

THE
TALES OF THE GENII;

OR, THE
DELIGHTFUL LESSONS

OF
HORAM, THE SON OF ASMAR.

Faithfully Translated From

THE PERSIAN MANUSCRIPT;

*And compared with the French and Spanish Editions,
published at Paris and Madrid.*

By SIR CHARLES MORELL,

Formerly Ambassador from the British Settlements in India to the
GREAT MOGUL,

Cooke's Edition.

EMBELLISHED WITH
SUPERB ENGRAVINGS.

VOL. I.

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TO
HIS ROYAL HIGHNESS
GEORGE PRINCE OF WALES.

May it please your Royal Highness,

AS this work is designed to promote the cause of morality, I have presumed to lay it at the feet of your Royal Highness, whose early entrance into the paths of virtue, under the conduct of an illustrious and Royal Mother, and the direction and auspices of the best of Fathers and of Kings, has encouraged me to hope, that these Tales will hereafter meet with your Royal Highness's approbation.

I am,

Your Royal Highness's

Most devoted

And obedient servant,

The EDITOR.

THE EDITOR
TO
THE READER.

Kind Reader,

THOUGH Sir Charles Morell has been long since dead, yet it is not in the least wonderful that this work has been kept from the public eye, as his papers were left to relations, who neither knew nor enquired into the value of his works. Nor had they now seen the light, unless they had been put into my hands, with many other papers and parchments, to settle some differences which have arisen in the family.

Having full liberty to use his literary works as I pleased, I have made it my business to become master of them by degrees; and I should have published his account of India long ago, had I not found that work already done to my hands, though not in so masterly a manner, yet sufficient to prevent the sale of any second work. But although this was a very curious performance, and I was vexed that pecuniary prudence should oblige me to withhold it for some time longer from the public, as his elegant drawings alone, relative to the subject he wrote upon, would cost 500l. to engrave;
yet

yet I hope to make it up to the world, by offering them a book, which, if it is less useful to commerce, yet it may be of far more entertainment and instruction to all degrees of men; and this is a translation, in his own hand-writing; of the works, (or, as they are called in the title-page, the Delightful Lessons) of Horam the son of Asmar. Delightful, indeed! whether we consider the matter, the subject, the manner, or the moral of the work.

These lessons are divided into tales; wherefore, in compliment to the taste of the age, I have called them, 'The Tales of the Genii;' and at several times I have inserted some small detached parts of them in the public papers, to try what success they were likely to challenge from the world; which was so just and so great, that I have now been at the expence of printing the whole together, and of employing several very able artists to enrich it with copper-plates.

And now, reader, I hope that these Tales will be as successful in Europe as my friend, Sir Charles Morell, testifies they have been in India; that they will be the means of delighting and instructing the noble youth of both sexes; and that they will give that satisfaction to the learned, which every good work of genius, art, and morality, doth always excite.

THE LIFE OF HORAM THE SON OF ASMAR.

WRITTEN BY

SIR CHARLES MORELL.

DURING my long and painful residence in many different parts of Asia, both in the Mogul's dominions, and in those of the Ottoman Empire, it was my fortune, several times, to meet with a small Persian work, intitled, 'The Delightful Lessons of Horam the son of Asmar,' a book of great note both at Ispahan and Constantinople, and frequently read by the religious teachers of Mahomet to their disciples, to excite them to works of morality and religion.

I confess, being chiefly conversant in trade, I had very little appetite to read the religious doctrines of Pagans; and it was not till I had met with the work in almost every part of Asia, that I was tempted to examine a book recommended on the score of their religion. But a few hours reading in it made me repent my former want of curiosity; as the descriptions were lively, the tales interesting and delightful; and the morals aptly and beautifully couched under the most entertaining images of a romantic imagination.

Having got this treasure in my possession, it was my next study to translate it into my native language, intending it, when completed, as a present to my wife and family in England. But business calling me to Fort St. George, I unfortunately left part of the manuscript behind me at Bombay. I was sensibly affected at this loss, and the more so, as I found it impossible, through the multiplicity of my affairs, to replace my translation: so I gave over all thoughts of my intended present, and contented myself with frequently reading the enchanting original.

But

But if my voyage to Fort St. George deprived my family of the translation, it doubly repaid my loss by the addition of a very valuable friend, with whom I got acquainted at Fort St. George. This was no other than the great Horam, the author of the book in question, who then resided in the Blacks Town, and was esteemed as a saint by all denominations, both Pagans and Mohammedans, and who was very intimate with the English belonging to the fort.

As I was extremely desirous of his acquaintance, and very assiduous in pleasing him, he soon distinguished me from the rest of my countrymen; and he would often, in our walks through the gardens, at the back of the fort, entertain me with his elegant and instructive conversation. At these times I did not fail, at proper intervals, to lament his disbelief of our Holy Christian Faith. To this, for some time, he made no answer; but whenever it was mentioned, he seemed more thoughtful and reserved. But I considered the subject of too much consequence to be laid aside, merely on a point of punctilio, and therefore seldom omitted to bring it up in all our private conversations; till at length, one day, after I had been for some time expatiating on the blessings of Christianity, he stopped short, and falling prostrate on the sandy walk; in a solemn and audible voice, he pronounced as follows in the Persian language---

‘ O Alla! thou most powerful and merciful Being; who, although thou spannest the heavens with thy hands, dost nevertheless endue the pismire and the bee with wisdom and knowledge; vouchsafe also to enlighten the understanding of the reptile that adores thee; and if it be thy will, who canst cause the light to arise out of darkness, that these men should teach that with their lips for truth, which they will not acknowledge by their lives, have mercy both on me and them: on me, who cannot be convicted by precept without example; and on them, who mock and deny thee, under the semblance of faith and obedience! Are not the Christian vices, O Alla, more hateful in thy sight, than Pagan blindness? and the eyes of those who boast superior sight, more dim than the eyes of him who gropeth in darkness
and

and error? Are these men, who are sharp and greedy in worldly gain, lavish and profuse in heavenly riches? And would they, who covet the dust of India, offer us an eternal exchange for our mouldering possessions? Surely the purest and wisest religion cannot be revealed to the most unthankful and ignorant of mankind. The pearl would not be cast to the swine, and the children of Alla be deprived of their inheritance. But the worm must not fly, the ignorant judge, nor dust presume!’

After saying this, which, I confess, affected me strongly, he continued some time in awful silence, prostrate on the ground; and at length arose, with tears in his eyes, saying, ‘Be the will of Alla the law of his creature!’---It was some minutes before I could muster up words and resolution to answer Horam, so much was I awed by his just, though severe imprecations; but observing him still continue his meditations, I ventured to begin.

‘My friend,’ said I, ‘God is just, and man is sinful. The Christian religion is professed by millions, and all are not like the merchants of India. If these prefer wealth to religion, there are many who have suffered for the cause of Christ; who have preferred an ignominious death in his faith, to all the glories of infidelity. I, indeed, am not like one of these; but I trust, O Horam, that my faith, though weak, is not dead; and that my obedience, though imperfect, will yet be accepted, through his merits whom I serve.’

‘If all Christians were like my friend,’ said Horam, ‘Horam would embrace the faith of Christ; but what are those who mingle with infidels, whose days are the days of riot, and whose nights are the nights of intemperance and wantonness? who teach truth, and practice deceit? who, calling themselves Christians, do deeds unworthy of Pagans?’ ‘These,’ said I, ‘my friend, are most of them unhappy men of strong passions, and small instruction, who were sent here as forlorn hopes; but even of these many have turned out sober and religious, and have spent the latter part of their lives in piety and devotion.’

‘What!’

‘What!’ interrupted Horam, ‘they have served their lusts first, and their God last! Alla, whom I worship, likes not such votaries; he requires the earliest offerings of a pious heart, and prayers and thanksgivings that rise to Heaven ere the dews of the night disappear. The man who serves the all-glorious Alla, must prostrate himself ere the watchful sun accuse him of sloth by his reviving presence, and continue his adorations when the lamp of day is no longer seen. He must enter into the society of the faithful, while manhood delays to seal him for his own; and persevere in his march, as the Rajaputas of the east.’

‘O, Horam,’ answered I, ‘were the God whom we worship, to be worshipped in perfectness, the whole length of our lives would not suffice to lie prostrate before him. But our merciful Father expects not more from us than we are able to pay him. True it is, that we ought to begin early, and late take rest, and daily and hourly offer up our praises and petitions to the throne of his grace. But better is a late repentance than none; and the eleventh hour of the day for work, than perpetual idleness unto the end of our time: and this is not obtained to us, but through the mercies of our Lord and Saviour; not the prophet only, as Mahomet represents him, but the King, the Priest and the Saviour of mankind.’

‘What Saviour is this,’ said Horam, ‘of whom you speak so often, and in such raptures? Can one then save another from the wrath of God, when you yourself acknowledge the best of men to be his unprofitable servants?’

‘As a man only,’ answered I, ‘he cannot, but as God and man he was able; and did offer a full atonement, not only for my sins, but your’s also.’

‘It is certain,’ said Horam, ‘that all flesh is weak and corrupted; and, as the creatures of God, we cannot suppose that he, who is all goodness and perfection, should make us unable to perform what natural sense informs us is our duty both to Alla and his creatures: that some supernatural power was necessary to relieve us, I grant; but I see not why we should go so high as to suppose that power must be divine.’

‘If

‘If the offence,’ answered I, ‘was against God, God could only remit the punishment, and no creature of God could possibly pay him more service than was due from an entire dependant on his Maker. Therefore, neither angel, nor saint, nor prophet could redeem; for all they could do, was but the discharge of their own moral debts, and cannot be called a work of mediation for another, with regard to a prophet or any private man. Give him the utmost power and favour with God; suppose him to be born perfect, to pay an unflinching obedience, yet he still has paid but the service of one man, and therefore can satisfy but for one: and with regard to angel, genius, or superior being, though superior to man, he is but a servant of God, and a debtor to his Creator, to whom he must for ever owe all possible service and obedience. Considering an atonement in this light, O Horam, you see no possible Saviour but one equal to God; and to suppose that there be many gods, is to derogate from his honour, and to deny his government and power. Therefore, we Christians are taught, that the Son came from the Father, the Messias, whom David wished to see, and called him Lord; of whom all the prophets in the books of the prophecies of the Israelites did prophesy, took upon him our flesh, that he might be enabled to suffer for the infirmities of mankind. And truly, I think, O Horam, that this stupendous instance of mercy cannot be looked upon as absurd or unreasonable, though it be the most supreme declaration of God’s mercy and forgiveness. For when God condemns, who can ransom but God himself? or to whom, think you, the glory of man’s redemption could be, with any propriety, attributed, but to the Lord of all mercies?’

‘Mr. Morell,’ said Horam, ‘there is reason and truth in the words of my friend; but I am persuaded few of the Christians I have seen think so seriously of these things as you do: profession without practice, and faith (I think you call it so) without a true belief, contents your brethren. If your religion is true, how wicked are the greatest part of the Europeans! I compare them only to silly women,
who

who strive to shut out the glories of the meridian sun, that they may poke over the dull light of an offensive lamp.'

My friend and I had many such conversations, but this in particular I took down as soon as I left him; because, I confess, I was very much shocked at his judicious remarks; and, I am sure, if they make as much impression on others as they did on me, they will not be unserviceable to the world, should ever these sheets see the public light. And now I am in the vein of writing, and recollecting these passages between Horam and myself, which gave me great pleasure, I cannot omit mentioning one particular, which passed between us previous to his relation of his own adventures to me.

We were disputing, as usual, on religion, and Horam was remarkably strenuous in contending for his Prophet Mahomet, when I said to him, 'Tell me, then, O Horam, since you are so bigotted to the Mohammedan religion, what invitations have you to propose, should I be willing to enter into your faith?'

'O my friend,' answered Horam, shaking his head, 'I too well understand the meaning of your deceitful request! Yes,' continued he, 'I know the professors of my religion are apt to propose a multitude of wives, and the pleasures of women, to those who will embrace our faith; but these, O Morell, I dare not promise, for I am scandalized at the Mohammedans, when I reflect, that worldly pleasures are all that we promise to those who will take the name of Mahomet for their prophet; but surely the young only can propose such pleasures, and the young can only be captivated by them. Worldly joys are mean incitements to the love of Alla, and impure embraces but little sign of purest faith. Had I an inestimable gem, should I honour it by placing it in the mire! or would any one believe that I had treasured it up amidst the filth of the earth!'

The more I conversed with Horam, the more reason had I to admire both his natural and acquired talents: he was a bigot to no religion, and had as few prepossessions as ever I met with in man. By his
discourse,

discourse, I found he had travelled into many parts of the world; and, by his sensible reflections, perceived that he had made a noble use of his studies and travels. This made me very desirous of hearing an account of his life; which, after some length of acquaintance, he indulged me in.

'I came,' said he, 'from the confines of the Caspian Sea; and the mother which bore me was the widow of Adenam Asmar, the Iman of Ferabad: she lived on the contribution of my father's friends, who was adored, when living, for his piety and devotion; and those who supported her, spared no pains or cost in my education, that I might tread in the steps of Adenam my father. At twelve years of age, my friends sent me in the caravans to Mouful, to study under Acham, the most learned of the teachers of the law of Mahomet. With this sage I continued for nine years, and officiated for him in the mosques of Mouful; till Alhoun, the bashaw of Diarbec, taking occasion to quarrel with our cadie, marched towards Mouful, and utterly destroyed the place, carrying away with him four hundred of the inhabitants, whom he sold for slaves. Among this number was Horam, the friend of thy bosom; who, though an Iman, was nevertheless sent to Aleppo by the avaricious bashaw, and sold to an English merchant. With this person, whose name was Wimbleton, I lived for several years; but having a ready memory, I applied myself to learn the English language, and served him in the quality of an interpreter. My master finding me more faithful and useful, soon employed me to traffic for him in the inland countries, and I travelled with the caravans into most parts of Amasia, Turcomania, Armenia, Curdistan, and Persia; and, executing my commissions to the satisfaction of my master, he gave me my liberty, upon condition that I would, during his life, serve him in the capacity of steward. I accepted, with thanks, his bounteous offer, and Alla made the time of my servitude as the shadow before the sun.

Within two years my master died, and commanded me on his death-bed to make up his effects, and send or carry them to England to his brother, who, he said,

said, but little deserved them, (but the grave should not be entered by those who were at enmity) allowing me a quarter part for my subsistence: "For freedom," said he, "without property, is but an obligation to change, perhaps a good master for a worse." I was greatly affected at the death of my master, and resolved to undertake the journey to England in person, reserving only one-tenth of my master's fortune, which was sufficient to satisfy the desires of one whose hope was not fixed on the pleasures of life.

