

MALOUKA;
OR
THE PIOUS MUSSULMAN.
AN ARABIAN TALE.
WITH THE HISTORY OF
BASIL;
OR
THE HAPPY FAMILY.
A MORAL TALE.

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“together, she endeavoured to raise herself to the part which was
“broken through: having reached it with her hand, she suspended
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“gradually reached the summit, and escaped through the opening.”

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MALOUKA
OR
THE PIOUS MUSSULMAN.
AN ARABIAN TALE,
Translated from the French of M. De St. Jory

The daughter of Redi Maasan, who was chief of an Arab tribe, was left an orphan at the age of sixteen. Never were the exquisite charms of beauty more elegantly displayed than in her person, and she was as amiable as she was beautiful. Her mind was cultivated, inimitable modesty attended all her actions, and she was frequent in prayer and meditation.—The name of this incomparable female was Malouka. Her mother died a few days after she was born, as if nature was exhausted in giving birth to such a prodigy.

Redi Maasan, notwithstanding the profound grief he felt for the death of his wife, lived about sixteen years, which period he employed in exercises of sublime piety, and in training up his daughter in the practice of every virtue, when God called this amiable man from the pilgrimage of this life to the mansions of glory. Malouka, raising her hands to heaven, thus addressed the Deity: —O thou Omnipotent Hope and comfort of the afflicted, refuge and protector of the innocent—deign to regard with thy favour thy creature now separated from my father by the stroke of death.—I adore the decrees of thy providence—I submit with resignation to thy will—I desire none of those enjoyments which the world so eagerly seek after.—I alone supplicate, O my God, that thou wilt strengthen my virtue, and fortify me against those seducing objects which may tend to corrupt my innocence.

Malouka lived six months in those practices of devotion she had always been accustomed to. Her reputation was spread far and wide.—A rich Arabian, named Mahmoud Kourdac, with a magnificent and numerous escort, came to ask her in marriage. Thirty camels were laden with tents and furniture; one hundred slaves conducted twelve chariots, which were attended by a multitude of horsemen, mounted on the finest Arabian coursers.—The modest Malouka was neither dazzled with splendour of the equipage, nor with the elegant appearance of her suitor, whose beauty as much surprised others as the brilliant tulip on the gay parterre, enriched with a thousand colours, exceeds the rose and the violet. Malouka prostrated herself at the foot of the Most High, and implored preservation at such a crisis. She wished not to receive any visit from Mahmoud Kourdac, until she was properly informed of his character and his manners, that she might not be deceived by a gay and splendid exterior. Upon enquiry she found

that Mamoud Kourdac was held in the highest veneration for his virtues. He was a good son, a good neighbour, a good friend,—amiable in society, and so benevolent as to give a tenth part of his substance to the poor. He was assiduous at the Mosque, made frequent ablutions, knew the Koran by heart, and all the hymns and prayers in praise of the Most High and of his Prophet. Though not forty years old, he had made three pilgrimages to Mecca. She heard such a character of him, that she doubted not but that Divine Providence had destined him for her husband.—She gave him her hand: the marriage ceremony was celebrated with great pomp. For two years they lived in a state of the most refined happiness and felicity.—Mahmoud was afterwards obliged to quit his beloved wife, and take a journey into Egypt on important business. The idea of a speedy return, and their opinion of each other's fidelity, made their separation easy. The adieu was tender,—“I go, my dear Malouka,” said he, “and my grief at parting I cannot conceal.”—“I shall never lose sight of you,” replied Malouka.

“You will be ever present to my view. I shall talk to you by day and by night: no distance can ever separate two hearts which are united as ours.” They separated; and Mahmoud, mounting his horse, rode off swift as lightning. Malouka fainted, and fell into the arms of her slaves. Nabiskay, brother to Mahmoud, whom he had left to take charge of his affairs during his absence, was present when she fainted. Her charms were heightened by this temporary indisposition, and Nabiskay thought she never appeared so beautiful. An innocent inquietude agitated him. He ran to her assistance, bathed her temples with rose-water, pressed her hands. She opened her languishing eyes, her colour returned, and she blushed when she found herself in the arms of Nabiskay. From this moment he began to be inflamed with an illicit affection for Malouka. In vain did he strive to banish her from his mind. At length, frantic with love, he took advantage one day when he found her alone to make a disclosure of his passion. Malouka was filled with astonishment at this attempt upon her virtue, but she had sufficient presence of mind as to dissemble her indignation— “Thou hast been indulging in opium to excess, (said Malouka) for I cannot suppose that such a good Mussulman, as I view you to be, can have been drinking wine. Return home, a little repose will calm your mind.—Go; and I will bury in oblivion what you have said, provided you treat me with the respect you owe to the wife of your brother.”—

Nabiskay viewed this answer as favourable to his wishes, and proceeded to acts of violence; but Malouka procuring assistance, he was driven from the house in shame and disgrace. Upon his arrival at home, full of rage and confusion, he walked for a long time in his garden, which had hitherto been his favourite resort; but the singing of birds, the beauty of flowers, and the variegated species of fruits, far from calming his mind, served only to irritate and inflame it. Nabiskay, who could scarcely support his existence, shut himself up in the most obscure and retired part of his house. There he reflected on the crime he had committed; he viewed it with horror; but wicked men

when in solitude, instead of enjoying peace of mind, are alive to the infernal suggestions of the rebellious angel. It is only the circumcised penitents who find God, Gabriel, and Mahomet, sources of salvation and comfort.—Nabiskay left his retreat more corrupted than when he entered it. He resolved to seek consolation in the pleasures of the table, and the inebriating attractions of wine. He hoped by excessive drinking to drown that remorse which filled his soul with trouble and agonizing dread. He passed the night in company with four of his friends, whose consciences had need, like his own, to be lulled asleep. But in drinking he threw oil upon the fire; his rage and despair were increased; and when the fumes of the wine, like the black vapours exhaled from a volcano, mounted to his head, he lost what remains of reason he possessed, and he related to the company all that had taken place relative to his sister-in-law. His guests, as inebriated as himself, ridiculed the chastity of Malouka; and to console their friend under his disgrace, told him a thousand extravagancies, which intoxication alone could invent.

