest diligence to call in my debts, and satisfy those, who are my creditors; and after I have secured all my property, I will retire to Balsora, where I will remain, till the storm, I see gathering over my head, is passed. The friendship I feel for Schemselnihar, and for the prince of Persia, makes me very anxious on their account; I pray God to make them sensible of the danger, to which they expose themselves, and to preserve them. But if their luckless destiny condemns their attachment

to be known to the caliph, I at least shall be sheltered from his resentment; for I do not suspect them of sufficient malice to entangle me in their misfortune. Their ingratitude would be of the blackest die, if they acted thus; they would then repay with baseness the services I have done them, and the good advice I have given, particularly to the prince of Persia, who might still withdraw them from the precipice, if he were willing; and save his mistress as well as himself. It would be easy for him to leave Bagdad, as I shall; and absence would insensibly eradicate a passion, which will only increase, while he remains in this city."

The jeweller heard this recital from Ebn Thaher with very great astonishment. "What you have now told me," said he, "is of so much consequence, that I cannot comprehend how Schemselnihar and the prince of Persia could be so imprudent as to give way to such a violent passion. Whatever inclination they might feel for each other, instead of yielding to its influence, they ought to have resisted it with firmness, and made a better use of their reason. Could they be blind to the dreadful consequences of their connexion? How sadly are they mistaken, if they suppose it can remain secret! I foresee, as well as yourself, the fatal termination of this affair. But you are prudent and wise, and I entirely approve the resolution you have formed; it is only by putting

it in execution, that you can escape the direful events you so justly fear." After this conversation, the jeweller arose, and took his leave of Ebn Thaher; but before he left him, the latter entreated him by the friendship, which united them, not to reveal to any one what he had related to him. "Be easy on that score," replied the jeweller, "I will keep the secret at the peril of my life."

Two days after this, the jeweller happened to pass by the shop of Ebn Thaher, and observing that it was shut up, he concluded he had put in execution the design, he had communicated to him. To be quite sure however, he inquired of a neighbour, if he knew, why it was not open. The neighbour replied, that he knew no more than that Ebn Thaher had set off on a journey. This was all the jeweller required; and the first person, he thought of, was the prince of Persia. "Unhappy prince," thought he, "how grieved you will be to learn this intelligence! By what means will you now be able to hold any intercourse with Schemselnihar? I fear, despair will put a period to your existence. I feel compassion for you; and must endeavour to replace the loss of so timid a friend."

The business, which had led him out, was not of immediate consequence; he therefore neglected that, and although he only knew the prince from having sold him some jewellery, he never-

theless went to his house. He requested one of the servants, he met at the door, to tell his master, that he wanted to speak to him on an affair of the greatest importance. The servant soon returned to the jeweller and introduced him into the apartment of the prince, whom he found reclining on a sofa, with his head on the cushion. The prince, recollecting that he had seen him before, got up to receive him and give him welcome; and after having begged him to sit down, he asked him, if he could render him any service; or if he came on business, which related to him. "Prince," replied the jeweller, "although I have not the honour to be much known to you, yet the zealous desire I have of serving you, has made me take the liberty of coming to acquaint you of a circumstance which concerns you; I hope you will pardon this freedom, as it proceeds from a good intention."

After this preface, the jeweller began his story, and proceeded thus: "Prince, you will allow me the honour of telling you, that the conformity of our minds, together with some affairs we had to transact with each other, has given rise to a firm friendship, which exists between Ebn Thaher and myself. I know his acquaintance with you, and that he has, till now, exerted himself to serve you to the utmost of his ability; this I learned from his own lips, for we never practise concealment with each other. I just now passed

by his shop, and was surprised to find it shut up. I inquired the reason of one of his neighbours, who told me, that Ebn Thaher had taken his leave of him, and of the other neighbours, two days since; at the same time offering them his services at Balsora, whither he said he was going on an affair of considerable importance. I was not thoroughly satisfied with this answer; and the interest I feel in whatever concerns him, induced me to come to ask you, if you knew any thing particular about this sudden departure."

At this speech, to which the jeweller had given that turn, he thought most likely to forward his design, the prince of Persia changed colour; and looked at the jeweller with an air, which evidently proved how much he was afflicted at this intelligence. "What you tell me," said he, "astonishes me; I could not have met with a more mortifying occurrence. Yes," cried he, the tears flowing from his eyes, "I have no hope left, if what you tell me is true! Ebn Thaher, who was my only consolation and support, forsakes me! I no longer seek to live after so cruel a blow!"

The jeweller had heard enough, to be fully convinced of the violence of the prince's love, with which Ebn Thaher had already acquainted him. Simple friendship does not express itself in such strong language; love alone is capable of inspiring sentiments so animated.

The prince remained for some minutes absorbed in the most distracting reflections. He at length raised his head, and addressing one of his attendants, "Go," said he, "to Ebn Thaher's house; speak to some of his servants, and inquire, if it be true, that he is set off for Balsora. Run there instantly; and return as quickly as possible, that I may learn what you have heard." While the servant was gone, the jeweller endeavoured to converse with the prince on indifferent subjects, but he seemed totally inattentive; his mind was lost in thought. Sometimes he could not persuade himself, that Ebn Thaher was really gone; then he felt convinced of it, when he recollected the conversation he had held with his friend, the last time he had seen him, and the abrupt manner, in which he left him.

At length, the servant of the prince returned, and said, that he had spoken with one of the people belonging to Ebn Thaher, who assured him, that he was no longer in Bagdad, and that he had set off two days since for Balsora. "As I was coming out of the house of Ebn Thaher," continued the servant, "a well-dressed female slave accosted me; and having asked me, if I had not the honour of being one of your attendants, she said, that she wanted to speak to you, and begged me at the same time to allow her to come with me. She is in the antichamber, and, I believe, has a letter to deliver from some person of con-

sequence." The prince immediately desired, that she might be admitted; not doubting, that it was the confidential slave of Schemselnihar, whom in fact she proved to be.

The jeweller knew her again from having met her sometimes at Ebn Thaher's, who told him who she was. She could not have arrived at a more seasonable time, to prevent the prince from giving way to despair. She saluted him, as he did in return. The jeweller had risen as soon as she entered, and had withdrawn a little to leave them at liberty to converse together. The slave, after having remained some time with the prince, took her leave, and went away. She left him quite different from what he was before; his eyes appeared more sparkling, and his countenance more cheerful, which led the jeweller to suppose, that the good slave had been saying something favourable to his attachment.

The jeweller, having resumed his place near the prince, said to him smiling, "I see, prince, you have some important affairs at the palace of the caliph." The prince, surprised and alarmed at this speech, replied, "What induces you to think, that I have any affairs at the palace of the caliph?" "I conclude so," resumed the jeweller, "from the slave, who has just left you." "And to whom do you suppose this slave belongs?" inquired the prince. "To Schemselnihar, the Favourite of the caliph," replied the jeweller.

“ I know this slave,” continued he, “ and her mistress also, who has sometimes done me the honour of coming to my shop to buy jewellery. I know, moreover, that this slave is admitted into all the secrets of Schemselnihar; I have seen her for some days past, continually walking about the streets with a pensive air, from which I imagine, she is now concerned in something of consequence, which relates to her mistress.”

These words of the jeweller confused the prince of Persia. “ He would not talk to me thus,” thought he, “ if he did not suspect, or rather if he did not know, my secret.” He remained silent for some minutes, not knowing how to act. At length he spoke, and said to the jeweller, “ You tell me some things, which lead me to think, you know still more than you say. It is very necessary to my peace of mind, that I should know the whole: I entreat you, therefore, to conceal nothing from me.”

The jeweller, who could not desire a better opportunity, then gave him an exact detail of the conversation, he had had with Ebn Thaher; and thus let him know, that he was apprized of the intercourse, that subsisted between him and Schemselnihar; he did not omit telling him, that Ebn Thaher, alarmed at the danger, which his office of confidant placed him in, had imparted to him the design, he had formed, of quitting Bagdad for Balsora, where he intended to remain until the storm, which he dreaded, was

appeared. "This he has put in execution," continued the jeweller, "and I am surprised how he could prevail on himself to abandon you in the state, which he described you to be in. As for me, prince, I confess to you, that I was moved with compassion for your sufferings, and I come to offer you my services; and if you will do me the honour to accept them, I promise to observe the same fidelity towards you, as Ebn Thaher has done; and engage moreover, to continue more firm and constant. I am ready to sacrifice my life and honour in your service; and, that you may have no doubts of my sincerity, I swear by every thing, most sacred in our holy religion, to preserve your secret inviolably. Be assured then, prince, that in me you will find a friend, equal to the one you have lost."

This speech afforded the prince of Persia great consolation, and reconciled him to the voluntary banishment of Ebn Thaher. "I feel great satisfaction," said he, "in finding in you so good a substitute for the loss, I have suffered. I cannot sufficiently express, how much I think myself indebted to you; and I trust, that God will amply recompense your generosity. I accept, therefore, with great pleasure, the kind offer, you have made me. Should you suppose," continued the prince, "that Schemselnihar's confidential slave has just been talking to me of you? She told me, that it was you, who advised Ebn Thaher to leave Bagdad. These were the very last words

she said, as she left me; and she seemed thoroughly persuaded of their truth. She did you, however, great injustice: and after every thing you have now informed me of, I have no doubt but she was completely deceived." "Prince," replied the jeweller, "I have had the honour to give you both a literal, and a faithful, narrative of the conversation, that took place between Ebn Thaher and myself. It is true, that when he told me of his intention of retiring to Balsora, I did not oppose his design: I even told him, I thought him both prudent and wise; but this ought not to prevent you from putting your whole confidence in me; for I am ready to afford you all my services; and to exert myself most warmly and indefatigably in your cause. If you think otherwise, and decline my interference, I will nevertheless, as I have most solemnly sworn, religiously preserve your secret." "I have already told you," replied the prince, "that I place not the least confidence in any thing the slave has said. It is her zeal only, that has raised these suspicions in her mind, and which have not, in fact, the least foundation. You ought, therefore, like myself, to excuse her on that account."