Having collected my master's effects, I passed through the Mediterranean to Leghorn, and from thence to Paris, and so by Calais to London. In the countries which I passed, I saw, with surprize, the magnificence of the Popish religion; where, however, ceremony seems to possess the seat of moral duties, and superstition is clothed in the vestments of faith. I was surprized to find such absurdities in Europe, where I was warned by my master to expect the most rational customs, and the purest light of virtue and religion. But the female glance will not always bear to be exposed, and the veils of the east would well become the faces of the European ladies. I often perceived a customary monotony in the prayers of Christian priests, and the fervour of devotion was buried in the unmeaning gestures of its votaries. In the east we fall low before Alla, we are earnest in our petitions; but in Europe, Christians seem as unconcerned in their temple as in their houses of refreshment, and often as loquacious and familiar. But this I have observed more frequently in England, than in any other part of the world. Indeed, the English behaved as though they were wiser than the God they pretend to worship; they attend him with great indifference; and, if the face is an index of the mind, a by-stander may perceive, that when they meet together to worship their Deity, they think of every thing but religion. Perhaps a variety of attitudes is, among Christians, a mark of the highest adoration; if so, the English are the most meritorious devotees I ever beheld. Some are sitting, some are standing, some are lolling, some are yawning, some

are even sleeping, and all these varieties are to be met with in the same part of their worihip; so that a stranger would imagine, that there was a great diversity of opinion among Christians, even in the same church, which was the most decent and becoming posture for a sinner to use before a God of purity; for so I think the Christians call their Deity. But I will not trouble you with my observations, which are chiefly religious, as my first studies in life naturally led me to observe the different modes of religion among mankind.

‘ I waited upon the brother of my deceased master with a faithful account of his effects, and informed him how generous my master had been to me, in allotting me one quarter of his effects. Mr. Edward Wimbleton changed colour at my relation; the death of his brother did not seem to effect him so much, as my declaration, that my master had been so beneficent to me. I was grieved to observe this behaviour in a Christian; and to find that a man, in the most enlightened kingdom of the earth, should think so avariciously of riches, and shew so little respect to his benefactor and brother. But I hastened to relieve his disquietude, as it is my maxim to make every one as happy as I can, leaving justice and judgment to the eternal Alla.’

“ Though my master has been thus indulgent, Sir,” said I, “ yet I did not think it decent in me to reward myself so amply as his partial fondness might fancy I deserved; and therefore I have only taken one tenth part, and the rest I am ready to deliver up to you.”

‘ Mr. Edward Wimbleton was pleased at my answer. “ Modesty and decency,” said he, “ are the most useful attendants on those who were born to serve; and I commend your fidelity to my brother, in not presuming to take that, which sickness only, and an impaired judgment, might influence him to lavish and squander away. He always was too generous, he hurt his fortune here in England formerly by the same vice, and much good counsel have I given him ere now on that topic, when he wanted to persuade

suade me to lend him money, to make up his broken affairs; but I rather advised him to seek his fortune out of the kingdom; and if I had supplied him here, he never had gone to Aleppo, or been the man he was when he died." He then commended my fidelity to my master, and commanded me to wait upon him the next morning. This I did, and took with me the will of the deceased, wherein my legacy was specified; and I found it not useless to me.

' Mr. Edward Wimbleton, when he saw me in the morning, abused me much; calling me many names, which were a reflection on my country, and my religion. These I submitted to patiently, considering how often the Christians are abused and stigmatized by the followers of Mahomet. But his threats were succeeded by more alarming severities; for opening his counting-house door, he beckoned to some ruffians, who called themselves officers of justice, and commanded them to seize me, and carry me to prison, as a debtor to him. I insisted that I owed no man any thing. To this my master's brother answered, that I had cajoled him with a false story of my honesty and moderation, and under pretence of not taking a quarter of his brother's fortune which was left me, I had taken a tenth part, when in reality none was left me.

' To this I answered, that I could produce my master's will, which was properly attested; and that I had a friend in London, a gentleman who had been long resident in Aleppo; who had cautioned me to be watchful of his dealings; that if the officers had the power of the law, they might use it; but if not, my friend would inform against Mr. Wimbleton, if he did not meet me on the Exchange by two o'clock.

' At this instant we heard a violent knocking at the door; at which Mr. Wimbleton turned pale; and the officers, if such they were, looked aghast. I took advantage of their consternation, and hurried out of the counting-house to the street-door, and saw my dear friend with several gentlemen behind him.

“ Sir,” said I, “ you are come in time to save me from the designs of several ill-looking men. Mr. Wimbleton charges me with imposition; but I have in my pocket the will of my master.”

“ Where is Mr. Wimbleton?” said my friend; “ is there no servant in the house?” And he knocked again.

“ This, Sir,” said I, “ is the counting-house,” (pointing to the door;) “ I left him in it with several men, whom he called officers of justice.” My friend then rapped at the door of the counting-house, and was told from within, that Mr. Wimbleton saw no company, nor did any business that day. “ Well,” answered my friend, “ I am not much concerned about that, as I have rescued a poor stranger from destruction.”

“ We quitted the house of my master’s brother, and my friend carried me to the ‘Change, and declared to every one the usage I had met with, and the right I had to insist on a quarter of my master’s effects. But how was I surpris’d to find, that my behaviour, so far from being applauded, was laugh’d at by every one! “ It is a pity he should have any,” said one, “ since he knows no better how to make use of it.”--- “ I should suspect,” said another, “ that he really had no right to any; for what man upon earth, who might have had a quarter, would be satisfied with a tenth?” “ In short, every one asked to see the will, which being read, cleared all doubt and dispute.

“ But now a different clamour arose, and my friend, and all that were present, advised me to prosecute Mr. Wimbleton for my whole legacy.

“ Gentlemen,” said I, “ I never wish’d for more than I have; every man ought to set bounds to his desires; mine are, I bless Heaven, amply indulg’d: to have more than enough is needless, is burdensome; too much rain does not nourish, but causes the fruits of the earth to rot and decay. There is a wind which filleth the sails of the mill, and there is a wind which destroyeth by over-much power. “ The man,” said they all, “ is beside himself; he has fooled

fooled away his wealth, he knows not the value of riches."

"Beside," continued I, "gentlemen, I cannot accept of such obligations as are unreasonable: the bounty of my master bore no proportion to my merit; though his munificence was great, yet it should not destroy the humility of my own thoughts; but, exclusive of all these considerations, I have already given up the remainder to my master's brother; I have resigned all pretensions to that which I never thought I merited or deserved."

"That, indeed," said they, "is bad; but did you sign any such release? did you say it before witnesses? has Mr. Wimbleton any proof to bring against you? If it was only between yourselves, the law will take no notice of his evidence, and you may proceed safely against him."

"Mr. Wimbleton's proofs," said I, "are of little consequence to me, I bear within myself a witness and record of all my actions; one who will not acquit me, though the judgment of princes should pronounce me guiltless."

"This poor man," said they, "has a comical way of talking and thinking, but I believe we may venture to pronounce, that he will never rise in the world." "After this most of them left me: and one of the few that staid, said---

"Stranger, I admire your notions, your contentment, and your modesty: but give me leave to say, you are neglecting the public welfare, while you endeavour to provide only for your own private advantage. To bring an infamous man to justice is a debt you owe to the public, and what you recover from him, you may reasonably lay out in some public service. This is the great law of society; and to do good to multitudes, is far more preferable than the private satisfaction of eating or drinking to ourselves alone."

"Sir," answered I, "your notions also are right; but in the present case what opportunity have I of bringing an offender to justice, unless I demand from him what I have already freely delivered up to him?"

The public surely cannot require the sacrifice of my conscience, nor can public justice be exalted through private vices."

"Sir," said he, "I shall say no more than this; the law has befriended you in your present case. Mr. Wimbleton is in your power, and you are to blame if you let him escape; nay, let me tell you, the world has reason to expect this from you; and he who hides an offender from justice, is little better than the knave who commits the offence."

'At this they all left me, and a new set of gazers succeeded, whom I avoided as soon as possible, by leaving the place; and having returned to my lodgings, I began to reflect on the scene that was passed.

"The refinements of Europe," said I, "are too subtle for the gross understanding of an Asiatic; and I was mistaken when I thought that virtue had the same outlines in every community.

'Traffic is the prophet of the Europeans, and wealth is their Alla. I will, however, remain among them till I have learned their sciences, whose roots first grew in Asia, but whose fruit is with these sons of care."

'With this resolution, I applied myself to the cultivation of those sciences which are so justly admired in the East. I studied the power of figures, and found my mind enlightened by the application of a few magical Arabic characters; with nine figures I was taught to measure the great parent of day, and to calculate the distance of the stars of heaven; to foretell the baneful eclipses of the sun and moon, and to prophesy unto kingdoms and nations the loss of the light of heaven: by these talismans of science could I measure the inaccessible heights of the mountains, and the wide surface of the deep, and threaten the earth with the portentous appearance of terrifying comets. Think not, therefore, O Morell, that I spared either trouble or time to arrive at the depths of mathematical knowledge. I adored that bright constellation of the North, the heaven-taught Newton, with whom I often held such converse, as the inhabitants of the East are said to hold with the Genii

Genii of mankind. I saw him bring down the moon from the realms of night, to influence and actuate the tides of the sea, and heard him read in his books the laws of the tumultuous ocean; he marked the courses of the stars with his wand, and reduced excentric orbs to the obedience of his system. He caught the swift-flying light, and divided it's rays; he marshalled the emanations of the sun under their different-coloured banners, and gave symmetry and order to the glare of the day; he explained the dark eternal laws of Nature, and seemed acquainted with the dictates of Heaven.

‘ Such a master over-paid all the toils I had taken in my voyage to England; and what I could not find in the public resorts of the merchants, I discovered in the closets of the learned.

‘ It was matter of great surprize and joy to an ignorant and bigotted Asiatic, to be thus let loose from his narrow prejudices, into an immeasurable system of planets and worlds; to look with contempt at the Caspian Sea, delineated on the artificial globe, which was once like a boundless prospect before my eyes, and discover, with a motion of my finger, all the kingdoms of the earth exposed to my view. But then, when the wide extent of sea and land had filled my mind, to look on all as a small attendant planet on the sun, and on the sun itself as but one among a thousand stars, of equal, if not superior magnitude; my whole soul was lost in the long, long extended idea; and I seemed but as an invisible atom amidst ten thousand worlds! Nor did my researches end here: I attended my friend to Cambridge, and examined with him the systems of the natural philosophers. I was pleased to see facts preferred to hypotheses, and Nature dictating her own laws. I traced with admiration the principles of mechanism, and saw the regular scale of multiplied power by which Archimedes would have moved the earth. The secrets, too, of chemistry, were laid open before me; inert matter was engaged in warlike commotion, and fire was brought down from heaven to entertain me. But it was not amusement without instruction, nor
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the cause of admiration unfruitful in knowledge; I had the reasonings of the philosophers on these subjects, and considered their conclusions; and I often smiled to see opposite opinions arising from, and supported by, the same experiments. This taught me at once the beauty of nature, and the folly of man. I found ignorance growing on knowledge, and that the mazes of learning were leading me to their original entrance.

‘ I arrived at the same place of uncertainty from whence I set out; with this difference, I was assured of human ignorance, while others were preparing to be deceived by a shew of learning. I left this seat of knowledge, pursuing their circle of studies; concluding, from what I had seen, that science is no farther useful, than as it conduces to the improvement of life; and that to know, and not to practice, is like him who is busy in the seed-time, and idle in harvest.

‘ Having joined a knowledge of physic and history to the sciences I was before master of, I began to pant after my native land, where there was a wide field open to display my knowledge. But war, which is the bane of science, prevented my journey to Aleppo. The regions of Asia being barred from any approach in the Mediterranean, were yet open in the East-Indies: a fleet being destined for those parts, I entered as a passenger in one of the company’s ships, and arrived, after a tedious passage, in the bay of Bengal.

‘ In the progress of my voyage my intellectual knowledge was confirmed, and I was pleased to add experience to science. The wonders of the deep are not less magnificent than the rude and enchanting scenery of the majestic mountains; and waves are hurled on waves by contending storms, till mimic Alps appear equal in horror to the true; but he who is certain that his life is never a moment in his own power, will be as calm in the tempest as when he runs before the breeze. It is of little consequence, whether the worm or the loud thunder destroys us; whether the earth open and swallow up a nation, or
whether

whether that people go down to their graves the single victims of death.

‘ I resided some time in Bengal before I could find any opportunity of proceeding to the Mogul’s court, where I had resolved to seek for preferment. The monarchs of the East are fond of the European sciences! they in some measure tolerate the religion of the Jesuits, that they may be benefited by the ingenious labours of that insinuating society; but they are no friends to the Christian faith, and the missionary who was to depend on his religion only, would soon fall a sacrifice to either the Mahomedan doctors, or the Indian bramins. But at present religion is the pretended motive of the Jesuits travels into India, though perhaps they are as little zealous to propagate the true doctrines of Christianity as those they serve are to believe them. They are good mathematicians, but bad saints, unless where they expect some temporal advantage from the propagation of their faith.

‘ Nothing, therefore, but their useful knowledge, could prevail upon the Eastern monarchs to care for a society whom all Asia despises. The machinations of these fathers, though carried on by art, are yet betrayed by the proud spirit of those who conduct them, and their fate is determined whenever the Asiatics shall have learned their sciences. These reflections induced me to study the European arts, and I made no doubt but that my presence would be acceptable at the court of the great Mogul. My surmises were not unjust. I made myself known to the nabobs and vizirs of the court, and being provided with an entire set of the best mathematical instruments, and a portable apparatus in philosophy, I was heard with pleasure, and attended to with admiration; my fame soon reached the Mogul’s ears, and that mighty monarch ordered the wonderful philosopher of the East into his presence.

‘ My knowledge and experiments raised the suspicion of the Mogul, and he fancied that I was a Jesuit disguised. Ten learned Mohammedan doctors were ordered to examine me. I went through my ablutions

tions and purifications, and the hidden ceremonies of the religion of our prophet. I explained to them my birth and manner of life, and told them under whose instructions I had imbibed the precepts of the faithful. I painted to them the days of my slavery, and my education in Britain, the land of science. I declared to them finally my desire of implanting in Asia the seeds of that learning which I had gathered in Europe, and besought their assistance to cultivate and ripen the great design.

‘ My brethren were amazed at my discourse, and rejoiced at my success; they hastened to discover my intentions to the Mogul, and to assure him of my uprightnes and truth. That powerful Monarch was enraptured at my design, and immediately ordered me a building in his palace. He daily sent for me to exhibit the amazing effects of my art, and employed me in mathematical and astronomical labours.

‘ Being returned to my own religion, I begged leave again to officiate as an iman of our law. I preached to the people at my leisure, and read in the book of our prophet before them. Alla prospered my labours, and my fame extended over Asia. Respect and honour were on my right-hand, and my left was as the handmaid of science. Aurengzebe, the great conqueror of the earth, was my friend, and he placed the Sultan Osmir, his son, under my tuition. Osmir was but five years old when the Mogul entrusted him to me.

“ Let virtue be the basis of knowledge, and let knowledge be as a slave before her.” ‘ Such were the words of Aurengzebe: I heard, and fell prostrate, and applied myself to the instruction of my infant charge.

