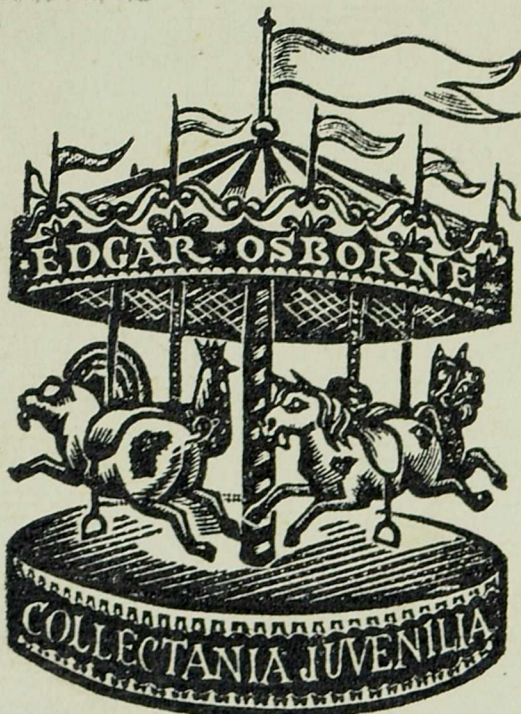


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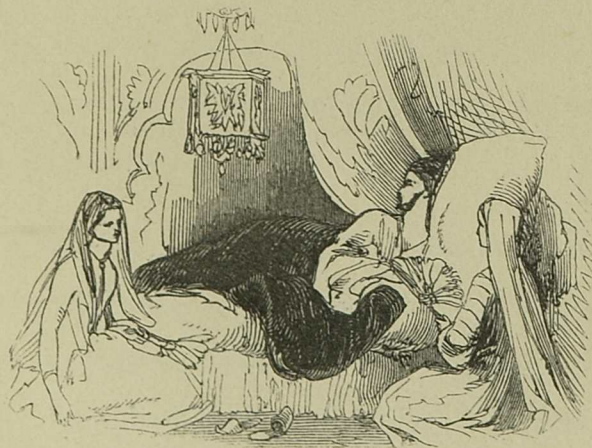
TALES

FROM

THE ARABIAN NIGHTS.

TALES
FROM
THE ARABIAN NIGHTS'
ENTERTAINMENTS.

AS RELATED BY A MOTHER FOR THE AMUSEMENT OF
HER CHILDREN.



WITH FORTY ENGRAVINGS, FROM DESIGNS BY J. GILBERT.

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PREFACE.

THE ARABIAN NIGHTS are to our childhood what the Waverley Novels and the writings of Shakspeare are in after life—sources of amusement and intellectual gratification, most highly appreciated by those to whom they are most conversant.

It is to be regretted, however, that the common translations are disfigured by details and allusions which, in a great measure, unfit them for the perusal of the young. In the following pages this has been entirely avoided; and the narrator hopes it will be found that the Tales are not only not depreciated in interest, but greatly improved by the alterations.

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TALES

FROM

THE ARABIAN NIGHTS.

CHAPTER I.

INTRODUCTION—THE SLEEPER AWAKENED.

ON a stormy November night, when the sleety snow pattered against the casement, and the wind sighed mournfully as it swept along the cold and comfortless streets, Mrs. Meadows and her children were seated round a blazing fire, each occupied in such little pieces of amusement as best suited their fancy. Mary and Jane were busy in making a new dress for their doll, and a warm silk cloak nicely lined, to protect her from the inclemency of the weather. Master Tom was conning the pages of that delightful compendium of boyish amusements, "The Boy's Own Book," while Dick, and his little sister Annie, were equally intently engaged in attempting to copy on slates the figures of men and animals, and both were about equally suc-

cessful in marring the "human form divine," and in drawing nondescript animals, which bore not the slightest resemblance to anything either in the earth or in the sea. Whether it was a consciousness of his want of success in the department of art in which he was engaged, or merely the promptings of the natural restlessness of his disposition, Dick at last laid down his pencil, and begging mama to tell them a story—a request in which the others quickly joined—he seated himself on a footstool by her side, and waited, without however manifesting his impatience, till she should be pleased to begin.

"What story shall it be?" asked Mrs. Meadows ; "shall it be a tale from history, or what?"

"Oh, mama!" cried Mary, "you said that you would some evening tell us some of the tales from the Arabian Nights. Let it be one of them, if you please."

"Oh, yes, mama! the Arabian Nights—the Arabian Nights," echoed each of the other little voices.

"Very well, my dears," said Mrs. Meadows. "I shall be ready to begin as soon as you have provided yourselves with everything that you are likely to want in the course of the evening. I dislike very much to be interrupted while telling a story."

At this intimation, little Annie also abandoned her drawing, and seated herself also by mama's side. The others were quickly provided, and Mrs. Meadows began, having chosen for the evening's amusement the story of "The Sleeper Awakened."

IN the reign of Caliph Haroun Alraschid there lived in the city of Bagdad a merchant, who, though he was very rich, was yet of such a frugal disposition that he brought up his only son Abou Hassan in the most humble manner, never allowing him to have more money than what was just barely sufficient for his subsistence. When Abou Hassan was about thirty years of age, his father died, leaving him heir to his immense riches.

No sooner was he master of so much wealth, than he resolved to indulge himself in all the luxuries which his father's frugality had denied him. He divided his ample fortune into two parts: one half of it he laid out in the purchase of an estate, and resolved never to touch the income, but to allow it to accumulate. The other half of his patrimony he proposed to spend freely, and to deny himself no indulgence; and thus to make amends for the restraints of his former life. His liberality soon drew around him plenty of companions; and their whole thoughts seemed to be how to make the time pass away most pleasantly. Every day Abou Hassan gave a splendid entertainment, at which the choicest viands and the most expensive wines were unsparingly supplied. Bands of music lent their charms to the entertainments, and the amusements of the day were generally closed by a magnificent ball, to which were invited all the best professional dancers in Bagdad.

Great as were the riches which Abou Hassan's father had bequeathed him, he soon found that they were

insufficient to meet all this extravagance. To his great mortification, he discovered that the treasure which he had set apart for this purpose was exhausted. He was, therefore, obliged to discontinue his feasts; and no sooner did he do so, than the friends which his profuse liberality had drawn around him began to look coldly on him, and in a very short time, if he met any of them when he happened to be walking abroad, they avoided him by turning off some other way; and when he would have stopped them, they always excused themselves on some pretence or other.

Such behaviour stung Abou Hassan to the quick. As he sat one day musing on the ungrateful conduct of those who used to be loudest in their protestations of friendship and attachment, his mother observing the air of deep dejection and melancholy which overspread his countenance, approached and inquired the cause. "I know," she said, "that you have lived very extravagantly, and that your money is now all spent, but as you have still a good estate, I do not see why you should plunge yourself into such profound grief." "Ah, mother," replied Abou Hassan, melting into tears, "I now see how insupportable poverty is. You know how I have entertained my friends, and it grieves me to the heart to find myself thus treated. I am resolved, however, to give them one more trial. I will go to them, and tell them of my necessity, and beg for their assistance; and if they refuse it, I will renounce them for ever!"

About Hassan's mother, who knew the ways of the world better than her son did, told him that it was of no use to give himself any further trouble ; but he resolved to make the experiment nevertheless. He accordingly went to his friends, and telling them of his present necessity, requested their assistance, promising faithfully to repay them the sums which he wished to borrow. It was all in vain ; not one of them would advance a single shilling, and some of them looked upon him as coldly as if they had never seen him before.

Stung with mortification and rage, About Hassan returned home, and having given vent to his feelings, made a resolution never again to speak to one of them. He then went to the chest in which he had deposited the rents of his estate, and taking out what was just sufficient for the entertainment of a single guest, resolved in future to confine himself to this sum, and thus to avoid the suffering which he found he should have to undergo if he acted as foolishly with this part of his fortune as he had done with the other.