They continued their conversation for some time longer, and consulted together about the best and most suitable means of keeping open a correspondence between the prince and Schem-

selnihar. The first thing they settled was, that it was necessary to undeceive the confident, who was so unjustly prejudiced against the jeweller. The prince took upon himself the task of explaining this matter the first time, she came to him; and also to desire her, whenever she brought any more letters, or had any message from her mistress, to carry them directly to the jeweller. In fact, they thought it improper, that she should make her appearance at the prince's house so often; because she might by those means perhaps cause a discovery of what it was so much the interest of all parties to conceal. The jeweller then got up; and after having again assured the prince he might place an entire confidence in him, took his leave.

As the jeweller was going from the prince of Persia's, he observed a letter in the street, which some one seemed to have dropped. As it was not sealed, he unfolded it, and found it written in the following terms:

“SCHEMSELNIHAR TO THE PRINCE OF PERSIA.

“I am now about to inform you, by means of my slave, of a circumstance, which gives me no less affliction, than it will occasion you. By losing Ebn Thaher, we truly suffer a great deal; but do not let this, my dear prince, prevent you from taking care of yourself. If the friend, in

whom we trusted, has abandoned us through a dread of the consequences, let us consider it as an evil we could not avoid; we must, therefore, console ourselves under the misfortune. I own to you, that Ebn Thaher has forsaken us at a time, when his presence and aid is most necessary; but let us fortify ourselves with patience under this most unexpected event; nor let our affection fail us even for an instant. Strengthen your mind against this disastrous event. Remember, we seldom obtain what we wish, without difficulty. Do not then let this damp our courage; let us hope, that Heaven will be favourable; and after all our numerous sufferings, we shall at last arrive at the full and happy completion of our wishes. Farewell.

While the jeweller had been engaged with his visit to the prince of Persia, the confident had had time to return to the palace, and inform her mistress of the unpleasant intelligence of Ebn Thaher's departure. Schemselnihar had in consequence immediately written the foregoing letter, and sent her slave back, to carry it to the prince without delay; and the confident, as she went along, had accidentally dropped it.

The jeweller was much pleased at finding it, as it afforded him an excellent method of justifying himself in the mind of the confident, and bringing the matter to the point he wished. As he

finished reading it, he perceived the slave herself, who was looking about with great distress and anxiety to recover it. He directly folded it up and put it in his bosom, but the confident, having observed his motions, ran up to him; "Sir," said she, "I have dropped the letter, which you had just now in your hand; I beg you to have the goodness to return it me." The jeweller pretended not to hear her, and continued walking on, till he got home, without answering a word: he did not shut the door after him, that the confident, who still followed him, might, if she pleased, come in. This she did not fail to do, and when she had reached his apartment, she said to him, "Sir, you can make no use of the letter you have found, and you would have no difficulty in giving it me again, if you knew from whom it came, and to whom it is addressed. Give me leave to tell you also, that you do not act justly by detaining it."

Before he returned any answer to the slave, the jeweller made her sit down; he then said to her, "Is it not true, that the letter in question is from Schemselnihar, and that it is addressed to the prince of Persia?" The slave, who did not expect this question, changed colour; "This inquiry seems to embarrass you," continued he, "but understand that indiscreet curiosity is not my motive for asking this; I could have given you the letter in the street, but I wished to in-

duce you to follow me here, because I am desirous of explaining my motives to you. Tell me, is it just to impute a disastrous event to any one, who has not in the most distant manner contributed to it. This however is exactly what you did, when you told the prince of Persia, that I advised Ebn Thaher to leave Bagdad for his own security. I will not however lose time in justifying myself to you; it is enough, that the prince of Persia is fully persuaded of my innocence in this point. I will only say, that instead of having aided Ebn Thaher in his departure, I am extremely mortified at it; not so much through my friendship for him, as through compassion for the situation, in which he left the prince, whose intercourse with Schemselnihar he made me acquainted with. As soon as I was certain, that Ebn Thaher was no longer in Bagdad, I ran and presented myself to the prince, with whom you found me; I informed him of this news, and at the same time afforded him the same services, which Ebn Thaher had offered him. I have succeeded in my design, and provided you place as much confidence in me as you did in Ebn Thaher, it will be your own fault, if I am not equally useful. Give an account to your mistress of what I have now said to you, and assure her, that though I may lose my life by engaging in so dangerous an enterprise, I shall

never repent having sacrificed myself for two lovers so worthy of each other."

The confidential slave listened to what the jeweller said with great satisfaction. She requested him to pardon her for the bad opinion she had entertained of him, which arose merely from the zeal, she felt for Schemselnihar's interests. "I much rejoice," added she, "that the Favourite and the prince of Persia have been so fortunate as to find in you so proper a person to supply the place of Ebn Thaher: and I will not fail to give my mistress a favourable account of the strong inclination you have to serve her.

After the confidant had thus expressed the pleasure it afforded her to find the jeweller so disposed to be useful to Schemselnihar and the prince of Persia, he took the letter out of his bosom and gave it her. "Take it," he cried, "and carry it immediately to the prince; and then come back this way, that I may see the answer, which he sends. And do not also forget to give him an account of our conversation."

The slave took the letter, and carried it to the prince of Persia, who answered it without any delay. She then returned to the jeweller's, to show him the answer, which contained these words:

"THE PRINCE OF PERSIA TO SCHEMSELNIHAR.

"Your dear letter has produced a great effect

upon me: but yet not so great as I could wish. You endeavour to console me for the loss of Ebn Thaher. Alas! however sensible I may be of it, this is only the least part of the evils I endure. You know these evils; and you know, that your presence can alone cure them. When, alas, will the period arrive, in which I can enjoy that dear leisure without the dread of being again deprived of it? How distant does it appear to me! Rather, perhaps, we ought not to flatter ourselves, that we shall ever meet again. You tell me to take care of myself. I will obey you, since I have made every inclination of my heart subservient to you. Farewell."

When he had read this letter, the jeweller returned it to the confidant, who as she was departing, said to him; "I am going, sir, to induce my mistress to place the same confidence in you, which she did in Ebn Thaher. To-morrow you will have some intelligence from me." And he saw her, in fact, arrive the very next day with great satisfaction marked in her countenance. "The sight of you alone," said he, "proves to me, that you found Schemselnihar in the disposition of mind, you wished." "It is true," she answered, "and you shall hear the manner, in which I brought it about. I found her yesterday," continued the confidant, "waiting for me with the greatest impatience. I put the letter

of the prince into her hand, and she read it, while her eyes were bathed in tears. As I perceived she was going to give herself up to her accustomed grief, "Madam," said I, "it is without doubt, the departure of Ebn Thaher, which so much afflicts you: but permit me to conjure you in the name of God, not to alarm yourself any more on that subject. We have found another like himself, who has offered to engage in your service with equal zeal, and what is of more consequence, with greater courage! I then mentioned you to her," continued the slave, "and told her the motives, which induced you to go to the prince of Persia. In short, I assured her, that you would ever preserve the secret intercourse between her and the prince inviolable; and that you were determined to aid their attachment with all your power. She appeared greatly consoled at this speech, 'What obligation,' she exclaimed, 'ought we to feel ourselves under to the excellent man, you have mentioned! I wish to know him, to see him, to hear from his own lips what you have now told me; and to thank him for his almost unheard-of generosity towards persons, who have not the slightest reason to expect him to interest himself in so fervent a manner. His sight will afford me pleasure; and I will omit nothing, that I think will confirm him in his good opinions and intentions. Do not neglect to go to him to-morrow morning and

bring him here.' You must therefore, sir, if you please, take the trouble to go with me to her palace."

This speech of the confident's very much embarrassed the jeweller. "Your mistress," he replied, "must permit me to say, that she has not thought sufficiently of what she has required of me. The free access, which Ebn Thaher had to the caliph, gave him admission every where; and the officers and attendants, who knew him, suffered him to go backwards and forwards to the palace of Schemselnihar without molestation.—But how dare I enter it! You must yourself see, that the thing is impossible. I entreat you therefore, to explain to Schemselnihar the reasons, which ought to prevent me from giving her this satisfaction, and represent to her all the unpleasant consequences, that might happen from it. And if she will consider the matter again in the slightest degree, she will easily see, that she exposes me to a very great danger without the least use."

The confidential slave endeavoured to encourage the jeweller. "Do you suppose," she said, "that Schemselnihar is so regardless as to expose you, from whom she expects a continuance of the most important services, to the least danger, in ordering you to come to her? Recollect yourself; and you will find, there is not even the appearance of danger. Both my lady and myself

are too much interested in this affair to engage you in it without due consideration. You may therefore very safely trust me to conduct you: and after it is all finished, you will readily enough acknowledge, that your alarms are without any foundation.

The jeweller yielded to the arguments of the confident; and got up to follow her. In spite however of all the courage, he piqued himself upon possessing, his fears so far got the better of him, that he trembled from head to foot. "From the state, which I perceive you are in," cried she, "I am sure you had better remain at home, and Schemselnihar pursue some other mode of seeing you: and I have no doubt, from the great desire she feels, that she will come and find you out herself. This being the case, sir, do not go out; for I am convinced it will not be long before you see her arrive." The confident was not wrong in her conjectures; for she had no sooner informed Schemselnihar of the fright of the jeweller, than the latter instantly made preparations to go to his house.

He received her with every mark of the most profound respect. As soon as she had sat down, for she was a little fatigued with her walk, she took off her veil, and discovered so much beauty to the eyes of the jeweller, that he instantly confessed in his own mind, how excusable it was in the prince of Persia to have devoted his heart

to the Favourite of the caliph. She then accosted the jeweller in the kindest manner, and said to him, "I could not possibly become acquainted with the great interest, you take in the welfare of the prince of Persia and myself, without instantly forming the design of thanking you in person; and I am truly grateful to Heaven for having so soon, and so well, supplied the great loss, we suffered in Ebn Thaher."

Schemselnihar added many other obliging things in her speech to the jeweller; and then returned to her palace. The jeweller himself instantly went and gave the prince of Persia an account of this visit; who, when he saw him arrive, called out, "I have been waiting for you with the greatest impatience. The confidential slave has brought me a letter from her mistress: but this letter has afforded me no comfort. Although the amiable Schemselnihar may endeavour to give me every encouragement, yet I dare not indulge my hopes, and my patience is quite exhausted. I know not what plan to follow. The departure of Ebn Thaher has thrown me into despair. He was my support; and in losing him, I have lost every thing; for in the free access he had to Schemselnihar, I did flatter myself with some hopes."