The conversation becoming general, one of the company, a Cady, who was an avaricious and corrupted judge, heaved a deep sigh, raised his eyes to heaven, and crossing his arm on his breast, exclaimed with much solemnity,—“We are jesting at an adventure which may produce fatal consequences—For O, my very dear and esteemed Nabiskay, if thy sister should complain to us, and we should hear the testimony of two witnesses against thee, I shall be constrained to give sentence and pass condemnation upon thee.” These words of the Cady in the twinkling of an eye, changed the aspect of the scene.—Pale consternation was portrayed on every countenance: a profound silence ensued, even the Cady, pensive and sad, remained like a Bramin when in an extatic rapture of devotion. At length, he again resumed his discourse in these words, - O Nab iskay, the eye of all perfections and the centre of my friendship, be not cast down. It is true that the tempest which is now arising threatens thy destruction, but you shall have a pilot who will enable you to weather the storm.—Nabiskay immediately comprehended that this pilot, was no other than the Cady himself, who would not refuse him his service, if by a large sum of money he would attach him to his interest. Such a ray of hope instantly gladdened his countenance.

The Cady perceived that Nabiskay was a man of deep penetration. He therefore again addressed him in a mild and obliging manner:—O Nabiskay, the garden of glory, may God cover thy enemies with confusion. I have a secret presentiment such will be the case: but favour me by again relating the whole affair, for in the heat of wine perhaps I have not sufficiently understood you, or, to render the conversation more interesting, you may have mingled in your recital certain amorous circumstances which may not be true: speak to me frankly.

Nabiskay at once perceived that the judge counselled him not to disclose the whole circumstances, but to proceed with caution and give it a different colouring. He then addressed the Cady as, follows:—O sovereign arbiter and refuge for small and great, sublime and most enlightened interpreter of the laws, most; faithful minister of justice,—

Since you permit your servant to speak in your presence, and to justify himself from the calumnies which have been thrown on his character; know then, magnificent Cady, that on the twelfth of the last moon, Mahmoud Kourdac, my brother, whom God preserve, departed to go into Egypt, and charged me in parting to watch over the conduct of Malouka, his wife, whom he committed to my care as the most pure and incorruptible guardian to whom he could confide so precious a deposit.

After he had received our embraces, and we had lost sight of him, I accompanied his wife to her chamber, where she said she wished to remain alone to indulge in grief at the absence of her husband; but in fact, to indulge in criminal intercourse with a young and handsome man, of whom she enamoured. I discovered them together yesterday by chance, as I am now about to relate, in the simplicity of my soul, for I abhor lying.

Yesterday morning, about the hour of prayer, I went to Malouka's house on domestic business. I visited the gardens of the house; I examined what reparations or embellishments were requisite to make and I gave orders accordingly. I examined with the same care the state of provisions; the grain, the rice, the sugar, the Corinthian raisins, the Damascus raisins, the saffron, and other things requisite for furnishing an elegant table for the support of my sister. When I had finished my arrangements, I hastened to the apartment of my very dear sister. I knocked at the door: a slave appeared, who informed me Malouka was reposing.—I respectfully retired:—but, as I was about to return, I perceived a handsome young man, who was unknown to me, who came up the staircase in the most silent manner. Surprised at seeing me, he quickly turned back, and disappeared as a bird who has escaped from its cage.—I was greatly enraged, and opened the door of my sister's apartment without knocking. There I found the wife of my dear brother, seated on a sofa, employed in ornamenting a turban with precious stones, which without doubt she destined for the object of her adulterous passion. With fraternal tenderness I reproached her for her conduct, wounded at so great an outrage.

Malouka, confused, answered only by hypocritical tears, which she shed; which, far from impressing me, served only to heighten my indignation. She had recourse to pious grimaces; she prostrated herself before the Most High, addressed a long prayer to him, and requested of

him to vindicate her pretended innocence. This seducing conduct of the Syren could not corrupt me entirely; but I confess my weakness,—she softened me a little, and I became more complaisant.

Weep for thy crime, (said I to Malouka). Repent of thy infidelity, renounce for ever thy seducer, and thy sin shall be known only to God who sees everything. I will never reveal it to any person; thy husband shall ever be ignorant of it ; and thou shalt enjoy to the end of thy life the three sources of thy real happiness—his esteem, his love, and my friendship.

In saying these words I took her hand, which I kissed with rapture, to seal the engagement I had made with her.

But reflect on the ingenious malice of a proud and hypocritical woman, who, amidst her debaucheries, wished to preserve a fair character. Malouka pretended to faint, and fell on the sofa. I ran to assist her: her slaves entered the room, and she, feigning to escape from my arms, cried aloud for assistance, and darted upon me as a fury, and would have plunged a weapon of destruction, with which she had armed herself, into my bosom, had I not taken to flight.

As I was leaving her house I met three of my friends who were walking together. I related to them my adventure, and demanded their opinion. They judged like thyself, O sublime Cady, that this affair might have very fatal consequences, unless I had full proof that my sister had committed adultery. As I had not a moment to lose to establish this truth, on which depended my justification, they proposed to introduce me to the house of Malouka by a private door, of which my brother had given them the key. Let us go by the apartment, (said one of them) and we most probably shall surprise the two lovers, and you join us afterwards.

I immediately consented to their project. I introduced my three friends; and I was so favoured of heaven, that they found the culprits together, under all those circumstances which tend to convection.

These three irreproachable witnesses, most illustrious Cady, you well know to be virtuous men; you honour them with your friendship; they are now with you, and you have drank sorbey* with them; they are ready to bear testimony of the infamous conduct of Malouka.

The three guests whom the villain Nabiskay had apostrophised as ocular witnesses of a fact, of which they had not the least knowledge,

* Sorbey, or sorbet, is a favourite liquor used by the Turks, which they commonly drink, and is made from an infusion of dry raisins, in which they frequently put citron, sugar, and amber.

were astonished at the presence of mind which he had displayed on this occasion. They were flattered with the compliment which had been paid to them, and, joining with him in his vile project, they impiously cried out,—Praise be to God, the protector of innocence! we have all heard! we have all seen the transaction! long live the wise Nabiskay! let the infamous and perfidious Malouka perish. I was persuaded, exclaimed the Cady, that this delicate affair had not been duly explained. The ingenuous confession which Nabiskay has made of his own imprudence, as when he violently entered the sacred apartment of women, and kissed the hand of his sister; this praiseworthy sincerity in declaring his faults certainly proves much in his favour. It agrees with the testimony of our three friends, who by a kind of miracle were introduced to the house at the precise moment of the adultery.

