

spoke of their husbands.

The first one said, 'I live in the greatest happiness. My bed is a couch of bliss. When my husband and I are together in it it is the witness of our supreme pleasure; of our kisses and embraces, of our joys and amorous sighs. When my husband's member is in my vulva it stops it up completely; it stretches itself out until it touches the bottom of my vagina, and it does not take its leave until it has visited every corner - threshold, vestibule, ceiling and centre. When the crisis arrives it takes its position in the very centre of the vagina, which it floods with tears. It is in this way we quench our fire and appease our passion.'

The second answered, 'I live in the greatest grief our bed is a bed of misery, and our coition is a union of fatigue and trouble, of hate and malediction. When my husband's member enters my vulva there is a space left open, and it is so short it cannot touch the bottom. When it is in erection it is twisted all ways, and cannot procure any pleasure. Feeble and meagre, it can scarcely ejaculate a drop, and its service cannot afford pleasure to any woman.'

Such was the almost daily conversation which the two women had together.

It happened, however, that the woman who had so much cause for complaint thought in her heart how delightful it would be to commit adultery with the other one's husband. She thought to herself, 'It must be brought about, if it be only for once.' Then she watched her opportunity until her husband had to be absent for a night from the house.

In the evening she made preparation to get her project carried out, and perfumed herself with sweet scents and essences. When the night was advanced to about a third of its duration, she noiselessly entered the chamber in which the other woman and her husband were sleeping, and groped her way to their couch. Finding that there was a free space between them, she slipped in. There was scant room, but each of the spouses thought it was the pressure of the other, and gave way a little; and so she contrived to glide between them. She then quietly waited until the other woman was in a profound sleep, and then, approaching the husband, she brought her flesh in contact with his. He awoke, and smelling the perfumed odours which she exhaled, he was in erection at once. He drew her towards him, but she said, in a low voice, 'Let me go to sleep!' He answered, 'Be quiet, and let me do! The children will not hear anything!' She then pressed close up to him, so as to get him farther away from his wife, and said, 'Do as you like, but do not awaken the children, who are close by.' She took these precautions for fear that his wife should wake up.

The man, however, roused by the odour of the perfumes, drew her ardently towards himself. She was plump and mellow, and her vulva projecting. He mounted upon her and said, 'Take it' (the member) 'in your hand, as usual!' She took it, and was astonished at its size and magnificence, then introduced it into her vulva.

The man, however, observed that his member had been taken in entirely, which he had never been able to do with his wife. The woman, on her part, found that she had never received such a benefit from her husband.

The man was quite surprised. He worked his will upon her a second and third time, but his astonishment only increased. At last he got off her, and stretched himself along her side.

As soon as the woman found that he was asleep, she slipped out, left the chamber, and returned to her own.

In the morning, the husband, on rising, said to his wife, 'Your embraces have never seemed so sweet to me as last night, and I never breathed such sweet perfumes as those you exhaled.' 'What embraces and what perfumes are you speaking of' asked the wife. 'I have not a particle of perfume in the house.' She called him a storyteller, and assured him that he must have been dreaming. He then began to consider whether he might not have deceived himself, and agreed with his wife that he must actually have dreamed it all.

Appreciate, after this, the deceitfulness of women, and what they are capable of.

Story of the Woman with Two Husbands

It is related that a man, after having lived for some time in a country to which he had gone, became desirous of getting married. He addressed himself to an old woman who had experience in such matters, asking her whether she could find him a wife, and she replied, 'I can find you a girl gifted with great beauty, and perfect in shape and comeliness. She will surely suit you, for besides having these qualities, she is virtuous and pure. Only mark, her business occupies her all the day, but during the night she will be yours completely. It is for this reason she keeps herself reserved, as she apprehends that a husband might not agree to this.'

The man replied, 'This girl need not be afraid. I, too, am not at liberty during the day, and I only want her for the night.'

He then asked her in marriage. The old woman brought her to him, and he liked her. From that time they lived together, observing the conditions under which they had come together.

This man had an intimate friend whom he introduced to the old woman who had arranged his marriage according to the conditions mentioned, and which friend had requested the man to ask her to do him the same service. They went to the old woman and solicited her assistance in the matter. 'This is a very easy matter,' she said. 'I know a girl of great beauty, who will dissipate your heaviest troubles. Only the business she is carrying on keeps her at work all night, but she will be with your friend all day long.' 'This shall be no hindrance,' replied the friend. She then brought the young girl to him. He was well pleased with her, and married her on the conditions agreed upon.

But before long the two friends found out that the two wives which the old harridan had procured for them were only one woman.

Appreciate, after this, the deceitfulness of women, and what they are capable of.

Story of Bahia

It is related that a married woman of the name of Bahia (splendid beauty) had a lover whose relations to her were soon a mystery to no one, for which reason she had to leave him. Her absence affected him to such a degree that he fell ill, because he could not see her. One day he

went to see one of his friends, and said to him, 'Oh, my brother! an ungovernable desire has seized me, and I can wait no more. Could you accompany me on a visit I am going to pay to Bahia, the well-beloved of my heart?' The friend declared himself willing.

'The next day they mounted their horses; and after a journey of two days, they arrived near the place where Bahia dwelt. There they stopped. The lover said to his friend, 'Go and see the people that live about here, and ask for their hospitality, but take good care not to divulge our intentions, and try in particular to find the servant-girl of Bahia, to whom you can say that I am here, and whom you will charge with the message to her mistress that I would like to see her.' He then described the servant-maid to him.

'The friend went, met the servant, and told her all that was necessary. She went at once to Bahia, and repeated to her what she had been told.

Bahia sent to the friend the message, 'Inform him who sent you that the meeting will take place tonight, near such and such a tree, at such and such an hour.'

Returning to the lover, the friend communicated to him the decision of Bahia about the rendezvous.

At the hour that had been fixed, the two friends were near to the tree. They had not to wait long for Bahia. As soon as her lover saw her coming, he rushed to meet her, kissed her, pressed her to his heart, and they began to embrace and caress each other.

The lover said to her, 'O Bahia, is there no way to enable us to pass the night together without rousing the suspicions of your husband?' She answered, 'Oh, before God! if it will give you pleasure, the means to contrive this are not wanting.' 'Hasten,' said her lover, 'to let me know how it may be done.' She then asked him, 'Your friend here, is he devoted to you, and intelligent?' He answered, 'Yes.' She then rose, took off her garments, and handed them to the friend, who gave her his, in which she then dressed herself; then she made the friend put on her clothes. The lover said, surprised, 'What are you going to do?' 'Be silent,' she answered, and addressing herself to the friend, she gave him the following explanations: 'Go to my house and lie down in my bed. After a third part of the night is passed, my husband will come to you and ask you for the pot into which they milk the camels. You will then take up the vase, but you must keep it in your hands until he takes it from you. This is our usual way. Then he will go and return with the pot filled with milk, and say to you, "Here is the pot!" But you must not take it from him until he has repeated these words. Then take it out of his hands. or let him put it on the ground himself. After that, you will not see anything more of him till the morning. After the pot has been put on the ground, and my husband is gone, drink the third part of the milk, and replace the pot on the ground.'

The friend went, observed all these recommendations, and when the husband returned with the pot full of milk he did not take it out of his hands until he had said twice, 'Here is the pot!' Unfortunately he withdrew his hands, then the husband was going to set it down, the latter thinking the pot was being held, let it go, and the vase fell upon the ground and was broken. The husband, in the belief that he was speaking to his wife, exclaimed, 'What have you been thinking of?' and beat him with a switch till it broke; then took another, and continued to batter him stroke on stroke enough to break his back. The mother and sister of Bahia came running to the spot to tear her from his hands. He had fainted. Luckily they succeeded in getting the husband away.

The mother of Bahia soon came back, and talked to him so long that he was fairly sick of her

talk; but he could do nothing but be silent and weep. At last she finished, saying, 'Have confidence in God, and obey your husband. As for your lover, he cannot come now to see and console you, but I will send your sister to keep you company.' And so she went away.

She did send, indeed, the sister of Bahia, who began to console her and curse him who had beaten her. He felt his heart warming towards her, for he had seen that she was of resplendent beauty, endowed with all perfections, and like the full moon in the night. He placed his hand over her mouth, so as to prevent her from speaking, and said to her, 'O, lady! I am not what you think. Your sister Bahia is at present with her lover, and I have run into danger to do her a service. Will you not take me under your protection? If you denounce me, your sister will be covered with shame; as for me, I have done my part, but the evil may fall back upon you!'