‘ And now it was, O Morell, that I conceived the purpose of disguising the true doctrine of morality under the delightful allegories of romantic enchantment. Mine eye had seen the great varieties of nature, and the powers of my fancy could recal and realize the images. I was pleased with mine own inventions, and hoped to find that virtue would steal
into

into the breast, amidst the flowers of language and description.

‘ My lessons, though designed only for the young prince, were read and admired by the whole court. Osmir alone was displeas'd at them; his mind was not dispos'd to attention; he curs'd the hours of his confinement; he read without benefit; he admir'd vice in all it's deformity, and despis'd the lessons of virtue and goodness.

‘ In the mean time, Asia receiv'd with pleasure the Lessons of Horam the son of Asmar; but yet what was Asia, or the whole world, while one unconquerable mind was left, for whom alone they were first intended! But although various countries were my admirers, the maxims of Horam had no effect on the lives of those who commended my writings.

‘ Osmir grew up under my care, and I had the mortification to be call'd the preceptor of the most abandoned of mankind. In a few years he became a monster, and a man. It was then Horam was destin'd to feel the weight of his malice. Aurengzebe perceiv'd the haughtiness and the vicious principles of his son, and made no doubt but that he would soon aspire to his throne. This made the prudent monarch resolve to take all power from him. Osmir was confin'd by the order of the Mogul, and but a few chos'n attendants suffer'd to see him.

‘ This malicious prince, finding himself curbed by the authority of his father, and supposing me to be the cause of his confinement, accus'd me to his attendants of advising him to seize on the throne of India. The pretended confession was carried to the Mogul, and ignominious chains thrown over me. The sultans and the nabobs were all pleas'd at my fate. I wonder'd not at the fickleness of the courtiers, but was astonish'd at the malice of Osmir.

‘ In a few days I was drawn out of a dungeon whither I had been order'd, and brought before Aurengzebe. That monarch had assum'd the imperial frown, but I saw the beams of mercy in his eye. He order'd my chains to be taken off, and command'd the slaves and courtiers to withdraw. When

we were alone, I prostrated myself before him, and remained on the earth.

“ Rise, O Horam,” said Aurengzebe; “ rise, thou faithful servant; I do not believe the accusation against thee. Declare thine own innocence, and I shall be persuaded of the truth.”

“ Rather,” said I, “ O master of the world, let Horam thy slave perish, than that the truth of Osmir thy son be questioned. Yes, I do confess, I have often counselled the prince to aspire to the virtues of truth, wisdom, justice, and moderation, the great ornaments of thy throne; and I think my life should pay the forfeit of my presumption. Ill-fated Horam,” continued I, bursting into tears, for my heart was overcharged, “ how are thy endeavours frustrated, and how is the fruit of thy labour blasted!”

“ Blasted, indeed, thou good old man!” said Aurengzebe; “ for I must either accuse my first-born of the utmost meanness, or my faithful slave of rebellion. There is one way left to me. Depart from the court, Horam; thou shalt have yearly a thousand sequins of gold. But on thy faith declare to me, that thou wilt never leave my empire: I cannot myself employ thee; and yet, O Horam, I cannot lose thee.”

‘ I fell again prostrate at the feet of Aurengzebe; I thanked the merciful prince for his continued goodness, and I prayed aloud to the great Alla to change the heart of the ill-fated Osmir.

‘ Aurengzebe gave me a ring from his finger, and bid me depart silently in the night to the utmost confines of his empire.

‘ I obeyed with cheerfulness; and, by the assistance of a nabob, who was my friend, and whom Aurengzebe had ordered to take care of me, I travelled to the mouth of the Ganges, and from thence, by sea, to this settlement of your countrymen; where I have bought up every copy of my unavailing instructions that I could meet with, and have committed them to the flames, to be devoured by the god of Pagans!’

THE

THE
TALES OF THE GENII.

VOLUME THE FIRST.

PATNA and Coulor, the children of Giualar, the Iman of Terki, were the pride of their parents, and the wonder of the inhabitants of Mazanderan. Their aged father took them daily into a grove of oranges and citrons, which surrounded a fountain in his garden, and seating them under the shadow of those fragrant trees, beside the pure basin, after he had first dipped them in its waters, to wash away the bad impressions of the world, he thus began his instructive lesson :---

‘ Hearken, ye tender branches, to your parent
‘ stock ; bend to the lessons of instruction, and imbibe
‘ the maxims of age and experience ! As the pismire
‘ creeps not to its labour till led by its elders ; as the
‘ young eagle soars not to the sun, but under the
‘ shadow of its mother’s wing ; so neither doth the
‘ child of mortality spring forth to action, unless the
‘ parent hand point out its destined labour.

‘ But no labour shall the hand of Giualar appoint
‘ unto Patna and Coulor, except the worship of Alla
‘ the first of beings, and of Mahomet the great pro-
‘ phet of the faithful.

‘ Base are the desires of the flesh, and mean the
‘ pursuits of the sons of the earth ! they stretch out
‘ their sinews like the patient mule, they persevere
‘ in their chace after trifles, as the camel in the desert.
‘ As the leopard springs on his prey, so doth man
‘ rejoice over his riches, and bask in the sun of sloth-
‘ fulness like the lion’s cub.

‘ On the stream of life float the bodies of the care-
 ‘ less and intemperate, as the carcases of the dead on
 ‘ the waves of the Tigris.

‘ The vultures of the sky destroy the carcass, and
 ‘ man is devoured by the sins of his flesh.

‘ Retire from men, my children, like the pelican
 ‘ in the wilderness, and fly with the wild ass’s colt
 ‘ into the deserts of peace.’

As Giualar uttered these words, he perceived an unusual fragrance issue from a large citron tree, which was planted opposite the tender parent and his attentive children, which in a moment dropping its leaves, the trunk swelled into human proportion, and discovered to their view a bright female form.

‘ Giualar,’ said the Genius, ‘ I approve your care,
 ‘ and am pleased to see your little progeny thus in-
 ‘ structed from the mouth of their parent. A father
 ‘ is blessed in the wisdom of his children, and the
 ‘ tongue of a fool shall pierce the heart of his mother.
 ‘ But why is Giualar so careful to prevent his off-
 ‘ spring from entering into life? Alla has made
 ‘ them the children of the world, and their labour is a
 ‘ debt which they must not refuse their fellow-citi-
 ‘ zens. To drive them into the desert would be in-
 ‘ deed to make them the companions of savages and
 ‘ brutes, but the wise purposes of Alla must not be
 ‘ prevented. No man is master of himself, but the
 ‘ public is lord over him; and to endeavour to de-
 ‘ feat the purposes of Heaven is madness and folly.
 ‘ Rightly does Giualar caution his children to avoid
 ‘ the follies and vices of life, but they must be subject
 ‘ to temptations ere their worth be approved. Suffer
 ‘ me, therefore, good Iman, to carry your children
 ‘ where they shall hear the lessons of humanity from
 ‘ the lips of our immortal race, and where they shall
 ‘ learn from the failings or virtues of others, to guide
 ‘ their steps aright through the vallies of life.’

Giualar was transported at the offer of the Genius,
 and falling down before her, was about to offer her
 his

his prayers and praises ; but she raising him up---‘ O
 ‘ Iman,’ said she, ‘ pay thy vows to Alla alone, and
 ‘ not to the beings which, however thy superiors, are
 ‘ yet the work of his hands. The moon is now be-
 ‘ tween us and the eye of day ; ere it surround the
 ‘ inhabitants of earth, Patna and Coulor shall return
 ‘ unto their parents ; rejoice at the favour shewn unto
 ‘ thy race, and rest in peace till a new moon bring
 ‘ them back into thy arms.’ So saying, she embraced
 the young Patna and Coulor, and leaping into the
 fountain, disappeared with her charge.

In a few moments the children of Gualar found
 themselves on a wide extended plain, which was ter-
 minated at one end by a noble palace. Moang, the
 Genius who led them, bid them observe that building.
 ‘ It is there,’ said the kind female, ‘ that Patna and
 ‘ Coulor must learn to know good from evil, light from
 ‘ darkness. But one thing observe, my children, that
 ‘ silence be upon your lips ; hear, see, and learn, but
 ‘ offer not to mingle speech with the Genii of man-
 ‘ kind.’

As soon as they arrived at the palace, Moange led
 her little charge into a spacious saloon, where, on
 twenty-eight thrones of gold, sat the good race of
 Genii ; and beneath, on carpets covering the whole
 saloon, were numberless of the lower class of Genii,
 each with two or more of the faithful under their
 charge, who were permitted to hear the instructive
 lessons of that useful race. Iracagem, whose throne and
 canopy was more exalted than the rest, first began.

‘ O race of immortals,’ said the silver-bearded sage,
 ‘ to whose care and protection the offspring of clay
 ‘ are committed, say what hath been the success of your
 ‘ labours ; what vices have you punished ; what vir-
 ‘ tues rewarded ; what false lights have you extin-
 ‘ guished ? Helpless race of mortals ; but for our pro-
 ‘ tection, how vain would be your toils, how endless
 ‘ your researches !---Say virtuous companion, said he
 to the Genius that was seated nearest him, ‘ let us
 C 2 ‘ hear

‘hear what have been the effects of thy tutelary
‘care?’

At these words the Genius arose from his throne, and standing before it with a decent awe, thus began his pleasing adventure---

‘At your command, O sage Iracagem, my voice
‘shall not remain in silence: small as my abilities are
‘in the preservation of the human race, yet have I
‘endeavour’d to act according to the precepts of our
‘master Mahomet; and the success that has attended
‘my labours, may be in some measure known from
‘the History of the Merchant Abudah.’

T A L E I.

*The History of the Merchant Abudah; or, the
Talisman of Oromanes.*

IN the centre of the quay of Bagdat, where the wealth of the whole earth is poured forth for the benefit of the faithful, lived the fortunate Abudah, possessed of the merchandize and riches of many various nations, caressed by the mighty, and blessed by the indigent; daily providing for thousands by his munificence, and winning daily the hearts of thousands by his charity and generosity. But however magnificently or royally the days of Abudah might be spent, his nights were the nights of disturbance and affliction. His wife, who was fairer than the greatest beauties of Circassia, and his children, who were lovelier than the offspring of the Fairies, and his riches, which were greater than the desires of man could consume, were unavailing to drive from his imagination the terrors of the night. For no sooner was the merchant retired within the walls of his chamber, than a little box, which no art might remove from its place, advanced without help into the centre of the chamber, and opening, discovered to his sight the form of a diminutive old hag, who, with crutches, hopped forward to Abudah, and every night addressed him in the following terms---‘O Abudah, to whom Mahomet hath
‘given

‘ given such a profusion of blessings, why delayest thou
 ‘ to search out the talisman of Oromanes? the which,
 ‘ whoever possesseth, shall know neither uneasiness
 ‘ nor discontent; neither may he be assaulted by the
 ‘ tricks of fortune, or the power of man. Till you
 ‘ are possessed of that valuable treasure, O Abudah,
 ‘ my presence shall nightly remind you of your idleness,
 ‘ and my chest remain for ever in the chambers of your repose.

Having thus said, the hag retired into her box, shaking her crutches, and with an hideous yell closed herself in, and left the unfortunate merchant on a bed of doubt and anxiety for the rest of the night.

This unwelcome visitant still repeating her threats, rendered the life of Abudah most miserable and fatiguing: neither durst he tell his grievance, lest the strangeness of the adventure should rather move the laughter than the compassion of his friends. At length, however, wearied out with the strange and importunate demands of this nightly hag, he ventured to open his mind; and in the midst of his friends, asked publicly, as he was feasting in his saloon, who could give any account of the talisman of Oromanes, or the place where it was preserved. To this question his friends could return him no satisfactory answer: they had all indeed heard of it's virtues, but despaired of finding it. So that Abudah was forced to return again to the upbraiding of his nocturnal hag, and knew not what course to steer in the pursuit of the appointed treasure.

The next day he caused it to be cried publicly in the streets of Bagdat, that Abudah the merchant would give much riches to the man who could inform him where the talisman of Oromanes was lodged. This declaration was made for many days successively, but no one appeared to satisfy the enquiries of the impatient Abudah.

After many days, a poor traveller, who had been spoiled of his goods by the Arabians, passing through

Bagdat, heard the publication, and immediately offered to go to Abudah, and make known the place where the talisman of Oromanes was preserved. The friends of the wealthy merchant joyfully carried the poor traveller to the palace of Abudah, and with great tumult introduced him to the merchant, who was sitting on a low sofa, and seemed entirely indifferent to the music which played before him, the desert of elegancies which were prepared for his food, and the caresses of his wife and children, who endeavoured by their tenderness and affection to divert the gloom that overshadowed him.

‘ Abudah,’ cried his friends, (lifting up their voices together) ‘ behold the discoverer of the talisman of Oromanes.’

At their voices the afflicted merchant looked up, like one awakened from a dream.

‘ This,’ said his friends, presenting the poor traveller to him, ‘ this is the man who will engage to point out to you the talisman of Oromanes.’

The traveller was now about to begin his relation, when Abudah, having eyed him round, commanded the apartment to be cleared, that no one but himself might enjoy the discovery. His family and friends obediently departed; and the traveller, being left alone with the merchant, thus began his tale.

‘ Your fortune and attendance, O wealthy citizen of Bagdat, allow of your search after the talisman of Oromanes; but to the poor and needy, to the outcasts of fortune, no such happiness is permitted: they may indeed wander, and examine, but the talisman is for ever shut up from their search; for infinite are the expences which attend the discovery, and the large rewards which must be given to them who help the inquirer forward in his adventure after the sacred talisman. Myself, O merchant, have slaved through life to obtain a sufficiency for that great end and purpose; but since the prophet has repeatedly
‘ blasted

‘ blasted my designs, and reduced me to my original
 ‘ state of want, I must endeavour to wean my af-
 ‘ fections, and rest contented, though unblest.

‘ But, my friend,’ said Abudah, ‘ you neglect to in-
 ‘ form me where I may find or purchase this heavenly
 ‘ talisman.

‘ It is lodged,’ replied the poor traveller, ‘ in the
 ‘ valley of Bocchim ; princes are it’s guardians, and it
 ‘ is treasured up amidst all the riches of the earth :
 ‘ you cannot obtain admittance there, without you go
 ‘ loaded with every variety that is costly and expen-
 ‘ sive ; which you must present to the Genii, who keep
 ‘ a watch over this earthly paradise of riches ; and if
 ‘ your present be not sufficiently costly, your labour
 ‘ is lost.’

‘ I have,’ cried Abudah, (rejoiced to hear the ta-
 ‘ lisman might be obtained by riches) ‘ nine thousand
 ‘ acres of pasturage around the rivers of Bagdat ; I
 ‘ have twelve thousand estates of fruits, and oils, and
 ‘ corn ; I have twenty-two mines of the finest dia-
 ‘ monds, and six hundred vessels which fish for and
 ‘ produce the most costly pearl ; I have, moreover,
 ‘ eight hundred warehouses, and four hundred store-
 ‘ rooms, filled with the most precious bales of silks and
 ‘ brocades ; besides these, the fortunes of nine vizirs.
 ‘ mortgaged for an hundred years, and all the beauti-
 ‘ full slaves of Circassia are at my disposal.’