At these words, which the prince uttered in a very expressive manner, and so rapidly, that the

jeweller had no opportunity of putting in a word before, he said, "No one, prince, can take a greater interest in your misfortunes than I do; and if you will have the patience to listen to me, you will find, that I can afford you some comfort." At this speech the prince held his tongue, and was attentive. "I very clearly see," added the jeweller, "that the only means of satisfying you is to enable you to converse with and see Schemselnihar without any restraint. This is a satisfaction, I wish to procure you; and I will set about it to-morrow. It will not, I trust, be necessary to expose you to the risk of going to the palace of Schemselnihar? you know from experience how dangerous a plan that is. I am acquainted with a much more proper place for this interview; and where you will both be in safety." When the jeweller had finished this speech, the prince embraced him with the greatest transport.

"You reanimate by this delightful promise," he exclaimed, "an unfortunate lover, who felt himself already condemned to death. From what I already hear I am sure, I have fully repaired the loss of Ebn Thaher. Whatever you undertake will, I know, be done well; and I give myself entirely up to your direction."

After the prince had thanked the jeweller for the zeal he had shown in his service, the latter

returned home; where the confidential slave of Schemselnihar came the next morning to seek him. He informed her, that he had given the prince of Persia some hopes of seeing Schemselnihar very soon. "I am come expressly," she cried, "to concert some measures with you for that purpose. It appears to me," she added, "that this very house is well adapted for their meeting." "I should not have the least objection to their coming here," replied the jeweller, "but I think they will be much more at liberty in another house, which I have, and which is inhabited by no one. I will immediately have it handsomely furnished to receive them." "This being the case," rejoined the slave, "nothing more remains to be done, but to get the Favourite to agree to it. I will go and speak to her on the subject, and will return in a very short time, and give you her answer."

It was not long before she came back: and she told the jeweller, that Schemselnihar would not fail to be at the appointed place towards the close of the day. She at the same time put a purse into his hands, and told him, it was to procure an excellent collation. The jeweller directly carried the slave to the house, where the lovers were to meet, that she might know where it was, and be able to conduct her mistress thither: and as soon as they parted, he went to borrow from his friends some gold and silver plate,

some carpets, some very rich cushions, and other furniture, with which he ornamented the house in the most magnificent manner. When he had got every thing in readiness, he went to the prince of Persia.

Imagine to yourself the joy of the prince, when the jeweller informed him, that he was come for the purpose of conducting him to a house, which was prepared on purpose for his and Schemselnihar's reception. This intelligence made him forget all his vexations, all his disappointments, and all his sufferings. He put on a most magnificent dress, and went out, without even one attendant, with the jeweller, who led him through many unfrequented streets to his house, in order that no one might observe them, where he introduced them, and where they remained in conversation, till the arrival of Schemselnihar.

They did not wait a great while for this too doting fair-one. She arrived directly after prayers at sun-set, accompanied by her confidential and two other slaves. It would be useless to attempt to express to you the excess of joy, these two lovers evinced at the sight of each other; the delineation is almost impossible. They sat down upon a sofa, and at first looked at each other without being able to utter a single word, so much were their minds absorbed in mutual contemplation. But the use of their speech was no sooner returned, than they made ample amends

for their former silence. They expressed themselves in so tender and affecting a manner, that even the jeweller, the confident, and the two slaves, could not refrain from shedding tears. It was necessary, however, for the jeweller to dry his tears, and to think about the collation, which he set before them with his own hands. The lovers eat and drank but very slightly; after which they returned to the sofa, and Schemselnihar asked the jeweller, if he happened to have a lute, or any other instrument. The jeweller, who took care to provide every thing, which he thought might afford them pleasure, immediately brought a lute. The Favourite spent a few moments in tuning it, and then began to sing.

While Schemselnihar was thus delighting the prince of Persia, by expressing her love for him in words, which she composed at the moment, they suddenly heard a great noise; and a slave, whom the jeweller had brought with him, instantly rushed in, frightened to death, and said, that some people were forcing the door; that he had demanded of them who it was, when instead of returning any answer, they redoubled their blows. The jeweller, greatly alarmed, left Schemselnihar and the prince of Persia to go and inform himself of the truth of this bad news. He went as far as the court, when, through the obscurity of the place, he observed a troop of

men, armed with scimitars, who had already forced the door, and were coming directly towards him. The jeweller got up close to the wall, as quickly as possible, and, without being observed, he saw them pass by, to the number of ten.

As he thought he could be of no use in assisting the prince of Persia and Schemselnihar, he contented himself with lamenting their sad situation, and took flight as fast as possible. He ran out of his own house, and went for safety to that of a neighbour, who was not yet retired for the night; not doubting, that this unforeseen and violent attack was made by order of the caliph, who had by some means been informed of the place of appointment between the Favourite and the prince of Persia. The house, to which he fled for safety, was not so far distant, but that he heard the noise they made at his own; and this noise continued till midnight. Then, as every thing appeared to him to be silent, he requested his neighbour to lend him a sabre, and, armed in this manner, he sallied forth. He went to the door of his own house; and entering the court, perceived with great alarm, a man, who demanded, who he was. He instantly recognised the voice of his slave. "How have you been able," cried the jeweller, "to escape being taken by the guard?" "Sir," replied the slave, "I concealed myself in the corner of the court, and I came

out, as soon as the noise had ceased. But it was not the guard, that broke into your house; they were robbers, who for some days past, have infested this quarter of the city, and pillaged almost every one. They have without doubt remarked, that some rich furniture has been brought here; and this was certainly their object."

The jeweller thought the conjecture of his slave too probable. He examined the house, and found in fact, that the robbers had taken away the beautiful furniture of the apartment, in which he had received Schemselnihar, and her lover; and had carried off all the gold and silver plate, not leaving an individual thing behind them. At this sight he was quite in despair. "Oh, Heavens!" he exclaimed, "I am undone without the chance of redress or recovery. What will my friends say; and what excuse can I make them, when I shall inform them the thieves have broken open my house, and robbed me of every thing they had so generously lent me? How can I ever compensate them for the loss, they have suffered through me? Besides, what can have become of Schemselnihar, and the prince of Persia? This affair will make a great noise, and it infallibly must reach the ears of the caliph. He will be informed of this assignation, and I shall be the victim of his rage." The slave, who was very much attached to his master, tried to console him. With regard to Schemselnihar,

he said, "there is no doubt but that the robbers would be content with despoiling her of her valuables, and you may be assured she will return to her palace with her slaves: and the same will probably be the fate of the prince of Persia. You have every reason therefore to hope, that the caliph will remain in total ignorance of this adventure. As for the loss, which your friends have suffered, it is a misfortune you cannot help, nor were able to avoid. They very well know, that the robbers are here in great numbers, and that they have had the boldness to pillage not only the houses, I have mentioned to you, but many others belonging to the principal noblemen of the court; and they are not ignorant, that in spite of the orders, which have been issued, to seize them, not one of them has hitherto been taken, notwithstanding all the exertions and diligence that have been used. You will make them every recompense in returning to your friends the full value of the things you have been robbed of, and you will then still have, God be praised, a tolerable fortune remaining."

While they were waiting, till it was day-light, the jeweller made the slave mend the door of the house, that had been forced, as well as he could. After this he went back with his slave to that, he commonly lived in; making the most melancholy reflections all the way he walked along. "Ebn Thaher," said he to himself, "has been

wiser than I have: he has foreseen this misfortune, into which I have blindly run headlong. I wish to God I had never taken any part in an intrigue, which may perhaps cost me my life."

It was hardly day, when the report of this house having been broken open and pillaged spread itself through the city, and was the cause of a great number of the jeweller's friends and neighbours assembling at his habitation; the most part of whom, under the pretext of expressing their sorrow for this accident, only came to hear the account more at large. He did not omit to thank them for the kindness of their inquiries: and he had, at least, the consolation of finding, that no one mentioned either the prince of Persia, or Schemselnihar, which led him to hope, that they were returned home, or had retired to some place of safety.

When the jeweller was again alone, his people served up a repast; but he could not eat any thing. It was now about mid-day; when one of his slaves came and informed him, there was a man at the door, whom he did not know, who said, he wanted to speak with him. As the jeweller did not wish to admit an entire stranger into his house, he got up and went to speak to him at the door. "Although you do not know me," said the man, "I am not unacquainted with you, and I am come to you upon a most important affair." At these words the jeweller requested him to

come into the house. "By no means," replied the stranger, "you must, if you please, take the trouble to go with me to your other house." "How came you to know," answered the jeweller, that I have any other house besides this? "I am very well acquainted with that," said the stranger; "and therefore you have only to follow me, and fear nothing; I have something to communicate to you, that will give you pleasure." The jeweller then went with him; but informed him by the way, in what manner his house had been robbed, and that it was not in a state, in which to receive any one.

When they had arrived opposite to the house, and the stranger saw, that the door was half broken, he said to the jeweller, "I see indeed, that you have spoken the truth; I will conduct you then to a place, where we shall be better accommodated." Having said this, they continued walking on, nor did they stop during the remainder of the day. Fatigued with the distance they had come, vexed at seeing night so near at hand, and wondering at the silence, which the stranger kept respecting the place they were going to, the jeweller began to lose all his patience, when they arrived at an open place, which led down to the Tigris. As soon as they were on the banks of that river they embarked in a small boat, and passed over to the other side. The stranger then conducted the jeweller down a long

street, where he had never before been ; and after passing through I know not how many unfrequented lanes, he stopped at a door, which he opened. He desired the jeweller to go in, shut the door after him, and fastened it with a large iron bar. He then conducted him into an apartment, where there were ten other men, who were not less strangers to the jeweller than the one, who had brought him there.