Nabiskay and his three accomplices turned pale, and were a little disconcerted at this speech. For they doubted not but that the penetration of the Cady had developed their wickedness, and that his ironical reflections announced a resolution to confound and punish them.

I forgot, said Nabiskay to him, to shew you an incontestable evidence of Malonka's guilt; which is a turban ornamented with pearls, and a purse full of gold and jewels, that her lover left behind him when my friends surprised them. In saying these words, he rose and went to his cabinet, from whence he took a magnificent turban and a purse full of gold.—I commit to thee, said Nabinsky to the Cady, these trophies of my innocence and of Malouka's guilt.

O scandalous indignity! cried the Cady seeing the treasure, O Ingratitude of sinners, who employ those riches which the Most High has bestowed upon them in perverting women, instead of sanctifying them by good works. This turban, added he, must have been fashioned with so much magnificence with the criminal desire of pleasing Malouka; this gold, these jewels, were destined to procure the destruction of that miserable woman. Let these scandalous objects of lust and temptation remain for ever shut up in my coffer, that they may never again pass into such wicked hands. Having said these words Nabiskay threw a rich Persian silk over the confiscated effects, and the whole was placed in a casket of cedar wood, and presented the key to the Cady, who, with much apparent reluctance, agreed to preserve it. The judge then ordered the valuable spoils to be taken to his own house.

Now, (said he) I begin to breathe, since I no longer see those contemptible trophies of human corruption. But there, dear Nabiskay, consider the happy change in circumstances, and let peace and joy be restored to thy heart. I am about to put thee in possession of that serenity of mind which is superior to all the riches of the universe.

Regard me then as the most liberal and best of thy friends. Nabiskay, who already had sufficient proof of the Cady's avarice, immediately ordered a fresh supply of Greek wine. The guests remained at table drinking until the dawn of day. Then the Cady, resuming his usual gravity, rose and thus addressed the company, —we must not suffer our affairs to interfere with the duties of religion; the mosques are open—the hour of prayer is arrived : let us depart. I am about to fulfil that duty of sending thanks to God which is binding on every man. And in two hours I shall be seated on my tribunal, where, O magnificent Nabiskay, I will render thee prompt and impartial justice according to the deposition of the witnesses we have now heard. He then quitted the room, but again returned, and, honouring them with an affectionate smile, said, I desire you will forbear any ceremony in attending me. You have not too much time to spare before you come to my tribunal ; employ that time well, consult among yourselves, that there may be no equivocation or contradiction in your evidence, but that I may be enabled to give an impartial decision. Never did an iniquitous judge behave with more consummate duplicity.

Nabiskay and his friends profited by the advice which had been given them. The accusation was systematically arranged; and when Malouka was brought to the bar of justice, the evidence of the witnesses was so pointed, and the fact so apparent and well proved, that the best and most enlightened judges would have believed her to be guilty.

In vain did the voice of God, expressed by that of the people, cry aloud that she was innocent of the accusation. The Cady was deaf to every remonstrance, but acted with such hypocrisy as to convince the people he was alone actuated by an impartial and imperious sense of legal duty. He rent his robes asunder; shed a flood of tears; and with all this exterior of profound grief, proceeded to pass sentence of death against Malouka. The punishment consigned by the laws for women who had been convicted of adultery was to shut them up in a subterraneous cavern, into which a lion was afterward introduced to destroy them.

To such a place was the innocent and virtuous Malouka conducted. An innumerable number of persons of all ages and conditions followed her. In the midst of general weeping and affliction, she alone appeared tranquil and serene.

When she had arrived at the entrance of the cavern, she, with a loud voice, addressed the following prayer to the Deity: —O my Creator! always merciful, always amiable, even amidst thy most severe judgments, what thanks shall I not offer to thee for calling me by the terrible sufferings of this state of existence to the celestial joys of eternity! In a moment I shall undergo the agonies of my last torment:

at such a period, O my Sovereign Lord, may my soul be filled with a purer and more exalted love to thee than I ever yet experienced. My heart already begins to feel the delightful pleasures of heavenly joy which are inexpressible. Of all my earthly attachments, there alone remains tender affection for the dear husband whom thou hast given me; enrich him with every blessing: and O my God, as the last temporal favour, I ask of thee, convince him of my innocence!

When Malouka had finished these words, she gave the signal when she wished to descend into the cavern. Her sentence was immediately executed, for fear the people should either rescue her or do violence to the ministers of justice.

The air resounded with the groans of the multitude, and each person returned home penetrated with sorrow. Buried in this subterranean dungeon, she waited, with feelings more easy to conceive than describe, the ferocious executioner of her sentence; but no lion appeared. She then prayed to God to augment her courage, and give her patience proportioned to the duration and severity of her sufferings. As soon as she had ended, she perceived a glimmer of light at one corner of the cavern, by which she perceived there was no lion in the place. She advanced towards the place from whence the light proceeded, and found a part of the vault was there broken, and that the chasm had been effected by the lion, who had through that breach made its escape.

Malouka returned thanks to God, and having piled a few stones together she endeavoured to raise herself to the part which was broken through: having reached it with her hand she suspended herself, and placing her feet on the projecting parts of the wall, she gradually reached the summit and escaped through the opening. But her difficulties were now increased; she had to traverse a road covered with briars and thorns; and every step she took she traced the lion, who was now ranging at liberty. She was obliged to creep on her knees: while with her hands, she removed the prickly shrubs: in this arduous exertion she was dreadfully lacerated, and numerous wounds were inflicted on various parts of her body: she pursued her rout notwithstanding with great magnanimity. As night approached she quickened her pace, wishing to arrive at an elegant house, which she perceived on her right hand: but, perceiving also some huts on her left, she bent her course that way, persuaded that innocence and hospitality are sooner found in a cottage than under gilded roofs.

She had nearly reached the spot so anxiously desired, when her strength being exhausted, she fainted, and fell down at the foot of a tree. About the middle of the night, an old Arab passing along, perceived her by the light of the moon, extended on the ground. He supposed it was a woman who had been attacked by robbers, and was

resolved if she was dead, to bury her; if not, to use every means of restoring suspended animation.

He alighted from his horse, and, upon viewing her, perceived that she breathed: he applied some elixir, which he carried with him, and Malouka revived: he then raised her up. O thou generous stranger, (said she) complete that good work which thou hast begun. God hast made thee an instrument of restoring me to life; he wishes, through your agency, to preserve me and do me good.