So enraged was About Hassan at the conduct of his false friends, that he resolved to renounce all intercourse with the inhabitants of Bagdad. He accordingly repaired at the close of the day to the chief entrance into the city, and seating himself on the bridge, waited the approach of a stranger, and invited him to sup with him ; and telling him of his resolution never to entertain the same person twice, or even to recognise him should

they happen to meet, he set before him a plain and neat repast, and plenty of good wine, and after they had enjoyed themselves till the night was pretty far advanced, he conducted him to the apartment which was prepared for his guest, and in the morning dismissed him, once more reminding him of the conditions which he had laid down on the preceding evening.

It happened that when Abou Hassan had continued this practice for some time, one evening as he was sitting on the bridge as usual, he saw a stranger approach, and hastened to address him. Now this stranger was no other than the Caliph Haroun Alraschid, who, according to his usual custom, was perambulating the city in disguise to see that his officers administered justice impartially. The caliph was on this occasion dressed as a Mossoul merchant, and was followed by a single attendant. He at once accepted Abou Hassan's invitation, and they proceeded to his abode.

After having delighted his guest with some delicious music and acquainted him with his resolution to entertain him for one night only, Abou Hassan commanded the repast to be set before them. When they had satisfied their appetite, Abou Hassan placed before his guest some choice old wine, and filling a bumper pledged his health. The caliph was mightily amused at all this, and filling also a bumper they continued carousing and making merry till midnight.

The caliph, who had all the while maintained the character of a Mossoul merchant, now told his host

that it was his time to retire ; and telling him how much he had been delighted with his entertainment, begged that as he might perhaps be gone in the morn-



ing before Abou Hassan was stirring, he would inform him what he could do to serve him. "If there is any matter in which I could be of use to you," continued the caliph, "I should be delighted ; for though I am only a merchant, it may be in my power or in the power of some of my friends to be of service to you." "Thank you, friend," answered Abou Hassan ; "I am obliged by your kindness, and nothing would give me more pleasure than to take advantage of your offer, which I

am sure is not made out of mere compliment ; but I assure you there is nothing that I desire which I do not already possess. There is but one thing that annoys me. In our neighbourhood there is a mosque, to which belong an Imaun and four Sheiks who are the greatest hypocrites in the world, and seem to have no greater pleasure than to annoy their neighbours. Whenever they hear the sound of music or merrymaking proceeding from my house, they complain to the police against me, and I am fined and exposed to continual annoyance. Would that I were caliph but for one day, I would soon put an end to their officiousness !”

The caliph was exceedingly tickled at the idea of Abou Hassan assuming his authority, and the use he would make of it, and as it was now late prepared to retire. As there was still a little wine in the bottle, however, Abou Hassan begged he would remain till it was finished. “As you say that you will set out early in the morning,” said he to the caliph, “I have one favour to beg of you, and that is that you will shut the door carefully behind you.” This the caliph promised faithfully to perform, and taking the bottle and filling Abou Hassan’s glass, he contrived at the same time very artfully to put into it a little powder which he always carried about with him. Abou Hassan had no sooner swallowed the dose than he began to nod, and speedily he fell into a profound slumber.

This was just what the caliph wanted ; so telling his attendant to place Abou Hassan on a mule, he directed

him to carry him to the palace. When they arrived the caliph caused Abou Hassan to be undressed, and put into his own bed, and calling together his chief councillors and the officers and ladies of the palace, told them that he wished all those whose duty it was to attend his levee in the morning to treat Abou Hassan as if he were the true Commander of the Faithful, and to obey him in whatever he should command. In short, that he should expect that they would look upon him as the true caliph, and not neglect the least circumstance. He also sent for Giafar his grand-vizier, and told him to obey Abou Hassan's commands, even should his liberality extend so far as to empty every coffer in his treasury. Having put everything in proper train, the caliph then went to sleep, giving orders that he should be called in proper time to see how Abou Hassan behaved himself when he awoke in the morning.

In the morning when Abou Hassan awoke, he was surprised to find himself in a stately room magnificently furnished, the ceiling of which was finely painted and the floor covered with rich silk tapestry, and surrounded by female slaves of enchanting beauty, and by black eunuchs richly dressed, all standing, ranged in the humblest posture. As he cast his eyes upon the coverlid of the bed, he saw it was a beautiful crimson and gold brocade, ornamented with pearls and diamonds; and at the bed-side there was a dress of the same materials, and equally rich; and near it, on a cushion, a caliph's cap.

At the sight of these splendid objects, Abou Hassan was inexpressibly astonished and confounded. He at first looked upon the whole as a dream. "Well," said he to himself, "I am caliph then ; but," added he, a little after, on recovering himself, "I must not deceive myself ; it is a dream, merely an effect of the wish I formed in conversation with my guest."—So he shut his eyes again, as if he intended to go to sleep.

One of the black eunuchs now approached. "Commander of the Faithful," said he, "your majesty will be pleased not to sleep again. It is time to rise for early prayer : the day begins to dawn." Abou Hassan, very much astonished at what he heard, said again to himself, "Am I awake, or do I sleep ? No, I am certainly asleep," continued he, keeping his eyes still closed, "I must not doubt it."

"Commander of the Faithful," resumed the eunuch, seeing that he gave no answer, nor showed any signs of intending to rise, "your majesty will allow me to repeat that it is time to get up, unless your majesty means to disregard the hour of morning prayer, which you are accustomed to attend : and the sun is on the point of rising."

"I deceive myself," said Abou Hassan, immediately. "I am not asleep, I am awake ; they who sleep never hear anything ; and I certainly hear, that I am spoken to." He opened his eyes again ; it was now day-light, and he saw distinctly what he had before seen only imperfectly, and sat up in his bed in the greatest asto-

nishment at finding himself in a situation so very far above his rank. The caliph, who watched him without



being himself seen, observed what was passing in his mind with great satisfaction.

Then the young women of the palace bowed before Abou Hassan with their faces toward the ground, and such of them as had instruments of music saluted him with a concert of soft-toned flutes, hautbois, lutes, and various other instruments ; this so enchanted him, and raised him to such an excess of delight, that he knew not where he was, and was quite beside himself. He

recurred nevertheless to his first thought, and again doubted whether what he saw and heard was a dream or a reality. He covered his eyes with his hands, and lowering his head, "What does all this mean?" he repeated to himself; "where am I? what has happened to me? what is this palace? what mean these eunuchs—these officers—these damsels so beautiful, and that music, so enchanting? Is it possible, that I should not be able to distinguish, whether I am dreaming, or whether I have all my senses about me!" At last he took his hands from his face, and opening his eyes, he saw the sun darting his first rays through the window.

At this moment, Mesrour, the chief of the eunuchs, came in, bowed with his face to the ground, and, as he raised himself, said, "Commander of the Faithful, your majesty will permit me to represent that you have not been accustomed to rise so late, and that you have suffered the hour of morning prayer to pass unnoticed. Unless your majesty is indisposed, you will now be pleased to ascend your throne, to hold your council, as usual. The generals of your armies, the governors of your provinces, and the other great officers of your court, only wait the moment when the door of the council chamber shall be opened."

At this address of Mesrour, Abou Hassan felt almost persuaded that he was not asleep, and that it was not a dream. He was much perplexed at the uncertainty in which he was, and what part he should take. At

length he fixed his eyes upon Mesrour, and, in a serious tone, demanded of him : “ Whom are you addressing ? Who is it that you call Commander of the Faithful ? you, of whom I know nothing : you must certainly take me for some other person.”

Any other than Mesrour would have been disconcerted at Abou Hassan’s questions ; but, instructed by the caliph, he played his part to admiration. “ My most honoured lord and master,” cried he, “ your majesty surely talks thus to me to-day, in order to try me. Is not your majesty the Commander of the Faithful and the monarch of the world ? Your poor slave, Mesrour, has not forgotten all this, after so many years, that he has had the honour and happiness of paying his duty and services to your majesty. He would think himself the most miserable of men, if he were to lose your good opinion. He most humbly entreats your majesty to have the goodness to restore him to your favour again.”