The young girl then began to tremble like a leaf, in thinking of the consequences of her sister's doings, and then, beginning to laugh, surrendered herself to the friend who had proved himself so true. They passed the remainder of the night in bliss, kisses, embraces, and mutual enjoyment. He found her the best of the best. In her arms he forgot the beating he had received, and they did not cease to play, toy, and make love till daybreak.

He then returned to his companion. Bahia asked him how he had fared, and he said to her, 'Ask your sister. By my faith! she knows it all! Only know, that we have passed the night in mutual pleasures, kissing and enjoying ourselves until now.'

Then they changed clothes again, each one taking his own, and the friend told Bahia all the particulars of what had happened to him.

Appreciate, after this, the deceitfulness of women, and what they are capable of.

The Story of the Man Who Was an Expert in Stratagems, and Was Duped by a Woman

A story is told of a man who had studied all the ruses and all the stratagems invented by women for the deception of men, and boasted that no woman could dupe him.

A woman of great beauty, and full of charms, got to hear of his conceit. She, therefore, prepared for him in the medjeles a collation, in which several kinds of wine figured, and nothing was wanting in the way of rare and choice viands. Then she sent for him, and invited him to come and see her. As she was famed for her great beauty and the rare perfection of her person, she had roused his desires, and he made haste to avail himself of her invitation.

She was dressed in her finest garments, and exhaled the choicest perfumes, and assuredly whoever had thus seen her would have been troubled in his mind. And thus, when he was admitted into her presence, he was fascinated by her charms, and plunged into admiration of her marvellous beauty.

This woman, however, appeared to be preoccupied on account of her husband, and allowed it to be seen that she was afraid of his coming back from one minute to another. It must be mentioned that this husband was very proud, very jealous, and very violent, and would not have

hesitated to shed the blood of anyone whom he would have found prowling about his house. What would he have done, and, with much more reason, to the man whom he might have found inside!

While the lady and he who flattered himself that he should possess her were amusing themselves in the medjeles, a knock at the house-door filled the lover with fear and trouble, particularly when the lady cried, 'This is my husband, who is returning.' All in a tremble, she hid him in the closet, which was in the room, shut the door upon him, and left the key in the medjeles; then she opened the house-door.

Her husband, for it was he, saw, on entering, the wine and all the preparations that had been made. Surprised, he asked what this meant. 'It means what you see,' she answered. 'But for whom is all this?' he asked.

'It is for my lover whom I have here.'

'And where is he?'

'In this closet,' she said, pointing with her finger to the place where the sufferer was confined.

At these words the husband started. He rose and went to the closet, but found it locked. 'Where is the key?' he said. She answered, 'Here!' throwing it to him. But as he was putting it into the lock she burst out laughing uproariously. He turned towards her, and said, 'What are you laughing at?' 'I laugh,' she answered, 'at the weakness of your judgment, and your want of reason and reflection. Oh, you man without sense. do you think that if I had in reality a lover, and had admitted him into this room, I should have told you that he was here and where he was hidden? That is certainly not likely. I had no other thought than to offer you a collation on your return, and wanted only to have a joke with you in doing as I did. If I had had a lover I should certainly not have made you my confidant.'

The husband left the key in the lock of the closet without having turned it, returned to the table, and said, 'True! I rose; but I have not the slightest doubt about the sincerity of your words.' Then they ate and drank together, and made love.

The man in the closet had to stop there until the husband went out. Then the lady went to set him free, and found him quite undone and in a bad state. When he came out, after having escaped an imminent peril, she said to him, 'Well, you wiseacre, who know so well the stratagems of women, of all those you know, is there one to equal this?' He made answer, 'I am now convinced that your stratagems are countless.'

Appreciate after this the deceits of women, and what they are capable of.

Story of the Lover Who Was Surprised by the Unexpected Arrival of the Husband

It is related that a woman who was married to a violent and brutal man, having her lover with her on the unexpected arrival of her husband, who was returning from a journey, had only just time to hide

him under the bed. She was compelled to let him remain in this dangerous and unpleasant position, knowing of no expedient which might enable him to leave the house. In her restlessness she went to and fro, and having gone to the street door, one of her neighbours, a woman, saw that she was in trouble, and asked her the reason of it. She told her what had happened. The other then said, 'Return into the house. I will charge myself with the safety of your lover, and I promise you that he shall come out unharmed.' Then the woman re-entered her house.

Her neighbour was not long in joining her, and together they prepared the meal, and then they all sat down to eat and drink. The woman sat facing her husband, and the neighbour opposite the bed. The latter began to tell stories and anecdotes about the tricks of women; and the lover under the bed heard all that was going on.

Pursuing her tales, the neighbour told the following One: 'A married woman had a lover, whom she loved tenderly, and by whom she was equally loved. One day the lover came to see her in the absence of her husband. But the latter happened to return home unexpectedly just as they were together. The woman, knowing of no better place, hid her lover under the bed, then sat down by her husband, who was taking some refreshment, and joked and played with him. Amongst other playful games, she covered her husband's eyes with a napkin, and her lover took this opportunity to come out from under the bed and escape unobserved.'

The wife understood at once how to profit by this tale; taking a napkin and covering the eyes of her husband with it, she said, 'Then it was by means of this ruse that the lover was helped out of his dilemma.' And the lover, taking the opportunity, succeeded in making good his escape unobserved by the husband. Unconscious of what had happened this latter laughed at the story, and his merriment was still increased by the last words of his wife and by her action.

Appreciate after this the deceitfulness of women, and what they are capable of.

Chapter 12

Concerning Sundry Observations Useful to Know for Men and Women

Know, O Vizir (to whom God be good!), that the information contained in this chapter is of the greatest utility, and it is only in this book that such can be found. Assuredly to know things is better than to be ignorant of them. knowledge may be bad, but ignorance is still more so. The knowledge in question concerns matters unknown to you, and relating to women.

There was once a woman, named Moarbeda, who was considered to be the most knowing and wisest person of her time. She was a philosopher. One day various queries were put to her, and among them the following, which I shall give here, with her answers.

'In what part of a woman's body does her mind reside?'

'Between her thighs.'

'And where her enjoyment?'

'In the same place.'

'And where the love of men and the hatred of them?'

'In the vulva,' she said; adding, 'To the man whom we love we give our vulva, and we refuse it to him we hate. We share our property with the man we love, and are content with whatever little he may be able to bring to us; if he has no fortune, we take him as he is. But, on the other hand, we keep at a distance him whom we hate, were he to offer us wealth and riches.'

'Where, in a woman, are located knowledge, love and taste?'

'In the eye, the heart, and the vulva.'

When asked for explanations on this subject, she replied: 'knowledge dwells in the eye, for it is the woman's eye that appreciates the beauty of form and of appearance. By the medium of this organ, love penetrates into the heart and dwells in it, and enslaves it. A woman in love pursues the object of her love, and lays snares for it. If she succeed, there will be an encounter between the beloved one and her vulva. The vulva tastes him and then knows his sweet or bitter flavour. It is, in fact, the vulva which knows how to distinguish, by tasting, the good from the bad.'

'Which virile members are preferred by women? What women are most eager for coitus, and which are those who detest it? Which are the men preferred by women, and which are those whom they abominate?'

She answered, 'Not all women have the same conformation of vulva, and they also differ in their manner of making love, and in their love for and their aversion to things. The same disparities exist in men, both with regard to their organs and their tastes. A woman of plump form and with a shallow uterus will look out for a member which is both short and thick, which will completely fill her vagina, without touching the bottom of it; a long and large member would not suit her. A woman with a deep lying uterus, and consequently a long vagina, only yearns for a member which is long and thick and of ample proportions, and thus fills her vagina in its whole extension; she will despise the man with a small and slender member for he could never satisfy her in coition.

'The following distinctions exist in the temperaments of women: the bilious, the melancholy, the sanguine, the phlegmatic, and the mixed. Those with a bilious or melancholy temperament are not much given to coitus, and like it only with men of the same disposition. Those who are sanguine or phlegmatic love coition to excess, and if they encounter a member, they would never let it leave their vulva if they could help it. With these also it is only men of their own temperament who can satisfy them, and if such a woman were married to a bilious or melancholy man, they would lead a sorry life together. As regards mixed temperaments, they exhibit neither a marked predilection for, nor aversion against coitus.

'It has been observed that under all circumstances little women love coitus more and evince a stronger affection for the virile member than women of a large size. Only long and vigorous members suit them; in them they find the delight of their existence and of their couch.