These ten men received the jeweller without much ceremony. They desired him to sit down, which he did. He had indeed great occasion for a seat, for he was not only fatigued and out of breath from his long walk, but the alarm, with which he was seized at finding himself with people apparently fully adequate to inspire it, was so great, that he was hardly able to stand. As they only waited for the chief, before they went to supper, it was served up, when he made his appearance. They first washed their hands, and compelled the jeweller to do the same ; and also to sit down at table with them. After supper was over, they asked him, if he was aware with whom he was conversing. The jeweller answered he was not, and did not even know, either the quarter of the city, or the place he was in. " Relate to us then," they said, " your adventure of last night, and do not conceal any thing from us." The jeweller was much astonished at this speech, and answered, " You are, probably, gentlemen, already ac-

quainted with it." "True," replied they, "the young man, and young lady, who were with you yesterday evening, have related it to us; but we wish nevertheless to know it from your own lips."

Nothing more was wanting to make the jeweller understand, that he was now speaking to the very robbers, who had broken open and pillaged his house. "Gentlemen," said he, "I am in great distress about that young man, and young lady, can you give me any information concerning them?" "Be in no fear," answered they, "on their account; they are in a place of safety, and are quite well." Having said this, they pointed out two small apartments to him, in which they assured him they were kept separate. "They informed us," added the strangers, "that you were the only person, who were acquainted with their affairs, and interested about them. As soon, therefore, as we knew that, we took all possible care of them on your account. So far from having made use of the least violence towards them, we have, on the contrary, done them every service in our power, and no one has ever wished to treat them ill: we assure you also of the same treatment, and you may place the fullest confidence in us."

Encouraged by this speech, and delighted to find that Schemselnihar and the prince of Persia were in safety, at least with respect to their lives

and persons, the jeweller endeavoured to engage the robbers still further in their service. He praised and flattered them, and returned them a thousand thanks. "I acknowledge, gentlemen," said he to them, "that I have not the honour of knowing you; but it is a very great happiness to me, that you are not unacquainted with me, and I cannot sufficiently thank you for the gratification this acquaintance on your part has procured me. Not to mention a word of the great humanity and kindness of this action, I see very clearly, that it is only among men, such as you, that a secret can be faithfully kept, where there is any danger of a discovery to be dreaded; and if there be any enterprise of a more difficult nature than common, you well know how to carry it through, by your alacrity, your courage, and your intrepidity. Relying upon these qualifications, to which you have so just a claim, I shall make no difficulty in relating my history to you, and also that of the two persons, whom you found at my house, with all the distinctness and truth you can require."

After the jeweller had taken all these precautions, to interest the robbers about every thing he was going to reveal to them, that he thought might be of advantage, he gave them a complete detail, without omitting a single circumstance, of the attachment and adventures of the prince of Persia and Schemselnihar, from the very be-

ginning till the meeting he had procured them at his house.

The robbers were in the greatest astonishment at what they heard. "What," they cried, when the jeweller had concluded his narration, "is it possible, that this young man is the illustrious Ali Ebn Becar, prince of Persia, and this lady the beautiful and celebrated Schemselnihar?" The jeweller swore, that he had told them nothing but the strict and literal truth; and added, that they ought not to think it strange, that persons of their rank were very unwilling to make themselves known.

Upon this assurance, the robbers all went, one after the other, and threw themselves at the feet of Schemselnihar, and the prince of Persia, entreating them to grant them a pardon: and protesting, that nothing which had happened should have taken place, if they had known the rank of the guests before they had broken open the jeweller's house. "And we will now endeavour," they added, "to make some reparation for the fault we had committed." They then returned to the jeweller, "We are very sorry," said they to him, "that we are unable to restore every thing we have taken from you, as some part of it is no longer at our disposal; we beg of you, therefore to be satisfied with the plate and silver articles, which we will immediately return to you."

The jeweller thought himself very fortunate at

the favour they, by these means, did him. When, therefore, the robbers had restored what they promised, they requested the prince of Persia and Schemselnihar to come, and informed them, as well as the jeweller, that they were ready to conduct them back to a certain place, from whence each might return to his own house; but before they did this, they wished to engage each of them by an oath, not to discover them. The prince of Persia, Schemselnihar, and the jeweller, all said they were ready to pledge their words; but if the robbers particularly wished it, they would swear solemnly to preserve the whole transaction a most profound secret. The robbers upon this, perfectly satisfied with their oath, went out with them.

As they were going along, the jeweller, feeling much disturbed at not seeing either the confident or the other two slaves, went up to Schemselnihar, and requested her to inform him, if she knew what was become of them. "I know nothing about them," she replied; "all I can tell you is, that they carried us with them from your house, that we were conducted across the river, and at last led to the house, where you found us."

This was all the conversation, which the jeweller had with Schemselnihar; they then suffered themselves to be escorted by the robbers, together with the prince, and they soon came to the side of the river. The robbers immediately took

a boat, embarked with them, and landed them on the opposite bank.

At the instant, in which the prince of Persia, Schemselnihar, and the jeweller were getting on shore, they heard a great noise, caused by the horse patrol, coming towards them, who arrived at the moment they were landed, and while the robbers were rowing back to the other side with all strength.

The officer of the guard demanded of the prince, Schemselnihar, and the jeweller, where they were coming from at that late hour: and who they were. As they were all in a state of considerable alarm, and therefore fearful of saying any thing, that might lead them into difficulties, they remained silent. It was, however, absolutely necessary to make some answer; and this the jeweller took upon himself, as his mind was not quite so disturbed. "Sir," he replied, "let me, in the first place, assure you, that we are people of character, who live in the city. The men, who are in the boat, from whence we are just landed, are robbers, who last night broke open the house, where we were. They despoiled it of every thing, and carried us with them.— During the whole of this time, we made use of every means in our power, by persuasion and entreaties, and have at last succeeded in obtaining our liberty, and in consequence of this, they brought us to this spot. Nay, they even did

more, and restored to us a part of the plunder they had taken, and which we now have with us." He then showed to the officer the parcel of plate, the robbers had returned to him.

The commander of the patrolle was by no means satisfied with this answer of the jeweller. He went up both to him and the prince of Persia, "Tell me," said he to them, looking in their faces, "the strict truth; who is this lady? How came you acquainted with her, and in what quarter of the city do you live?"

These questions very much embarrassed them, and they knew not what answer to make. Schemselnihar, however, got over the difficulty. She took the officer aside, and no sooner spoke to him, than he got off his horse, and showed her every mark of great respect and honour. He directly also ordered some of his attendants to bring two boats.

When these were come, the officer desired Schemselnihar to embark in one, and the prince and jeweller went in the other. Two of his attendants were also in each, with orders to conduct them wherever they wished to go. The two boats then began to steer a different course: and we will now only attend to that, in which the prince of Persia and the jeweller were.

The prince, in order to save the persons whom the officer had ordered to conduct them home, some trouble, told them he would take the jewel-

ler home with him, and informed them of the part of the city where he lived. Upon this information, the attendants rowed the boat towards the shore close to the caliph's palace. The prince of Persia and the jeweller, although they durst not discover it, were in the greatest possible alarm. Notwithstanding they had heard the order, which the officer had given, they nevertheless were fully persuaded they were going to be conducted to the guard-house for the night, and that they should be brought before the caliph in the morning.

This was, however, by no means the intention of their conductors: for as soon as they had landed, as they were obliged to return to their party, they transferred them to an officer belonging to the caliph's guard, who sent two soldiers with them to attend them by land to the prince of Persia's house, which was at a considerable distance from the river. They at length arrived there, but so worn out with labour and fatigue, they could scarcely move.

In addition to this excess of weariness, the prince of Persia felt so much afflicted at the unfortunate and unpleasant interruption he and Schemselnihar had experienced, and which seemed for ever to annihilate even the hope of another interview, that in sitting down on the sofa he absolutely fainted. While most of his people were employed in assisting to recover him, the

rest surrounded the jeweller, and requested him to inform them what had happened to the prince, whose absence had occasioned them the greatest anxiety.

The jeweller, who took good care to discover nothing to them, they ought not to know, told them, that the adventure was a very extraordinary one; but that he had not, at that time, sufficient leisure to give them the relation, and that they would be of greater use in assisting the prince. The latter fortunately returned at this moment to his senses, and those persons, therefore, who had so recently asked the questions, went to a distance, and showed the greatest respect; and at the same time evinced much joy, that his fainting fit had lasted but a short time.

Although the prince of Persia had recovered his recollection, he remained in such a weak state, that he could not open his lips for the purpose of speaking. He answered only by signs, even to his relations, who spoke to him. He continued in the same situation on the next morning, when the jeweller took his leave of him. The prince answered him only by a motion of his eye; at the same moment he took him by the hand: and as he observed, that he was incumbered with the bundle of plate, which the robbers had returned to him, he made a sign to one of his attendants, to take and carry it home for him.

His family had expected the return of the jeweller with the greatest impatience during the whole of the day he had gone out with the man, who had called to inquire for him; and of whom they were entirely ignorant; and when the time, in which he ought to have returned, was elapsed, they were convinced some accident even worse than the robbery had happened to him. His wife, his children, and servants, were all in the greatest alarm, and were still in tears when he arrived. Their joy at seeing him was great for the moment, but it was soon accompanied with pain and regret at finding him so much altered in so short a time. The excessive fatigue of the preceding day, and having passed the whole of the night without sleep, and in the midst of alarms, were the causes of this change, and many of his people, for the moment, hardly knew him again. As he felt himself very much weakened, he remained two whole days at home without once stirring out; during which time he saw only his most intimate friends, to whom he had ordered free admission.

On the third day, the jeweller, who felt his strength re-established, thought, that a walk in the open air would assist his recovery. He went therefore to the shop of a rich merchant, with whom he had been upon a friendly footing for some length of time. As he got up to take his leave and go away, he perceived a female, who

made him a sign, and he instantly recognised her as the confidential slave of Schemselnihar. This sight affected him with such a mixture of joy and alarm, that he went out of the shop without noticing her. She however followed him, as he was convinced she would, because the place they were then in was not proper for conversation. And as he walked rather quickly, the confidant could not overtake him, and therefore from time to time called out to him to stop. He heard her perfectly well, but after what had happened to him, he did not choose to speak to her in public, through the dread of giving rise to any suspicion, that he had any acquaintance with Schemselnihar. For it was very well known all over Bagdad, that this slave belonged to the Favourite, and that she employed her upon every occasion. He continued to walk at the same rate, till he came to a mosque, which was but little frequented, and where he knew there would not be any one at this time. The slave followed him into the mosque, and they had there an opportunity of a long conversation without any interruption.