On hearing this, Abou Hassan burst into such a violent fit of laughter, that he fell back on his pillow, to the great amusement of the caliph ; who would have laughed as loud, but for the fear of putting an end to the pleasant scene, just as it was beginning.

After having laughed a long time, Abou Hassan sat up again, and addressing a little eunuch, who stood beside his bed, “ Hark ye,” said he, “ tell me who I am.”—“ Sire,” said the little eunuch, in a very humble manner, “ your majesty is Commander of the Faithful,

and vicar upon earth of the master of both worlds."—"Thou liest, little black face!" replied Abou Hassan.

He then called one of the female slaves, who was nearer to him than the rest: "Come hither, my beauty," said he, as he held out his hand towards her, "bite the end of my finger, that I may feel whether I am asleep or awake."

The damsel advanced towards Abou Hassan with the most serious air imaginable, and closed her teeth on the end of his finger.

"I am not asleep," said Abou Hassan, quickly withdrawing his hand, "I am most assuredly not asleep. By what miracle is it then, that in one night I am become caliph? This is the most surprising thing in the world." Speaking again to the same damsel, "Now," said he, "I beseech you, tell me exactly the truth, am I really and truly Commander of the Faithful?"—"Your majesty," replied she, "is, in truth, so actually Commander of the Faithful, that we, who are your slaves, are amazed to think what can make your majesty suppose you are not so."—"You lie!" replied Abou Hassan; "I know very well what I am."

The principal eunuch perceiving that Abou Hassan meant to rise, offered his hand, to assist him in getting out of bed. As soon as he was upon his feet, the whole chamber resounded with the acclamation, "Commander of the Faithful, in the name of Allah, good morning to your majesty."

"Oh, Heavens!" cried Abou Hassan, "what a

miracle! last night was I Abou Hassan, and this morning I am the Commander of the Faithful; I cannot comprehend this very sudden and surprising change." The officers, whose business it was, speedily dressed him, and conducted him to the council-chamber, to ascend the throne.

In the mean time, the caliph, who quitted the closet in which he had been concealed at the moment Abou Hassan entered the council-chamber, passed to another closet which overlooked this chamber, and whence he could see and hear everything that took place.

As soon as Abou Hassan had taken his seat, the grand-vizier prostrated himself at the foot of the throne, and addressed him as "Commander of the Faithful," and invoked blessings on his head and confusion to his enemies.

After all that had happened to him since he awoke, and what he had just heard from the mouth of the grand-vizier, Abou Hassan no longer doubted of his being the caliph. So, without inquiring any farther by what means so unexpected a change of fortune had taken place, he immediately began to exercise his power. Looking at the grand-vizier with gravity, he asked him whether he had anything to say to him.

The grand vizier then commenced his report of various matters. He had scarcely done so when Abou Hassan perceived the officer of the police, whom he knew by sight, sitting in his place. "Stay a moment," said he, interrupting the grand-vizier, "I have an order

of importance to give immediately to the officer of the police."

This officer, who had his eyes fixed upon Abou Hassan, and who perceived that he looked at him in particular, hearing his name mentioned, rose immediately from his place, and gravely approached the throne, at the foot of which he prostrated himself with his face toward the ground. "Officer," said Abou Hassan to him, when he had raised himself, "go this moment, without loss of time, into a street in a particular part of the town," both of which he named to him. "In this street is a mosque, where you will find the Imaun, and four old grey-beards; seize their persons, and let the four old men have each a hundred lashes, and let the Imaun have four hundred. After that, you shall cause all the five to be clothed in rags, and mounted each on a camel, with their faces turned toward the tail. Thus equipped, you shall have them led through the different quarters of the town, preceded by a crier, who shall proclaim with a loud voice, 'This is the punishment for those who meddle with affairs which do not belong to them, and who make it their business to sow dissensions among neighbours.' Moreover, you must enjoin them to leave the part of the town in which they now live, and forbid them ever to set foot in it again."

The grand-vizier, in the mean time, went on with his report; and he had very nearly ended, when the officer of the police, on his return, presented himself, to

give an account of his mission. He approached the throne, and, after the usual ceremony of prostration, "Commander of the Faithful," said he to Abou Hassan, "I have found the Imaun, and the four old men in the mosque, which your majesty pointed out; and to prove that I have duly executed the orders I received from your majesty, this is an account of the proceeding, signed by many principal people of that part of the town, who were witnesses." At the same time he took from his bosom a paper, and handed it to the new caliph.

Abou Hassan took the paper, read it throughout, even to the names of the witnesses, all of them people whom he knew; and when he had finished, "That is well done," said he to the officer of the police, smiling, "I am satisfied, and pleased; resume your place. Hypocrites," said he to himself, with an air of satisfaction, "who undertake to comment upon my actions, and think it wrong that I should receive and entertain respectable people at my house, richly deserve this disgrace and punishment."

Abou Hassan then addressed the grand-vizier: "Let the grand-treasurer," said he, "make up a purse of a thousand pieces of gold, and go with it into the quarter of the city where I sent the officer of the police, and give it to the mother of one Abou Hassan, called the Wag. The man is well known throughout the quarter by that name; anybody will show you his house. Go, and return quickly."

The grand-vizier, Giafar, put his hand on his head, to mark his readiness to obey ; and, after having prostrated himself before the throne, departed, and went to the grand-treasurer, who gave him the purse. He ordered one of the slaves who attended him, to take it, who proceeded to convey it to Abou Hassan's mother. He found her, and said the caliph had sent her this present, without explaining himself any farther. She was much surprised at receiving it, as she was ignorant of what was passing at the palace, and could not conceive what could induce the caliph to make her so handsome a present.

When the council was ended, Mesrour, having dismissed the attendants, conducted Abou Hassan into an inner room, where a table was set out. The door of the apartment was open, and a great many eunuchs ran to tell the female musicians that the caliph was coming. They immediately began a very harmonious concert of vocal and instrumental music, which delighted Abou Hassan to such a degree, that he felt himself in a transport of satisfaction and joy, and was quite at a loss what to think of all he saw and heard. "If it be a dream," said he to himself, "it is a dream of a long continuance. But it cannot be a dream," continued he. "I am perfectly sensible: I make use of my understanding ; I see, I walk, I hear. Still I cannot possibly believe that I am not the Commander of the Faithful ; there is but one Commander of the Faithful who can be surrounded with so much magnificence as I am. The

honours and respect which have been and are still paid to me, the orders I have given, and which are executed, are clear proofs of it."

Abou Hassan was at last convinced that he was the caliph and the Commander of the Faithful; and he was fully persuaded of it when he found himself in a very large and richly-furnished saloon. Gold, intermixed with the most vivid colours, shone on all sides. Seven bands of female musicians, all of the most exquisite beauty, were placed around this saloon. Seven golden lustres, with as many branches, hung from different parts of the ceiling, on which a skilful mixture of gold and azure had a wonderful effect. In the midst was a table spread with seven large dishes of massive gold, which perfumed the room with the odour of the richest spices used in seasoning the several delicacies. Seven young and most beautiful female slaves, dressed in habits of the richest stuffs and most brilliant colours, stood round the table. Each held a fan in her hand, which was for the purpose of refreshing him while he sat at table.

If ever mortal was delighted, it was Abou Hassan when he entered this magnificent saloon. At every step, he paused to look about him, and contemplate the wonderful things which were presented to his view. He was every moment turning himself from side to side; to the high delight of the caliph, who watched him with the utmost attention. At length he walked forward towards the middle of the room, and placed himself

at the table. Immediately, the seven beautiful damsels all at once agitated the air with their fans to refresh the new caliph. He looked at them all in succession, and after admiring the graceful ease with which they performed their office, he said to them, with a gracious smile, that one of them at a time was sufficient to give him all the air he wanted ; and that he requested the other six should place themselves at the table with him, three on his right hand and three on his left, and give him their company.