Praise be to the Most High, (replied the Arab) for having chosen me, notwithstanding my unworthiness to become the agent of mercy to the poor and the oppressed. Come with me, I have a virtuous wife, who will nourish you with the bread of our children. He then brought a camel, which was in his train, and mounted Malouka upon it, and pursued his journey. In about twenty days he arrived at home.

After having saluted his family, and embraced his wife,—Behold said he, in presenting Malouka, a young and handsome person, whom I found one night in a desert, where robbers having taken away her equipage and her slaves, left her for dead. She afterward recovered and travelled through paths covered with briars and thorns, which mangled her body dreadfully, and wearied with fatigue she fainted in the desert, when I accidentally perceived her and granted her that assistance which restored her to her senses. I asked her to accompany me; she consented, and I promised that you would nourish her with the bread of our children: give her then a place with them at our table, and she shall be waited and attended by our slaves. Every work of mercy we exercise will afford us sweet consolation, and will be recompensed by the Most High. Malouka is a virtuous and amiable woman; and, by her good example and conversation, will greatly edify my family.

The wife of Zilhadjeb, for that was the name of the Arab, received the stranger with that unaffected and simple politeness which entirely relieved Malouka from every species of embarrassment; in short, not many days had elapsed ere a most intimate friendship was formed between these ladies. But the fishes that play in the mighty ocean will not enjoy the un-ruffled stream. The dove, though placed in a superb cage, will regret its rustic habitation and its native cot. Thus Malouka, though treated with unlimited hospitality, could not forget the domestic joys she had formerly possessed. She made every effort, but in vain, to conceal her grief. The Arab and his wife, who were ignorant of the real source of her pensive sadness, redoubled their cares to ameliorate her sorrow and render her situation comfortable.

Malouka, penetrated with a sense of their goodness, resolved to develop the whole of her history, which she had hitherto concealed. She hesitated no longer to reveal those secrets as the surest evidence of

her grateful esteem.

When they had listened to her narration their sympathy and compassion was unbounded: they embraced her, and Zilhadjeb said to her,—The more afflictions you have suffered,—the greater claim you have on our benevolence.—No man ought to view himself as sole proprietor of the bounties of providence and the riches of this world.—I am but the steward of those which I possess.—God has sent you afflicted and persecuted to me. I view you as one of my own children: their birth and thy adoption is the same to me, and thou art equally entitled to share my bounty.

After such an astonishing proof of generosity and real friendship, Malouka endeavoured to look cheerful and happy, that she might not displease those respectable persons who had so benevolently treated her; but again she relapsed into her state of melancholy.

The wife of Zilhadjeb made some gentle reproaches to her on this subject, when Mulouka absorbed in grief thus replied, —

It is true, that notwithstanding your kind attention, in spite of your indefatigable endeavours to please and serve me, I am wearied with my happiness in the bosom of felicity itself. But I cannot accuse myself of ingratitude. Place yourself in my situation: suppose for a moment that you were plunged into the same misfortunes, and I were to receive you into a magnificent house like yours, and pay the same hospitable attention which you have to me, could I be gay and easy when separated from my affectionate and dear husband? Would you not be afraid lest some calumniating report might reach his ear, tending to wound his feelings and destroy his felicity? It is this alone, the very idea of his viewing me as guilty that harrows up my soul. To die innocent I should view as a happy event; but to die overwhelmed with the indignation and contempt of him whom I must love, him whom I adore, Oh! I cannot, cannot bear it.

Pity me then, my generous friend, (continued she) and do not condemn me for possessing those feelings which you would think, if in my situation, would do you honour. Permit me to-morrow to depart to join my husband in Egypt, and kindly place me in the road to the next city.—God, the strength and confidence of the weak, will not forsake me while engaged in so laudable a design, and will afford me that aid and succour I shall need.

The Arabian lady, instead of replying, immediately called her husband and informed him of Malouka's resolution. I grant, said she, that it would be unjust to wish to constrain her to stop, when she finds it her duty to leave us. I must therefore, my dear Malouka, be separated from you, and perhaps never see you more: But never shall I

lose the remembrance of the friendship which has united us; and believe me, my children are not dearer to me than you are. Receive my dear daughter my last embraces: I am going to prepare the things necessary for your departure: I must leave you to give vent to my feelings, and to shed these tears of sympathy which may afford me a temporary relief.—Adieu! I leave you with Zilhadjeb that you may consult with him on the long and dangerous journey you have to go: my presence, my sighs, my tears, shall not interrupt a conversation so essentially requisite for our future comfort.—Adieu, my dear daughter—Adieu! She immediately retired.

Zilhadjeb, embracing Malouka most affectionately, thus addressed her,—Though my dear daughter you have been with us three months I have not given you any evidence of my friendship sufficiently worthy of you. I have only exercised, in a plain and simple manner, the holy precept of hospitality, which is ever binding on a good Mussulman. Now I have an opportunity of exercising the duty of a good father.

He then retired to his closet, and soon returned with a large purse. Here, (said he, presenting it to her) is a thousand sequins. I have also given you letters of credit to the richest merchants of the cities through which you pass.

Malouka wished to testify her gratitude, but he interrupted her by saying,—It is God who has given me my treasures: it is him who has inclined me to assist you: it is him only you are to thank.—I have also to thank heaven for having made known to me your virtues and your necessities. Adieu! I recommend you to God and to his Prophet. I shall give you a written directory of the roads, that you may not lose your way, and I shall retire to prepare your equipage which shall be ready early in the morning. Adieu, my dear, adieu! my amiable daughter. He then embraced her, and they separated. In the morning four camels were brought to form the equipage of Malouka: two of them were loaded with baggage of every description requisite for a long journey: on the third were seated two female slaves to wait upon her. Malouka herself was mounted on the fourth, having a black eunuch who carried a parasol: twelve slaves on foot, and four horsemen completed the cavalcade.

The Kiaya, or intendant of the house, came to salute her on the part of Zilhadjeb and his wife, and to make an apology that, owing to their grief, they could not attend her. Malouka dissolved in tears, and, unable to utter a word, proceeded on her journey.

The ninth day of her travelling she arrived at Zefar, where she resolved to stop some time to give repose to herself and suite, and that she might send back to her generous friends the persons who formed her escort.

She declared her design to all the servants who attended her, who in vain endeavoured to dissuade her from it. One of the female slaves, named Zarim, seeing her resolution, threw herself at her feet, and said to her, it will offend your friends if you retain not what they have given to you: I am the most insignificant of the gifts you have received; keep me. I shall die if you send me back. Malouka sighed, and granted her request.