Both the jeweller and the confidant of Schemselnihar felt great pleasure in again seeing each other, after the singular adventure of the robbers; and the fear each was in for the other, not to mention the alarm they all were in on their own accounts. The jeweller wished the

confidential slave to inform him, in the first instance, by what means she, and the two slaves had been able to make their escape, and if she had gained any intelligence of Schemselnihar, since he had seen her. The confidant herself, however, was so very eager to learn what had happened to him, since their unexpected separation, that he was obliged to satisfy her. "This," said he, when he finished his relation, "is all, that you wished to know from me; now, therefore, I beg of you, inform me, in your turn, what I before desired you."

"As soon as I saw the robbers make their appearance," said the confidant, "I took them for some soldiers, belonging to the caliph's guard; imagining, that the caliph had been informed of the excursion of Schemselnihar, and that he had sent them with orders to kill her, the prince of Persia, and all of us. I therefore instantly ran up to the terrace on the top of your house, while the robbers went into the apartment, where the prince and Schemselnihar were; the other two slaves also made haste to follow my example. We continued going on from the terrace of one house to another, till we came to one, belonging to some people of good character, who received us with great kindness, and with whom we passed the night.

"The next morning, after thanking the master of the house for the favour he had done us, we

returned to Schemselnihar's palace. When we arrived, we were in the greatest confusion; and felt the more distressed, as we were entirely ignorant of the destiny of these two unfortunate lovers. The other female attendants of Schemselnihar were much surprised at seeing us return without their mistress. We told them we had previously agreed among ourselves, that we had left her at the house of a lady, who was one of her friends; and that she would send for us again, to accompany her back, when she intended to return. With this excuse they were quite satisfied.

“ In the mean time I passed the day in the greatest uneasiness. When night came on, I opened the small private gate, and saw a boat upon the canal, that branched off from the river, and terminated at the gate. I called out to the boatman, and begged him to row on each side of the river, and look, if he could not see a lady; and, if he met with one, to bring her over.

“ We waited (for the two slaves were with me and as much distressed as myself), in expectation of his return, till midnight, when the same boat came back with two other men it, and a woman, who was lying down in the stern. When the boat reached the shore, the two men assisted the lady in getting up and landing. I immediately discovered her to be Schemselnihar; and my joy at seeing and finding her again was greater

than I can possibly express to you. I instantly gave her my hand to assist her in getting out of the boat; and she had no little need of my assistance; for it was with difficulty, that she supported herself; as soon as she was on shore, she whispered in my ear; and in a tone, which evinced her sufferings, desired me to go and get a purse, containing a thousand pieces of gold, and give it to the two soldiers, who accompanied her. I then gave her in charge to the two slaves to help her along, and after desiring the soldiers to wait a moment, I ran for the purse, and returned with it almost instantly. I gave it to them, paid the boatman, and then shut the gate.

“ I soon overtook Schemselnihar, who had not yet reached her apartment. We lost no time in undressing and putting her to bed, where she continued all night in such a state, as if her soul was on the eve of quitting its habitation.

“ The next day her other attendants expressed a great desire to see her; but I told them she had returned home very much fatigued, and had great want of repose to recruit her strength. In the mean time the other two slaves and myself afforded her all the assistance and comfort we could devise, and which she could possibly expect from our zeal. At first she seemed determined not to eat any thing, and we should have despaired of her life, if we had perceived, that the wine, we from time to time gave her, did not

very much support and strengthen her. At length by means of our repeated entreaties, and even prayers, we got her to eat something.

“ As soon as I saw, that she was able to speak without injury to herself, for she had hitherto done nothing but shed tears, mixt with sighs and groans, I requested her to do me the favour of informing me by what fortunate accident she escaped from the power of the robbers. ‘ Why do you ask me,’ she replied with a profound sigh, ‘ to bring to my recollection a subject, that causes me so much affliction? I wish to God the robbers had taken my life, instead of preserving me. My evils would then have been at an end; but now my sufferings will, I know, long continue to torment me.’

“ Madam,’ I answered, ‘ I beg of you not to refuse me. You cannot be ignorant, that the unhappy sometimes derive a degree of consolation from a relation even of their most painful adventures. What I request then will be of service to you, if you will have the goodness to comply.’

“ ‘ Listen then,’ she said, ‘ to a narrative of circumstances, the most distressing, that can possibly happen to any one so much in love as I am, and who thought herself almost at the completion of her wishes. When I saw the robbers enter with a sabre in one hand and a poinard in the other, I concluded the very last moment of

my existence was at hand, and that the prince of Persia was in equal danger. I did not indeed lament my own death, from the satisfaction I felt, that we should die together. Instead, however, of instantly falling upon us, and plunging their weapons into our hearts, as I fully expected, two of the robbers were ordered to guard us, while the others were engaged in packing up whatever they could find in the room, where we were, and in the other apartments. When they had done this, and had taken all the plunder upon their shoulders, they went out, and made us go with them.

“ ‘ While we were on the way, one of those, who accompanied us, demanded our names. I told him, that I was a dancer. He asked the same question of the prince, who said, that he was a citizen.

“ ‘ When we had arrived at their dwelling we experienced new alarms. They first collected round me, and after examining my dress, and the valuable jewels, with which I was adorned, they seemed very much to doubt my rank, ‘ A dancing girl,’ said they, ‘ is not likely to be dressed like you. Tell us truly who you are.

“ ‘ As they found I was not inclined to give them any answer, they put the same question to the prince of Persia. ‘ Inform us,’ they cried, ‘ who you are. We see well enough, that you are not a common person, as you wish us to be-

lieve by your former answer.' He however gave them no greater satisfaction than I had done. He only told them, that he had come on a visit to a certain jeweller, whose name he mentioned, in order to amuse himself, and that the house, where they found us, belonged to him.

“ ‘ I know that jeweller,’ cried one of the robbers, who seemed to have some authority among them; ‘ and I am under some obligations to him, although he is not perhaps aware of it: I know also, that he has another house. To-morrow I will make it my business to bring him hither, and we will not release you till we know from him, who you are. In the mean time, be assured, that no harm shall be done to you.’ ”

“ ‘ The jeweller was brought there the next day, and as he thought to oblige us, and in fact he did so, he informed the robbers precisely, who we were. They immediately came and begged my pardon, and I believe they did the same to the prince, who was in another apartment.— They protested to me at the same time, that if they had known, that the house, where they discovered us, belonged to the jeweller, they would not have broken it open. They then took us all three, and conducted us to the banks of the Tigris; they made us go on board a boat, by which we crossed the water; but at the very instant of landing, a party of the guard came up to us on horseback.

“ ‘ I took the commander aside, told him my name, and also that on the evening before, as I was visiting one of my friends, the robbers met and stopped me, and then carried me with them; and that it was not till I had informed them, who I was, that they would release me. That on my account also they set at liberty the two persons he then saw with me, because I assured them I knew who they were. The officer of the guard immediately alighted, as a mark of his respect, and after expressing his joy at being able to oblige me in any thing, he ordered two boats to come to the shore, into one of which he put me and two of his people, whom you saw, and who escorted me hither. The prince of Persia and the jeweller embarked in the other with two more of his soldiers, who went with, and conducted, them safely home.

“ ‘ I hope,’ added Schemselnihar, with her eyes swimming in tears, as she finished this account, ‘ that no fresh misfortune has happened to them since our separation, and I firmly believe, that the grief and distress of the prince is equal to mine. The jeweller, who has served us with so much zeal and affection, deserves at least to be recompensed for the loss he has sustained through his friendship for us; do not therefore fail to take to him to-morrow morning, as from me, two purses with a thousand pieces of gold in each; and gain at the same time some in-

telligence from him concerning the prince of Persia.'

"When my good mistress had concluded her story, I endeavoured, on her giving me this last order, to obtain some information of the prince of Persia, to persuade her to make use of every method to conquer her feelings after the danger she had just encountered, and from which she had escaped only as it were by a miracle. 'Make no reply,' she called out, 'but do as I command you.'

"I was therefore obliged to hold my tongue, and immediately set out to obey her orders. I first proceeded to your house, where I did not find you; and from the uncertainty, whether I should meet with you at the place where they told me you were gone, I was on the point of going to the prince of Persia's, but was afraid to make the attempt. I left the two purses, as I went past, with a person of my acquaintance. If you will wait here a little while for me, I will go and fetch them."

The confidential slave then departed, but returned to the mosque, where she had left the jeweller, almost directly." "Here," said she, giving him the two purses, "take these, and make a compensation to your friends for their losses." "There is much more," replied the jeweller, "than is necessary for that purpose: but I dare not refuse the present, which so kind

and generous a lady wishes to make to the humblest of her slaves. I beg you to assure her, that I shall for ever preserve the recollection of her kindness." He then made an agreement with the confident, that she should come and inquire for him at the house, where she at first met him, whenever, she had any thing to communicate from Schemselnihar, or wished to gain any intelligence of the prince of Persia. After this they separated.

The jeweller returned home very well satisfied not only with the ample sum of money he had received for the purpose of making up the loss, his friends had suffered, but also from the idea, that he was sure no person in Bagdad knew, that the prince of Persia and Schemselnihar had been discovered in his other house, which had been robbed. It is true, he had acquainted the robbers themselves with it, but he was tolerably secure of their secrecy from its being mutual. Besides, they, he thought, did not mix sufficiently with the world to fear any danger from them, even if they did divulge it. The next morning he saw those friends, to whom he was under such obligations, and he had no difficulty in giving them perfect satisfaction. And after all, he had enough money remaining to furnish his other house again very properly. He did this, and sent some of his domestics to inhabit it. While thus employed, he quite forgot the danger, which he

had so lately escaped from; and in the evening he went to visit the prince of Persia.