The six damsels obeyed, and placed themselves round the table. But Abou Hassan perceived, that out of respect to him they did not eat ; this induced him to help them himself, inviting and pressing them to eat in the most obliging manner. He desired to know their names, and each, in turn, satisfied his curiosity. Their names were "Neck of Alabaster," "Lip of Coral," "Fair as Moonlight," "Bright as Sunshine," "Eye's Desire," and "Heart's Delight." He put the same question to the seventh, who held the fan, and she answered that her name was "Sugar Cane." The agreeable things he said to each of them on the subject of their names showed that he had abundance of wit, and served to raise him in the esteem of the caliph.

When the damsels saw that Abou Hassan had ceased eating, "The Commander of the Faithful," said one of them to the eunuchs who were in waiting, "is desirous to walk into the saloon, where the dessert is prepared."

Mesrour then conducted him to a second saloon,

equally richly furnished, though in a different style, in which were also seven bands of female musicians. Thence he was ushered into another apartment, in which were all sorts of rich wines. In each of these apartments were female slaves of most exquisite beauty. When he had regaled himself for some time, one of the damsels, named "Cluster of Pearls," dropped into his glass a little of the powder with which she had been furnished by the caliph; and no sooner had Abou Hassan swallowed it than his eyes closed, and his head fell quite upon the table, like a man thoroughly overcome with sleep. The caliph now came out of his closet, quite delighted at having succeeded so well in his design. He first ordered that the caliph's dress should be taken from Abou Hassan, and that he should be clothed in that which he had worn twenty-four hours before. The same attendant who had brought Abou Hassan to the palace was then called, and directed to take him back to his own bed, to be careful to make no noise, and on coming out of the house to be sure that he left the door open.

The slave took Abou Hassan, carried him off by the secret door of the palace, placed him in his own house, as the caliph had ordered him, and returned, with haste, to give an account of what he had done.

Abou Hassan slept till a late hour next day. When he opened his eyes, he was very much surprised to find himself in his own house. "Fair as Moonlight!" "Cluster of Pearls!" cried he, "Break of Day!"

“Coral Lips!” “Moonshine!” calling the damsels of the palace, who had been sitting with him, each by her name, as he could recollect them, “where are you? Come near me!”

About Hassan called as loud as he could. His mother, who heard him from her apartment, ran to him at the noise he made. “What’s the matter with you, my son?” she asked. “What has befallen you?” At these words, About Hassan raised his head, and looking at his mother with an air of haughtiness and disdain: “Good woman,” asked he in his turn, “who is the person you call your son?” “It is yourself,” replied the mother, with much tenderness; “are not you my son, About Hassan? It would be the most extraordinary thing in the world if you should have forgotten this.” “I your son, old woman!” returned About Hassan; “you know not what you are saying. I am not the About Hassan you speak of, I am the Commander of the Faithful.”

“Peace, my son,” rejoined his mother, “you do not consider what you say; to hear you talk, one would take you for a madman.” “You are yourself mad, old woman,” replied About Hassan; “I am not out of my senses, as you suppose. I tell you again, I am Commander of the Faithful.” “Ah! my son!” cried the mother, “is it possible that I am now hearing you utter words which clearly prove that you are not in your right mind? What evil genie possesses you, to hold such a language? God’s blessing be upon you,

and may he deliver you from the malice of Satan ! you are my son, Abou Hassan, and I am your mother."

After having given him all the proofs she could think of, to convince him of his error in order to bring him to himself ; "Do you not see," she went on, " that the chamber you are now in is your own, and not the chamber of a palace, fit for the Commander of the Faithful ; and that living constantly with me, you have never left it since you were born ? Reflect upon all I have been saying to you, and do not take into your head things that neither are nor can be as you suppose."

Abou Hassan heard with composure these remonstrances of his mother, and, with his eyes cast down and resting his head upon his hand, like a man who was recollecting himself, in order to examine into the truth of what he saw and heard, " I believe you are right," said he to his mother, a few moments after, as if he had been awakened from a deep sleep, but without altering his posture. " It seems," said he, " that I am Abou Hassan, that you are my mother, and that I am in my own chamber. Once more," added he, throwing his eyes around, and upon everything that came in his view, " I am Abou Hassan—I cannot doubt it ; nor can I conceive how I could take this fancy into my head."

His mother thought in good earnest that her son was cured of the malady which disturbed his mind, and which she attributed to a dream. She was preparing to laugh with him, and question him about his dream,

when, on a sudden, he sat up, and looking at her crossly, "Old sorceress!" said he, "thou knowest not what thou art saying; I am not thy son, nor art thou my mother. Thou deceivest thyself, and thou wishest to impose upon me. I tell thee I am Commander of the Faithful, and thou shalt not make me believe otherwise." "For Heaven's sake, my son, refrain from holding this sort of language, lest some mischief befall you; let us talk rather of something else; allow me to tell you what happened yesterday to the Imaun of our mosque, and to the four Sheikhs of our neighbourhood. The officer of the police caused them to be apprehended, and after having given them each in turn, and in his presence, I know not how many lashes on the feet, he ordered it to be proclaimed by the crier that this was the punishment of those who meddled with affairs that did not concern them, and who made it their business to sow divisions among neighbours. He then caused them to be led throughout all parts of the town, with the same declaration, and forbade them ever to set foot again in our neighbourhood."

About Hassan's mother, who could not imagine her son had any concern in the adventure she was relating, had purposely turned the conversation, and supposed that the narrative of this affair would be a likely mode of doing away the whimsical impression under which she saw he laboured.

But it was quite otherwise, and the recital of this story, far from effacing the notion which he had enter-

tained, that he was the Commander of the Faithful, served only to impress still more deeply on his imagination that it was not deception, but a real fact. From the moment Abou Hassan heard this story, "I am no longer your son, nor Abou Hassan," resumed he; "I am assuredly the Commander of the Faithful, and it is not possible for me to have any further doubt, after what you yourself have just told me. Know then, that it was by my orders that the Imaun and the four Sheikhs were punished in the manner you have told me. I am then, I tell you, in good truth, Commander of the Faithful; say therefore no longer that it is a dream. I am not now asleep, nor was I at the time I am telling you of. You afford me great satisfaction by confirming what the officer of the police, to whom I gave the orders, had already reported to me; that is to say, that my commands were punctually executed; and I am the more pleased, because this Imaun and these four sheikhs were consummate hypocrites. The truth is, that I am most assuredly Commander of the Faithful, and all your reasons will never persuade me to the contrary."

His mother, who could not imagine why her son maintained, with so much obstinacy, and so much confidence, that he was the Commander of the Faithful, no longer doubted his having lost his understanding. Under this persuasion, "My son," said she, "I pray God to pity, and have mercy upon you. Cease, my son, from talking a language so utterly devoid of common sense. What would be said to you, if you

should be heard talking in this manner? Do you not know that walls have ears?"

These remonstrances, far from softening Abou Hassan's spirit, served only to irritate him still more. He inveighed against his mother with greater violence. "Old woman," said he, "I have already cautioned thee to be quiet. If thou continuest to talk any longer, I will rise, and treat thee in a manner thou wilt remember all the rest of thy life. I am the caliph, the Commander of the Faithful, and thou art bound to believe me when I tell thee so." The good woman then, who saw that Abou Hassan was wandering still farther and farther from his right mind instead of returning to it, gave way to tears and lamentations; striking her face and bosom, she uttered exclamations, which testified her deep sorrow, at seeing her son in such a dreadful state.

Abou Hassan, instead of being softened, and suffering himself to be affected by his mother's tears, on the contrary forgot himself so far as to lose all sort of natural respect for her. He rose suddenly, and, violently seizing a stick, he came towards her with his uplifted hand like a madman. "Old woman," said he, in his fury, and with a tone of voice sufficient to terrify any other than an affectionate mother, "tell me this moment who I am." "My son," answered his mother, looking most kindly at him, and far from being afraid, "I do not believe you so far abandoned, as not to know the person who brought you into the world. I am

honest in telling you that you are my son, Abou Hassan, and that you are quite wrong in taking to yourself a title which belongs only to the caliph Haroun Alraschid, your sovereign lord and mine, at a time when this monarch has been heaping his benefits upon both you and me, by the present he sent me yesterday. In fact, you must know, that the grand-vizier Giafar took the trouble, yesterday, to find me out; and putting into my hands a purse of a thousand pieces of gold, bade me pray for the Commander of the Faithful, who made me this present; and does not this liberality concern you more than me, who have but few days to live?"