‘ O happy, happy Abudah !’ interrupted the poor
 traveller ; ‘ thine then, and only thine, is it to pur-
 ‘ chase a passage into the valley of Bocchim.’

‘ If so,’ continued Abudah, overjoyed at the tra-
 veller’s exclamation, ‘ direct me instantly to the en-
 ‘ trance of the valley.’

‘ Alas, Sir,’ answered the traveller, ‘ it is in the d:-
 ‘ serts of Arabia, many days journey from hence ;
 ‘ besides your presents are not ready, nor your guard,
 ‘ lest the Arabs spoil you of your riches, and prevent
 ‘ your application at the entrance of the valley of B:c-
 ‘ chim : but if you will permit your servant to direct
 you

‘ you in the choice of the presents, some of which will take much time in preparing, by the next spring you may set forward, and speedily find an issue to your journey.’

Abudah acquiesced in the arguments of the traveller; and having given orders that he should use as he pleased his immense riches, he gave himself entirely up to the meditation of the intended journey. The poor traveller, having sufficient powers, disposed of the riches of Abudah to purchase the necessary presents, and hired nine thousand archers to accompany the wealthy caravan of the merchant into the deserts. The appointed time being arrived, and every thing prepared, Abudah took a tender leave of his wife and family, and began his journey with the poor traveller to the valley of Bocchim.

*The Merchant Abudah's Adventure in the
Valley of Bocchim.*

ON the ninth day of the third month, ere the sun was rising on the mosques of Bagdat, was the sumptuous caravan drawn up in long order through the streets of that city, which Abudah beheld from his windows. Five hundred archers, mounted on the fleetest coursers, led the van; behind whom were twelve thousand oxen, thirty thousand sheep, and two hundred of the finest horses of Arabia. Next to these came six hundred armed with pole-axes and scymitars, with silken banners, displaying the blessings of pasturage, and the utility and conveniency of cattle for the service of man.

After these were driven two hundred camels, laden with all manner of dried and preserved fruits; a thousand more with all sorts of grain; a thousand with the richest wines; and five hundred with the most pure oil; five hundred more with spices and perfumes; and behind these a thousand armed husbandmen, singing the blessings of the earth, burning in censers the most costly perfumes, and bearing flaxen and silken banners.

banners, representing the seasons and annual labours of husbandry.

These were of the first day's procession; the second began with five hundred miners armed with sledges and hammers, whom a large car followed, drawn by twenty strong oxen, having within it all the implements of iron; and above, in the upper part, an hero, who commanded the armed men in the whole cavalcade. Then came five hundred artificers, and after them a car drawn by twenty mules with the implements of lead, and a curious artizan on the top of the car, singing the uses of metals. Behind these came five hundred more artificers, with their different tools, and a car drawn by twenty horses with cast figures, statues, and implements of brass, and a cunning artificer on the top of the car. After these followed a thousand artificers in silver, and a sumptuous car of solid silver drawn by twelve unicorns, and laden with plate and silver coin; also an hundred camels behind, laden also with silver; and on the car sat the steward of Abudah.

At a small distance from these came forward a thousand armed cap-a-pee, after the manner of Saracens; and behind these followed, on sumptuous mules, five hundred of the principle foreign merchants, richly habited, with the emblems of commerce curiously wrought in their garments, who were followed by an enormous car drawn by four elephants, laden with golden emblems and devices, with great quantity of that precious metal; the car also was of beaten gold. And into this, taking leave of Abudah, ascended the poor traveller, arrayed in purple and gold, and pointed with a golden rod toward the valley of Bocchim: and these completed the second days procession.

On the third day issued forth from the gates of Bagdat, the final procession of the caravan of the merchant Abudah: a thousand archers began the ceremony, preceded by a martial band of music, and bearing among their ranks fifty silken streamers interwoven

with gold, and having the emblems of Abudah's family wrought in their centres. Next to these came fifty carriages laden with the richest silks and brocades, and two hundred surrounded the carriages arrayed in the different habits of two hundred nations; after whom came fifty negroes on dromedaries, bearing about their necks strings of the most costly pearl. After these a thousand armed soldiers, after the European manner, who at a small distance were followed by an hundred mutes, behind whom came in two hundred palanquins as many beautiful slaves from Circassia, each guarded by four eunuchs, and clad in the richest robes.

The next in procession was the merchant Abudah, drawn in a chariot of pearl of the most curious workmanship, by ten milk-white steeds, whose trappings were of gold. As to the garments of the merchant, nothing could be conceived more magnificent; but the splendor of the jewels that were interwoven with the clothing, exceeded the most lavish description: on each side the chariot a hundred musicians attended, and fifty slaves burning the choicest perfumes; various splendid banners waved around him, and two hundred friends behind of the highest rank in the city of Bagdad, attended the illustrious and wealthy Abudah; after whom a thousand archers, and numberless camels laden with all manner of provisions, water, and wine, brought up the rear of this magnificent cavalcade.

On the thirteenth day they halted in a plain, bounded on its sides with lofty mountains, and at the farther end with a deep forest of cedars and palms. Here the poor traveller descending with Abudah, walked forward toward the forest before them.

The traveller led Abudah into the forest through thickets almost impervious, save the blind path which guided them forward. In this manner they passed till the evening, when the traveller, entering a cave, disappeared from the wondering Abudah. The merchant essayed to follow him, but looking into the cave, he found it had no bottom, therefore he was obliged to desist.

The sun was now sinking from the mountains, and the glowing skies seemed to tip the woods with their reddening light. Abudah being fatigued, first sought out a tree, and climbed into it, resolved there to wait the dawn of the morning. But the severe fatigues had so much exhausted him, that although he had resolved to watch till the morning, yet sleep soon overpowered him, and made him forget either the wonders or the dangers that surrounded him.

Abudah, in the morning, when he awaked, was surpris'd at an unusual glitter about him; and looking more stedfast, he found the tree wherein he sat to be of pure gold, and the leaves of silver, with fruit like rubies hanging in clusters on the branches. Looking around, he also beheld the face of the country as though it had been changed; for on every side appeared the most glorious palaces that eye could conceive, glittering with silver, gold, and precious stones; so that the whole appeared more like an heavenly than an earthly situation.

Descending full of wonder from the tree, he found the ground he trod on to be gold dust, and the stones pearls: these were covered with flowers which seemed formed of vegetable crystal, emeralds, and amethysts. Trees and shrubs of silver and gold met his eye, growing almost visibly about him. At the farthest end of the prospect he beheld a vast and expanded dome, which seemed to cover a whole plain, and rose to the clouds. The dome shone so brightly by the reflection of the costly materials of which it was composed, that he could hardly look toward it. However, as it seemed most to take his attention, he advanced up to the dome.

The dome, which was of entire gold, stood upon three hundred pillars of precious stone; one emerald formed the shaft of one pillar, one diamond the capital, and one ruby the pedestal; the intermediate spaces between the pillars were of crystal, one piece between each pillar; so that the inside of the dome was visible
from

from all parts. The architrave was of solid pearl, inlaid with curious emblems, composed of festoons of amethysts, topazes, carbuncles, rubies, emeralds, sapphires, and the most sparkling diamonds.

Abudah, though the richest of mankind, was struck with astonishment at the profusion of riches and beauty which he beheld; and entering at one of the four portals, (for the dome had four, one to each quarter of the heavens) he beheld an ancient form, seated on a throne, which looked too bright to distinguish what glorious materials it was made of. A great number of crowned heads attended him; and these were supported by inferior beings, all clad in the most superb vestments. All around the dome were placed, with great beauty and symmetry, numberless heaps of wealth and riches; and the very pavement on which he trod was covered over with tapestry carpet, representing the riches of the earth, all in their natural colours.

Abudah, as abashed at this amazing magnificence, and beholding such personages within the dome, was retiring, when one of the chief of the attendants, who stood nearest the throne, advancing, beckoned Abudah forward. The merchant obeyed with trembling, and, as he came forward, bowed himself to the ground; which the royal personage perceiving, who sat on the throne, spake thus to him---

‘ Fear not, Abudah, thou hast ever been a favourite
 ‘ of the genius of riches. I am thy friend; and this
 ‘ journey which thou hast undertaken in honour of
 ‘ me, in hope here to find the talisman of the great
 ‘ Oromanes, should not go unrewarded.---And first,
 ‘ lead Abudah,’ said he to the genius who had presented the merchant, ‘ through all my stores, and let
 ‘ him view the riches of the earth: a sight that so
 ‘ many thousands long ardently to enjoy.’

The inferior genius obeyed; and taking Abudah by the hand, he led him toward a royal palace, facing the eastern side of the dome. Here, as Abudah entered

tered the palace, the walls' of which were of the purest silver, with windows of crystal, he beheld incredible heaps of that precious metal, all seemingly composed like branches of trees.

'What thou see'st here,' said the genius, 'is trifling; for these heaps, which seem to lie on the surface of the ground, really are of the same depth with the centre of the earth: so that of this metal alone, there is laid up more in value than all the visible riches of the world.'

The genius next carried Abudah to a second palace, built of pure gold, having windows like the first. Here, also, Abudah beheld the like profusion of gold; which, like the silver, continued down to the centre. Next he was shewn, in an huge building of adamant, a cistern filled with the fragments of all manner of precious stones and diamonds.

'These, also,' said the Genius, 'are not terminated but by the centre of the earth. Now,' continued he, 'as you observed in the two first palaces, the silver and gold are the little branches which drop from the trees of this vegetable valley of riches; as all things on earth are subject to decrease, which are here carefully collected, (for the rich are not exempt from toil) and placed in these repositories, the bottoms of which, at the centre of the earth, are grated, and let out sparingly these smaller fragments: so likewise of the jewels, which fall like fruit from the trees, and break into little pieces; these are all thrown together to serve the earth, but none above such a size are admitted, nor indeed could they pass through the grating below. Thus these metals and jewels mixing with the earth, and being diffused in its bowels, are at length stopped by the rocks and stones, and so form mines in different parts of the world, each requiring the industry and labour of man, that they may be brought the more sparingly into the world.'

Abudah, having viewed these things, returned; and being presented to the Genius of Riches---

‘Now,’ said the Genius, bring forth the iron chest, wherein it is said the talisman of Oromanes is lodged.’ At the command of the Genius, ten of an inferior order brought in an huge chest with fifty locks upon it; the chest itself was of iron, and bound round with the strongest bands, which were harder than adamant. ‘There,’ said the Genius to Abudah, ‘there is thy reward: return to Bagdat, and live in peace all the days of thy life.’

‘Must I then,’ replied Abudah, ‘O beneficent Genius, carry with me the chest also? or is it permitted that I take from thence the talisman of Oromanes?’

‘Wouldst thou then,’ replied the Genius, ‘take it from its place of security? Whilst thou dost possess the chest, the talisman is thine own, and the force of man cannot bereave thee of it? Why, then, should curiosity prevail over security? It is written in the chronicles of time, that he who possesseth the talisman of Oromanes shall be happy: seek not, therefore, to disentangle the talisman from its present state of security, till it fail thee of its promised efficacy. Take, however, these fifty keys; but beware lest thy curiosity alone tempt thee, for what mortal can say if its refulgence be not too much for man to behold!’

Having thus said, the Genius commanded Abudah to lie down on the chest, and immediately his eyes closed, and not till the morning after did he awake, and find himself in a tent, on the plain where he had left his immense caravan; but now he found but forty camels and forty servants to attend him.

Abudah enquired of his servants, what became of the riches and attendants that had travelled from Bagdat with him to that plain; but they could give no answer. They said, indeed, that they had heard of such a caravan, and that they had for some time missed their master from Bagdat; and that although they went over-night to their rest in his house at Bagdat, they found themselves with the tents and forty camels,
laden

laden with provision, on that plain in the morning; and that coming into his tent, they saw him sleeping on an iron chest, and had removed him to the sofa. 'And is the chest here?' cried Abudah. 'Here is, Sir,' replied the slave that spoke, 'an iron chest of prodigious size, and secured with many locks.'

Abudah immediately arose; and though he could not unravel the mysteries of his journey, yet seeing the chest; and finding the keys which the Genius had given him, he was contented, and ordered them to strike their tents, and begin their march for the city of Bagdat. The chest was by long poles made fast to four camels, which were placed in the centre of the caravan.

The mind of Abudah, though in possession of the chest, was yet not without it's apprehensions that the wild Arabs might come down upon his little party, and bereave him of his treasure. The first day the caravan reached a pool of water, and on it's banks the careful Abudah ordered his retinue to pitch their tents, and unload the camels from their burdens; and at the same time placed four of his slaves as centinels, toward the four different quarters of his encampment; and ordered the chest, for the greater security, to be buried in the sand under his tent, while he endeavoured to compose himself for slumber. Nor were his fears unreasonable, for at the hour of midnight a small party of Arabs stole down toward them, in order to encamp there for the benefit of the water.

Abudah had notice from his slave, who looked toward the west, of their approach, and was likewise informed that their number was small; but such was his anxiety and irresolution, and fear of losing his treasure or his life, that he dared not order them to be attacked; or prepare for flight. During this ineffectual altercation and struggle of Abudah with his fears, one of the slaves, more daring than the rest, finding his master fearful, encouraged his comrades, and

marshalling them in order, led them toward the robbers.

The Arabs, who were not more than twenty in number, at sight of a force so much superior, turned their backs, and left Abudah's slave in quiet possession of their tents. But now the slave seeing the Arabs flying from before him, and observing the fear of his master, and the great concern that he had for the iron chest, addressed himself to the rest of the slaves, and declaring what immense treasures there might lie hid in that chest, seeing their master had left Bagdat to search for it, and had secured it with so many locks, persuaded them to rob Abudah, and depart with the riches to some other country, where they might enjoy the fruits of their rapine. This being easily agreed to, they all in a body advanced to the tent of Abudah, who came out to meet and thank them for their gallant behaviour.

The bold slave thus made answer to his master's thanks---

'The danger, O Abudah, of defending thy riches, contained in the iron chest with many locks, fell all upon thy slaves; while thou, who wert to enjoy the comfort of those riches, didst lie trembling in thy tent: wherefore, we, who have borne the burden, mean also to share the profits with thee; but that thou mayest see that we are just, one equal share shall be thy portion, and the rest belong to those who have preserved to thee even the share that will be appointed thee.' These words being ended, without any regard to either the threatenings or prayers of Abudah, they dug up the chest; and having cleared away the sand, demanded of him the keys of the fifty locks.