'There are also women who love the coitus only on the edge of their vulva, and when a man lying upon them wants to get his member into the vagina, they take it out with the hand and place its gland between the lips of the vulva.'

I have every reason to believe that this is only the case with young girls or with women not used to men. I pray God to preserve us from such, or from women for whom it is a matter of impossibility to give themselves up to men.

'There are women who will do their husband's behests, and will satisfy them and give them voluptuous pleasure by coition, only if compelled by blows and ill-treatment. Some people ascribe this conduct to the aversion they feel either against coition or against the husband; but this is not so; it is simply a question of temperament and character.

'There are also women who do not care for coition because all their ideas turn upon the grandeurs, personal honours, ambitious hopes, or business cares of the world. With others this indifference springs, as it may be, from purity of the heart, or from jealousy, or from a pronounced tendency of their souls towards another world, or lastly from past violent sorrows. Furthermore, the pleasures which they feel in coition depend not alone upon the size of the member, but also upon the particular conformation of their own natural parts. Amongst those the vulva called from its form *el morteba*, the square one, and *el mortafa*, the projecting, is remarkable. This vulva has the peculiarity of projecting all round when the woman is standing up and closes her thighs. It burns for the coitus, its slit is narrow, and it is also called *el keulihimi*, the pressed one. The woman who has such a one likes only large members, and they must not let her wait long for the crisis. But this is a general characteristic of women.

'As to the desire of men for coition, I must say that they also are addicted to it more or less according to their different temperaments, five in number, like the women's, with the difference that the hankering of the woman after the member is stronger than that of the man after the vulva.'

'What are the faults of women?'

Moarbeda replied to this question, 'The worst of women is she who immediately cries out aloud as soon as her husband wants to touch the smallest amount of her property for his necessities. In the same line stands she who divulges matters which her husband wants to be kept secret.'

'Are there any more?' she is asked. She adds, 'The woman of a jealous disposition and the woman who raises her voice so as to drown that of her husband; she who disseminates scandal; the woman that scowls; the one who is always burning to let men see her beauty, and cannot stay at home; and with respect to this last let me add that a woman who laughs much, and is constantly seen at the street door, may be taken to be an arrant prostitute.

'Bad also are those women who mind people's affairs; those who are always complaining; those who steal things belonging to their husbands; those of a disagreeable and imperious temper; those who are not grateful for kindnesses received; those that will not share the conjugal couch, or who incommode their husbands by the uncomfortable positions they take in it; those who are inclined to deceit, treachery, calumny and ruse.

Then there are still women who are unlucky in whatever they undertake; those who are always inclined to blame and censure; those who invite their husbands to fulfil their conjugal duty only when it is convenient for them; those that make noises in bed; and lastly those who are

shameless, without intelligence, tattlers and curious.

Here you have the worst specimens amongst women.'

Chapter 13

Concerning the Causes of Enjoyment in the Act of Generation

Know, O Vizir (to whom God be good!), that the causes which tend to develop the passion for coition are six in number: the fire of an ardent love, the superabundance of sperm, the proximity of the loved person whose possession is eagerly desired, the beauty of the face, exciting viands, and contact.

Know also, that the causes of the pleasure in cohabitation, and the conditions of enjoyment are numerous, but that the principal and best ones are: the heat of the vulva; the narrowness, dryness, and sweet exhalation of the same. If any one of these conditions is absent, there is at the same time something wanting in the voluptuous enjoyment. But if the vagina unites the required qualifications, the enjoyment is complete. In fact, a moist vulva relaxes the nerves, a cold one robs the member of all its vigour, and bad exhalations from the vagina detract greatly from the pleasure, as is also the case if the latter is very wide.

The acme of enjoyment, which is produced by the abundance and impetuous ejaculation of the sperm, depends upon one circumstance, and this is, that the vulva is furnished with a suction-pump (orifice of the uterus), which will clasp the virile member, and suck up the sperm with an irresistible force. The member once seized by the orifice, the lover is powerless to retain the sperm, for the orifice will not relax its hold until it has extracted every drop of the sperm, and certainly if the crisis arrives before this gripping of the gland takes place, the pleasure of the ejaculation will not be complete.

Know that there are eight things which give strength to and favour the ejaculation. These are: bodily health, the absence of all care and worry, an unembarrassed mind, natural gaiety of spirit, good nourishment, wealth, the variety of the faces of women, and the variety of their complexions.

If you wish to acquire strength for coitus, take fruit of the mastic tree (derou), pound them and macerate them with oil and honey; then drink of the liquid first thing in the morning: you will thus become vigorous for the coitus, and there will be abundance of sperm produced.

The same result will be obtained by rubbing the virile member and the vulva with gall from the jackal. This rubbing stimulates those parts and increases their vigour.

A savant of the name of Djelinoouss has said: 'He who feels that he is weak for coition should drink before going to bed a glassful of very thick honey and eat twenty almonds and one hundred grains of the pine tree. He must follow this regime for three days. He may also pound onion seed, sift it and mix it afterwards with honey, stirring the mixture well, and take of this mixture while still fasting.'

A man who would wish to acquire vigour for coition may likewise melt down fat from the hump of a camel, and rub his member with it just before the act; it will then perform wonders, and the woman will praise it for its work.

If you would make the enjoyment still more voluptuous, masticate a little cubeb-pepper or cardamom grains of the large species; put a certain quantity of it upon the head of your member, and then go to work This will procure for you, as well as for the woman, a matchless enjoyment. The ointment from the balm of Judea or of Mecca produces a similar effect.

If you would make yourself very strong for the coitus, pound very carefully pyrether together with ginger, mix them while pounding with ointment of lilac, then rub with this compound your abdomen, the testicles, and the verge. This will make you ardent for coitus.

You will likewise predispose yourself for cohabitation, sensibly increase the volume of your sperm, gain increased vigour for the action, and procure for yourself extraordinary erections, by eating of chrysocolla the size of a mustard grain. The excitement resulting from the use of this nostrum is unparalleled, and all your qualifications for coitus will be increased.

If you wish the woman to be inspired with a great desire to cohabit with you, take a little of cubebs, pyrether, ginger and cinnamon, which you will have to masticate just before joining her; then moisten your member with your saliva and do her business for her. From that moment she will have such an affection for you that she can scarcely be a moment without you.

The virile member, rubbed with ass's milk, will become uncommonly strong and vigorous.

Green peas, boiled carefully with onions, and powdered with cinnamon, ginger and cardamoms, well pounded, create for the consumer considerable amorous passion and strength in coitus.

Chapter 14

Description of the Uterus of Sterile Women, and Treatment of the Same

Know, O Vizir (God be good to you!), that wise physicians have plunged into this sea of difficulties to very little purpose. Each one has looked at the matter from his own point of view, and in the end the question has been left in the dark.

Amongst the causes which determine the sterility of women may be taken the obstruction of the uterus by clots of blood, the accumulation of water, the want of or defective sperm of the man, organic malformation of the parts of the latter, internal defects in the uterus, stagnation of the courses and the corruption of the menstrual fluid, and the habitual presence of wind in the uterus. Other savants attribute the sterility of women to the action of spirits and spells. Sterility is common in women who are very corpulent, so that their uterus gets compressed and cannot conceive, not being able to take up the sperm, especially if the husband's member is short and

his testicles are very fat; in such a case the act of copulation can only be imperfectly completed.

One of the remedies against sterility consists of the marrow from the hump of a camel, which the woman spreads on a piece of linen, and rubs her sexual parts with, after having been purified subsequently to her courses. To complete the cure, she takes some fruits of the plant called 'jackal's grapes', squeezes the juice out of them into a vase, and then adds a little vinegar; of this medicine she drinks, fasting for seven days, during which time her husband will take care to have copulation with her.

The woman may besides pound a small quantity of sesame grain and mix its juice with a bean's weight of sandarach powder; of this mixture she drinks during three days after her periods; she is then fit to receive her husband's embraces.

The first of these beverages is to be taken separately, and in the first instance; after this the second, which will have a salutary effect, if so it pleases the Almighty God!

There is still another remedy. A mixture is made of nitre, gall from a sheep or a cow, a small quantity of the plant named el meusk, and of the grains of that plant. The woman saturates a plug of soft wool with this mixture, and rubs her vulva with it after menstruation; she then receives the caresses of her husband, and, with the will of God the Highest, will become pregnant.