At these last words, Abou Hassan lost all command over himself. "Old sorceress!" cried he, "wilt thou not be convinced when I tell thee that I am the person who sent these thousand pieces of gold by my grand-vizier, Giafar, who did no more than execute the order, which I gave him as Commander of the Faithful? Nevertheless, instead of believing me, thou art seeking to make me lose my senses by thy contradictions, maintaining, with so much obstinacy, that I am thy son. But I will not suffer thy wickedness to be long unpunished." Upon this, in the height of his frenzy, he was so unnatural as to strike her with the stick he held in his hand.

His poor mother, who had not supposed her son would put his threats into execution, began to cry out for help as loud as she could, till the neighbours were

assembled, Abou Hassan calling out at every stroke, "Am I the Commander of the Faithful?" To which the mother always replied, "You are my son."



Abou Hassan's rage began to abate a little, when the neighbours came into his chamber. The first that appeared, threw himself immediately between his mother and him; and after having snatched the stick from his hand, "What are you doing, Abou Hassan," said he; "have you lost the fear of God, and your understanding? Never did a son dare to lift his hand against his mother! And are you not ashamed of yourself!"

Abou Hassan looked at the person who spoke without giving any answer. Then turning his eyes wildly on each of those who came in, he demanded, "Who is

this Abou Hassan you are speaking of? Is it to me you give this name?" This question somewhat disconcerted the neighbours: "How!" replied he, who had just spoken, "do not you acknowledge this woman as your mother?"—"You are very impertinent," replied Abou Hassan; "I neither know her nor you. I am not Abou Hassan, I am the Commander of the Faithful; and if you are ignorant of it, I will make you know it to your cost."

At this speech, the neighbours were all convinced that he had lost his senses. And to prevent his behaving in the same outrageous manner towards others as he had done towards his mother, they seized him, and, in spite of his resistance, bound him hand and foot. Two of the company hastened immediately to the hospital for lunatics, to inform the keeper of what was passing. He came directly, bringing with him chains, handcuffs, and a whip made of thongs.

Abou Hassan, who did not in the least expect such formidable preparations, made great efforts to free himself; but the keeper soon brought him to order, by two or three strokes of the whip well applied to his shoulders. This treatment had such effect upon Abou Hassan, that they did with him what they pleased. They chained him, and put handcuffs and fetters on him, and carried him to the hospital for lunatics.

When Abou Hassan arrived at the hospital, he was shut up in an iron cage. But before he was confined, the keeper, hardened by repeated and terrible inflictions

of this sort, treated his back and shoulders most unmercifully with fifty strokes of his whip, and continued for more than three weeks to give him every day the same number, always repeating these same words : “ Recover your senses, and tell me whether you are still Commander of the Faithful.” — “ I have no need of your correction,” answered Abou Hassan ; “ I am no madman ; but if I could become so, nothing would be so likely to bring upon me such a misfortune as the blows you give me.”

Abou Hassan’s mother, in the mean time, came every day to see her son ; and she could not refrain from tears, when she observed him daily losing flesh, and heard his sighs and lamentations at the sufferings he endured. In fact, his shoulders, his back, and sides, were black and bruised ; nor could he procure any rest whichever way he turned himself. His mother was desirous of conversing with him in order to console him, and to endeavour to make out whether he continued uniformly in the same turn of mind on the subject of his pretended dignity of caliph, and Commander of the Faithful. But every time she opened her mouth to touch upon this point, he rejected what she said with such rage, that she was forced to give him up and quit the subject, inconsolable at seeing him so obstinate in his opinion.

By degrees the strong and lively ideas which were impressed upon the mind of Abou Hassan, of having seen himself in the caliph’s robes, and of having actually

discharged the office of the caliph, began insensibly to wear out of his mind. "If I were caliph and Commander of the Faithful," said he sometimes to himself, "why should I have found myself, after my sleep, at my own house, dressed again in my own clothes? Why should not I have seen myself surrounded by the chief eunuch, the other eunuchs, and the very large assembly of slaves? Why should the grand-vizier Giafar, whom I have seen at my feet, so many emirs, so many governors of provinces, and so many other officers, by whom I have seen myself surrounded—why should they all have quitted me? All this has been only a dream, and I ought to have no difficulty in believing it. I have ordered, it is true, an officer of the police to punish the Imaun, and the four Sheikhs his counsellors; and I have ordered the grand-vizier Giafar to carry to my mother a thousand pieces of gold; and my orders were obeyed. This makes me hesitate, and I cannot comprehend it."

Abou Hassan was still occupied with these thoughts, when his mother came in. She saw him so emaciated and so weak, that she shed tears more abundantly than she had ever yet done. In the midst of her sobs, she addressed him in her usual manner, and Abou Hassan returned her salutation in a way he had never done since his arrival at the hospital. She thought it a good omen; "Well, my son," said she, wiping away her tears, "how do you find yourself? In what state of mind are you? Have you given up all those fancies,

and that language, which the evil spirit suggested to you?"—"My dear mother," answered Abou Hassan, with a settled and composed mind, and in a tone that marked the concern he felt for the violent manner in which he had behaved towards her; "I acknowledge my error, and I entreat you to forgive me. I have been deceived by a dream, but by a dream so extraordinary, and so like a reality, that I would engage any other person to whom it should happen would be not less affected with it than I was, and would fall into greater extravagances, perhaps, than you have seen me commit. I am still so much disturbed at the moment I am speaking to you, that I have difficulty in persuading myself that what I have experienced is a dream, so much does it resemble what passes among those who are not asleep.

"Be this, however, as it may, I must allow it, and cannot but continue to think it, to be a dream or an illusion. I am even convinced that I am not that phantom of a caliph and Commander of the Faithful, but your son, Abou Hassan. That I am the son of you, whom I have always honoured till that fatal day, the recollection of which covers me with confusion; you, whom I now honour, and ever will honour in a manner worthy of me as long as I live."

"My son," cried Abou Hassan's mother, in a transport of joy, "I am not less delighted and happy to hear you talk so rationally, after what has passed, than if I had just now brought you into the world

a second time. I must tell you my opinion of your adventure, and make you remark a circumstance to which, perhaps, you have paid no regard. The stranger, whom you brought home to supper with you one night, went away without shutting your chamber door after him; and that, I believe, gave an opportunity to the evil spirit to come in and throw you into that dreadful illusion under which you have laboured."

"You have doubtless discovered the source of my misfortune," answered Abou Hassan; "and it was on that very night that I had the dream which has so turned my head. I am, therefore, like you, persuaded that the devil found the door open, entered, and put all these imaginations into my head."

Abou Hassan's mother, perfectly comforted, and much affected at seeing her son entirely recovered from the mad fancy of being caliph, went immediately to find the keeper who had brought him, and who had till then the management of him; and when she had assured him that he was perfectly restored to his reason, he came, examined him, and, while she was present, released him.

Abou Hassan returned home, and remained there many days, in order to recover his health. But as soon as he had a little regained his strength, and no longer felt the bad effects of the hard usage he had experienced during his confinement, he began to think it tiresome to pass his evenings without company. For this reason he soon returned to his usual way

of life, that is to say, he began again to provide sufficiently every day to entertain a new guest at night.

The day on which he renewed his custom of going towards sunset to the foot of the bridge of Bagdad, in order to stop the first stranger that should offer, and invite him to do him the honour of coming to sup at his house, was the first of the month, and the same day, as has been already mentioned, that the caliph amused himself with passing through one of the gates by which you enter the city in disguise, that he might himself see whether anything was done contrary to the established police.