She retained also some linen, some dresses, and two hundred sequins only of the thousand she received from Zilhadjeb. She wrote both to him and his wife, thanking them for the magnificent proofs she had received of their kindness.

When she had arranged every thing requisite for the departure of her equipage, she sent it back and took an apartment at the house of an old woman in the city, who was much esteemed for her piety. She remained there some days waiting for a small caravan which was going to Muscat, where she hoped to find a conveyance to Egypt.

The morning after her arrival at Mascot, where she parted from the caravan, she walked through the city for the purpose of finding out a company who were going to Egypt. As she was walking the public streets, she observed a great concourse of people who were deploring the fate of a man, seventy years of age, who was sentenced to be hanged.

She enquired what offence he had committed, and was informed that he had been employed to receive the government taxes, and either through negligence or dissipation he could not make up his accounts, and therefore, according to the laws, he was sentenced to die.

What! (said Malouka) cannot this poor man find in this great city, neither a friend nor relation, some charitable person who will make up the sum, and save him from death? Is there yet time, added she, to assist him? Will his life be saved if a person pays a hundred sequins for him? In what manner must this be done?

Let the money, (they replied) be placed at the foot of the scaffold, and he will not be made to ascend it.

Well then, (said Malouka) I will deliver this miserable man. She took out of her purse one hundred sequins, and, in the presence of all the people, delivered them to the officer of justice, who had arrived that moment to attend the criminal.

The air instantly resounded with the confused noise of the multitude, who cried, Reprieve—Reprieve—God bless the stranger

who has by her benevolence saved the life of this unfortunate debtor.

The modesty of Malouka was greatly shocked by the acclamations of the people. She drew her veil entirely over her face, passed through the crowd, and returned to her apartment. Upon her arrival she requested to be attended to the nearest village, as the noise and bustle of the city disturbed her repose. Her good hostess conducted her to Kalhat, about a mile from the city, to the house of one of her relations.

During this time the condemned criminal had been diligently searching throughout the city for his unknown deliverer; but he was near two days before he found out the place where she had resided. He then went to Kalhat, where he was informed that she had pursued her journey, and was directed as to the route she had taken. He found her at sunset at the entrance of a village where she proposed to take up her abode that night.

He threw himself at her feet; saying, — O my dear deliverer, the angel of my planet,* I cannot better employ the residue of my life which thou hast saved, than by devoting it to thy service, and becoming thy slave. Permit me to serve thee in that capacity; and by my submission, my attachment, and my zeal, I will evidence my gratitude. Malouka raised him up. Whoever thou art, (said she) I know of no obligation which thou art under to me for what I have done. If thou hast not enough to subsist upon, here are some sequins—take them—I do not lend—I give them thee.

Haroun-Yek, (which was the name of the old man) refused the present, and exclaimed,—According to thy manner of thinking I owe thee nothing: according to my sentiments I owe thee everything. Receive the effusions of my gratitude, and you will confer an additional benefit. As he spoke these words the caravan arrived, and Haroun-Yek entered upon his office as a slave. He waited at table upon Malouka, and respectfully stood behind her chair waiting her orders. She observed him in this posture, and said, I am not accustomed to this humiliating distance which pride has occasioned between the rich and the poor, take your place with us; if you are virtuous, as I am inclined to believe, we are equal.

Haroun-Yek obeyed, and gave such evidences of wisdom [and] discretion that he continued to enjoy the privilege Malouka granted him, which proves that subordination so necessary among men does not depend on the caprice of proud custom, but arises from mutual acts of condescension between the rich and the poor.

* The Mahometan Cabalists believe that every man is under [the government] of a planet, and that planet directed by an angel.

They now pursued their journey, and passed for a small family travelling for their pleasure; the utmost cordiality subsisting between Malouka, her female slave, and the venerable Haroun-Yek. They travelled towards the sea coast, that they might gain a port where they might embark. As the habitations were very distant one from another, they were obliged to erect their tents and to repose in the open air. One night as they were entering a beautiful wood, where they designed to sleep, as they were walking they observed a man stretched upon the ground, and whose pale visage and distorted countenance evidenced that he was in the agonies of death. Malouka immediately rendered him assistance, and poured into his mouth some drops of precious elixir. He recovered strength, rose from the ground, and, fixing his eyes upon Malouka, exclaimed,—O divine Hourî! incomparable beauty! I have not lived so well as to have supposed, that after my death I should behold a blooming daughter of Paradise. I must in my tomb have given very satisfactory answers to the two angels who questioned my soul on my belief and on my works: for O thou most divine Hourî, should I have found myself in thy arms, if Munket and Nekir* had not judged me worthy by their severe examination of the most delightful recompences of eternity.—Approach near that I may salute thee—Come and give repose to my heart.

Malouka, judging that this poor man was deranged in consequence of want of nourishment, made him take some refreshment. They then conducted him into the tent, where he was treated with the same attention as if he belonged to the company: his strength was re-established, but his reason had not yet returned. His insanity had this peculiarity; that in the company of Malouka he talked wild and incoherent, but when she was absent very reasonable. This circumstance much embarrassed her, as his behaviour was such as to render his company disagreeable. The next day he departed without saying one word, and with such precipitation, that he left behind him a small port-folio containing some papers.

Haroun-Yek opened the packet to see if he could find any means of developing who he was. One letter was from a correspondent giving him advice at the sending of some goods from hence he was judged to be a merchant who had been robbed, and that the consequences of such a misfortune had affected his brain. According to some conjectures drawn from this letter, and some memorandums of cash accounts, his name appeared to be Monzouf. Whoever he was he disappeared, and the travellers continued their journey with more tranquillity.

The fourth day they arrived at a small hamlet, about three leagues from the port of Chegbar, where they were to embark. As there was so

* The names of two angels who, according to the Mahometan faith, [investigate] the dead for to distribute to them either recompences or [punishments] as they merit.

short a distance to go and the heat being excessive, they resolved to stop the cool of the evening, and repose during the night under some trees which were planted by the side of a small rivulet.

They had scarcely reposed an hour in this agreeable place, when they perceived at a distance a man on horseback, attended by five or six persons on foot. He rode up briskly to the travellers, and examining one after another,—I am not deceived, (said he) here are two fine women, and this good man is yet upon his legs.—Come, my children, follow me; you shall be no losers by the change.

By what authority, said Malouka, do you dare to take us away?

