

to be added, that these prayers were in conformance with Islamism, and were offered up to Allah, whom he adored, and to whose supreme will he attributes his powers. He constantly performed the Zikr Jehree, or "audibly called God's name," and the frequent repetition of this practice fitted him for such holy purposes. Sometimes he would affect the mind of the individual upon whom he exercised his powers in such a manner as to throw him into a species of trance, after which he could remember nothing that he had previously known, and continued in this state until the sheikh chose to restore him to the enjoyment of his ordinary faculties. Notwithstanding all of these eminent powers, this great sheikh is reputed to have spent the latter days of his life at Herat in extreme indigence, much slighted and neglected by those who had so admired him while in the vigor of his career. All fear of his mystical influences seems to have disappeared, and it is narrated that these greatly declined with his ordinary strength of mind and body. (Pages 137-139.)

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DERVISH DANCE.—The exercises which are followed in these halls are of various kinds, according to the rules of each institution; but in nearly all they commence by the recital, by the sheikh, of the seven mysterious words of which we have spoken. He next chants various passages of the Koran, and at each pause, the Dervishes, placed in a circle round the hall, respond in chorus by the word "Allah!" or "Hoo!" In some of the societies they sit on their heels, the elbows close to those of each other, and all making simultaneously light movements of the head and the body. In others, the movement consists in balancing themselves slowly, from the right to the left, and from the left to the right, or inclining the body methodically forward and aft. There are other societies in which these motions commence seated, in measured cadences, with a staid countenance, the eyes closed or fixed upon the ground, and are continued on foot. These singular exercises are concentrated under the name of Murákebeh (exaltation of the Divine glory), and also under that of the Tevheed (celebration of the Divine unity), from which comes the name Tevheed Kháneh, given to the whole of the halls devoted to these religious exercises.

In some of these institutions—such as the Kádírees, the Rufá'ees, the Khalwettees, the Bairámées, the Gulshenees, and the Ushákees—the exercises are made each holding the other by the hand, putting forward always the right foot and increasing at every step the strength of the movement of the body. This is called the Devr, which may be translated the "dance" or "rotation." The duration of these dances is arbitrary—each one is free to leave when he pleases. Everyone, however, makes it a point to remain as long as possible. The strongest and most robust of the number, and the most enthusiastic, strive to persevere longer than the others; they uncover their heads, take off their turbans, form a second circle within the other, entwine their arms within those of their brethren, lean their shoulders against each other, gradually raise the voice, and without ceasing repeat "Yâ Allah!" or "Yâ Hoo!" increasing each time the movement of the body, and not stopping until their entire strength is exhausted.

Those of the order of the Rufá'ees excel in these exercises. They are, moreover, the only ones who use fire in their devotions. Their practices embrace nearly all those of the other orders; they are ordinarily divided into five different scenes, which last more than three hours, and which are preceded, accompanied, and followed by certain ceremonies peculiar to this order. The first commences with praises which all the Dervishes offer to their sheikhs, seated before the altar. Four of the more ancient come forward the first, and approach their superior, embrace each other as if to give the kiss of peace, and next place themselves two to his right and two to his left. The remainder of the Dervishes, in a body, press forward in a procession, all having their arms crossed and their heads inclined. Each one, at first, salutes by a profound bow the tablet on which the name of his founder is inscribed. Afterwards, putting his two hands over his face and his beard, he kneels before the sheikh, kisses his hand respectfully, and then they all go on with a grave step to take their places on the sheepskins, which are spread in a half circle around the interior of the hall. So soon as a circle is formed, the Dervishes together chant the Tekbeer and