Shortly after Abou Hassan had taken his seat on a bench made against the parapet, he saw the caliph coming towards him, disguised as at first, and accompanied by the same attendant. Persuaded that all the misery he had suffered arose from his guest's leaving the door open when he went away, he trembled at the sight of him : " Allah ! preserve me ! " said he to himself, " this, if I am not mistaken, is the very sorcerer who laid his spell upon me. " He immediately turned his head and looked towards the river, that he might not see him as he passed by.

The caliph, who wished to carry on still farther the amusement he had derived from Abou Hassan, had taken great care to be informed of all that he had said and done the day after he awoke and had been carried back to his house, and of every thing that had happened to him. He felt fresh pleasure at every thing that was

told him, and even enjoyed the ill-treatment which Abou Hassan underwent at the hospital for madmen. He had, therefore, chosen to come this way for the purpose of once more introducing himself to Abou Hassan, and of again partaking of his hospitality. He perceived, then, from his turning away, how dissatisfied he was with him, and that he meant to avoid him. He therefore crossed over to the side of the bridge where Abou Hassan was, and went as near to him as possible. When he came up to him, he stooped down and looked in his face. "It is you, then, brother Abou Hassan," said he, "I salute you : suffer me, I beseech you, to embrace you."



Abou Hassan answered him bluntly, without even looking at him, "I want neither your salutation nor your embraces ; go on your way."—"What," resumed

the caliph, "don't you know me? Don't you recollect the evening we spent together, a month ago this day, at your house, where you did me the honour to entertain me so hospitably?"—"No," replied Abou Hassan, in the same tone of voice as before, "I don't know you, nor can I guess what you are talking of; go, I repeat, go about your business."

The caliph knew very well that one of the rules Abou Hassan had laid down for himself was to have no farther acquaintance with a person whom he had once entertained; but he chose to pretend ignorance of it. "I cannot suppose but you must recollect me," resumed the caliph, "it is not a great while since we saw each other, and it is scarcely possible that you should have forgotten me. You must remember that I showed my gratitude by my good wishes; and that upon one point, which you held near your heart, I made an offer of my services, which are not to be slighted."—"I know not," replied Abou Hassan, "what may be your influence, nor am I desirous of putting it to the proof; this I know, that your wishes had only the effect of driving me mad. For God's sake, I say once again, go your way, and plague me no more."

"My good friend Abou Hassan," returned the caliph, again embracing him, "you treat me with a harshness I did not expect. Do me the favour to tell me what has befallen you, I who have always wished you well, and who would be glad of an opportunity to do you a service, in order to make amends for any misfortune you may have suffered through me, if indeed it

has been by my fault." Abou Hassan gave way to the entreaty of the caliph ; " Your earnestness, and your want of belief in me," said he, " have been beyond my patience ; what I shall tell you will let you know whether or not I complain of you without reason."

The caliph seated himself close to Abou Hassan, and he related to him all the adventures in which he had been engaged, from the time of his waking at the palace, to that of his discovering himself in his own chamber ; telling everything as if it were really a dream. He then dwelt with exaggeration on the impression which this dream had left upon his mind of his being the caliph and Commander of the Faithful. " An impression," added he, " which led me into the wildest extravagances, so much, that my neighbours were obliged to bind me, like a madman, and have me conveyed to the hospital for lunatics ; where I was treated in a manner which must be called cruel, barbarous, and inhuman ; but what will surprise you, and what, without doubt, you do not expect to be told, is, that whatever has befallen me, has been through your fault. You must remember the earnest request I made you to shut the door of my chamber when you left me after supper. This you did not comply with ; on the contrary, you left the door open, and the devil entered and filled my head with this dream, which, agreeable as it then appeared to me, has nevertheless occasioned all the evils of which I have so much reason to complain."

Abou Hassan related all this to the caliph with much warmth and vehemence. The caliph knew better than he all that had passed, and was delighted at having succeeded so well in bringing him into that state of illusion in which he still saw him ; but he could not hear this narrative detailed in so artless a manner without bursting into a fit of laughter.

Abou Hassan, who thought his story would excite compassion, and that all the world must think so too, was highly offended. "Are you bantering me," said he, "with thus laughing in my face, or do you think I am bantering you ? Do you wish for actual proof of what I state ? Look here, and then tell me if I am bantering." As he said this, he bent himself forwards, and stripping bare his breast and shoulders, he let the caliph see the scars and bruises, occasioned by the strokes of the thong he had received.

The caliph was shocked at the sight. He felt compassion for poor Abou Hassan, and was extremely sorry the jest had been carried so far. He ceased laughing, and cordially embracing Abou Hassan, "Rise, my dear brother, I beseech you," said he, with a very serious air, "come, let us go to your house, I wish to have again the pleasure of enjoying myself with you this evening ; to-morrow, if it please God, all will turn out in the best way possible."

Abou Hassan, notwithstanding his resolution not to entertain a stranger a second time, could not withstand the flattery of the caliph. "Well, I consent," said he,

“but it is upon a condition which you shall engage by an oath to observe. It is this—that you do me the favour to shut the door when you leave my house, that the devil may not come to turn my brain, as he did before.” The pretended merchant having passed his word, they rose, and walked towards the town. The caliph, the better to engage Abou Hassan, said to him, “Put confidence in me, and I promise you, as a man of honour, that I will not fail of my word. After this, you will not hesitate relying upon a person like me, who wishes you all sort of prosperity and happiness.”

The day began to close as they reached Abou Hassan's house. He requested the caliph to take a place on the sofa, and he seated himself near him. In a short time, supper was served. When they had finished, fruit and wine were placed on the table, and they were left to enjoy themselves.

When it began to get late, the caliph once more contrived to throw a little of the powder into Abou Hassan's glass. He had no sooner swallowed it, than a deep sleep deprived him of his senses, as it had done twice before, and the caliph was again enabled to do with him as he pleased. He immediately ordered the slave that attended him to take Abou Hassan, and convey him to the palace. The slave carried him off, and the caliph shut the chamber-door when he left it.

When the caliph reached the palace, he ordered Abou Hassan to be laid on a sofa in the fourth saloon, whence he had been carried back to his own house, fast

asleep, on the former occasion, and directed the same dress to be put upon him which he had already worn. He then bade them all go to bed, and ordered the chief and all the eunuchs, the officers of the bed-chamber, the female musicians, and the same damsels who were in this saloon when he had drunk the last glass of wine which brought on his sleep, to be ready without fail the next day at sunrise, when he should awake, and charged each of them to play their part exactly.

The caliph went to bed, after having told Mesrour to come and inform him, before the musicians and eunuchs went into the closet, where Haroun Alraschid and they had been on the previous occasions concealed.

Mesrour did not fail to wake the caliph exactly at the appointed hour ; he immediately dressed, and went out towards the chamber where Abou Hassan was still asleep. He found the officers of the eunuchs, those of the bed-chamber, the damsels, and the female band of musicians, at the door, waiting his arrival. He told them, in few words, what his intention was ; then he went in, and proceeded to place himself in the closet, enclosed with lattices. Mesrour, all the other officers, the damsels, and the female band of musicians, came in after him, and stood round the sofa on which Abou Hassan was asleep, in such a way as not to prevent the caliph from seeing whatever he should do.

When everything was thus arranged, and the caliph's powder had taken all its effect, Abou Hassan awoke. At this moment, the seven choirs of female singers

mixed their delightful voices with the sound of hautbois, soft flutes, and other instruments, so as to make a most agreeable concert.

Abou Hassan was very much astonished when he heard such sweet harmony ; he opened his eyes, and his astonishment increased beyond measure when he perceived the damsels and the officers who stood round him, and whom he thought he recollected. The saloon where he found himself seemed the same as that which he had seen in his first dream ; he observed there the same lights, the same furniture, and the same ornaments.

The concert ceased, in order to give the caliph an opportunity of observing the countenance of his guest, and hearing all he should say in his astonishment. The damsels, Mesrour, and all the officers of the bed-chamber, keeping a profound silence, remained each in their place, with every mark of respect. “Alas !” cried Abou Hassan, biting his fingers, “here am I again fallen into the same illusion which I experienced a month ago ! and what have I to expect but the same strokes of the thong, the hospital for madmen, and the iron cage ! He whom I received yesterday evening at my house is a most wicked fellow, to cause me this illusion, and all the misery I shall suffer in consequence of it. Perfidious traitor ! he had promised with an oath that he would shut my chamber-door after him when he left my house ; but he has not done so, and the evil spirit has entered, and now is again turning my brain

with this dream of Commander of the Faithful ; and with so many other fancies by which he fascinates my eyes."