Because you belong to me, replied the cavalier; and that last night Monzouf, a very respectable merchant in this country, sold to me, Mehemet-Addin, three slaves, named Malouka, Zarim, and Haron-Yek, with two camels, and all their property without reserve. I have given him the money, therefore no murmuring: you are mine—obey me with due submission. Then, addressing himself to the men who were with him, I commit to your care, said he, this old man, and the camel which carries the baggage; bring them to the lodge.—I shall conduct these ladies, and endeavour to make them forget, if possible, the tender remembrance of the amiable Monzouf, their very dear master.

Malouka, amidst this daring outrage, behaved with uncommon dignity. Mehemet in the course of a few days was disgusted with the virtuous and majestic conduct of his new slave, his patience was exhausted, and he resolved to sell Malouka and her two attendants for any price he could obtain. A famous pirate made him some offers, as he was employed in procuring females for the principal seraglios in the east. An agreement was entered into, the money was laid down, and the victims conducted on board the vessel of Hassan, the name of the pirate.

This new master, accustomed from his youth to plunder, acknowledged no providence but chance, no king but his will, no guide but his passions, no friends but his vices. Into the hands of such a villain was Malouka consigned. She had need of supernatural assistance: God granted her strength proportioned to her difficulties.

Hassan set sail with a favourable wind. His ship was richly laden. He had sedulously provided every article necessary for the support and comfort of life; even those of which the use was forbidden, as wine, pork, and other impure viands. For to pamper his brutal appetites he wished to enjoy those prohibited meats or liquors, which would tend to enhance the luxury of his enjoyment.

One day having drank, according to custom, to excess, he ordered Malouka to be called and placed at the table. I believe, (said he) my beautiful girl, that you are not much pleased with that indifference I have shewn to you since you have been with me. But I will now make my peace with you, and render you as happy as if placed in the garden of Eram. You shall govern the will of your master. I will become thy slave— Approach.—Receive my first homage. He endeavoured to embrace her: she retired a few steps, and thus addressed him,—I am no more thy slave than thou art mine: I am free born. The perfidious Monzouf had no right over me, or the two persons my attendants, or on our effects. He has sold what did not appertain to him. Thus thou canst not retain what thou hast unjustly purchased. But as it is not proper that thou shouldst lose thy money, I will reimburse you. I will write to my relations, and receive from them the sum on which we shall agree, if thou hast in thy soul any principle of honour or religion.

Hassan raised a loud laugh when Malouka had ceased, and replied, I could not have supposed that you possessed such talents for preaching. You speak with such solemnity, that I think I am hearing an Iman[†] in one of our mosques haranguing against infidels and atheists. I cannot forbear laughing.—It is diverting to hear a woman hold forth on morality; but too much of it wearies me:—exercise other talents—endeavour to please me—withdraw those frowns which disfigure your lovely countenance.—Come, my favourite Sultana, take counsel from a glass of wine, presenting her with a full glass: Malouka pushed aside his arm with indignation. Hassan, with all the fury of a man intoxicated with wine, threw a bottle at her head, which happily missed her. This will be a warning (said he) never again to resist the will of your master,—but we have both need of recovering our reason; in a more fortunate hour you will be favourable. Malouka saw the danger at her situation, and offered up prayers to the Deity. While she was praying she discerned in the north a black cloud, which portended a storm. The pilot cried out several times, God preserve us! let his Prophet intercede for us ! In a moment a furious tempest arose, the sea ran mountain high, the sails were torn to pieces, the vessel reduced to a wreck. Amidst this awful scene, the impious Hassan, to encourage the crew, swore and blasphemed; while on deck, in the very act of uttering some horrible oaths, a wave washed him overboard, and Hassan was no more. The tempest now ceased, and a calm ensued.

Every one in the vessel was deeply impressed with the circumstances attending both the commencement and termination of the storm, and attributed it to a miracle which God had wrought for Malouka. She was revered as a saint, and the sailors wished for no other to command them but herself. In the state in which the ship was, without masts, sails, or rigging, it was necessary some person should

[†] Iman, a Turkish or Mahometan priest.

steer it who had the gift of miracles. In about nine days the vessel arrived at the port of Gleovader in the kingdom of Beloudg. The fame of Malouka for her piety and virtue soon spread through the country.

The inhabitants were idolaters, and consequently superstitious; they therefore regarded Malouka as a divinity: every word she delivered was an oracle. Malouka resolved to make use of her influence to convert them to Mahometanism, and she soon made them firm believers in the Koran and true Mussulmen. Her charity was unbounded. She visited the poor, and restored the sick by the efficacy of her elixir. The king was informed of these events, which at first he disbelieved, but at length ordered her to be conducted to court. Malouka, mounted on a beautiful horse, with Zarim and Haroun-Yek on mules, and attended with chariots to convey their baggage, and the governor of the city at their head with a numerous escort, proceeded to the royal palace. Soon after their arrival Malouka was admitted to an audience.

Harif Cobbai, which was the name of the king, was astonished at her beauty; viewing her with great attention, he exclaimed—O queen of my heart! I first had difficulty in believing what is reported of you. But could the immortal Gods refuse any thing to you? Furious Neptune was appeased at thy prayer. The divine Esculapius has informed you of his most precious secrets; he has confided to you an universal remedy for the cure of all diseases.—Perform new prodigies worthy of God and of thyself—deign to appease the tempest which reigns in my heart—thy charms have inflicted a wound, that it—. While saying these words he was greatly agitated: he waited not for Malouka to reply, but ordered apartments to be provided for her in the palace, and committed her to the care of the chief of his eunuchs. Scarcely was she in the palace before the king entered pensive and melancholy. In a pathetic manner he confessed his passion, and with the impetuosity of a lover boldly seized her hand. But Heaven interposed, and his hand was deprived of motion. The prince, who was a great eater and had little exercise, supposed this was an attack of the apoplexy, and cried out, O daughter of the God Mercury, give me immediately some of thy elixir, or I die—

Thy knowest not thy disorder, replied Malouka: it is out of the power of physic to cure, it is a visitation from God.—Ah, well! said the king, appease thy jealous God, and cure me in his name with thy elixir.