Chapter 15

Concerning the Causes of Impotence in Men

Know, O Vizir (God be good to you!), that there are men whose sperm is vitiated by the inborn coldness of their nature, by diseases of their organs, by purulent discharges, and by fevers. There are also men with the urinary canal in their verge deviating owing to a downward curve; the result of such conformation is that the seminal liquid cannot be ejected in a straight direction, but falls downwards.

Other men have the member too short or too small to reach the neck of the matrix, or their bladder is ulcerated, or they are affected by other mixtures, which prevent them from coition.

Finally, there are men who arrive quicker at the crisis than women, in consequence of which the two emissions are not simultaneous; there is in such cases no conception.

All these circumstances serve to explain the absence of conception in women; but the principal cause of all is the shortness of the virile member.

As another cause of impotence may be regarded the sudden transmission from hot to cold, and vice versa, and a great number of analogous reasons.

Men whose impotence is due either to the corruption of their sperm owing to their cold nature, or to maladies of the organs, or to discharges or fevers and similar ills, or to their excessive

promptness in ejaculation, can be cured. They should eat stimulant pastry containing honey, ginger, pyrether, syrup of vinegar, hellebore, garlic, cinnamon, nutmeg, cardamoms, sparrows' tongues, Chinese cinnamon, long pepper, and other spices. They will be cured by using them.

As to the other afflictions which we have indicated - the curvature of the urethra, the small dimensions of the virile member, ulcers on the bladder, and the other infirmities which are adverse to coition - God only can cure them.

Chapter 16

Undoing of Aiguillettes

(Impotence for a Time)

Know, O Vizir (God be good to you!), that impotence arises from three causes:

Firstly, from the tying of aiguillettes.

Secondly, from a feeble and relaxed constitution.

And thirdly, from too premature ejaculation.

To cure the tying of aiguillettes you must take galanga, cinnamon from Mecca, cloves, Indian cachou, nutmeg, Indian cubeb, sparrowwort, cinnamon, Persian pepper, Indian thistle, cardamoms, pyrether, laurel seed, and gilly flowers. All these ingredients must be pounded together carefully, and one drinks of it as much as one can, morning and night, in broth, particularly in pigeon broth; fowl broth may, however, be substituted just as well. Water is to be drunk before and after taking it. The compound may likewise be taken with honey, which is the best method, and gives the best results.

The man whose ejaculation is too precipitate must take nutmeg and incense (oliban) mixed together with honey.

If the impotence arises from weakness, the following ingredients are to be taken in honey: viz., pyrether, nettleseed, a little spurge (or cevadille), ginger, cinnamon of Mecca, and cardamom. This preparation will cause the weakness to disappear and effect the cure, with the permission of God the Highest!

I can warrant the efficacy of all these preparations, the virtue of which has been tested.

The impossibility of performing the coitus, owing to the absence of stiffness in the member, is also due to other causes. It will happen, for instance, that a man with his verge in erection will find it getting flaccid just when he is on the point of introducing it between the thighs of the woman. He thinks this is impotence, while it is simply the result, may he, of an exaggerated

respect for the woman, may be of a misplaced bashfulness, may be because one has observed something disagreeable, or on account of an unpleasant odour; finally, owing to a feeling of jealousy, inspired by the reflection that the woman is no longer a virgin, and has served the pleasures of other men.

Chapter 17

Prescriptions for Increasing the Dimensions of

Small Members and for Making Them Splendid

Know, O Vizir (God be good to you!), that this chapter, which treats of the size of the virile member, is of the first importance both for men and women. For the men because from a good-sized and vigorous member there springs the affection and love of women; for the women, because it is by such members that their amorous passions are appeased, and the greatest pleasure is procured for them.

This is evident from the fact that many men, solely by reason of their insignificant members, are, as far as coition is concerned, objects of aversion to women, who likewise entertain the same sentiment with regard to those whose members are soft, nerveless, and relaxed. Their whole happiness consists in the use of robust and strong members.

A man, therefore, with a small member, who wants to make it grand or fortify it for the coitus, must rub it before copulation with tepid water, until it gets red and extended by the blood flowing into it, in consequence of the heat; he must then anoint it with a mixture of honey and ginger, rubbing it in sedulously. Then let him join the woman; he will procure for her such pleasure that she objects to him getting off her again.

Another remedy consists in a compound made of a moderate quantity of pepper, lavender, galanga, and musk, reduced to powder, sifted, and mixed up with honey and preserved ginger. The member after having been first washed in warm water, is then vigorously rubbed with the mixture; it will then grow large and brawny, and afford to the woman a marvellous feeling of voluptuousness.

A third remedy is the following: wash the member in water until it becomes red, and enters into erection. Then take a piece of soft leather, upon which spread hot pitch, and envelop the member with it. It will not be long before the member raises its head, trembling with passion. The leather is to be left on until the pitch grows cold, and the member is again in a state of repose. This operation, several times repeated, will have the effect of making the member strong and thick.

A fourth remedy is based upon the use made of leeches, but only of such as live in water (sic), You put as many of them into a bottle as can be got in, and fill it up with oil. Then expose the bottle to the sun, until the heat of the same has effected a complete mixture. With the fluid thus

obtained the member is to be rubbed several consecutive days, and It will, by being thus treated, become of a good size and of full dimensions.

For another procedure I will here note the use of an ass's member. Procure one and boil it, together with onions and a large quantity of corn. With this dish feed fowls, which you eat afterwards. One can also macerate the ass's verge in oil, and use the fluid thus obtained for anointing one's member, and drinking of it.

Another way is to bruise leeches with oil, and rub the verge with this ointment; or, if it is preferred, the leeches may be put into a bottle, and, thus enclosed, buried in a warm dung-hill until they are dissolved into a coherent mass and form a sort of liniment, which is used for repeatedly anointing the member. The member is certain greatly to benefit by this.

One may likewise take rosin and wax, mixed with tubipore, asphodel, and cobbler's glue, with which mixture rub the member, and the result will be that its dimensions will be enlarged.

The efficacy of all these remedies is well known, and I have tested them.

Chapter 18

Of Things that Take Away the Bad Smell

from the Armpit and Sexual Parts of Women and Contract the Latter

Know, O Vizir (God be good to you!), that bad exhalations from the vulva and from the armpits are, as is also a wide vagina, the greatest of evils. If a woman wants this bad odour to disappear she must pound red myrrh, then sift it, and knead this powder with myrtle-water, and rub her sexual parts with this wash. All disagreeable emanation will disappear from her vulva.

Another remedy is obtained by pounding lavender, and kneading it afterwards with musk-rose water. Saturate a piece of woollen stuff with it, and rub the vulva with the same until it is hot. The bad smell will be removed by this.

If a woman intends to contract her vagina, she has only to dissolve alum in water, and wash her sexual parts with the solution, which may be made still more efficacious by the addition of a little bark of the walnut tree, the latter substance being very astringent.

Another remedy to be mentioned is the following, which is well known for its efficacy. Boil well in water carobs (locusts), freed from their kernels. and bark of the pomegranate tree. The woman takes a sits bath in the decoction thus obtained, which must be as hot as she can bear it; when the bath gets cold, it must be warmed and used again, and this immersion is to be repeated several times. The same result may be obtained by fumigating the vulva with cow-

dung.

To do away with the bad smell of the armpits, one takes antimony and mastic, which are to be pounded together, and put with water into an earthen vase. The mixture is then rubbed against the sides of the vase until it turns red; when it is ready for use, rub it into the armpits, and the bad smell will be removed. It must be used repeatedly, until a radical cure is effected.

The same result may be arrived at by pounding together antimony (hadida) and mastic, setting the mixture afterwards on to a stove over a low fire, until it is of the consistency of bread, and rubbing the residue with a stone until the pellicle, which will have formed, is removed. Then rub it into the armpits, and you may be sure that the bad smell will soon be gone.

Chapter 19

Instructions with Regard to Pregnancy

and How the Gender of the Child That Is To Be Born May Be Known

That is to say, Knowledge of the Sex of the Foetus

Know, O Vizir (God be good to you!), that the certain indications of pregnancy are the following: the dryness of the vulva immediately after coitus, the inclination to stretch herself, accesses of somnolency, heavy and profound sleep, the frequent contraction of the opening of the vulva to such an extent that not even a meroud could penetrate, the nipples of the breast becoming darker and, lastly, the most certain of all marks is the cessation of menstruation.

If the woman remains always in good health from the time that her pregnancy is certain, if she preserves the good looks of her face and a clear complexion, if she does not become freckled, then it may be taken as a sign that the child will be a boy.