After these last words, Abou Hassan shut his eyes, and remained wrapped in deep thought, with a mind thoroughly confused. A moment after he opened them, and gazing by turns on all the objects presented to his view, "I know what I will do," continued he ; "I will sleep till Satan leaves me, and is gone back to the place whence he came, though I should stay till noon."

His attendants, however, did not give him time to sleep again as he proposed. Heart's Delight, one of the damsels, whom he had seen the first time, came up to him, and seating herself at the end of the sofa, "Commander of the Faithful," said she, in a very respectful manner, "I beseech your majesty to pardon me, if I take the liberty of advising you not to sleep again, but to endeavour to rouse yourself and get up, because the day is beginning to appear."—"Get thee from me, Satan !" said Abou Hassan, when he heard this voice ; then looking up at Heart's Delight : "Do you call me Commander of the Faithful ?" said he. "You certainly take me for some one else."

"It is to your majesty," resumed Heart's Delight, "that I give this title, which belongs to you as sovereign of all the world. Your majesty chooses, without doubt, to amuse yourself," added she, "by pretending to forget yourself ; but if your majesty will be

pleased to open your eyes, the cloud which, perhaps, hangs over your imagination will be dissipated, and you will see that you are in your palace, surrounded by your officers and your slaves, ready to render you our accustomed services. Nor ought your majesty to be surprised at seeing yourself in this saloon, and not in your bed ; you yesterday fell asleep so suddenly that we were unwilling to awake you, in order that we might conduct you to your bed-chamber, and we therefore satisfied ourselves with placing you so as to sleep commodiously on this sofa."

Heart's Delight said so many other things to Abou Hassan which appeared probable to him, that at length he rose and sat up. He opened his eyes, and knew her again, as well as Cluster of Pearls, and the other damsels whom he had seen before. Then they all came near him at once ; and Heart's Delight resuming her discourse, "Commander of the Faithful," said she, "your majesty will allow us to remind you again, that it is time to rise : you see it is daylight."

"You are very troublesome and impertinent," resumed Abou Hassan, rubbing his eyes, the miseries of the hospital for lunatics and the whip still rankling in his mind, "I am not Commander of the Faithful, I am Abou Hassan only ; and you shall not persuade me to the contrary."—"We know nothing of Abou Hassan, of whom your majesty speaks," replied Heart's Delight ; "we have no desire to know him ; we know your majesty to be Commander of the

Faithful, and you will never persuade us that you are not so."

Abou Hassan had however, in the mean time, shut his eyes again. "Commander of the Faithful," said Heart's Delight, "since your majesty does not rise after being told it is daylight, as we are bound to do, and that it is necessary your majesty should pay attention to the business of the empire, which is entrusted to your government, we shall make use of the permission you have given us on such occasions." At the same time she took him by the arm, and calling the other damsels to her assistance, they carried him, almost by force, into the midst of the saloon, where they placed him on a seat. They then took each other by the hand, and danced and skipped about him to the sound of the tymbals, and all the other instruments, which they played about his head as loud as possible.

Abou Hassan found himself perplexed beyond expression: "Can I be really caliph and Commander of the Faithful?" said he to himself. At last, uncertain what to think, he beckoned to Cluster of Pearls and Morning Star; the dance and the sound of instruments immediately ceased, and they advanced towards him. "Don't tell fibs," said he with great simplicity, "but tell me truly who I am."

"Your majesty chooses to surprise us, by putting this question," answered Morning Star, "as if you did not yourself know that you are Commander of the

Faithful. If this were not the case, some extraordinary dream must have made your majesty forget who you are. It may well be something of this sort, if it is



considered that your majesty has slept to-night a much longer time than usual ; nevertheless, if your majesty gives permission, I will bring to your recollection everything you did yesterday through the whole day." She then related to him his coming into his council, the punishment of the Imaun, and the four Sheikhs, by the officer of the police ; the present of a purse of gold, sent by his vizier, to the mother of a person called Abou Hassan : what was done in the interior of the palace,

and what passed at the three tables of refreshment, which were served in the three saloons, even in the last, "where your majesty," continued she, addressing herself to him, "after having made us sit near you at the table, did us the honour of hearing our songs, and taking wine from our hands, till the moment when your majesty fell fast asleep. Since then, your majesty, contrary to your usual habit, has been constantly in a deep sleep, quite to the beginning of this day."

"Well, well," returned Abou Hassan, shaking his head, "you would fain impose upon me, if I would listen to you. For my part," he went on, "I say you are all mad, and have all lost your senses. 'Tis a great pity, however, since you are all so handsome. But know, that since I saw you, I have been at my own house, have treated my mother very ill, have been thrown into the lunatics' hospital, where I remained, much against my will, more than three weeks, during which time the keeper never failed to treat me every day with fifty strokes of the thong : and would you have all this to be nothing but a dream ?" "Commander of the Faithful," replied Morning Star, "we assure you that it is only a dream. You have not left this room since yesterday, and you have not ceased sleeping the whole night till this moment."

The confidence with which this damsel assured Abou Hassan that all she said was true, and that he had not left the saloon since he first entered it, reduced him once more to the situation of not knowing what to

believe, either who he was or what he saw. He remained some time quite lost in thought. "O Heaven!" said he to himself, "am I Abou Hassan? Am I Commander of the Faithful? May Allah enlighten my understanding! cause me to distinguish the truth, that I may know on what to depend." He then uncovered his arms, still black with the strokes he had received, and showing them to the damsels; "See," said he, "and judge whether such wounds could come from a dream when one is asleep. I can assure you I think them real; and the pain I feel from them is so sure a proof, that I can have no doubt. If, nevertheless, all this has befallen me in my sleep, it is the most extraordinary thing in the world; I confess it passes my comprehension."

In the uncertain state of Abou Hassan's mind, he called one of the officers who was near him, "Come hither," said he, "and bite the tip of my ear, that I may determine whether I am asleep or awake." The officer came near, took the tip of his ear between his teeth, and bit it so hard, that Abou Hassan set up a dreadful cry.

At this cry all the instruments played at the same time, and the damsels and the officers began to dance, to sing, and skip about Abou Hassan with so much noise, that he fell into a sort of frenzy, which made him do a thousand silly things. He began to sing with the rest; he stripped off the fine dress of the caliph, which they had put upon him; he threw upon the floor the

cap he had on his head ; sprang off his seat, and threw himself between the two damsels, whom he took by the hand, and began to skip and dance with them so actively, so violently, and with so many droll and ridiculous twistings of his body, that the caliph could no longer restrain himself. This sudden fit of merriment of Abou Hassan made him laugh so violently, that he fell backwards, and was heard above all the noise of the musical instruments and tymbals. He laughed so long, and so heartily, that he was in some danger of hurting himself. At length he rose and opened the lattice, and putting out his head, still laughing, "Abou Hassan, Abou Hassan," he cried, "are you determined to make me die with laughing?"

When the caliph spoke, everybody was silent, and the music ceased. Abou Hassan turned his head towards the place whence the voice came. He recognized the caliph and the merchant of Moussoul at the same time. He was not disconcerted at this ; he knew in a moment that he was quite awake, and that all which had befallen him was perfectly real, and no dream. He fell in with the humour of the caliph : "Ah, ah !" cried he, looking at him with an air of confidence, "you are there, merchant of Moussoul ! How can you complain that I make you die with laughing ; you, that are the cause of the ill-treatment I showed my mother, and of all that I myself received during my long confinement in the hospital for lunatics ; you, who have so ill-treated the Imaun of the mosque, and

the four sheikhs, my neighbours, for I had nothing to do with it, I wash my hands of it; you, who have occasioned so much distress, and so many cross accidents. In short, are not you the aggressor, and am I not the sufferer?"—"You are in the right, Abou Hassan," replied the caliph, still continuing to laugh, "but, for your comfort, and to make amends for all your sufferings, I am ready to recompense you in any way you wish, and shall think proper to demand."