The officers and attendants of the prince, who received him, told him he arrived very opportunely, for that the prince, since he left him, was in such a state as to alarm them for his life; and that they had not been able to get him to speak a single word. They introduced him into his chamber without making the least noise; and he found the prince lying in his bed, with his eyes shut, and in a state, which very much excited his compassion. He saluted him, took him by the hand, and exhorted him to keep up his spirits.

The prince of Persia perceived, that it was the jeweller, who spoke to him; he opened his eyes; and gave him such a look as plainly evinced how much he was afflicted, and how much more he now suffered than when he first saw Schemselnihar. He took hold of him, and pressed his hand as a mark of his friendship; and at the same time said, though in the most feeble tone of voice, how much he felt himself obliged to him for the trouble he took in coming to see so unfortunate, and wretched a being as he was.

“Talk not, I beseech you, prince,” said the jeweller, “of the obligations you are under to me. I wish most earnestly, that the good offices, which I endeavour to do you, were attended with more success. Let us only think of your health

From the state you are now in, I fear you suffer yourself to be too much depressed, and that you do not take so much nourishment as is absolutely necessary."

The attendants, who were in waiting, seized this opportunity to inform the jeweller, that they had tried every method in their power to induce him to eat something, but all their efforts were ineffectual, and that the prince had taken nothing for a great length of time. This compelled the jeweller to request the prince of Persia to suffer his servants to bring some nourishment for him to take, and after much entreaty, he at length obtained his consent.

When the prince of Persia had eaten, through the persuasions of the jeweller, much more than he had hitherto done, he ordered his people to retire, that he might be alone with him. And after they were gone out, he addressed these words to him: "Added to the misfortune, which overwhelms me, I feel very great pain for the loss you have suffered from your regard to me; and it is but just, that I should think of some means to recompense you: but in the first place, after requesting you most earnestly to pardon me, I entreat you to inform me, if you have heard any thing of Schemselnihar, after I was compelled to separate myself from her."

As the jeweller had before received the whole account from Schemselnihar's confidential slave,

he now related what he knew of her arrival at her own palace, and of the state she had been in from that moment, till she felt herself so much better as to be able to send her confidant to get some intelligence of him.

To this speech of the jeweller the prince answered only by his sighs and tears. He then made an effort to get up; he called his people, and went himself to the room, where he kept his valuables, and ordered it to be opened; he then made them take out many pieces of rich furniture and plate, and ordered them to be carried to the jeweller's.

The jeweller wished to decline accepting the present of the prince of Persia; but although he represented to him, that Schemselnihar had already sent him much more than sufficient to replace every thing, that his friends had lost, the prince nevertheless would be obeyed. The only thing therefore the jeweller could do was to acknowledge how much he felt confused at his great liberality, and to assure him, he could not be sufficiently thankful for his kindness. He then wished to take his leave; but the prince desired him to remain; and they passed the greatest part of the night in conversation.

The jeweller saw the prince again the next morning before he went away, when the latter made him sit down near him. "You know very well," said he, "that there must be an end to

every thing. The sole object and end of a lover is to obtain possession of her, he loves, without restraint: if he once loses sight of this hope, it is certain, that he can no longer wish to live. This, you must be well convinced, is the miserable situation, in which I am. Twice, when I have fancied myself at the very consummation of my wishes, at that very instant have I been torn from the object of my affections in the most cruel manner. I have now therefore only to think of death. I would myself be the cause of its immediate presence, but that my religion prevents my becoming a self-murderer. I feel, however, that I have no occasion to hasten its approach; because I am well convinced I shall not have long to expect it." With these words he concluded his speech, and then gave full scope to his tears, nor did he endeavour to suppress his sighs and his lamentations.

The jeweller, who knew not what better method to pursue, to lead his attention from this hopeless and despairing train of thinking, than by recalling Schemselnihar to his recollection, and holding out some slight ray of hope, told him, that he was afraid the confidant was already come; and it would not, therefore, be right, that he should lose any time in going home. "I permit you to go," said the prince, but if you see her, I entreat you to urge her to assure Schemselnihar, that if I die, as I expect will very soon

be the case, I shall adore her with my last breath, nor will my affection cease even in the tomb."

The jeweller then returned home, and remained there, in hopes that the slave would soon make her appearance. She, in fact, arrived a few hours after; but bathed in tears and in the greatest disorder. Greatly alarmed at seeing her in this condition, the jeweller eagerly inquired what was the matter.

"We are all undone," cried she; "Schemselnihar, the prince of Persia, you, myself, every one of us are lost. Listen to the terrible news I learnt yesterday, when I left you and returned to the palace.

"Schemselnihar had ordered one of the two slaves, who were with us at your house, to be punished for some fault or other. Enraged at this ill-treatment, this slave, finding a door of the palace open, ran out, and we have no doubt, but that she went and told every thing to one of the eunuchs of our guard, who has afforded her a retreat.

"Nor is this all: the other slave her companion, is also fled, and has taken refuge in the palace of the caliph, to whom, we have every reason to believe, she has revealed all she knew; and what confirms this opinion is, that the caliph sent this morning twenty eunuchs to bring Schemselnihar to his palace. I found the means to steal away, and to come and give you infor-

mation of all this. I know not what has passed, but I conjecture nothing good. Whatever it may be, I entreat you to be quite secret.

The confident then added, that she thought it would be proper to go, without losing a moment, and find the prince of Persia, and to inform him of the whole affair, that he might hold himself in readiness for any turn the event might take; and also that he might be true and faithful to the common cause. She said not another word, but suddenly went away, without even waiting for an answer.

And what indeed could the jeweller have answered in the state this speech put him in! He remained motionless, like a person stunned by a blow. He was nevertheless aware, that the business required decisive and prompt measures. He, therefore, made all the haste he could to the prince of Persia's, and as soon as he saw him, he accosted him in a way, that instantly showed he was the messenger of bad news. "Prince," he cried, "arm yourself with patience, constancy, and courage; prepare for an attack, the most dreadful you have ever encountered."

"Tell me," exclaimed the prince, "in two words, what has happened, and do not thus keep me in suspense. I am ready to die, if it be necessary.

The jeweller then related to him every thing he had heard from the confidential slave. "You

see," added he, "that your destruction is inevitable. Get up then, and endeavour instantly to save yourself. The time is precious. You ought not to expose yourself to the rage of the caliph, still less to confess any thing, although you should be in the midst of torments."

Very little more would at this moment have actually destroyed the prince, so much was he already broken down by affliction, sorrow, and terror. He at length recollected himself, and inquired of the jeweller, what plan he advised him to pursue in so critical a conjuncture, and when he had only an instant to take advantage of it. "There is nothing to be done," replied the jeweller, "but to get on horse-back as soon as possible, take the road to Anbar, and endeavour to arrive there before day-light to-morrow. Let as many of your people accompany you, as you think necessary, and some good horses, and suffer me to save myself with you."

The prince of Persia, who knew of no better method to pursue, gave orders to have prepared barely as much as was necessary for the journey; carried some money and jewels with him, and after taking leave of his mother, set out, and hastened as much as possible to get at a distance from Bagdad, in company with the jeweller, and the attendants he had chosen.

They travelled the rest of the day, and most of the following night, without making any stop

on the road, till about two or three hours before day, when the fatigue of so long a journey, and the absolute inability of their horses to proceed, compelled them to alight, and take some little repose.

They had hardly had time to breathe, before they were attacked by a considerable troop of robbers. They defended themselves for some time with the greatest courage, till all the attendants of the prince were killed: the prince and the jeweller laid down their arms, and yielded at discretion. The robbers gave them their lives; and after taking their horses and baggage, they rifled and even stripped their persons, and then retiring with their plunder, left them in the same place.

The robbers were no sooner at some distance, than the prince said to the jeweller, who was in the utmost distress, "Well, what think you of our late adventures, and the state we are now left in? Do you not rather wish that I had remained at Bagdad waiting there for my death, in what manner soever it might have been inflicted!" "Prince," replied the jeweller, "we must submit to the decrees of the Almighty. It is his will, that we should suffer affliction upon affliction. Our business is not to murmur, but to receive every thing, whether good or evil, from his hands with absolute submission. Let us not, however, stop here; but proceed, and endeavour

to find out some place, where we shall be able to obtain relief under our misfortune."

"Let me alone," cried the prince of Persia, "and suffer me to end my days in this place; for of what consequence is it, where I breathe my last. Perhaps, at the very instant we are now speaking, Schemselnihar is herself no more; and it is neither my wish, nor even in my power, to live a moment after her." The jeweller at length with much entreaty, persuaded him to move. They walked on for a long time, and at last came to a mosque, which they found open. They went in, and passed the rest of the night there.

At day-break, there was only one person came into the mosque. He said his prayers, and when he had finished them, as he was going out he perceived the prince of Persia and the jeweller, who were seated in one corner. He went up to them, and saluted them with great civility. "You seem to me," he said to them, "if I may judge from your appearance, to be strangers." The jeweller, who took upon himself to speak, answered, "You are not wrong in your supposition. Last night in coming along the road from Bagdad, we were robbed, as you may conjecture from the state we are in; and we have great need of assistance, but know not to whom to apply." "If you will take the trouble," replied the stranger, "to come to my house, I will very

readily give you all the help and assistance in my power."

On hearing this obliging offer, the jeweller turned towards the prince of Persia, and whispered in his ear, that he thought this man did not know either of them, and that they had some reason to think it possible another might come, who would recognise them. "We ought not, therefore," said he, "to refuse the favour, which this good man does us." "You are master," replied the prince, "I agree to every thing you wish."

As the stranger saw the prince and the jeweller consulting together, he thought, that they made some difficulty in accepting the proposal he had made them. He asked therefore on what they had determined, "We are ready to follow you," replied the jeweller: "but what affords us the greatest distress is, that we are almost naked, and are therefore ashamed to appear in this condition." Fortunately, however, the man had sufficient clothes about him, to be able to bestow enough on them to cover them in their way to his house. And they were no sooner arrived, than their host ordered some clothes to be brought, for each of them; and, as he naturally imagined, that they were greatly in want of food, and, would also be much more at ease by themselves, he sent a female slave with a variety of dishes. They scarcely, however, touched any thing, particu-

larly the prince, who was reduced to such a languid state, and was so worn out, that the jeweller felt considerable alarms for his life.

