

**ZÓPHIËL; OR, THE
BRIDE OF SEVEN**

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Zóphiël; or, The bride of seven by Maria Del Occidente

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MARIA DEL OCCIDENTE

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BRIDE OF SEVEN**

ZÓPHIËL.

LONDON:

R. AND W. KEYSELL, PRINTERS, BROAD STREET, GOLDEN SQUARE.

ZÓPHIËL;

OR,

THE BRIDE OF SEVEN.

BY

MARIA DEL OCCIDENTE.

LONDON:

H. J. KENNETT, 59 GREAT QUEEN STREET,
LINCOLN'S INN FIELDS.

1833.

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TO

ROBERT SOUTHEY, ESQ.

Oh! laurel'd bard, how can I part,
Those cheering smiles no more to see,
Until thy soothed and solaced heart
Pours forth our grateful lay to thee ?

Fair virtue tuned thy youthful breath,
And peace and pleasure bless thee now ;
For love and beauty guard the wreath
That blooms upon thy manly brow.

The Indian, leaning on his bow,
On hostile cliff, in desert drest,
Cast with less joy his glance below,
When came some friendly warrior near ;

The native dove of that warm isle
Where oft, with flowers, my lyre was drest,
Sees with less joy the sun awhile
When vertic rains have drenched her nest,

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Than I, a stranger, first behold
Thine eye's harmonious welcome given
With gentle word which, as it swell'd,
Came to my heart benign as heaven.

Soft be thy sleep as mists that rest
On Skiddaw's top at summer morn;
Smooth be thy days as Darwent's breast,
When summer light is almost gone!

And yet, for thee why breathe a prayer?
I deem thy fate is given in trust
To scraps, who by daily care,
Would prove that heaven is not unjust.

And treasured shall thine image be
In memory's purest, holiest shrine,
While truth and honour glow in thee,
Or life's warm quivering pulse is mine.

Keswick, April 18, 1811.

PREFACE.

In finishing *Zóphiel*, the writer has endeavoured to adhere entirely to that belief (once prevalent among the fathers of the Greek and Roman churches), which supposes that the oracles of antiquity were delivered by demons or fallen angels, who wandered about the earth, formed attachments to such mortals as pleased them best, and caused themselves, in many places, to be adored as divinities.

In endeavouring to give authority for the incidents of the story, all quotations from the sacred writings have been scrupulously avoided; and the beings introduced are to be considered only as Phœbus, Zephyr, &c. under other names.

Most of the systems of ancient philosophy, either Western or Oriental, suppose beings similar to the angels of the fathers, and differ from the Mosaic account only in

being more full and explicit. Justin Martyr and others supposed that even Homer borrowed from Hebraic records and traditions, and found in his writings the creation of the world, the tower of Babel, and the angels cast out of heaven. Hesiod's beautiful allegory of "Love calling order from chaos,"* may, it is said, be traced to the same source.

The fact of the actual existence of such beings as angels are represented, it is for others to question; according to all that is related of them, they are creatures superior in power, but endued with wishes and propensities nearly resembling those of mortals; and, in their attributes, corresponding almost entirely with those deities which they are thought, by the fathers, to have personated, and which have ever been a subject for poetry and fable.

* Vide Brucker's *Historia Philosophiæ*.