The red colour of the nipples also points to a child of the male sex. The strong development of the breasts, and bleeding from the nose, if it comes from the right nostril, are signs of the same purport.

The signs pointing to the conception of a child of the female sex are numerous. I will name them here: frequent indisposition during pregnancy, pale complexion, spots and freckles, pains in the matrIx, frequent nightmares, blackness of the nipples, a heavy feeling on the left side, nasal haemorrhage on the same side.

If there is any doubt about the pregnancy, let the woman drink, on going to bed, honey-water,

and if then she has a feeling of heaviness in the abdomen, it is a proof that she is with child. If the right side feels heavier than the left one, it will be a boy. If the breasts are swelling with milk, this is similarly a sign that the child she is bearing will be of the male sex.

I have received this information from savants, and all the indications are positive and tested.

Chapter 20

Forming the Conclusion of This Work and Treating of the Good Effect;

of the Deglutition of Eggs as Favourable to the Coitus

Know, O Vizir (God be good to you!), that this chapter contains the most useful instructions - how to increase the intensity of the coitus - and that the latter part is profitable to read for an old man as well as for the man in his best years and for the young man.

The Sheikh, who gives good advice to the creatures of God the Great! he the sage, the savant, the first of the men of his time, speaks as follows on this subject; listen then to his words:

He who makes it a practice to eat every day fasting the yolks of eggs, without the white part, will find in this aliment an energetic stimulant towards coitus. The same is the case with the man who during three days eats of the same mixture with onions.

He who boils asparagus and then fries them in fat, and then pours upon them the yolks of eggs with pounded condiments, and eats every day of this dish, will grow very strong for the coitus, and find in it a stimulant for his amorous desires.

He who peels onions, puts them into a saucepan, with condiments and aromatic substances, and fries the mixture with oil and yolks of eggs, will acquire a surpassing and invaluable vigour for the coitus, if he will partake of this dish for several days.

Camel's milk mixed with honey and taken regularly develops a vigour for copulation which is unaccountable and causes the virile member to be on the alert night and day.

He who for several days makes his meals upon eggs boiled with myrrh, coarse cinnamon, and pepper, will find his vigour with respect to coition and erections greatly increased. He will have a feeling as though his member would never return to a state of repose.

A man who wishes to copulate during a whole night, and whose desire, having come on suddenly, will not allow him to prepare himself and follow the regimen just mentioned, may have recourse to the following recipe. He must get a great number of eggs, so that he may eat to surfeit, and fry them with fresh fat and butter; when done he immerses them in honey, working the whole mass well together. He must then eat of them as much as possible with a little bread,

and he may be certain that for the whole night his member will not give him any rest.

On this subject the following verses have been composed:

*The member of Abou el Heiloukh has remained erect
For thirty days without a break, because he did eat onions.
Abou el Heidja has deflowered in one night
Once eighty virgins, and he did not eat or drink between,
Because he'd surfeited himself first with chick-peas,
And had drunk camel's milk with honey mixed.
Mimoun, the negro, never ceased to spend his sperm while he
For fifty days without a truce the game was working.
How proud he was to finish such a task!
For ten days more he worked it, not was he yet surfeited,
But all this time he ate but yolk of eggs and bread.*

The deeds of Abou el Heiloukli, Abou el Heidja and Mimoun, just cited, have been justly praised, and their history is truly marvellous. So I will make you acquainted with it, please God, and thus complete the signal services which this work is designed to render to humanity.

The History of Zohra The Sheikh, the protector of religion (God, the Highest, be good to him!), records, that there lived once in remote antiquity an illustrious King, who had numerous armies and immense riches.

This King had seven daughters remarkable for their beauty and perfections. These seven had been born one after another, without any male infant between them.

The kings of the time wanted them in marriage, but they refused to be married. They wore men's clothing, rode on magnificent horses covered with gold-embroidered trappings, knew how to handle the sword and the spear, and bore men down in single combat. Each of them possessed a splendid palace with the servants and slaves necessary for such service, for the preparation of meat and drink, and other necessities of that kind.

Whenever a marriage-offer for one of them was presented to the King, he never failed to consult with her about it; but they always answered, 'That shall never be.'

Different conclusions were drawn from these refusals; some in a good sense, some in a bad one.

For a long time no positive information could be gathered of the reasons for this conduct, and the daughters persevered in acting in the same manner until the death of their father. Then the oldest of them was called upon to succeed him, and received the oath of fidelity from all his subjects. This accession to the throne resounded through all the countries.

The name of the eldest sister was Fouzel Djemal (the flower of (Beauty)); the second was called Soltana el Agmar (the queen of moons); the third, Bediaat el Djemal (the incomparable in beauty); the fourth, Ouarda (the rose); the fifth, Mahmouda (the praiseworthy); the sixth, Kamela (the perfect); and, finally, the seventh, Zohra (the beauty).

Zohra, the youngest, was at the same time the most intelligent and judicious.

She was passionately fond of the chase, and one day as she was riding through the fields she met on her way a cavalier, who saluted her, and she returned his salute; she had some twenty

men in her service with her. The cavalier thought it was the voice of a woman he had heard, but as Zohra's face was covered by a flap of her haik, he was not certain, and said to himself, 'I would like to know whether this is a woman or a man. He asked one of the princess's servants, who dissipated his doubts. Approaching Zohra, he then conversed pleasantly with her till they made a halt for breakfast. He sat down near her to partake of the repast.

Disappointing the hopes of the cavalier, the princess did not uncover her face, and, pleading that she was fasting, ate nothing. He could not help admiring secretly her hand, the gracefulness of her waist' and the amorous expression of her eyes. His heart was seized with a violent love.

The following conversation took place between them:

The Cavalier: Is your heart insensible for friendship?

Zohra: It is not proper for a man to feel friendship for a woman; for if their hearts once incline towards each other, libidinous desires will soon invade them, and with Satan enticing them to do wrong, their fall is soon known by everyone.

The Cavalier: It is not so, when the affection is true and their intercourse pure without infidelity or treachery.

Zohra: If a woman gives way to the affection she feels for a man, she becomes an object of slander for the whole world, and of general contempt, whence nothing arises but trouble and regrets.

The Cavalier: But our love will remain secret, and in this retired spot, which may serve us as our place of meeting, we shall have intercourse together unknown to all.

Zohra: That may not be. Besides, it could not so easily be done, we should soon be suspected, and the eyes of the whole world would be turned upon us.

The Cavalier: But love, love is the source of life. The happiness, that is, the meeting, the embraces, the caresses of lovers. The sacrifice of the fortune, and even of the life for your love.

Zohra: These words are impregnated with love, and your smile is seductive; but you would do better to refrain from similar conversation.

The Cavalier: Your word is emerald and your counsels are sincere. ut love has now taken root in my heart, and no one is able to tear it out. If you drive me from you I shall assuredly die.

Zohra: For all that you must return to your place and I to mine. If it pleases God we shall meet again.

They then separated, bidding each other adieu, and returned each of them to their dwelling.

The cavalier's name was Abou el Heidja. His father, Kheiroun, was a great merchant and immensely rich, whose habitation stood isolated beyond the estate of the princess, a day's journey distant from her castle. Abou el Heidja returned home, could not rest, and put on again his temeur when the night fell, took a black turban, and buckled his sword on under his temeur. Then he mounted his horse, and, accompanied by his favourite negro, Mimoun, he rode away secretly under the cover of night.

They travelled all night without stopping until, on the approach of daylight, the dawn came

upon them in sight of Zohra's castle. They then made a halt among the hills, and entered with their horses into a cavern which they found there.

Abou el Heidja left the negro in charge of the horses, and went in the direction of the castle, in order to examine its approaches; he found it surrounded by a very high wall. Not being able to get into it, he retired to some distance to watch those who came out. But the whole day passed away and he saw no one come out.

After sunset he sat himself down at the entrance of the cavern and kept on the watch until midnight; then sleep overcame him.

He was lying asleep with his head on Mimoun's knee, when the latter suddenly awakened him. 'What is it?' he asked. 'O my master,' said Mimoun, 'I have heard some noise in the cavern, and I saw the glimmer of a light.' He rose at once, and looking attentively, he perceived indeed a light, towards which he went, and which guided him to a recess in the cavern. Having ordered the negro to wait for him while he was going to find out where it proceeded from, he took his sabre and penetrated deeper into the cavern. He discovered a subterranean vault, into which he descended.