Their host visited them several times during the day; but he left them early in the evening, as he knew they stood in great need of repose. The jeweller, however, was obliged, almost immediately, to call him again, to help him in attending on the prince of Persia, who, he thought, was very near dying. He perceived, that his respiration was difficult and rapid, and from this he judged, he had only a few moments to live. He went up to him, when the prince said, "It is, as you must perceive, all over with me; and I am well satisfied, that you should be a witness to the last sigh I shall ever breathe; I resign my life with much satisfaction, nor need I inform you why I do so. You know it. All the regret I feel is, that I do not breathe my last in the arms of my dearest mother, who has always shown the tenderest affection for me; and for whom, I trust, my respect has ever been such as was proper. She will suffer much, from not having the melancholy consolation of closing my eyes, and even of burying me with her own hands. Tell her, I beg of you, the pain I suffer; and request her, as from me, to have my body conveyed to Bagdad, that she may water my grave with her tears, and may afford me the benefit of her prayers." He did not forget the master of the

house, where he was; and thanked him for the generous reception, he had given him, and after requesting that his body might be preserved in his house, till they came to bury it, he expired.

The day after the death of the prince of Persia, the jeweller took advantage of a large caravan, which happened at that time to be going to Bagdad; where he arrived in safety. He immediately went to his own house, and having changed his dress, he proceeded to that of the deceased prince of Persia, where they were all much alarmed at not seeing the prince himself come back with him. He desired the attendants to inform the prince's mother, that he wished to speak to her; and it was not long before they introduced him into a hall, where she was surrounded by many of her females. "Madam," said the jeweller on entering, but in a tone and manner that evidently proved he was the messenger of ill news, "may God preserve you, and heap abundance of his favours upon you. You are not ignorant, that the Almighty disposes of us as he pleases."

The lady gave the jeweller no time to say more. "Ah," she exclaimed, "you come to announce the death of my son!" She instantly uttered the most melancholy cries, which, together with those made by her women, renewed the grief, and made the tears of the jeweller flow afresh. She continued to suffer these torments, and remained a long time overcome by affliction, be-

fore she would permit the jeweller to go on with what he had to say. She at length suppressed for a time her lamentations and tears, and begged him to continue his account, and not to conceal any circumstance of this melancholy separation. He satisfied her; and when he had concluded, she asked him, if the prince her son, had not charged him with any thing in particular to say to her, when he was at the extremity of his life. He assured her, that he only expressed the greatest regret at breathing his last at a distance from her, and that the only thing he wished was, that she would take care and have his body brought to Bagdad. Early, therefore, the next morning, she set out, accompanied by all her women, and a considerable part of her slaves.

When the jeweller, who had been detained by the mother of the prince of Persia, had seen her take her departure, he returned home in the most melancholy state of mind: his eyes cast down, and himself deeply regretting the death of so accomplished and amiable a prince, in the very flower of his age.

As he was walking along, meditating thus within himself, a woman came up and stopped directly before him. He lifted his eyes, and perceived the confidential slave of Schemselnihar, dressed in mourning, and her eyes bathed in

tears. This sight renewed his affliction to a great degree, and without even opening his lips to speak to her, he continued walking on, till he came to his own house, to which the confident followed him, and entered at the same time.

They both sat down, and the jeweller began the conversation, by asking her, sighing deeply at the same time, if she had already been informed of the death of the prince of Persia, and if it was for him, that she wept. "Alas, no," she answered: "is then this charming prince dead? He has not indeed long survived his adorable Schemselnihar. Lovely spirits," added she, addressing the departed lovers, "in whatever place you may be, you are now sufficiently satisfied in being able, for the future, to love each other without any obstacle. Your bodies were an invincible hindrance to your wishes, and Heaven has only freed you from them to enable you to be united in soul."

The jeweller, who was hitherto ignorant of the death of Schemselnihar, and who had not as yet attended to the circumstance of the confident's being in mourning, felt an additional pang, when he learnt this intelligence. "Schemselnihar dead too!" he exclaimed. "Is she no more?" "Such indeed is her fate," replied her slave, renewing her tears. "It is for her, that I am in mourning, The circumstances attending her death are singular, and it is proper, that you

should be made acquainted with them. But previous to my giving you a narrative of this, I beg of you to inform me of every thing relative to the death of the prince of Persia, whose loss I shall continue all my life to lament, as well as that of my dear and amiable mistress Schemselnihar."

The jeweller satisfied the confident in every particular, she wished to know, and as soon as he had finished his account, beginning from the time she left him to the moment, in which the prince's mother began her journey for the purpose of bringing her son's body to Bagdad, she went on as follows: "I have already told you how the caliph sent for Schemselnihar to his own palace. It was true, as we had reason to believe, that the caliph had been informed of the attachment and meeting between Schemselnihar and the prince of Persia by the two slaves, whom he had separately questioned. You may already perhaps imagine, that he was in the greatest rage with the Favourite; and that he showed strong marks of jealousy and revenge against the prince of Persia. By no means. He thought not for an instant about him. He only pitied Schemselnihar. Nay, he attributed, as it is thought, what had happened only to himself, and to the permission, which he had given her to go freely about the city, unaccompanied by any eunuchs. At least we cannot form any other conjecture

from the extraordinary manner, in which he conducted himself towards her from first to last; as you shall hear.

“The caliph received her with an open countenance, and when he perceived the traces of that grief, with which he was overwhelmed, but which nevertheless did not in the least diminish her beauty, for she appeared before him without any symptoms either of surprise or fear. ‘Schemselnihar,’ said he to her with his usual accustomed goodness, ‘I cannot bear, that you should appear before me with a countenance so strongly impressed by sorrow. You know with what ardour I have always loved you: You must be convinced of its sincerity by all the proofs I have given you of it. I am not changed; for I still love you more than ever. You have some enemies, and these enemies have made some ill reports of the manner, in which you conduct yourself; every thing however, that they can say of you, has not made the least impression upon my mind. Drive away then this melancholy, and dispose yourself to entertain me this evening with something as amusing and diverting as you used to do.’ He continued to say many other obliging things to her, and then conducted her into a magnificent apartment near his own; where he requested her to wait for him.

“The wretched Schemselnihar was sensibly affected at so many proofs of the caliph’s con-

cern for her person: but the more she felt herself under obligations to him, the more was her bosom penetrated with grief at being separated, perhaps for ever, from the prince of Persia, without whom she was convinced she could not exist.

“ This interview between the caliph and Schemselnihar,” continued the confident, “ took place, while I was coming to speak to you; and I learnt the particulars of it from my companions, who were present. As soon however as I left you, I hastened back to Schemselnihar, and was witness to what passed in the evening. I found my mistress in the apartment I have mentioned: and as she was very sure I was come from your house, she desired me to approach her; and, without being overheard by any one, she said to me, ‘ I am much obliged to you for the service you have just now rendered me: I feel, that it will be the last.’ This was all she uttered; and I was not in a place, where I could say any thing by way of endeavouring to afford her consolation.

The caliph in the evening entered Schemselnihar’s palace to the sound of instruments, which were touched by the females belonging to the Favourite, when a collation was instantly served up. The caliph took Schemselnihar by the hand, and made her sit near him upon a sofa. To comply with this action had such a violent effect

upon her feelings, that in a few moments after we saw her expire. She was in fact hardly seated, before she fell backwards. The caliph thought that she had only fainted, nor had we at first any other idea. We gave her every assistance in our power; but she never breathed again. This then was the manner, in which we suffered our great loss.

“ The caliph honoured her with his tears, which he was unable to restrain; and before he retired to his apartment he gave orders, that all the musical instruments should be absolutely destroyed, which was accordingly done. I remained near the body the whole night, and both washed and prepared it for burial with my own hands, almost bathing it with my tears. It was the next day interred, by the command of the caliph, in a magnificent tomb, which he had before ordered to be built, in a spot, that Schemselnihar had herself chosen. And since,” added the slave, “ you have told me the body of the prince of Persia is to be brought to Bagdad, I am determined, that it shall be placed in the same tomb with that of the Favourite.”

The jeweller was very much astonished at this resolution of the confident. “ You do not surely recollect,” said he, “ that the caliph will never suffer it.” “ You may believe the thing impossible,” replied she, “ but I assure you, it is not. And you will agree with me, when I have

informed you that the caliph has given their freedom to all the slaves, that belonged to Schemselnihar, with a pension to each of them sufficient to support themselves; and that he has moreover appointed me to take care of, and watch her tomb, with a considerable salary both for its repair, and my subsistence. Besides, the caliph, who is not ignorant of the mutual attachment of Schemselnihar and the prince of Persia, as I have already told you, and who is not now offended or hurt at it, will never have any objection to it." In answer to this the jeweller had nothing to say; he only requested the confident to conduct him to the tomb, that he might offer up his prayers there. When he arrived, he was greatly surprised at seeing a crowd of people of both sexes, who had collected there from all parts of Bagdad. He could not even get near it; and could only pray at some distance. When he had finished his prayers, he said to the confident in a satisfactory tone of voice, "I do not now think it impossible to accomplish what you so properly planned. We have only to make known the various facts, we are acquainted with, concerning the Favourite, and the prince of Persia, and particularly the death of the latter, which took place almost at the same instant with that of Schemselnihar." Before his body arrived all Bagdad agreed in demanding, that they should not be separated in the grave. The scheme suc-