Abudah, finding them inexorable, besought them that they would at least give him a day to consider of their proposal. 'What,' replied the bold slave, 'a day? Why, merchant, long ere that will a thousand Arabs be upon us, invited by those that are fled; and we shall suffer death, and you and all entirely lose the

the valuable possessions which are doubtless contained in that strong chest of iron.' It was in vain that, in return, the merchant assured them, that there was nothing therein but a poor talisman, whose virtues they could not know; and promised them all liberty and riches if they arrived safe in Bagdat with the chest. They had gone too far to trust his promises; and the slave who was their ring-leader, ordering all to retire, left Abudah for half an hour to think of their proposal.

Abudah, as soon as they had left him, threw himself upon the chest, as one who was grasping all that was dear to him, and with a loud sigh began to lament his fate; when, as before, a sleep overtaking him, he sunk motionless on his treasure. At midnight he awaked, and turning his eyes around, perceived he was in the apartments of his seraglio at Bagdat, and that his wife was sleeping near him on the sofa. The recollection of his happy escape immediately got possession of his mind; and he doubted not but he should find his chest as he had done before. Wherefore, before he saluted, or indeed thought of his wife, taking one of the sweet-scented lamps, that always were burning in the centre of his apartment, he perceived the chest in the very corner where, before, the box which had caused him so much uneasiness, used to remain fixed.

Abudah now feeling for, and taking out the fifty keys, thought himself the happiest of mankind. The danger which he conceived the talisman might be in, from lying in a chest so conspicuous, and which he had already experienced, determined him, at all hazards, to unlock with his fifty keys the iron chest, and take the talisman out, and always wear it concealed about him. With this view he began to try the first key, which, to his amazement, would fit neither of the fifty locks. At this he began to suspect that either the Genius of Riches had mistaken, which he could hardly suppose, or that some evil Genius had

changed them in his bosom. 'However,' said he to himself, 'perhaps as one key will open none, one also may open all :' so taking one by one, he tried them all, but neither of the fifty keys would open a single lock.

Abudah, at this discovery, flung himself on the sofa, and began to lament his miserable fate. But he soon resolved to try the keys a second time : 'for,' said he, 'some key I have possibly missed, and such a treasure cannot be expected without much labour and pains.' At this he rose up, and was going toward the chest ; when, starting at a noise in the centre of the room, he beheld the little box, which had been the first cause of all his grief ; and was saluted by the old hag, who hobbled out from her confinement, and began to terrify the afflicted merchant in the following terms.---

'O, senseless Abudah ! to hope that the talisman of Oromanes might be bought with riches. Thou hast indeed a chest, but thou has neither a means, nor canst thou force open this chest to search for thy treasure : what then art thou the better for thy possession, or happier for thy chest of iron ? It will, indeed, convey thee where thou desirest, and thou mayest rest upon it ; but waking, thou feelest the tortures of anxiety, and feelest them the sharper, because thou fearest to lose what thou canst not enjoy : go, then, and search till thou findest the keys of the fifty locks ; but be not so senseless as to suppose, that the Genius would have parted with the treasure, could he have made any use of it. In a far different country must thou hope to find those keys which will unlock that chest ; a joyous country, where serenity ever dwells, and pleasure reigns eternal.

'A short respite will I give thee ; but ere this moon be passed, let me find you active, or I shall invent double horrors to surround you.' Having thus said, the box closed, and in an instant Abudah beheld it mounted on the chest, which he vainly hoped would have drove such a troublesome guest from his house.

And

And now Selima, his wife, awaking, beheld with surprize her husband Abudah drowned in tears by her side. She instantly pressed him in her arms, and, in transports, enquired by what happy fate he was returned.

‘Why, know ye not,’ replied Abudah, ‘that the third morning, as I mounted the car, which the traveller had prepared for me, and was arrayed in my best vestments of gold and diamonds, having a procession the length of two days before me, and such a numerous retinue of all the nobles of Bagdat, and having archers innumerable attending my splendid caravan, which was moving toward the valley.——’

‘O my dear Abudah,’ said Selima, interrupting him, ‘with what madness hath that wicked enchanter possessed you? What car? what vestments? what procession doth my lord talk of? There came, indeed, (brought by those who called themselves your friends) a poor wretch here, who has embezzled the greater part of your riches, and who often talked in private with you; and this continued for some months, during which time you never attended to the speech of your friends, but seemed wrapped up in that specious villain, who at last took you to the room fronting the gateway of the city, and there for two days you continued looking out, and seemed to be in raptures, talking of more riches than the world contains: and the third day, though he still continued by you, you persisted he was gone. Yet he went forth, and you followed him; and getting into a little vehicle, he placed himself behind you, and your family have from that day lamented your absence.’

At this recital Abudah turned his face on the sofa, and spake no more for several hours. At last, rising from the sofa, ‘Fool, indeed, that I was!’ said he, to trust the account of a miserable impostor, or believe that the talisman of Oromanes might be purchased with riches!’

‘O, rather,’

‘O, rather,’ replied Selima, ‘may my lord find peace in this city, and comfort from his family who adore him.’

‘It was there,’ answered the merchant, ‘that I once hoped to find it; but satiety, which I will not suffer to breed disgust, forces me at least to be indifferent to the pleasures which surround me. No, Selima, I have a nocturnal monitor, who will not permit me to rest till I have made myself master of the talisman of the perfect Oromanes. It is some knowledge to perceive our errors; and, at least, I am nearer the possession of the talisman, as my last journey, though it has not given me the talisman itself, has yet furnished me with the means of obtaining it.’

Having thus spoke, he seemed for a time easy and resigned, and endeavoured by love and tenderness to soothe the affliction of the weeping Selima. The moon passed in all those endearments which holy love inspires, when the persecuted merchant was again awakened by his midnight hag, and commanded to pursue his journey after the talisman of Oromanes.

Abudah was about to reply, when on a sudden he heard the most ravishing music, and immediately subtle and precious perfumes filled the chamber, and a small cloud gathering from the roof descended, and expanding, produced to his view a most exquisite beauty, habited like the eternal Houris, bedecked with chaplets of delicate, ever-living flowers, holding in one hand a crystal cup, and with the other pressing out the sparkling juice from a swelling cluster of delicious grapes.

‘Here, faithful Abudah,’ began the lovely form, ‘receive from these humble hands the cup which will inspire you with the knowledge of the talisman of Oromanes; quaff off this delicious draught, and reclining yourself on the iron chest, that faithful treasure will, at a wish, convey you to those happy realms, where, without a guard, the keys of all thy pleasures are preserved.’

At

At these words, with grace ineffable, she advanced to the transported merchant; who, with thrilling joy, received from her ivory hands the rich, sparkling draught, and sucked it in with mad delight. The Houri immediately disappeared, and Abudah falling senseless on the chest, resigned himself to sleep, and to a second adventure.

*The second Adventure of the Merchant Abudah,
in the Groves of Shada'i.*

ABUDAH awaking at the cheerful sound of innumerable birds who sat around him, and strove for mastery in their sweet notes, found himself lying in a lovely pavilion strewed with fresh lilies and roses, and filled with the most ravishing perfumes: the downy sofa on which he reclined was of the finest silk, wrought with curious devices, and executed with such life and spirit, that flowers seemed in the mimic work to spring forth from under him. The rising sun, which appeared over the blue distant hills, and warmed the awaking day; the choristers of the groves, whose melody was softened by the gentle motion of the air; the unspeakable elegance of the pavilion, which seemed formed by the powers of harmony; and the delicious fragments of the air; transported the merchant with the most pleasing sensations: he could not for some time believe his existence, but supposed that he was still under the influences of the delightful vision which had the night before taken possession of him. He turned his eyes on all sides to meet with new delights; which, though sumptuous and costly, owed more lustre to their delicacy and disposition, than to the expensive materials out of which they were formed.

But if such were the ravishing delights within, Abudah thought them much realized, when he was convinced he was awake; and by stepping forward out of the pavilion, he beheld every enchanting object that art and nature could unite. The pavilion itself
stood

stood upon a rising mount; in the midst of a most beautiful green, and was partly shaded by some upright palms, and a scattered grove of oranges and citrons; which on all sides, by beautiful brakes, gave a view of the neighbouring paradise. The centre of the pavilion opened to the lawn, which was beset with elegant tufts of the most delightful verdure.

Blushing and transparent fruits peeped from between the foliage, and every coloured, every scented flower, in agreeable variety, intermingled with the grass, and presented to Abudah's eyes the garden-work of luxuriant nature. Here roses, with wood-bines entwined, appeared in beauteous contention: here luscious grapes adorned the barren branches of the stately elm; while beneath strayed the rich flocks, or birds of various feather; some in numbers upon the ground, and some paired in trees, which added a new variety to the scene. At the bottom of the lawn ran a clear and transparent stream, which gently washed the margin of the green, and seemed to feed it as it passed. On the other side a grove of myrtles, intermixed with roses and flowering shrubs, led into shady mazes; in the midst of which appeared the glittering tops of other elegant pavilions, some of which stood just on the brink of the river, others had wide avenues leading through the groves, and others were almost hidden from the sight by the intervening woods.

Abudah directing his steps towards the stream; found there an elegant barge, manned by ten beautiful youths, whose garments were of azure, trimmed with gold. They beckoned the happy merchant, and received him with the utmost affability into their bark; then all at once plying their refulgent oars, they made the chrysal flood sparkle with their ready strokes. The boat rode lightly on the buxom stream, and as it passed through the meanders of the current, every moment presented a new and striking prospect of beauties to the delighted Abudah. Hanging rocks of
different

different hues; woods of spices, and perfumes breathing sweetness over the cool stream; fruits reflected in double lustre in the clear waves; shrubs dropping their roses on them as they passed; flocks and herds standing gazing at their own images in the deep; others drinking of the transparent waters; and some, more satisfied, frisking on the lawns, or chasing each other in sport among the trees.

At length the stream growing wider, opened into a spacious lake, which was half surrounded with a rising hill, on which might be seen intermixed with groves, various gay pavilions, palaces, theatres, rotundos, obelisks, temples, pillars, towers, and other curious marks of elegance and luxury; various pleasure-boats were sailing on the surface of the lake, some with gawdy banners fanning the winds, others with pleasing structure for shade and entertainment; in one boat gay music; in another banquets; in a third deserts of the finest fruits, viands, cooling liquors; and gay company in all, who looked more blooming than the sons of the Genii, or the daughters of the Fairies. At the extremities of the swelling hill, ran glittering cascades; and o'er the pendant rocks, dropped down the most luxuriant vines, whose modest leaves attempted in vain to hide their luscious and transparent fruit from the curious eye of the observer. At the extremity of the lake, which, by its pure waters, exposed the yellow golden sand on which it wanted, two streams ran toward the right and left of the hill, and left themselves amidst the grove, pasturage, lawns, hillocks, and romantic scenes of the adjacent country; where lofty gilded spires, swelling domes, and other curious labours, were partly concealed, and partly discovered by the blue expanse of sky, which at last seemed blended with the country, and terminated the prospect of the groves of Shadaski.

The beautiful watermen, who in alternate song kept time with their oars, were now almost at the farther side of the lake, and in the centre of the shore
where

where Abudah had beheld the mixed groves, temples, and pavilions. A little creek, shaded with myrtles and cedars, was the place where Abudah was destined to land. Here, as he approached, ten beauteous fair ones, dressed like the Genii of the woods, stood ready to receive him, which they did with the most amiable and pleasing address.

The boat having landed the merchant, shot again swiftly over the lake, and mixed with the gay pageants on the water, while the fair strangers invited Abudah toward the palaces which were scattered on the hill.

Having passed through several fragrant avenues of trees, laden either with shade, fruit, or flower, they brought him toward an elegant building, whose front faced the lake from whence they came; here, amidst parterres and beds of flowers, a broad plat led them to the entrance of the palace, where all the lavish ornaments of art and sculpture were displayed in the most refined symmetry; light polished shafts, airy devices, highly finished entablatures, and other fanciful decorations, formed the building, which was more calculated to give the ideas of pleasure than magnificence, and had more ease than labour conspicuous.

Toward this mansion the ten beauties led the way, and introduced Abudah into a grand hall adorned with lively groups of delicate statues, in all attitudes and actions: some representing the lovely wood nymphs; some the naked beauties of the flood; others pursuing lovers; others the coyly willing virgins, who seemed, even in the ivory in which they were carved, to shew a soft reluctance.

Between the statues were pictures of every joy the heart conceives; the luscious banquet; the wild effects of the enlivening grape; the various pleasures of the different seasons; the country and the court; the amorous swains; the gentle fair; the mixed dance; the various seraglio; the gay-decked sultana, and the joys of sweet retirement with the favourite nymph,
These

These all were so lively in their different colours and complexions, that they seemed to the eyes of Abudah as moving pictures.

Next the ten beauties led the merchant into an inner apartment, adorned with the softest sofas, whose walls were one entire mirror, which reflected the ten beauties to the amorous Abudah ten thousand ways; while smiles and soft languishing looks darting from on all sides at once upon him, ravished his senses beyond the power of description. From this apartment a door opened into a spacious rotundo, lighted from the top by the sun, and the sides supported by emblematic pillars. In the middle of this rotundo Abudah beheld a bath, and round it were eleven doors, which led to as many sofas. Into one of these the ten beauties led the merchant, and prepared him for the bath; and in the others, the ten put off their own superfluous garments; after which they brought the ravished merchant, and plunged him in the bath, which was prepared of warm and sweet-scented waters.

The nature of Abudah could scarce resist the languishing powers of this place, and he sunk into the arms of his fair attendants, who now led him onward to the other side of the rotundo into a wardrobe furnished with the most airy and fanciful dresses; here every one chose as they liked. Abudah was presented by the ten beauties with a pink suit, embroidered with myrtle twigs of silver, and flowers of pearl; but first they sprinkled him with sweet-smelling essences, and with a fragrant wash renewed his complexion, and gave to him a second youth.

They next arrayed themselves in costly robes of divers colours, and like Abudah, added by that fragrant wash a new bloom to their elegant complexions. From the wardrobe a door opened to a spacious saloon: here Abudah was invited to a sofa, and immediately each fair beauty was laden with dishes; every luxury, every rarity was there. Abudah and his fair company

began the banquet, while Genii invisible administered to them rich sparkling wines, high fauces, congealed liquors; fruits of every kind, the nectarine, the Persian apple, the lordly pine, the luscious grape, the cooling pomegranate, the juicy pear, were heaped before them, till Nature was not only satisfied, but tired with profusion. Then followed the full and racy wines, forbidden indeed by Mahomet, but not forbidden in the groves of Shadaski; the sweet-meats and preserves, and beside these, every luxury which could stimulate and rouse the jaded appetite.

During this repast, the beautiful companions of Abudah began to challenge each other with lively songs and mirthful jokes; while the rapturous merchant, with sparkling eyes, the quick effects of wine and song, beheld each with equal flame, and knew not, in such exquisite variety, where to fix his choice. The banquet bringing on satiety, after washing they arose, and this lovely train led Abudah (the evening drawing on) into the gardens of the palace.