The road to it was nearly impracticable, on account of the stones which encumbered it. He contrived, however, after much trouble to reach a kind of crevice, through which the light shone which he had perceived. Looking through it, he saw the Princess Zohra, surrounded by about a hundred virgins. They were in a magnificent palace dug out in the heart of the mountain, splendidly furnished and resplendent with gold everywhere. The maidens were eating and drinking and enjoying the pleasures of the table.

Abou el Heidja said to himself, 'Alas! I have no companion to assist me at this difficult moment.' Under the influence of this reflection, he returned to his servant, Mimoun, and said to him, 'Go to my brother before God, Abou el Heiloukh, and tell him to come here to me as quickly as he can.' The servant forthwith mounted upon his horse, and rode through the remainder of the night.

Of all his friends, Abou el Heiloukh was the one whom Abou el Heidja liked best; he was the son of the Vizir. This young man and Abou el Heidja and the negro, Mimoun, passed as the three strongest and most fearless men of their time, and no one ever succeeded in overcoming them in combat.

When the negro Mimoun came to his master's friend, and had told him what had happened, the latter said, 'Certainly, we belong to God and shall return to him.' Then he took his sabre, mounted his horse, and taking his favourite negro with him, he made his way, with Mimoun, to the cavern.

Abou el Heidja came out to meet him and bid him welcome, and having informed him of the love he bore to Zohra, he told him of his resolution to penetrate forcibly into the palace, of the circumstances under which he had taken refuge in the cavern, and the marvellous scene he had witnessed while there. Abou el Heiloukh was dumb with surprise.

At nightfall they heard singing, boisterous laughter, and animated talking. Abou el Heidja said to his friend, 'Go to the end of the subterranean passage and look. You will then make excuse for the love of your brother.' Abou el Heiloukh, stealing softly down to the lower end of the grotto, looked into the interior of the palace, and was enchanted with the sight of these virgins and their charms. 'O brother,' he asked, 'which among these women is Zohra?'

Abou el Heidja answered, 'The one with the irreproachable shape, whose smile is irresistible, whose cheeks are roses, and whose forehead is resplendently white, whose head is encircled by a crown of pearls, and whose garments sparkle with gold. She is seated on a throne encrusted with rare stones and nails of silver, and she is leaning her head upon her hind.'

'I have observed her of all the others,' said Abou el Heiloukh, as though she were a standard or a blazing torch. 'But, O my brother, let me draw your attention to a matter which appears not to have struck you.' 'What is it?' asked Abou el Heidja. His friend replied, 'It is very certain, O my brother, that licentiousness reigns in this palace. Observe that these people come here only at night-time, and that this is a retired place. There is every reason to believe that it is exclusively consecrated to feasting, drinking, and debauchery, and if it was your idea that you could have come to her you love by any other way than the one on which we are now, you would have found that you had deceived yourself, even if you had found means to communicate with her by the help of other people.' 'And why so?' asked Abou el Heidja. 'Because,' said his friend, 'as far as I can see, Zohra solicits the affection of young girls, which is a proof that she can have no inclination for men, nor be responsive to their love.'

'O Abou el Heiloukh,' said Abou el Heidja, 'I know the value of your judgment, and it is for that I have sent for you. You know that I have never hesitated to follow your advice and counsel!' 'O my brother,' said the son of the Vizir, 'if God had not guided you to this entrance of the palace you would never have been able to approach Zohra. But from here, please God we can find our way.'

Next morning at sunrise, they ordered their servants to make a breach in that place, and managed to get everything out of the way that could obstruct the passage. This done they hid their horses in another cavern, safe from wild beasts and thieves; then all the four, the two masters and the two servants, entered the cavern and penetrated into the palace, each of them armed with sabre and buckler. They then closed up again the breach, and restored its former appearance.

Now they found themselves in darkness, but Abou el Heiloukh, having struck a match, lighted one of the candles, and they began to explore the palace in every sense. It seemed to them the marvel of marvels. The furniture was magnificent. Everywhere there were beds and couches of all kinds, rich candelabra, splendid lustres, sumptuous carpets, and tables covered with dishes, fruits and beverages.

When they had admired all these treasures, they went on examining the chambers, counting them. There was a great number of them, and in the last one they found a secret door, very small, and of appearance which attracted their attention. Abou el Heiloukh said, 'This is very probably the door which communicates with the palace. Come, O my brother, we will await the things that are to come in one of these chambers.' They took their position in a cabinet difficult of access, high up, and from which one could see without being seen.

So they waited till night came on. At that moment the secret door opened, giving admission to a negress carrying a torch, who set alight all the lustres and candelabra, arranged the beds, set the plates, placed all sorts of meats upon the tables, with cups and bottles, and perfumed the air with the sweetest scents.

Soon afterwards the maidens made their appearance. Their gait denoted at the same time indifference and languor. They seated themselves upon the divans, and the negress offered them meat and drink. They ate, drank, and sang melodiously.

'Then the four men, seeing them giddy with wine, came down from their hiding place with their sabres in their hands, brandishing them over the heads of the maidens. They had first taken care to veil their faces with the upper part of their haik.

'Who are these men,' cried Zohra, 'who are invading our dwelling under cover of the shades of the night? Have you risen out of the ground, or did you descend from the sky? What do you want?'

'Coition!' they answered.

'With whom?' asked Zohra.

'With you, O apple of my eye!' said Abou el Heidja, advancing.

Zohra: 'Who are you?'

'I am Abou el Heidja.'

Zohra: 'But how is it you know me?'

'It is I who met you while out hunting at such and such a place.'

Zohra: 'But what brought you hither?'

'The will of God the Highest!'

At this answer Zohra was silent, and set herself to think of a means by which she could rid herself of these intruders.

Now among the virgins that were present there were several whose vulvas were like iron barred, and whom no one had been able to deflower; there was also present a woman called Mouna (she who appeases the passion), who was insatiable as regards coition. Zohra thought to herself, 'It is only by a stratagem I can get rid of these men. By means of these women I will set them tasks which they will be unable to accomplish as conditions for my consent.' Then turning to Abou el Heidja, she said to him, 'You will not get possession of me unless you fulfil the conditions which I shall impose upon you.' The four cavaliers at once consented to this without knowing them, and she continued, 'But, if you do not fulfil them, will you pledge your word that you will be my prisoners, and place yourselves entirely at my disposition?' 'We pledge our words!' they answered.

She made them take their oath that they would be faithful to their word, and then, placing her hand in that of Abou el Heidja, she said to him, 'As regards you, I impose upon you the task of deflowering eighty virgins without ejaculating. Such is my will!' He answered, 'I accept.'

She let him then enter a chamber where there were several kinds of beds, and sent to him the eighty virgins in succession. Abou el Heidja deflowered them all, and so ravished in a single night the maidenhood of eighty young girls without ejaculating the smallest drop of sperm. This extraordinary vigour filled Zohra with astonishment, and likewise all those who were present.

The princess, turning then to the negro Mimoun, asked, 'And this one, what is his name?' They said, 'Mimoun.' 'Your task shall be,' said the princess, pointing to Mouna, 'to do this woman's business without resting for fifty consecutive days; you need not ejaculate unless you like; but

if the excess of fatigue forces you to stop, you will not have fulfilled your obligations.' They all cried out at the hardness of such a task; but Mimoun protested, and said, 'I accept the condition, and shall come out of it with honour!' The fact was that this negro had an insatiable appetite for the coitus. Zohra told him to go with Mouna to her chamber, impressing upon the latter to let her know if the negro should exhibit the slightest trace of fatigue.

'And you, what is your name?' she asked the friend of Abou el Heidja. 'Abou el Heiloukh,' he replied. 'Well, then, Abou el Heiloukh, what I require of you is to remain here, in the presence of these women and virgins, for fifty consecutive days with your member during this period always in erection during day and night.'

Then she said to the fourth, 'What is your name?'

'Felah' (good fortune), was his answer. 'Very well, Felah,' she said, 'you will remain at our disposition for any services which we may have to demand of you.'

However, Zohra, in order to leave no motive for any excuse, and so that she might not be accused of bad faith, had asked them, first of all, what regimen they wished to follow during the period of their trial. Abou el Heidja had asked for only one drink - excepting water - camel's milk with honey, and, for nourishment, chick-peas cooked with meat and abundance of onions; and, by means of these aliments he did, by the permission of God, accomplish his remarkable exploit. Abou el Heiloukh demanded, for his nourishment, onions cooked with meat, and, for drink, the juice pressed out of pounded onions mixed with honey. Mimoun, on his part, asked for yolks of eggs and bread.