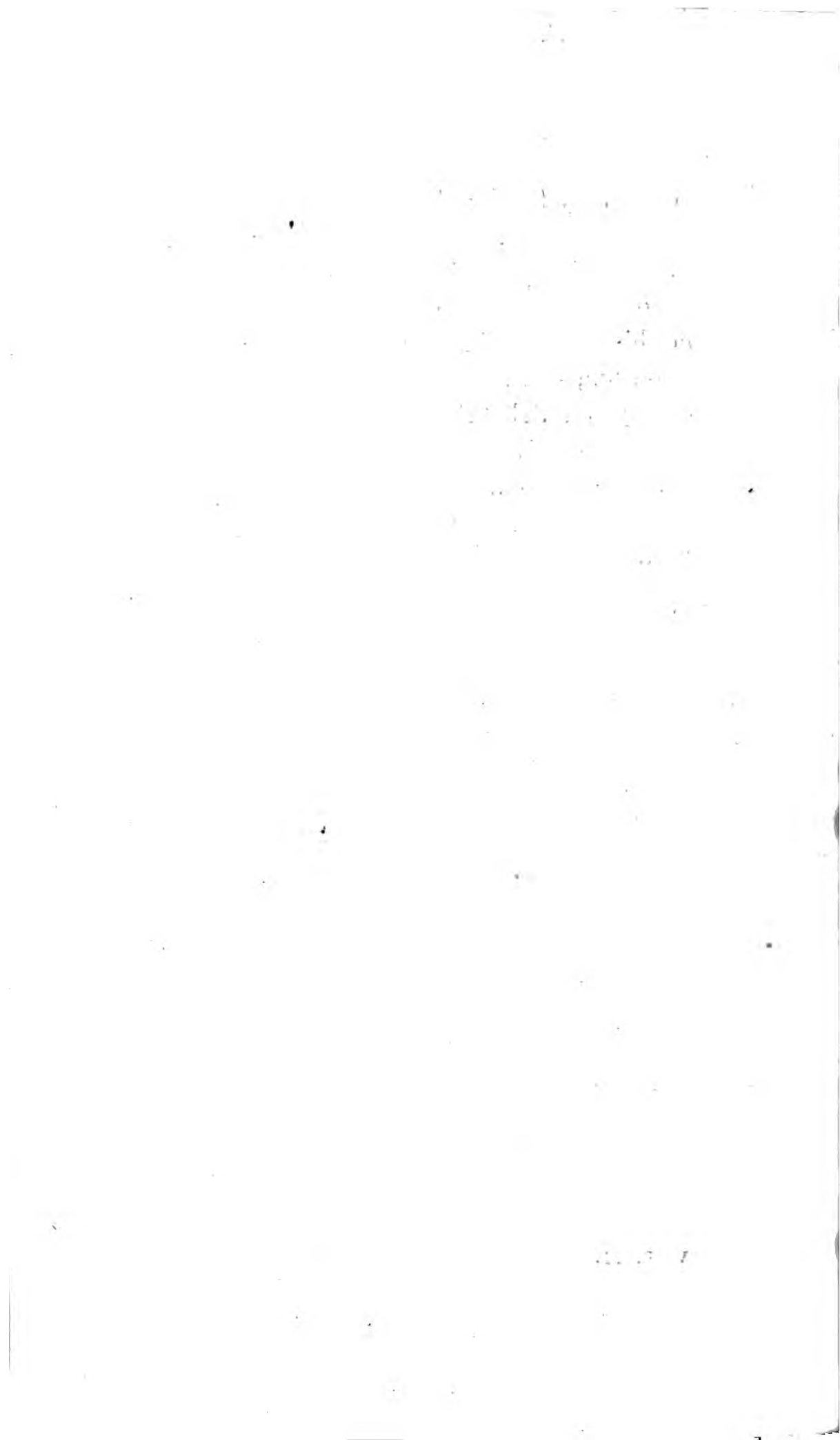
ceeded, and on the day, in which it was known the body would arrive, a multitude of people went out even twenty miles to meet it."

The confident waited at the gate of the city, where she presented herself before the mother of the prince of Persia, and requested her in the name of all the inhabitants, who so ardently desired it, to allow the bodies of the two lovers, whose hearts formed but one, from the commencement of their attachment to the last moment of their lives, to be united in one tomb. The lady agreed to it; and the body was carried to the tomb of Schemselnihar; an immense number of people of all ranks following it; and then placed by her side. From that time all the inhabitants of Bagdad, and even strangers from all parts of the world, where mussulmen are known have never ceased from feeling a great veneration for that tomb, and going to offer up their prayers at its foot.

"This, sire," said Scheherazadè in this place, "is what I had to relate to your majesty concerning the amours of the beautiful Schemselnihar, the Favourite of the caliph Haroun Alraschid, and the amiable Ali Ebn Becar, prince of Persia,"

When Dinarzadè perceived the sultana, her sister had concluded her speech, she thanked her

most kindly for the pleasure she had afforded her by the recital of so interesting a history : “ If the sultan,” replied Scheherazadè, “ would suffer me to live till to-morrow, I would relate to him the history of prince Camaralzaman ; which he would find still more agreeable.” She was then silent ; and Schahriar, who could not yet determine to give orders for her death, deferred it, in order to listen to the new story, which the sultana began to relate on the following night.



NOTES TO VOL. II.

Note 1, page 5. THE Barmecides were an illustrious and noble race, who originally came from Persia; and it was from this family, that the grand vizier, Giafar, was descended.

Note 2, p. 16. The word "Rihan," in Arabic, means an odorous plant, something like sweet basil; and it was a custom among the Arabians to call their slaves by the name of some sweet smelling plant.

Note 3, p. 17. By Nouredin, is meant the "Light of Religion."

Note 4, p. 17. And by Bedreddin, the "Full Moon of Religion" is understood.

Note 5, p. 19. The interpretation of Schemseddin is the "Sun of Religion."

Note 6, p. 46. In the original Arabic there is, in this place, a very long description of the seven different dresses, which the daughter of Schemseddin Mohammed put on; and in which she was presented to her intended husband, according to the usual custom of the Arabians. During the whole of this ceremony, there was also a concert on various instruments, accompanied by vocal music, and the recitation of verses. The whole of this description, together with the poetry, is omitted by M. Galland, who asserts, that the first would be very tedious, and the poetry lose all its beauty by the translation.

Note 7, p. 51. Among the Arabians, it is the constant custom to sleep in their drawers; and this allusion to them is illustrated as the story proceeds.

Note 8, p. 52. Throughout Arabia, Turkey, and all Mahometan countries, bells are never made use of in their mosques. It is the office of men, called by the Turks, *Talismanni*, to get up on the turrets or minarets, (and no mosque, according to Sandys, can have more than one turret, unless built by an emperor,) and call the people to prayers. His account is, "From the turrets of the mosques the *Talismanni* with elated voices (for they use no bells) do congregate the people, pronouncing the Arabic sentence "LA ILLAH ILELLA MUHEMET RE SUL ALLAH." *There is but one God, and Mahomet is his prophet.*

Sandys's Travels, p. 24. 1610.

Note 9, p. 60. The town of Moussoul is situated in Mesopotamia, nearly opposite to the ancient Nineveh.

Note 10, p. 63. "Agib," in Arabic, means marvellous, or wonderful.

Note 11, p. 77. The mosque of Omniades was built by one of the caliphs, who reigned immediately after the four first successors of Mahomet. The first of this race was Ommiah, whence the descendants were called Omniades.

Note 12, p. 77. Between noon and sunset was one of their stated times for prayers; and it was about two hours before the sun went down.

Note 13, p. 79. As it was the custom with the Mahometans to wash their hands five times every day before they began their prayers, which were so often, they thought it unnecessary to wash immediately before eating, but they constantly performed that ceremony afterwards, as they eat with their fingers, without forks.

Note 14, p. 79. It is the constant practice in all the countries bordering the Mediterranean, to cool their liquors by means of snow: in other eastern countries, and also sometimes in the former, porous earthen vessels are used, which produce the same effect by evaporation.

Note 15, p. 80. Schaban is the usual name given by the Mahometans to all black eunuchs.

Note 16, p. 103. The Arabian author diverts himself in this place, at the expense of the Jews. This is the ass, which accord-

ing to the Mahometans, Esdras rode upon, when he returned from the Babylonian captivity to Jerusalem.

Note 17, p. 117. In the French translation, which was adhered to in the text, there seems to be an error; 150 measures (the quantity the young man had) sold for 110 drachms, a measure, according to the Christian merchant, must amount to 16,500 drachms, whereas it is said to be only 5000; consequently the merchant's profit, which is there stated to be only 500, at ten drachms the measure, is in fact 1500; so also the 4,530 drachms mentioned a little farther on, ought to be 15,000 drachms.

Note 18, p. 122. The bezestein is a sort of covered market-place for merchants, where the most valuable stuffs, jewels, &c. are sold.

Note 19, p. 159. The fountain of Zemzem is at Mecca; and, according to the Mahometans, it is the very spring, which God made to flow in favour of Hagar, when Abraham compelled her to go and find one. This water was drank through religious motives, and was frequently sent as presents to different princes, and their favourites.

Note 20, p. 183. A scherif is the same as a sequin, each of which is equal to ten shillings of our money.

Note 21, p. 211. The year 653, means that year of the Hegira; an epoch, from which all the Mahometans reckon, and which corresponds to the year 1255 of the Christian æra. We may from hence conjecture at least, that these tales were in existence in Arabic at that time.

Note 22, p. 211. The Arabian author seems here to be in an error respecting the year 7320. The 653d year of the Hegira and the 1255 after the birth of Christ, corresponds with the 1557 of the epoch of the Seleucides, which is the same as that of Alexander the Great, and which is here denominated Iskander with the two horns, according to the Arabic mode of expression.

Note 23, p. 228. The inns, or public places, where travellers and foreigners lodge, are called "khans," in most of the eastern nations: sometimes "caravanseras," but these are chiefly, as their name seems to import, for the use of the caravans.

Note 24, p. 232. Mostanser Billah was raised to the dignity of caliph, in the 623d year of the Hegira, that is, in the year 1226 of the Christian æra. He was the thirty-sixth caliph of the race of the Abassides.

Note 25, p. 296. See the first note of this volume.

Note 26, p. 301. Almost all the eastern nations, and particularly all the Mahometans, are forbidden to drink wine after their meals.

Note 27, p. 305. The Bedouins are a tribe of wandering Arabs, who live in the desert, and who constantly attack and plunder the caravans on their journey, if they are not sufficiently numerous and strong to resist them.

Note 28, p. 320. The word "Schemselnihar," in Arabic signifies the Sun of the Day.

Note 29, p. 427. Anbar is the name of a town upon the banks of the Tigris, about twenty leagues below Bagdad.

Note 30, p. 441. The name of "Camaralzaman," in Arabic, means the Moon of the Time, or the Moon of the Age.

END OF VOL. II.