After walking by several cooling fountains and sweet-smelling groves, they came to a magnificent terrass, crowded with gay youths and beauties, in the most fantastical masquerades. All nations might be seen upon this variegated terrass, and the beauties of every clime; all conversation was here indulged, though the pleasures of life was the universal topic. Cooling liquors, fruits, cakes, creams, and wines, were spread on the flowery banks on each side the terrass, and in arbours of oranges and myrtles, or sweet jasmines, where any company, as they pleased, retired; behind the trees and shrubs were placed large bands of music, sometimes inspiring, and sometimes melting the hearts of their auditors.

The sun was setting, just as Abudah had gained the centre of this extensive terrass (for his companions had left him to join what company he pleased). Here he perceived on a large green planted round with lotty palms, under which grew every kind of shrub, a most
extensive

extensive building, of an oblong form, and supported by seven hundred magnificent pillars, where the crowd from the terraces were retiring. Abudah entered with the rest, and advanced into the room, which was lighted up with numberless lustres, and furnished all round with silken canopies, each having under it sofas of the richest velvet. Here the gay assembly, as soon as the music from the gallery struck up, began the dance, nor could the pleased merchant refrain from the enlivening motion. Thus passed the fleeting hours, till exercise renewed their appetites for the banquet.

On a sudden, while each fair-one, and her enamoured partner, were resting on the sofas, which surrounded the room, a noble banquet was spread, to which Abudah was about to rise, when his partner pulling him by his garment, bid him wait till the queen of pleasures honoured that bright assembly with her presence. Ere long the softest music began to sound, an hundred choiristers in masquerade habits entered the assembly, singing the pleasures of women, company and wine. These were followed by forty young maidens, scattering roses and violets around; after which came forward, under a canopy supported by twelve beautiful boys, the queen of pleasures; at her approach the company arose, and with the utmost adoration prostrated themselves before her.

When the queen was seated on a throne at the upper end of the room, and the banquet was about to begin, she ordered her maidens to find out the stranger who came yesterday to visit her dominions. Immediately Abudah was brought before her, who prostrating himself at her feet, she, with a smile, gave him her hand, and commanded him to rise.

‘O, happy Abudah,’ said the queen of pleasures, whom the fates ordained to bring into these delightful regions the chest of the valley of Bocchim! The superior Genii envying the happiness which we unrestrained Genii enjoyed, contrived to divide the keys and the chest, which, as tradition declares, contains

the talisman of Oromanes; and you, O Abudah, are the man who art destined to unite them. Worthy, Abudah, for such services, of the love of thy slaves. Come then, thou prince of my affections, and share with me the pleasures of these happy groves.'

She then commanded the company to pay Abudah the honours they used to pay her; and, with a pressing tenderness, obliged him to share with her the throne of pleasure. Abudah now conceived himself the happiest of mankind; the alluring charms of the queen of pleasures, whose beauties were almost too exquisite to behold, caused his veins to boil in mad delight; but when, with all the fondness of a doating mistress, she seized him by the hand, and with eyes, brim full of love, she seemed to gaze with transports upon him, his passion knew no bounds, he commanded the entertainment to cease, and with tumultuous haste, led the yielding queen to the remotest canopy. And now the company retiring, each under their canopies, the room was all hushed and silence. Thus passed away the night in the groves of Shadaski: the morning brought reflection and satiety; and Abudah, with some impatience, besought the queen of pleasures to surrender him the keys of the iron chest.

'My ever-loved Abudah,' replied the queen, 'behold the chest in the centre of my temple, and here are the keys for my adventurous hero; go, happy Abudah, and purchase a perpetuity in these never-fading arms, by the possession of the talisman of the pleasure-giving Oromanes.'

Abudah, having received the keys, jumped forward from the pavillion to the middle of the temple; and, like a man just entering on a new pursuit, with great impatience began to open the fifty locks. The locks, being only touched by the keys, flew from their staples, and the merchant, in a few minutes, had conquered forty-nine of the obstacles of his happiness: as he was opening the last—'O queen,' said he, 'come forward,

ward,

ward, and see me finish this desirable adventure!" The last lock tumbled off just as the queen arrived at the chest, and Abudah besought her to share with him the pleasures of exploring the treasures of the chest. But no sooner did the merchant stoop to open the lid of the iron chest, than a sudden darkness ensued, and in a moment the loud thunder cracked around him, and streams of crooked lightnings, with horrid blaze, encircled the astonished Abudah.

The shrieks and cries of the once-gay set, who were indulging under the canopies, next struck his ears; some, already blasted by the lightning, withered away; others, the ruins of the temple falling in huge fragments, half buried in the earth; the rest in madness running to and fro in despair, tore each other to pieces. The red angry lightning still continuing, Abudah, in the utmost anguish, looked toward the queen; when, O fearful sight! he saw her soft form parching and contracting by the flames, and her whole body diminishing, till by degrees, instead of eyes brimful of love, he beheld the little old hag, with fury flashing from her looks.

'Wretch, as well as fool,' said she, with a voice that pierced his inmost sense, 'how darest thou to presume to seek the talisman of Oromanes amidst the vanities and intemperance of this filthy grove! But I leave you to enjoy the situation you are so fond of, be this dungeon of lust your prison, here wander, and contemplate the pleasures you have chosen.'

Thus saying, she struck Abudah with her crutch, and vanished from his sight; the touch of her noxious crutch filled him with aching pains, and the dead bodies and the groans of those dying around him, inspired the wretched merchant with the utmost horror and despair. He wandered for a long time in what he now believed an endless cavern, without light; and to add to his wretchedness, every step he took, he trod on some venomous creature. The serpents hissed at him as he passed, the rocks spit malignant fire, and the asps



CHAPTER OF THE GENTLE VOLUNTARY
A woman's disappointment in the
Temple of the Queen of Pleasure

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twining round his legs, spewed their venom on him, and marked Abudah with a thousand blotches. Thus continued he wandering to and fro, with great caution, about the dismal cavern, not more tormented with the groans of others, than his own dismal and heart-aching thoughts, which made him weep and tremble every step he took. After many weary searches for an end, or place to escape, he felt somewhat larger than common seize him by the leg, upon which the poor wretch supposed he was in the gripe of an enormous serpent, and began shrieking with fear and terror, when a voice, like that of despair, spoke as follows—

‘What wretch art thou, who yet remainest alive, in this cavern of desolation and death?’

Abudah, though still in terror, was yet somewhat comforted, to find some companion in his miseries, and thus answered him—

‘I am, indeed, a wretch misled in my searches after the talisman of Orzmanes!’

‘What,’ answered the voice, ‘wast thou fool enough to suppose, that vicious pleasure was the road to that noble jewel? It were then,’ continued the voice, ‘an easy purchase; but rough is the path, and high the mount, on which that treasure is preserved.’

‘Alas!’ answered Abudah, ‘it matters not to me, where or how this talisman is deposited, who am thus for ever inclosed in these walls of wretchedness.’

‘We may rise, but cannot sink lower,’ answered the voice, ‘when we are at the bottom, and perhaps the most barren ground will yield the richest mine; be thou but resolved to tread the crooked and laborious path, and I will instruct thee, for within these caverns begins the winding ascent.’

‘O friend, or Genii, or whatsoever else thou art,’ returned the merchant, ‘place me but in the track, and no dangers shall deter me: for what has he to fear, who is beyond hope?’

‘Take,

'Take, then,' answered the voice, 'thy way as the cavern descends, and fear not to stoop in order to rise, for in the lowest part of this cavern is situated the opening you must ascend.'

As the voice ended, Abudah found his feet at liberty, and began to feel out for the cavern's descent. The lower he went, the more filth and stench he found; to which, submitting with patience, he, by a long passage, sometimes crawling under rugged arches, sometimes wading in mud and dirt, and in total darkness, attained the end of the cavern, where he stumbled on some narrow steps, but could see no light, and was nearly suffocated with the noisome vapours. The winding ascent was so intricate, and clogged with dirt and rubbish, that the merchant worked like a mole in the dark; but by his industry, he gained ground considerably: yet what mostly tormented him, was, that as often as he endeavoured to mount, the steps would slip from under him, and he would come tumbling down with a weight of dirt upon him, and then had all his work to do over again. Nothing but his intolerable situation and lost condition could have supported the merchant in this odious undertaking; but meanness and wretchedness know no evils greater than themselves.

After various labours Abudah arrived at a little kind of resting-place, from whence the steps began to enlarge, and by degrees he perceived from above a glimmering light; to which ascending, the nearer he drew to it, the plainer he could hear a confused sound of voices echoing from the top, which increased as he rose, till he could plainly distinguish it must proceed from some great concourse of people without. When he had reached the uppermost step, over which an hole opened sufficient for a man to crawl through, the clamours without were so terrifying, that he feared to proceed: at last, considering that death must be the consequence of remaining in the cavern, he boldly ventured forth.

The

*The Merchant Abudah's Third Adventure,
in the Kingdom of Tasgi.*

NO sooner did the merchant Abudah appear through the opening of the cavern, than ten thousand voices cried out all at once—'Long live our sultan, whom the mountains of Tasgi have brought forth!' And Abudah looking around, saw an infinite concourse of people round the mountain, and beyond them a most plentiful country, with cities and towns scattered among the vallies which opened to his view.

A number of eunuchs and vizirs stepped forward to disengage Abudah from the mouth of the cavern, who was so spent with his infirmities, sores, and fatigue, that he was obliged to be supported. Immediately a princely robe was thrown over him, and a costly turban put upon his head; the concourse still crying out, with extacy and rapture—'Long live our sultan, whom the mountains of Tasgi have brought forth!'

Silence being commanded, the grand vizir, with a long train, came toward Abudah; and, with all the people, prostrating himself before the merchant, thus addressed himself to Abudah—

'Behold, O thou, before whose presence even the sun is darkness! behold, O wonder of mankind, most sacred progeny of Tasgi! thou miracle of beauty! thou mirror of perfection! thou most glorious sultan of earthly princes! thou diamond of nature! thou guardian of the world! behold thy prostrate slaves; whose wish is only to lay down as thy foot-stools, and to be trodden under thy feet as the dust of the plain! Thine, O sultan, is all earthly happiness! thine, every perfection of body and mind! thine, all power from the mountains of thy parent Tasgi, to the parching desarts of Shezraiah, which forbid the approach of the stranger to the kingdoms of our invincible sultan. Rule, therefore, thy slaves, according unto thy pleasure, and know but one will in the plains and cities, which by thy permission and bounty thy slaves inhabit.'

As

As the grand vizir, still prostrate with the people, uttered these words, they all with one voice repeated—'O sultan, whom the mountains of Tasgi have brought forth, rule thy slaves according to thy pleasure!'

Abudah, filled with conceit, and bloated with pride, had almost forgot his pains and infirmities in this flattering applause; he set his foot on the neck of the vizir with the utmost haughtiness, and commanded him to conduct him to the seraglies of his ancestors. A number of slaves and eunuchs brought a magnificent throne of ivory, with a canopy of golden embroidery thrown over it, into which Abudah ascended, and was borne on the shoulders of the grandees and vizirs of his new acquired kingdom. The retinue winding round the hill, brought Abudah in sight of an extensive encampment, which, after the eastern manner, was of different colours; one division yellow, one blue, another white, some red, some green, and all adorned with silver or gold. In the centre of this splendid armament stood the royal tent, which shone with the lustre of the gold and lively blue velvet, of which it was composed, and looked rather like a palace than a tent.

Here Abudah was seated on his throne, and the nobles having done obeisance, Abudah commanded all but the grand vizir to depart. The rest being gone, the grand vizir again prostrating himself before Abudah, cried out, 'May my lord, the sultan of Tasgi, ever rule over Harran his slave.'

'Harran,' answered Abudah, 'arise and declare to me the cause of this encampment, and why the armies of Tasgi are thus scattered on the plains.'

'Our renowned Sultan Rammasin,' replied the vizir Harran, 'made it his custom to take the field in summer, to terrify his foes; but in the midst of this campaign, it pleased the powers, who preside over the mountains of Tasgi, to call him from us, and bless us with the presence of my lord, before whom I stand.

For

For since the time that the descendants of Mahomet, involved our kingdom in perpetual bloodshed, we have been warned by the oracles of Tafgi to expect a king from the womb of the mountain, that no division of families, or contention among brethren, might disturb the peace of these happy kingdoms.'

'And who,' said Abudah, 'are the neighbours of my kingdom beyond these mountains?'

'They are,' replied the vizir, 'O Sultan, an harmless inoffensive race, which was the cause that the Sultan Rammafin would not make war upon them, although their territories extend to the sea-coast, and would be a noble addition to the kingdom of the Sultan of Tafgi.'

'Rammafin, then,' answered Abudah, 'wanted a nobleness of soul, to sit down contented with less than he might have enjoyed: but Abudah, your present sultan, will give their lands to the slaves of Tafgi, and extend his dominions even over the waves and the tempest.'

'My royal master will thereby,' answered the vizir, 'gain the hearts of his soldiers, who have long pined in the inglorious lethargies of peace.'

'Go, bid the trumpets sound then,' said Abudah, 'and let it be proclaimed in the camp, that your Sultan Abudah will revenge the injuries which the inhabitants of Tafgi have received from their perfidious neighbours. Go, Harran, and denounce war against the——'

'Shakarahs,' said Harran, bowing, 'who have insulted the mountains of Tafgi.'

Abudah was going on, but his pains and weakness obliged him to order them to prepare an inner tent for his reception.

While the eunuchs and slaves were attending their new sultan, his vizir Harran caused the royal mandate to be proclaimed within the encampment, and commanded the leaders of the army to be assembled together to deliver to them the orders of the sultan Abudah.

The

The whole kingdom of Tasgi, was rejoiced at the news of their sultan's expedition against the helpless and innocent Shakarabs; so little do subjects weigh the merits of war! and the old and decrepid parents stirred up their children to engage in a service, where cruelty and destruction were honoured with the titles of virtue and the love of their country. Ere the sun began to smile upon the harvests of the Shakarabs, the tents of Abudah were moving to destroy them; the loud cymbals were clanging in the air, and the brazen trumpets, with their thrill notes of liveliness, seemed to inspire the armies of Tasgi with a thirst of glory, and not of blood. The order and discipline of the troops, the regularity of their march, and the sprightliness of their looks, utterly disguised the rapacious purposes of the royal plunderer; who, though but just master of one kingdom, was so eager to get possession of a second, that he destroyed many of his men in forcing a march over the mountains which nature had placed as the boundaries of their nation.

The Shakarabs having notice of their motions, sent an embassy to meet the Sultan of Tasgi, beseeching to know the cause of his coming; making the humblest professions of peace; and offering, if any thing had offended him, to make the fullest satisfaction they were capable of; and imploring him, that he would not make war upon a nation who were ever the friends of the Tasgites, and to whom that kingdom had never declared any hostile intention.