However, Abou el Heidja claimed of Zohra the favour of copulating with her on the strength of the fact that he had fulfilled his engagement. She answered him, 'Oh, impossible! the condition which you have fulfilled is inseparable from those which your companions have to comply with. The agreement must be carried out in its entirety, and you will find me true to my promise. But if one amongst you should fail in his task, you will all be my prisoners by the will of God!'

Abou el Heidja gave way in the face of this firm resolve, and sat down amongst the girls and women, and ate and drank with them, whilst waiting for the conclusion of the tasks of his companions.

At first Zohra, feeling convinced that they would soon all be at her mercy, was all amiability and smiles. But when the twentieth day had come she began to show signs of distress; and on the thirtieth she could no longer restrain her tears. For on that day Abou el Heiloukh had finished his task, and, having come out of it honourably, he took his seat by the side of his friend amongst the company, who continued to eat tranquilly and to drink abundantly.

From that time the princess, who had now no other hope than in the failure of the negro Mimoun, relied upon his becoming fatigued before he finished his work. She sent every day to Mouna for information, who sent word that the negro's vigour was constantly increasing, and she began to despair, seeing already Abou el Heidja and Abou el Heiloukh coming off as victors in their enterprises. One day she said to the two friends, 'I have made inquiries about the negro, and Mouna has let me know that he is exhausted with fatigue.' At these words Abou el Heidja cried, 'In the name of God! if he does not carry out his task, aye, and if he does not go beyond it for ten days longer, he shall die the vilest of deaths!'

But his zealous servant never during the period of fifty days took any rest in his work of

copulation, and kept going on, besides, for ten days longer, as ordered by his master. Mouna, on her part, had the greatest satisfaction, as this feat had at last appeased her ardour for coition. Mimoun, having remained victor, could then take his seat with his companions.

Then said Abou el Heidja to Zohra. 'See, we have fulfilled all the conditions you have imposed upon us. It is now for you to accord me the favours which, according to our agreement, were to be the price if we succeeded.' 'it is but too true!' answered the princess, and she gave herself up to him, and he found her excelling the most excellent.

As to the negro, Mimoun, he married Mouna. Abou el Heiloukh chose, amongst all the virgins, the one whom he had found most attractive.

They all remained in the palace, giving themselves up to good cheer and all possible pleasures, until death put an end to their happy existence and dissolved their union. God be merciful to them as well as to all Mussulmans! Amen!

It is to this story that the verses cited previously make allusion. I have given it here, because it testifies to the efficacy of the dishes and remedies, the use of which I have recommended, for giving vigour for coition, and all learned men agree in acknowledging their salutary effects.

There are still other beverages of excellent virtue. I will describe the following: Take one part of the juice pressed out of pounded onions, and mix it with two parts of purified honey. Heat the mixture over a fire until the onion juice has disappeared and the honey only remains. Then take the residue from the fire, let it get cool, and preserve it for use when wanted. Then mix of the same one aoukia with three aouak of water, and let chick-peas be macerated in this fluid for one day and one night.

This beverage is to be partaken of during winter and on going to bed. Only a small quantity is to be taken, and only for one day. The member or him who has drunk of it will not give him much rest during the night that follows. As to the man who partakes of it for several consecutive days, he will constantly have his member rigid and upright without intermission. A man with an ardent temperament ought not to make use of it, as it may give him a fever. Nor should the medicine be used three days in succession except by old or cold-tempered men. And lastly, it should not be resorted to in summer.

*I certainly did wrong to put this book together;
But you will pardon me, nor let me pray in vain,
O God! award no punishment for this on judgment day!
And thou, oh reader, hear me conjure thee to say:
So be it!*

Appendix To The Autograph Edition

To the Reader

IN THE YEAR OF GRACE 1876 some amateurs who were passionately fond of Arabian literature combined for the purpose of reproducing, by autographic process, a number of copies

of a French translation of a work written by the Sheikh Nefzaoui, which book had, by a lucky chance, fallen into their hands. Each brought to the undertaking such assistance as his special knowledge allowed, and it was thus that a tedious work was achieved by amateurs, amidst obstacles which were calculated to abate the ardour of their enthusiasm.

Thus, as the reader has doubtless already divined, it was not an individual, but a concourse of individuals, who, taking advantage of a union of favourable circumstances and facilities, not of common occurrence, offered to their friends the first fruit of a work, interesting, and of such rarity that to the present time very few have had the opportunity of reading it, while they could only gather their knowledge from incorrect manuscripts, unsophisticated copies, and incomplete translations! It is to this association of efforts, guided by the principle of the division of labour for the earring out of a great undertaking, that the appearance of this book is due.

The Editor (it is under this name that the Society J.M.P.Q. has been, is, and will be designated) is assured beforehand, notwithstanding the imperfection of his production, of the sympathies of his readers, who are all friends of his, or friends of his friends, and for whose benefit he has worked. For this reason he is not going to claim an indulgence which has been already extended to him; his wish is only to make clear to everybody the exact value and nature of the book which he is offering, and to make known on what foundations the work has been done, in how far the remarkable translation of M- has been respected, and, in short, what reliance may be placed in the title, 'Translated from the Arabic by M-, Staff Officer'.

It is, in fact, important that there should be no misunderstanding on this point, and that the reader should not imagine that he holds an exact copy of that translation in his hands; for we confess that we have modified it, and we give these explanations in order to justify the alterations which were imposed by the attending circumstances.

As far as we are aware, there have been made until now only two proper translations of the work of the Sheikh Nefzaoui. One, of which we have availed ourselves, is due, as is well known, to M-, a fanatical and distinguished Arabophile; the other is the work of Doctor L-; the latter we have never seen.

A learned expounder commenced a translation which promised to leave the others far behind. Unfortunately, death interrupted the accomplishment of this work, and there was no one to continue it.

Our intention, at the outset, was to reproduce simply the first of the aforementioned translations, making, however, such rectifications as were necessitated by gross mistakes in the orthography, and in the French idiom, by which the manuscript in our possession was disfigured. Our views did not go beyond that; but we had scarcely made any progress with the book when we found that it was impossible to keep to the translation as it stood. Obvious omissions, mistaken renderings of the sense, originating, no doubt, with the faulty Arab text which the translator had at his disposal, and which were patent at first sight, imposed upon us the necessity of consulting other resources. We were thus induced to examine all the Arab manuscripts of the work which we could by any possibility obtain.

Three texts were to this end put under contribution. These treated of the same subjects in the same order, and presented the same succession of chapters, corresponding, however, in this respect, point by point, with the manuscript upon which our translator had to work; but while two of them gave a kind of abstract of the questions treated, the third, on the contrary, seemed to enlarge at pleasure upon every subject.

We shall expatiate to some slight extent upon this last-named text, since the study of it has enabled us to clear up a certain number of points upon which M-, notwithstanding his conscientious researches, has been unable to throw sufficient light.

The principal characteristic of this text, which is not exempt from gross mistakes, is the affectation of more care as to style and choice of expressions; it enters more into fastidious and frequently technical particulars. contains more quotations of verses - often, be it remarked inapplicable ones - and uses, in certain circumstances, filthy images, which seem to have had a particular attraction for the author; but as a compensation for these faults, it gives, instead of cold, dry explications, pictures which are often charming, wanting neither in poetry nor originality, nor in descriptive talent, nor even in a certain elevation of thought, and bearing an undeniable stamp of originality. We may cite as an example the 'Chapter on Kisses', which is found neither in our translation nor in the other two texts which we have examined, and which we have borrowed.

In our character as Gauls, we must not complain about the obscenities which are scattered about, as if on purpose to excite the grosser passions; but what we must deprecate are the tedious expansions, whole pages full of verbiage, which disfigure the work, and are like the reverse of the medal. The author has felt this himself, as at the conclusion of his work he requests the reader to pardon him in consideration of the good intention which has guided his pen. In presence of the qualities of first rank which must be acknowledged to exist in the book, we should have preferred that it had not contained these defects; we should have liked, in one word, to see it more homogeneous and more earnest; and more particularly so if one considers that the circumstances which we are pointing out raise doubts as to the veritable origin of the new matters which have been discovered, and which might easily be taken for interpolations due to the fancy of one or more of the copyists through whose hands the work passed before we received it.