Malouka judged from the language of the monarch that it would be easy to convince him of the truth of Mahometanism. She prayed to God, invoked the Prophet, and poured upon the royal arm some drops of her elixir. Immediately the king felt his arm restored to its usual powers of activity, and he exclaimed in a transport of joy, O divine

woman, wonder of nature, thy elixir has restored me to life; therefore thine is all I possess; govern me and my kingdom with absolute power: I will acknowledge no other sovereign, no other master than love. He then threw himself on his knees and was proceeding to embrace Malouka, when his arm was again paralysed. Terrified at this relapse, as the prelude to immediate death, he prayed with renewed earnestness for Malouka to relieve him. She seized this moment for his conversion: she discoursed with him for some time. I am penetrated with the truth of what you have said, (replied the king): pray to God for me, and in his name give me a strong dose of elixir. She gave a double portion, and the palsy was cured. The king could not resist this second evidence of the power and mercy of the true God: his licentious love was dissipated, and he behaved with the most profound respect to her. He permitted her to quit his palace, and Malouka resolved never to visit it again until she found that he had triumphed over his passion.

The lords of the court and the principal inhabitants of the city offered their houses to Malouka. Among others was a venerable old man, who brought the keys of his apartments, begging her to accept of them. He was much respected for his wisdom and virtues, but he was in humble circumstances. The mansion of the poor (said he) is the revered habitation of the saints. At my house thou wilt find nothing but the coarsest accommodation, and none but the essential articles of life.—

The produce of my garden furnishes my table. I live in solitude. The miser, the ambitious man, or the libertine, never approach me. You offer me (replied Malouka) an abode which your virtues render preferable to the palaces of kings. I accept of your offer, but on condition that I shall not enjoy this delightful retreat free of expense. She then, in company with Zarim and Haroun-Yek, went with Moharam to his house.

The king was greatly surprised when he heard that Malouka had retired to the house of so poor a man; but not wishing to force her to return to the palace, he sent a large sum of money to Malouka to rebuild the house in a magnificent manner, and to purchase all the estates round it. She politely refused the money, but preserved a casket of jewels which was also sent to her. Tell his majesty (said Malouka to the bearer of the present) I have no occasion for the money he has sent me.—This world, which appears so stupendous in the eyes of the ambitious, is but a part of the vast universe. In this division of it every family has a right to subsistence; and the Most High has allotted to all their portion, to the monarch and the slave, each of whom has equal rights to the blessings of Providence. I have as much as is needful for me: I desire no more. With regard to the jewels which the king has so generously sent me, they are of service to me. I wish for no other pearls for my ears than the discourse of wise and good men, and the complaints of the afflicted; and when my hand can open to ameliorate

the distresses of the poor, it is better adorned than with a topaz or a ruby. Notwithstanding, to shew my submission to his majesty, I will accept of them as a temporary accommodation, which will enable me to discharge the expenses of my host

The fame of Malouka and her eminent virtues collected the admiration of all the nations of the east. She now again fixed her attention upon her projected journey to Egypt; and she dispatched two expresses, the one to the place of her husband's birth; the other to the city of Cairo to gain intelligence of him. The messenger, who conveyed her letters to his native place, perished in the ocean during his voyage; and the other, who arrived in Egypt, could not find him, for Mahmoud Kourdac had departed a month previous for Arabia. We shall elucidate this part of the history. During his absence, he had heard no intelligence of Malouka; but the difficulty of receiving letters at such a distance, added to many other inconveniences which might prevent his hearing, determined him to return home.

Upon his arrival at home, he knocked at the door—no one answered: he knocked again—a slave then demanded who was there at so unseasonable an hour, it being midnight. He answered Mahmoud Kourdac. The slave got a light, ran from chamber to chamber awakening every person by announcing the arrival of the master. The door being opened, Mahmoud entered and beheld himself surrounded by a more numerous suite than he was accustomed to; among these was a blind man, whose features resembled those of his perfidious brother Nabiskay. A frightful consternation was portrayed on every countenance, and a dead silence prevailed. Mahmoud perceived some awful event had taken place; but not seeing Malouka, nor any of his former slaves, he doubted not but that she was dead or dying: he wished to retire to her apartment, but they prevented him. Alas! (cried he) what fatal event has occurred? I have lost all that was most dear to me! Throwing himself round the neck of his brother, Dissemble not (said he) on this business—tell me candidly the cruel circumstances of my misfortune—pour into my soul the subtle poison of despair, that I may soon die and join my Malouka in the tomb.

His brother conducted him to a closet. O my dear brother, (said Nabiskay) my true friend, and that of all men, wherefore should I requite your tenderness; that when in the fury of thy passion for Malouka thou shouldst wish to die, why appoint me your executioner? Ah! my brother, (replied Mahmoud) abridge my torment—kill me at once. Thy wife (answered Nabiskay) has been convicted of adultery, and sentenced to be cast into the den of lions! Mahmoud remained petrified with horror. After some time, he exclaimed, She is not guilty—she has been condemned unjustly!—Perish the wretches who have calumniated her!—Who are they?—where is the judge?—who were the witnesses?—and why did not you, my brother, watch over

and preserve her, and vindicate her innocence? It was because I was fully convinced of her guilt, (replied his brother) yet I have never ceased to shed tears for her melancholy end. Who was the magician who could fascinate the eyes and corrupt the virtue of Malouka? (rejoined Mahmoud). It was (replied Nabiskai) a young man of uncommon beauty, whom I met on the staircase, and whom three irreproachable witnesses found in her apartment, but who vanished like an aerial being when observing me. Do I know the judge and the witnesses? Mouzaffer was the judge, (answered the brother) whom you esteem; and thy good neighbours, Schabour, Banouan, and Calcof, were the witnesses. I never had any dispute with any of them, (said Mahmoud) notwithstanding I am so convinced of her innocence, that as soon as I see them I shall cover them with shame and confusion. You can never see them, (replied Nabiskai) the Lord Mouzaffer was killed by a tiger in a neighbouring forest a few months since; and the others were crushed to death by the falling of a mosque, as they were at morning prayer. Then I will resign myself to my grief—leave me Nabiskai—return to your house—I desire not your company.

Nabiskai was rejoiced at departing, but remorse preyed upon his mind. When he was gone Mahmoud desired that the door should not be opened to any person whatever, and that none of his slaves should disturb him. He thus, in deep solitude, passed nearly two months, reflecting on his affection and indulging in grief. So great was his anguish, that he could not bear to see any thing that recalled the memory of Malouka to his mind, and consequently sold his house and estates, and he resolved to make a settlement in the island of Nedget, merely because it was situated at a great distance from his present place of residence.