To these humble remonstrances Abudah replied, that he was not to be taught and directed by such base slaves as the Shakarabs; and that whatever intention he might have had originally in entering their kingdom, he now declared he came to punish the insolence of that people, who dared send such dictating embassies to the Sultan of Tasgi. He then commanded the ambassadors to be driven from the encampment, and ordered his army to begin their hostilities on the presumptuous Shakarabs.

The

The leaders of the armies of Tasgi being ignorant and imperious, every kind of tyranny and cruelty was practised, till the wretched Shakarabs being made prisoners, and their wives and families ravished or murdered, the Sultan Abudah returned to the kingdom of Tasgi, with the spoils of the conquered country, amidst the acclamations of the army and its leaders; who were so lavish of their praises and adulations, that Abudah esteemed himself at least equal to the prophet of Mecca.

After Abudah arrived at the metropolis of Tasgi, his vizirs came to enquire of him, where he would bestow the miserable Shakarabs, most of whom they had led home in chains. Abudah was for some time doubtful of their fate, and was at last going to order a general execution, when he recollected the iron chest which was buried in the mountains of Tasgi.

‘ Let the Shakarabs,’ said the Sultan Abudah, ‘ be condemned to work in the mountains of Tasgi, till they find an iron chest with fifty locks.’

At these words the grand vizir Harran bowed before the sultan, and said—‘ Will my lord dare to send the Shakarabs into the womb of Tasgi, which his own subjects are forbidden to approach !’

‘ Take the rebel Harran,’ said Abudah, in indignation, ‘ and let his head be severed from his body, and his tongue let the dogs devour.’

The other vizirs gladly saw this execution performed on Harran, and returned to the sultan, and said—‘ Far be it that a monarch of the east should be governed by his slaves. Be the will of the Sultan Abudah for ever obeyed, as it is in the destruction of the traitor Harran, as it is in the labours of the Shakarabs in the mountains of Tasgi.’

Abudah hourly sent his vizirs to inspect the miners in the mountains, who returned with accounts of the death of thousands, over whom the mountain crumbled, and smothered them in its caverns.

The

The Tasgites, jealous of their mountain, which they supposed was somewhat divine, began to murmur at the impiety of their sultan; which, when Abudah knew, he commanded the leaders of his army to chastise them, and to put every tenth man throughout his kingdom to the sword. At length the fainting Shakarah's dug out the chest of iron, and brought it to Abudah, who commanded every engine or force to be applied to it to break it open, but in vain; the chest resisted all their endeavours, and would not yield to the utmost force the art of man could bring against it.

Abudah then published a reward to any that should make the keys to fit the locks. This several undertook, and succeeded, but as soon as one lock was opened, it shut while the artificer was employed about the second. Abudah, puffed up with pride, was enraged at this disappointment, and commanded fifty men to take the fifty keys, and all attempt it at once; which they did, and were all immediately struck dead; he then commanded a second fifty, but none but his army were near him, for the rest were fled from the tyrant's presence. Abudah now ordered fifty soldiers to approach; when the leaders of the army, moved by his cruelties, and seeing he was about to sacrifice his army as well as his subjects, uniting together, came toward him in a body; which Abudah perceiving, and expecting no mercy, leaped on the chest, and trusted himself to it's saving power. Immediately the chest moved aloft in the air, and Abudah being stupified and giddy, fell into a deep sleep, and was wafted far from the army and kingdom of Tasgi.

*The Merchant Abudah's Fourth Adventure,
among the Sages of Nema.*

ABudah found himself on the iron chest beneath a rock which hung over him, and was covered with a pleasant shade of palms; at a little distance a gentle rill ran bubbling over the stones, and took it's course

along a narrow valley, which on each side was bounded by rocks and verdant hills. Here, as he eyed the rural scene, and reflected on his escape from Tasgi, he observed a venerable sage gently moving forward along the valley, and, to appearance, directing his steps toward the rock under which he was sitting. Abudah's conscience was so alarmed at the sight of an human form, which during his tyrannical reign he had so often defaced, that he strove to hide himself even from the approach of a weak old man; but the sage still advancing with ease and composure, Abudah, after some hesitation, suffered him to join him.

The sage, with great obsequiousness, bowed before Abudah, (who had still the royal turban upon his head, and the ensigns of the regal power about his shoulders) and said—'O prince, who deignest to visit these retreats of learning and philosophy; whether thou art he whose knowledge was universal, the glory of the east, the sagest of sages, the indefatigable Solomon; or whether thou art here arrived from any neighbouring realm in quest of science, and art willing to honour our school with thy august presence; permit one of the lowest of the sons of knowledge to conduct you to the temple and seat of learning, which the great Solomon here founded in the desert, for the investigation of truth and the discoveries of nature. This vale, which is our only retreat from the sultry sun, or the wide-extended desert, winds round to the entrance of our seminary, where every science is taught, and all the fountains of knowledge are disclosed.'

As he spake these words, the sage led the way; and Abudah somewhat recovered from his hurry and confusion, said within himself—'O prophet, how blindly have I wandered! yet here surely, among these springs of knowledge and learning, is the talisman of Oromanes to be discovered!'

Abudah arriving with the sages at the end of the valley, beheld the mansions of philosophy. A grand portico first presented itself to his view, gilt after the
mode

model of the Grecian architecture; to this, with the sage, he ascended by a grand flight of steps, and entering the doors of the inner portico, found himself in a spacious hall. 'Here,' said the sage, 'must even kings remain, till the director of this seat of learning is acquainted with the arrival of a stranger, and his motives for seeking entrance into the sacred college of science.'

'Give, then, this message,' answered Abudah, 'to your director: that the Sultan of Tasgi,' (for Abudah's penitence had not entirely humbled his pride) 'studious of knowledge, seeks, in his philosophic seat, to find the talisman of the perfect Oromanes.' The sage, after having made obeisance to the supposed sultan, went in quest of the director, and left Abudah in the hall, where were many other candidates for admission into the college of philosophy, and each had his particular sage or introducer.

Abudah's instructor shortly returned. 'Our director,' said he, 'rejoices to find so great a monarch studious of truth, and bids me declare (as is customary) that the talisman of Oromanes is the ultimate end of all our researches, and therefore invites the Sultan of Tasgi to seek it, in whatever science he thinks most likely to contain it. But,' added the sage, 'happily for the Sultan of Tasgi, he has met with Abraharad, who can unfold to him the secrets of nature, and teach him in what recesses the talisman of Oromanes is inclosed.'

'And are you then,' answered Abudah, 'the renowned Abraharad, whom my subjects of Tasgi have often described to me as the man who knew the properties of all herbs and roots, and the minerals of all the earth?'

'These, O prince,' replied Abraharad, 'are the plainest precepts of nature; but I will unfold to thee such of her secrets, as none, since the magnificent Solomon, have been allowed to view: for what was Oromanes, the founder of this talisman, but the ma-

gician of fire, the great alchymist of the first and most powerful element! However, I will not waste your time in words, when I can work wonders to convince you.—Descend then. O prince, with me, into the area of this inner building, in which every science has it's separate offices and apartments, and I will bring you to the knowledge of the inmost secrets of nature and art.'

Abudah, rejoicing in his new acquaintance, followed Abrahamad into an extensive court, surrounded by porticos, in each of which he beheld several sages teaching their respective disciples.

Abrahamad led Abudah to the portico of his own science, where many were busied in the various branches of his art. 'Even in this vestibule,' said Abrahamad, 'could I surprize the Sultan of Tasgi; but I lead him at once to the mysteries of science.' So saying, he opened a door that led to an inner apartment; and Abudah entering, the alchymist closed the door of his laboratory. While Abudah's attention was diverted by the variety of instruments and apparatuses which he beheld in this mimic shop of nature, the alchymist began to order his materials, and set them in furnaces; compounding salts, and earths, and spirits, and varying his experiments according as he saw occasion.

'Patience and perseverance, O Sultan,' said Abrahamad, 'are the tools of an alchymist; without these he could not work, as hidden causes so often vary and perplex his operations. The secret which I am now preparing, is what gave the great Demegorgon power to dissolve all nature: but as it is a tedious process, and the furnace as yet gives but the third degree of fire, I will shew you what great effects lie hidden in the meanest causes, that you may conquer the prejudices which custom may have rooted in your mind against any particular modifications of matter; for the whole earth that you view, is one confusion of materials, out of which, by separation, conjunction, assimilation,
unity,

unity, or disjunction, may every appearance of nature, and many which she had never discovered, be formed. You see the seed drawing to itself atoms, capable of forming wood, and various fruits: from this seemingly tasteless earth arises first the harsh, and then the sour; and, lastly, the luscious grape, concocted, meliorated, and perfected, in these different stages, by the subtle alchymy of the sun. You see in others, the bitter, the salt, the tart, and the sweet, all drawn from the same earthly bed or well: so likewise, O Sultan, is the generation of all things; the semen is a kind of standard which marshals each under its particular banner. Now as these are all, by affections and sympathies of size or quality, naturally led by these causes to conjunction and unity, so also have they all aversions, that is to say, particles discordant which are capable of separating them, whereby their cohesion, unity, and substance, is destroyed, and they themselves are rendered discontinuous and resolvable into their first principles or rude atoms: thus, what we call corruption, is really no more than a new modification of matter, which, according as it is agreeable to our senses and perceptions, we call by names, conveying agreeable or disagreeable ideas; thus the ferment of the grape, we call a making, or creation of wine; and the ferment of vegetables, which resolve themselves to a kind of muck or manure, we call putrefaction, though they are begun by one and the same process in nature; so again, the change of an egg into one living animal or bird, we call breeding; but the change of another, by staleness, into a thousand maggots, we call corruption. But yet, whatever may be our notions and ideas, they are never lost or destroyed materially, though they are formally; all returns to the common bed of nature, and there lies dormant, till called forth by sufficient causes into different forms.

Hence it is, O sultan, that the alchymist, taking this universal bed as the ground-work of his science, and acting, as nature does, by the force of the nobler

and more vivifying elements, teaches mankind the powers of separation and composition; and hence he is able to proceed or move backward in his work, and can either stop, reduce, or drive forward, the matter which he guides. Thus, O Sultan, you perceive those two bottles of transparent liquors; you see, by mixing them, they instantly change and become red: so the small plant which you set in water, though fed by that element only, produces green leaves. Now these waters may again be rendered transparent by other mixtures, may be disunited, and reduced to their former state; or by other additions, you see, I render them blue, or black, or green, or yellow; yet all these beautiful colours and phenomena are caused by a few common and natural causes.'

Abraharad then ordered the laboratory to be darkened, and immediately the sultan beheld, among vivid flashes, this writing in fire upon the walls—'The Sultan of Tasgi will be satisfied.' At this sight Abudah was transported; whereupon Abraharad said—'O sultan, let not appearances either slacken, or too rashly inspire your researches: this luminous appearance is natural, drawn from the most refuse of materials, and may serve to convince you, that wonders lie hidden in the most disagreeable formations of matter. But I see the colours arising in the furnace, all that is bright to the eye! What flashes of red, blue, green, yellow, purple, white, arise from my work! brighter, O sultan, than the rubies or the emeralds of thine empire!'

Abudah looked at the furnace, and saw the most glorious colours arising from the crucibles of Abraharad.

'These,' continued the sage, 'are signs that my universal menstruum is near perfection; and now all nature will be open before me.'

'What,' answered Abudah, 'is the mixture you are making in the furnace an universal dissolvent?'

'Yes,' said Abraharad, 'it is.'

'Then,'

'Then,' replied the merchant Abudah, 'the talisman of Oromanes will soon be my own.'

'It may possibly,' resumed the sage, 'require some time to seek out where it is deposited.'

'That,' said Abudah, 'I know; for it is inclosed in the iron chest which you saw me sitting upon under the rock, which has hitherto resisted every application of force or art.'

'Hast thou then, O royal sultan,' cried Abraharad, 'the chest of adamant with fifty locks, said to contain that precious jewel, that philosophic talisman, which can give life, immortality, riches, honour, and happiness, to the possessor? But see, my work is finished; the bluish vapour rises, and my menstruum, the key of nature, is completed. Let us then hasten with it to this chest, and release the treasures of my royal sultan.'

'Rather,' replied Abudah, 'will I go and bring it here, which, by its virtues I am able to perform, and Abraharad shall exercise his authority over this stubborn matter, and reduce it to its former atoms.' Abudah then leaving the sage, returned to his chest, and seating himself thereon, was, at a wish, conveyed with his treasure into the laboratory.

The sage Abraharad having viewed the chest with rapture, took out his crucible, full of the universal menstruum.

'Alas,' said Abudah, 'O sage, be not deceived. Can that which dissolves every thing be confined by a crucible?'

The sage grew pale at the merchant's reproof; and, with the utmost vexation, threw his menstruum on the ground, where the harmless liquor continued, without altering itself, or the earth that supported it.

'Alas,' said Abudah, 'where now is alchymy!'

'I have a cold fusion,' answered Abraharad, 'though an hot one is denied me; for I will send the lightning, which melts the sword, and leaves the scabbard

scabbard unhurt, through that stubborn piece of mechanism.'

A new apparatus being now fixed, the sparks and flashes began to issue through the sides of the adamant; and Abrahah exulting, and impatient to hasten the effect of his mimic lightning, stepped nearer to the chest, when the flash altering its course, drove violently through the temples of the sage Abrahah, and reduced him to ashes. At this dreadful catastrophe, Abudah, whose hopes were raised to the highest pitch, ran out of the laboratory with frantic wildness, and filled the area with his groans and complaints. Here, as he wandered about, tormented by passion and disappointment, a sage, with a steady and composed mien, advanced from one of the porticos toward him, and, with great seeming unconcern, said—
 'O wretch, why will you neglect the possession of the talisman of Oromanes, which it is in your power to enjoy!'

'Canst thou assure me of that?' answered Abudah, in transports.

'I can assure you,' replied the sage, 'that you are, at present, incapable of making use of it.'

'And therefore, it is, I suppose,' said Abudah, 'that I am thus for ever deceived, when I think it within my grasp.'

'It is even so,' answered the sage. 'Then teach me, O friendly sage,' continued the merchant, 'how I may come to the true enjoyment of this valuable treasure.'

'Must not happiness,' said the sage, 'be seated in the mind?'

'It must, it must,' replied Abudah, 'and I have neglected my mind, to search for it among bodily enjoyments. O what a new scene have you, O greatest of sages, opened to my view! But proceed, O heavenly instructor, and perfect the cure you have begun.'

'Cool

‘Cool and moderate your grief this night,’ answered the sage Gherar, ‘and to-morrow, if I find you dispassionate, I will unmask your mind, which at present is beset by worldly objects.’ Thus saying, the sage Gherar introduced Abudah among his scholars, and provided him apartments in his portico.

Early the next morning the sage Gherar attended Abudah, and led him forth towards the valley that fronted the building dedicated to science and instruction.

‘How delightful,’ said Gherar, ‘are the sweet dews that are again rising at the call of the morning sun! The groves seem, like man, refreshed by the silence of the night; the grass is capable, by this relief from nature, to stand against the fiery beams of the noon.’