Everyone knows, in fact, the grave inconveniences attaching to manuscripts, and the services rendered by the art of printing to science and literature by disposing of them. No copy leaves the hands of the copyist complete and perfect, particularly if the writer is an Arab, the least scrupulous of all. The Arab copyist not only involuntarily scatters about mistakes which are due to his ignorance and carelessness, but will not shrink from making corrections, modifications, and even additions, according to his fancy. The literary reader himself, carried away by the charm of the subject, often annotates the text in the margin, inserts an anecdote or idea which is just current, or some puffed-up medical recipe; and all this, to the great detriment of its purity, finds its way into the body of the work through the hands of the next copyist.

There can be no doubt that the work of the Sheikh Nefzaoui has suffered in this way. Our three texts and the one upon which the translator worked. offer striking dissimilarities, and of all kinds; although, by the way, one of the translations seems to approach more nearly in style to the extended text of which we have spoken. But a question of another sort comes before us with respect to this last, which contains more than four times as much matter as the others. Is this the entire work of the Sheikh Nefzaoui, always bearing in mind the modification to which manuscripts are exposed, and does it so stand by itself as a work for the perusal of voluptuaries, while the others are only abridged copies for the use of the vulgar, serving them as an elementary treatise? Or might it not be the product of numerous successive additions to the original work, by which, as we have already suggested, its bulk has been considerably increased.

We have no hesitation in pronouncing in favour of the first of these hypotheses. In the record

which the Sheikh gives of it, he says that this is the second work of the kind which he has composed, and that it is in fact only the first one, entitled the Torch of the World considerably increased pursuance of the advice given him by the Vizir Mohamed Ouana ez Zouaoui. Might it not be possible that a third work, still more complete than the second, had been the outcome of new studies of the author? Subjects of a particular speciality have certainly been treated in the work of which we speak. In looking at the Notes which serve as a preface to this translation, we find reproaches addressed by the translator to the author, because he has merely hinted at two questions of more than ordinary interest, viz., tribady and paederasty. Well, then, the Sheikh would meet his critic triumphantly by appearing before him with the work in question, for the chapter which constitutes by itself more than half of its whole volume is the twenty-first, and bears the superscription: 'The twenty-first and last chapter of the book, treating of the utility of eggs and some other substances which favour coitus; of tribady and the woman who first conceived this description of voluptuousness; of paederasty and matters concerned with it; of procuresses and the sundry ruses by which one may get possession of a woman; of facetiae, jokes, anecdotes, and several questions concerning coitus in general.'

What would be the surprise of the translator to find a community of views and sentiments existing between himself, a representative of modern civilization, and this Arab, who lived more than three hundred years ago. He could only express his regret for having entertained so bad an opinion of his master, for having believed for one moment in an omission on his part, and for having doubted his competency to deal with the various questions spoken of.

Does not the discovery of a text so complete authorise us to admit the existence of two works, one elementary, the other learned? And might it not be by reason of a little remnant of bashfulness, that the author has reserved for the twentieth chapter, without any previous allusion, the remarkable subjects which we do not find hinted at in any other place?

To put the question in this fashion is at the same time to solve it, and to solve it in the affirmative. That interminable chapter would not be a product of interpolations. It is too long and too serious a work to admit of such a supposition. The little that we have seen of it seems to bear the stamp of a well-pronounced originality, and to be composed with too much method, not to be the work - and entirely the work - of the master.

One may be surprised that this text is so rare, but the answer is very simple. As the translator judiciously observes in his notice, the matters treated in the twenty-first chapter are of a nature to startle many people. See! an Arab who practises in secret paederasty, affects in public rigid and austere manners, while he discusses without constraint in his conversation everything that concerns the natural coitus. Thus you will easily understand that he would not wish to be suspected of reading such a book, by which his reputation would be compromised in the eyes of his co-religionists, while he would, without hesitation, exhibit a book which treated of the coitus only. Another consideration, moreover, suffices completely to explain the rarity of the work; its compass makes it very expensive, and the manuscript is not attainable by everybody on account of the high price it reaches.

However it may be, as regards the origin of the text, having the three documents in our possession we have given careful revision to the translation of M -. Each doubtful point has been the object of minute research, and has been generally cleared up by one or the other. When there were several acceptable versions, we chose that which was the most fit for the context, and many mutilated passages were restored. Nor were we afraid to make additions in borrowing from the extended text what appeared to us worthy of reproduction, and for the omission of which we should have been blamed by the reader. We were careful, however, not to overload the work, and to introduce no new matter which would militate against the peculiar

character of the original translation. It is partly for this last reason, and still more so because the work required for this undertaking surpassed our strength, that we could not bring to light, to our great regret, the treasures concealed in the twenty-first chapter, as well as a certain number of new tales not less acceptable than those which we have given, and with which we have enriched the text.

We must not conceal that, leaving out of sight these alterations, we have not scrupled to refine the phrases, round off the periods, correct the phraseology, and, in short, to amend even the form of the translation which, in many instances, left much to be desired. It was a matter of necessity that the perusal of the contents of the book should be made agreeable. Now, the translator, with the most praiseworthy intentions, had been too anxious to render the Arabic text, with its short jumbled sentences, as clearly as possible, and had thus made the reading painfully laborious. Looking at some passages, it may even be supposed that he had only jotted them down, particularly towards the end, and had not been able, for some reason or other, to revise them until it was too late.

The new matter introduced has compelled us to make modifications in the notes of the translator, and to add new notes for the better elucidation of the subjects which had not been treated before. We have been, with respect to these notes, as careful as we were with respect to the text, endeavouring to respect as much as possible the personal work of the translator.

Now that the reader has all the necessary information about the French edition of the Sheikh Nefzaoui's work, he will permit us to make, in conclusion, a few remarks upon the ensemble of the book.

There are found in it many passages which are not attractive. The extraordinary ideas displayed - for instance, those about medicines and concerning the meanings of dreams - clash too directly with modern thought not to awaken in the reader a feeling more of boredom than of pleasure.

The work is certainly encumbered with a quantity of matter which cannot but appear ridiculous in the eyes of the civilised modern reader; but we should not have been justified in weeding it out. We were bound to keep it intact as we had received it from our translator. We have held with the Italian proverb, *Traduttore, traditore*, that a work loses sufficient of its originality by being conveyed from its own tongue into another, and we hope that the plan we have adopted will meet with general approval. Those oddities are, moreover, instructive, as they make us acquainted with the manner and character of the Arab under a peculiar aspect, and not only of the Arab who was contemporary with our author, but also with the Arab of our own day. The latter is, in fact, not much more advanced than was the former. Although our contact with the race becomes closer every day in Tunis, Morocco, Egypt, and other Mussulman countries, they hold to their old medical prescriptions, have the same belief in divination, and honour the same mass of ridiculous notions, in which sorcery and amulets play a large part, and which appear to us supremely absurd. At the same time, one may observe from the very passages which we here refer to, that this people was not so averse as one might believe to witticisms, for the pun (*calembour*) occupies an important position in the explanations of dreams with which the author has studded the chapters on the sexual organs, apparently for no particular reason, but no doubt with the idea that no matter of interest should be absent from his work.

The reader will perhaps also find that probability is frequently sacrificed to imagination. This is a distinctive mark in Arabic literature, and our work could not otherwise but exhibit the faults inherent in the genius of this race, which revels in the love for the marvellous, and amongst whose chief literary productions are to be counted *The Thousand and One the Nights*. But if

these tales show such defaults very glaringly, they exhibit, on the other hand, charming qualities: simplicity, grace, delicacy; a mine of precious things which has been explored and made use of by many modern authors. We have pointed out, in some notes, the relationship which we found between these tales and those of Boccaccio and La Fontaine, but we could not draw attention to all. We had to pass over many with silence, and amongst them some of the most striking, as for instance in the case of 'The Man Expert in Stratagems Duped by his Wife', which we find reproduced with all the perfect mastership of Balzac at the end of *La Physiologie du Moorage*.

We will not pursue this sketch any further. If instead of commencing the book with a preface we have preferred to address the reader at the end, this was done in order not to impose our views upon him and thus to stand between him and the work. Whether these additional lines will be read by him or not, we believe that we have done our duty by informing him of the direction we gave to our work. We tried, on the one hand, to prove the merits of the translator who furnished the basis for our labours, that is to say, the part which required the most science and study; while, on the other hand, we desired our readers to know in how far his translation had to be recast.

To the Arabophile who would wish to produce a better translation the way is left open; and in perfecting the work he is free to uncover the unknown beauties of the twenty-first chapter to his admiring contemporaries.

-- End --