He prepared his equipage, and, notwithstanding the repugnance he had to see his brother, he went to bid him adieu. He found him seated near a wall, with his back turned to the windows, and appearing like a blind man asking charity. He pitied his condition and, after the usual compliments, informed him of his departure. Thy deplorable situation (said he) has induced me to communicate something of importance to you.—I am going to settle in the solitary island of Nedget, where there is a pious woman, who is denominated the Holy Woman, and who performs prodigious miracles. I have confidence that, with the breath of her mouth, she can cure your blindness.—She is the well-beloved of the Prophet, and cures all diseases by a few drops of her elixir. Thus, my brother, if you prostrate yourself before her, she may appease the Deity if he has afflicted thee for some crime thou hast committed; if thy malady is natural, there will be less doubt of a cure. Nabiskai not replying,—I see (said his brother) you fear to leave yourself at the mercy of your slaves during the journey.—I go to-morrow: I will convey you to the island. The perfidious Nabiskai was embarrassed how to act: he judged his brother suspected his guilt: but he could not

refuse the offer, and they both set off for the island.

During the time they were travelling, there were many extraordinary events took place in the island. Hazif Cobbai, the king, died of an apoplexy, owing to intemperate eating. As the crown was elective, and women were not excluded, the people chose Malouka for queen. She refused the honour offered her, as the priests she was persuaded would oppose her as not being an idolater. On the day of election the priests stood alone, and Malouka was solemnly proclaimed queen, amidst the loud acclamations of the multitude. She speedily took such efficient measures, that Paganism was annihilated, and the Mahometan religion established.

Malouka, amidst the splendour of royalty, often heaved a sigh for him dearest to her. She had even ideas of continuing her journey in search of him, but for the present she abandoned her design. She therefore sent, by her faithful Haroun-Yek, a letter to Mahmoud and rich presents, with an equipage worthy of a royal ambassador, to Arabia. The ambassador, while at a sea port where he was going to embark, received intelligence that a rich Arabian lord was on his journey to Beloudg. He prayed to God that this lord might be Mahmoud. He soon was informed that it was no other than the dear husband of his royal mistress.

Upon Mahmoud's arrival a messenger was sent to demand an audience of him, as deputed by the Queen of Beloudg. I give an audience (said Mahmoud) with astonishment to an ambassador.—What does all this mean?—Do you take me for a fool, or for some prince whom I may chance to resemble?—But, conduct me to your master. Haroun-Yek, informed of his coming, received him with the most profound respect. Mahmoud viewed the whole of this mysterious business as a dream: but he was more astonished when the ambassador took him into a closet, harangued him in form, and presented his credentials to him. What were his feelings when, upon opening the letters, he found the royal signature Malouka, thy faithful wife, Queen of Beloudg? Notwithstanding these documents, Mahmoud viewed the whole as an illusion of the senses. Art not thou (said he to the ambassador) the great Schahbal, King of the Genii? I am not Schahbal, (answered Haroun-Yek) and to convince you of the reality of the facts I mention, in this other letter I now give you will be found a faithful narration of her history.

Mahmoud was now fully convinced, and, embracing the ambassador, they proceeded towards Beloudg. Mahmoud, enraged at the infamous conduct of his brother, would have killed him, had not Harou-Yek prevented him, by persuading him to dissemble and conduct him to the queen. The scene when Malouka first saw her adored husband may be better imagined than described. Malouka was

complimented by her subjects, who conferred upon Mahmoud the title of prince and Viceroy of the kingdom; the queen also made him superintendent of good works.

Providence so ordered it, that the first person who applied to Mahmoud for the exercise of his benevolence was Monzouf, the merchant, who sold Malouka. Upon a public day, when the queen sat to dispense her blessings to the afflicted, she addressed both Monzouf and Nabiskai in animated terms, convicting them of the flagrant enormity of their crimes. They both confessed their guilt. Nabiskai, who was ignorant that the queen was Malouka, cried,—I wished to seduce the most virtuous of women; and, full of rage that she resisted me, I made a false accusation against her: I perverted witnesses: I bribed an iniquitous judge, who condemned her to death; and this was the wife of my brother. The queen rose from her seat, poured some elixir upon his eyes, and he beheld Malouka: as did Monzouf. They instantly fell on their knees; bathed her feet with their tears. The queen could not conceal her emotions; she raised them up, and, elevating her voice, said —Praise, and thank the Most High, honour and glory be to him alone! thou Nabiskai supplicate pardon of my husband; I give thee mine. The people made the vaulted roof of the palace resound with their acclamations at these events.

Malouka continued to govern her kingdom with profound wisdom. She made salutary laws for restraining the pride of the great, and the insolence of the lower classes; to make the rich support the poor, to make the ministers of religion attentive to their duties, and to repress luxury and excessive opulence. She then convoked a general assembly of the states of her kingdom; and, having recited her wise and salutary laws, she descended from the throne, laid down the crown and sceptre, and thus addressed her subjects:—Ye who have respected me as your mother, and whom I love as my children, to govern you I left my charming solitude, where I devoted myself to God; he has: graciously supported me amidst my labours for your happiness. I have destroyed your abominable idols, and have given you the knowledge of the Most High by means of the holy Koran: that book was written by the angels: that book of truth! You have nothing more to expect from me. I shall return with my husband to my native land, that we may both consecrate ourselves to the sublime exercises of a life of holy contemplation; there we shall mutually pray without ceasing.—O Creator! O Omnipotent! Pour down thy choicest blessings upon the inhabitants of Beloudg.

A confused murmur was heard throughout the whole assembly. The lords of the kingdom insisted upon her continuing to wear the crown; to which the grand chancellor added—That it was the request of the nation that her august husband should share the government with her. The crown was then settled upon them and their descendants.

The queen assented. Mahmoud was crowned. Nabiskai was permitted to return home, and receive an ample fortune from the king and queen. Malouka sent ambassadors to Zilhadjeb and his wife; and Zarim, the female slave, was sent home loaded with magnificent presents for those benevolent persons.

From this history we learn,—That nothing is more dangerous than female beauty.

That the most secret crimes will be discovered.
There is nothing so useful and consolatory as prayer.
The afflictions of this life win not overwhelm those who look up to heaven.
If Providence shuts one door it opens another.
Let those subsist upon bread and salt who repay benefits with ingratitude.

This history was written in the beginning of the month of Radjeb, in the year of the Hegira , by Abisaide Osman, the son of Elmouzaffed.

THE END

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