‘It is, indeed,’ answered Abudah, ‘a glorious morning, and looks more like a new creation, than a scene which has already lasted such numberless ages. O how happily might man spend his days in such sweet retirements! no cares to molest him; no storms to beat upon him; no human desolations to suffer from!’

‘Such,’ answered Gherar, ‘are the dreams of folly, and the conceits of infirmity; conscious of your weakness, I led you to this scene, in order to convince you, how incapable you are of happiness: if the brightness of the sun, and the vapours of the morning, can so affect you with pleasure, the want of them will be painful unto you. In these gratifications the soul is totally passive, and must be fed by the senses: thus she is taught to rejoice at the wanton touches of a finger; at the tickling of a luxurious palate; at the odours of a fading flower; at the sounding undulations of the circumambient air; or at the accidental objects that play upon the eyes of a trifling, circumscribed animal,

‘But

‘ But the purity and immorta’ity of the soul teaches the philosopher to govern the corruptions of the flesh, and not to suffer the body to be the master of the mind; the momentary pleasures or evils of life are alike indifferent to him, who, conscious of his perfections, and compleat in his own virtues and immortality, can smile amidst the horrors of dissolving nature, and preserve a firmness and indifference, when even the whole earth is crumbling to it’s original chaos; and if these things affect not his self-fortified breast, how little will he regard the common accidents and vexations of life! If he drops a limb, his immortal part is nevertheless unimpaired; if he suffers hunger, still his mind is fed with never-failing pleasures; if power throw it’s arbitrary chains around him, his soul is still free, and can mock the tyrant’s rage, and defy his malice. In short, O Abudah, the true philosopher is capable of every pleasure, and released from every ill; the beauty of virtue has eternal charms for his contemplation and possession; the changes of mortality have nothing that can move, transport, or disquiet him; he neither hopes nor fears; he neither admires nor dreads; and always wears within his breast a contentment more invariable, and unshaken, than all the treasures upon earth, because nothing earthly can disquiet him.’

As the sage Gherar spoke these words with an heart-felt pride, Abudah, transported at his doctrines, was about to answer, when a fierce tyger bursting from the thicket, with his eyes flashing dreadful fires, and a mouth begrimed with human gore, sprung violently towards the sage and his pupil. Abudah, who had not so entirely forgotten his worldly wisdom, as to stand perfectly undaunted, leaped into the brook that divided the vale, and swam across, as knowing the tyger would not follow him through the water. Having reached the opposite bank, he looked towards the sage Gherar, whom he saw running with the utmost precipitation before the voracious tyger; but his flight

fight was vain, the monster overtook him, and leaping upon the sage, tore him limb from limb, while Gherar filled the woods and the vallies with his piteous cries and lamentations. 'Alas!' sighed the merchant Abudah, as he beheld the wretched end of Gherar, 'how vain is it for weakness to boast of strength; or for man, who is infirm, to deny the reality of what he must hourly feel! to boast of a power over nature, is, I see, the end of philosophy, which should only with wonder contemplate what it cannot scan; much less ought the reptile man to vaunt itself superior to the blessings or scourges of Him who is the ruler of the universe.'

With these reflections Abudah arose, and being fearful to venture on the other side of the brook, he advanced up a lawn, which winding between two mountains, brought the merchant into a spacious plain; where he beheld innumerable flocks feeding upon its surface, and shepherds and shepherdesses tending their innocent charge. 'Here,' said Abudah to himself, 'here is neither pomp, nor luxury, nor vanity; here is rural peace, and quietness, and tranquillity, which know no sorrow.'

As thus Abudah mused within himself, he advanced toward the shepherds and their flocks; when one passing near him, immediately ran with the utmost precipitation among the rest, crying aloud—'Fly, fly, O my wandering and distressed friends, for the tyrant of Tasgi, not content with driving us out from the land of Shakarah, is come down to bereave us also of our flocks and herds.'

Abudah was touched to the soul at this scene of distress and confusion, which his former passions had occasioned, and called to the poor wanderers to stay; but they, fearful, and lamenting, drove their flocks along the plain, and with dread, looked back, expecting to see again the cruel armies of the Tasgites.

One old, venerable, bramin alone, unable through age to follow the Shakarabs, whom he had for many
years

years instructed, sat, with a majestic composure, on a square stone which stood at the entrance of his cell. As Abudah advanced, he rose, and made obeisance, saying, 'Know O sultan, I rise not to the tyrant of Tasgi, but I bow before him whom it has pleased Alla to set over his people. But wherefore shouldest thou seek to do evil, that thou mayest reap good? Are then bad actions capable of salutary ends, and is evil predominant, that purity may triumph? Alas, O sultan! not such are the means of obtaining the talisman of the great and perfect Oromanes: purity and perfection, such as man may attain unto, true virtue and benevolence, and a faithful religion, are the means of possessing that treasure. Hasten therefore, O man, to the tomb of the prophet, and there confess the follies and iniquities of thy researches; and learn from that fountain of purity and truth, the will of him who ordained you to this hitherto ineffectual oil.'

'Good and pious bramin,' replied Abudah, 'much have I abused both the gifts of Providence, and you, and your poor, innocent, and distressed nation; but direct me in my journey to Medina, for I seem hitherto to have trodden on the enchanted ground.'

'The chest of adamant will convey you to Medina,' answered the bramin.

'I left it,' replied Abudah, 'in the mansions of philosophy, which may not be found without crossing the brook, and risking the fury of the tyger.'

'There is,' answered the bramin, 'a path that leads from hence, round the brook, to the back of that mansion, into which a small bridge will carry you over the brook; and may Mahomet prosper your undertaking!'

Abudah then took leave of the sage, assuring him, that the Tasgites knew not of his place of retreat; and that he might rest with the Shakarabs safely there, for no evil was intended them. The bramin blessed Abudah as he parted,

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The sultan merchant hastened to the seminaries of learning, where taking possession of the chest, he threw himself on it, in full assurance that he should awaken in the temple of Medina. In a short time the merchant Abudah found himself in an awful mosque, reclining on the chest of adamant: on one side stood the box which used to haunt his chamber with the diminutive hag; and on the other a large cistern of water. Presently, with mildness in his aspect, stood the Genius Barhaddan before him. At length, said he, Abudah, 'receive the true keys of the adamantine chest.'

At these words the merchant Abudah approached the Genius; and having prostrated himself before him, received the long-expected keys.

'Begin,' said Barhaddan, 'O Abudah, and search for thy treasure.'

Abudah obeyed; and in a moment the locks of the chest flew open. Abudah with a consciousness and dread, lifted up the lid of the chest, when instantly flew out a thousand feathers, so that they covered the whole pavement of the mosque.

'Now,' continued Barhaddan, 'put in thine hand, and draw forth the contents of the chest.' Abudah obeyed, and first he took up a beautiful, but bleeding hand, with a curious bracelet of diamonds.

'That hand,' said Barhaddan, 'was severed from the body of a fair sultana, by a slave who could not unlock the bracelet. Dost thou think, Abudah, the wearer was the happier for that ornament?'

As Abudah was going to draw again, out stepped a poor wretch, laden with his bags of gold, trembling and looking behind. Next, on a sudden, a gay youth, with a poinard, stabbed the miser to the heart; upon which several women, in loose attire, came and shared with him the spoil, and began dancing and singing. These were followed by a crowd, among whom was a crowned head, who ordered his soldiers to fall on them and destroy them;

then came a superior force, and put a bowstring around the neck of him that was crowned, and another stripped the crown from his head. After these came several madmen; some with wings on their shoulders, some with wheels, which they strove always to keep in motion; some looking unto the skies, some drawing circles in the air with straws, some jabbering ridiculous notions, that the same quantity was both more and less than itself.

When these were passed, Barhaddan asked Abudah—‘Dost thou understand these things?’

‘I understand by them,’ answered the merchant, ‘and also by my travels, that neither riches, nor gaiety, nor honour, nor power, nor science, nor learning, nor obscurity, is free from the common accidents of life; and that, therefore, these can never lead us to the perfect talisman of Oromanes.’

‘What didst thou understand by the feathers?’ said Barhaddan.

‘I knew not their meaning,’ answered Abudah.

‘They,’ continued the Genius Barhaddan, ‘were the thousand light, airy, inconsistent hopes and wishes, which lie on the top of every man’s heart, which have some kind of tendency to the talisman; and so they are the first on the top of the chest.’

‘And now, O merchant Abudah!’ said Barhaddan, ‘art thou convinced that the talisman of Oromanes could not be treasured among such refuse as these? Shut down, therefore, the chest, and attend with silence to the scene which will follow.’ Abudah obeyed, standing like a mute with his hands before him.

‘Now, thou wicked hag,’ said Barhaddan, ‘thou evil Genius, who lovest to torment and mislead mankind, come forth.’ At these words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

‘I know,’ said the pure Genius, ‘thy implacable nature, and that thou delightest only in mischief and evil;

evil; but, that you may have some awe for those who regard mankind, stand here, and see me purge the man whom thou hast enslaved with worldly thoughts and desires.'

Barhaddan then commanded Abudah to wash himself in the cistern; which having performed, he ordered him a second time to open the chest of adamant. Abudah obeying, looked in, and saw only a little book, which Barhaddan bid him read, and he read these words aloud—

' Know, O man, that human nature, which is imperfect, cannot attain to perfection; that true happiness, which is the real talisman of Oromanes, being immortal, can be enjoyed by immortals alone. That man, being a creature, is subject to the commands of his Creator; and therefore a knowledge of his will, and a faithful obedience to it, should be the first and last pursuit of mortality; till it please the Eternal Power to remove him from trial to perfection, from earthly misery, to the eternal happiness of a glorious paradise.' As he ended these words, Abudah fell prostrate in the mosque, and adored the Eternal Power above. Which the Genius seeing, commended him.

Then Barhaddan, turning to the hag—' Go,' said he, ' false and wicked Genius, into that chest, and there, for fifty years, contemplate the happiness you are so anxious to recommend.' The hag trembled and obeyed; the chest closed with violence, the locks fastened themselves on, and the whole was taken up like a whirlwind, and vanished away.

Abudah then looked round to thank the friendly Genius, but he was gone; and what surprised him more, he found himself on his bed at Bagdat, and his wife and family weeping around him. As he moved, Selima in transports ran to him, and asked him, if the life were in him.

' In me!' said Abudah; ' why, woman, I have been travelling these three months; I have seen va-

rious countries and kingdoms; I have (but would I had not!) been crowned a sultan!

‘O,’ interrupted Selima, ‘my lord raves again. Thy children and servants know, O Abudah! that for four days thou hast slept upon this s. pha, and we feared you were dead.’

‘Was what I have seen a dream?’ cried the merchant Abudah: ‘then blessed be the prophet, who has added unto me knowledge without guilt. But now, my lovely Selima,’ said Abudah, ‘I am released from those terrors and uneasinesses, which have made me a burden to thee and myself. Yes, Selima, I have learned to be content, the utmost man must expect on earth; I have learned to be obedient to Alla, to love and cherish my family, and to do good to mankind.’ At these words he again embraced his wife and children, and the day was spent in decent endearments; nor lived there a happier or more resigned and chearful family in Bagdat, than in the house of the merchant Abudah.

When the Genius Barhaddan had finished his tale, Irzagem arose from his throne, and humbled himself before him; then turning to the august assembly, he thus addressed the pupils of his immortal race—

‘Hear, O ye reptiles, whose life is a span, and whose habitation is as the dust in the whirlwind; who look toward the earth, and see not below the sand that covers it; and to the heavens, but the cloud interveneth and darkeneth your search; seek not for durable joys in a world of vicissitude; nor for happiness, which a moment shall alter, as the sea-breeze blots out the writing of a child on the sand. The eye which is mortal cannot see that which is unchangeable, neither can the taste of man be satisfied with variety. Wait then, ye sons of clay, with patience, till ye be translated into the gardens of everliving pleasures, into palaces which moulder

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not with the storm, into mansions which time must for ever admire; and know, that happiness is with Mahomet and Alla; and that the talisman of Oromanes is to obey God, and to love his commandments. Thanks, gentle Barhaddan, continued Iracagem, 'thanks be to thy industry and care: well hast thou inculcated the lessons of morality, and the doctrines of truth.—Say then, my noble brother,' said Iracagem to Mamlouk, 'where has Mamlouk been employed in the service of mankind?'

'To teach the doctrines of truth,' replied Mamlouk, 'has been the endeavour of Mamlouk: how I have succeeded, learn from the tale of the Dervise Alfouran.'

T A L E II.

The Dervise Alfouran.

ALFOURAN, by the sanctity of his manners, and the abstemiousness of his diet, had gained the hearts of the whole province of Eyraca; but none was more captivated with the holy dervise than Sanballad, the son of Semi, a merchant in Bassora, whose father intended to bring him up in the mercantile business, which he himself professed. The hermitage of Alfouran was situated in a wood, near the suburbs of the city. It was formed out of a stupendous rock, in the side of a mountain, and contained two cells, the outermost of which served for the common purposes of life, and the innermost was set apart for the private devotions and religious ceremonies of the sanctified dervise.

A small spring, which ran trickling down the rock, supplied him with the purest water, and fell into a basin, which the industrious Alfouran had scooped out of the bottom of the rock, from which the water overflowing, descended in a gentle rill to the wood, and ran purling among the trees; sometimes discovering itself by its glittering surface, and sometimes gliding imperceptibly through the thickest bushes

which grew upon it's banks. A little plain opened before the door of the cell, which by the shade of the lofty trees that surrounded it, and the constant attention of the sage to sprinkle it's surface, ever preserved a most beautiful verdure. The tall and straight cedars and palms which overshadowed this delightful retreat, at once secured it from the scorching sun, and afforded a most beautiful and majestic appearance, mixed with an awful solemnity, which struck the heart, and demanded the reverence, of every beholder.

To this habitation of Alfouran did thousands resort, at the rising of the sun, to hear the instructions of his mouth, and dwell upon the sweet accents of his persuasive tongue: even the labours of the day were forgotten while he charmed their ears; and the poorest subjects of Bassora refused not to follow the sage Alfouran, though the work of their hands was neglected and undone. The pious Sanballad was ever a constant attendant at these captivating lectures, and drank deep of the instructions of the dervise of Bassora. His soul was animated by the example of the self-denying sage: he scorned the mean employments of a dirty world, and fought earnestly to bury himself in the glorious solitude of Alfouran.

One day, after the dervise had been exhorting his hearers to trouble themselves no longer with the concerns of life, nor the transactions of mortality, Sanballad presented himself before him, and having done obeisance to the holy man, he entreated Alfouran to initiate him into the mysteries of his happy life.

Alfouran looked earnestly at the youth; he beheld his complexion, his modest beauties, his eyes streaming with penitential tears, and his heart heaving with the full sighs of sorrow and contrition.

'And canst thou, O young man,' said the dervise, 'leave the vanities of this life, to spend in solitude and abstemiousness the sprightly hours of youth?'

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