As soon as he had said this, the caliph came down from his closet and entered the saloon. He ordered one of his best habits to be brought, and bade the damsels and the officers of the chamber dress Abou Hassan with it. When they had done so, "You are my brother," said the caliph, embracing him; "ask of me whatever you wish, and I will grant it."—"Commander of the Faithful," replied Abou Hassan, "I beseech your majesty to have the goodness to inform me what you did to turn my brain, and what was your design in so doing; at present this is of more importance to me than anything else, to bring my mind back again to its former state."

The caliph was very ready to give Abou Hassan this satisfaction. "You must, in the first place, know then," said he, "that I disguise myself very often, and especially by night, to make myself acquainted whether proper order be preserved in all respects in the city of Bagdad; and as I am also glad to know what is passing in its neighbourhood, I fix a certain day, which

is the first of every month, to make a large circuit beyond the walls, sometimes on one side, sometimes on the other ; and I always return by the bridge. I was returning from this circuit the evening you invited me to sup with you. In the course of our conversation, you observed that the chief thing you desired was to be caliph and Commander of the Faithful, only during the space of twenty-four hours, to punish the Imaun of the mosque in your neighbourhood, and the four sheikhs, his councillors. Your desire appeared to me a circumstance from which I might derive great amusement ; and, with that view, I at once thought of the means of procuring you the satisfaction you were desirous of. I had about me a powder, which brings on a deep sleep the moment it is taken, and from which a person does not awake during a certain time. Without your perceiving it, I put a dose of it into the last glass which I presented to you, and you swallowed it. You were immediately seized with a sleepy fit, and I ordered you to be taken away, and carried to my palace by the slave attending upon me ; and when I went away I left your chamber-door open. I need not tell you what happened to you at my palace after your waking, and during the whole of that day till night, when, after having been well entertained, by my order, one of my female slaves who waited upon you put another dose of the same powder into the last glass, which she presented to you, and which you drank. A sound sleep immediately seized you, and I ordered you to be carried back

to your own house, by the same slave who had brought you, with an order to leave again the chamber-door open when he came out of it. You had yourself told me all that befel you on the next and following days. I did not imagine you would have to undergo so much as you suffered on this occasion ; but, as I have given you my word, I will do everything to console you, and what shall make you forget, if possible, all your sufferings. See, then, what I can do for your satisfaction, and freely ask me to give you whatever you wish."

"Commander of the Faithful," returned Abou Hassan, "great as have been the evils I have suffered, they are effaced from my memory, the moment I know they were occasioned by my sovereign lord and master. With regard to the generosity with which your majesty offers to make me feel the effects of so much goodness, I can have no doubt, after your irrevocable word has passed ; but, as self-interest had never much power over me, since your majesty gives me this liberty, the favour I shall presume to ask is, that you will allow me free access to your person, that I may have the happiness, all my life, of admiring your greatness."

This last proof of Abou Hassan's disinterestedness completely gained the caliph's esteem. "I most readily comply with your request," said he, "and at the same time grant you free access to my palace at all hours, and to whatever part you desire:" and he immediately assigned him an apartment in the palace. As to his appointments, he chose rather that he should be

about his person, than have any particular office in his treasury ; and, upon the spot, ordered a thousand pieces of gold to be paid him from the privy purse. Abou Hassan made the humblest acknowledgments to the caliph, who then left him, in order to hold a council as usual.

Abou Hassan took this opportunity to go immediately to his mother, and inform her of what had passed, and of his good fortune. He made her understand that all which had befallen him was by no means a dream ; that he had been caliph ; that he had actually discharged all the functions, and really received all the honours paid to the caliph, during the space of twenty-four hours ; and that she need not doubt of what he was telling her, since he had it confirmed to him by the caliph's own mouth.

The news of Abou Hassan's story was soon spread throughout the city of Bagdad ; it passed even into the neighbouring provinces, and thence into the most distant, with all the singular and amusing circumstances with which it was attended.

CHAPTER II.

THE STORY OF THE FISHERMAN AND THE GENIE—THE
GREEK KING AND DOUBAN THE PHYSICIAN—THE
VIZIER WHO WAS PUNISHED.

So highly delighted were the young folks with the tale of "The Sleeper Awakened," that on the following evening, long before Mrs. Meadows was ready, they were eagerly waiting for her to resume her occupation of story-telling. Even Mary's doll seemed to lose half its interest—it was at least without much ceremony hastily put to bed when she heard mama about to begin. At length every thing being arranged, Mrs. Meadows proceeded to relate to her young auditors the story of "The Fisherman and the Genie."

THERE was formerly a very old fisherman, who was so poor that he could barely obtain food for himself, his wife, and three children, of which his family consisted. He went out very early every morning to his employment, but being withal somewhat whimsical he made it an absolute rule to throw his nets only four times a day.

One morning he set out before the moon had disappeared; and when he had got to the shore he cast his

nets into the sea. When they had remained the usual time he attempted to land them, and finding them very heavy he congratulated himself on his good fortune, thinking he should have an excellent haul. When, however, he succeeded in dragging them to the shore, to his great mortification he discovered that instead of fish his net contained only the carcase of a dead ass. When he had mended his nets, which the weight of the ass had torn in many places, he threw them in a second time. He again found much difficulty in drawing them up, and again he thought they were filled with fish ; how great, therefore, was his disappointment to discover only a large pannier, or basket, filled with sand and mud ! “ O Fortune ! ” he exclaimed, with a melancholy voice, and in the greatest affliction, “ cease to be enraged against me. Persecute not an unfortunate being. I came from home to seek after life, and you announce my death. I have no other trade by which I can subsist, and even with all my care I can hardly supply the most pressing wants of my family ; but of thee I am wrong to complain, who takest a pleasure in abusing the virtuous and leaving great men in obscurity, whilst thou favourest the wicked, and exaltest those who possess no virtue to recommend them.”

Having thus vented his complaints, he angrily threw aside the pannier, and, washing his nets from the mud, he threw them a third time. He brought up only stones, shells, and filth. It is impossible

to describe his despair, which almost deprived him of his senses.

He threw his nets for the fourth time, and again he supposed he had caught a great quantity of fish, as he drew them with as much difficulty as before. He nevertheless found none; but discovered a vase of yellow copper, which seemed, from its weight, to be filled with something; and he observed that it was shut up and fastened with lead, on which there was the impression of a seal. "I will sell this to a founder," said he, with joy, "and with the money I shall get for it I will purchase a measure of corn."

He examined the vase on all sides, and taking his knife he picked out the stopper without much difficulty. He then turned the top of the vase downwards, and was much surprised to find nothing come out: he set it down before him, and presently there issued from it so thick a smoke that he was obliged to step back a few paces. By degrees it rose almost to the clouds, and spread itself over the shore, appearing like a thick fog. When the smoke had all come out from the vase, it again collected itself and became a solid body, and then took the shape of a genie, twice as large as any of the giants.

At the appearance of so enormous a monster the fisherman wished to run away, but he was so frightened he was unable to move.

"Solomon, Solomon," cried the genie, "great prophet, pardon me, I pray. I will never more oppose your will, but will obey all your commands."

The fisherman had no sooner heard these words spoken by the genie, than he regained his courage and said : “ Proud spirit, what is this you say ? Solomon



has been dead more than eighteen hundred years. Tell me, I pray, what you want with him, and on what account you were shut up in this vase.”

“ Listen, O fisherman ! ” answered the genie ; “ I have news to tell thee. ” — “ What news ? ” asked the fisherman. “ Prepare for death ! ” answered the genie, “ for I will kill thee. ” — “ And for what reason, pray, will you kill me ? ” answered the fisherman ; “ have you already forgotten that I have set you at liberty ? ”

—"I remember it very well," returned he ; "but that shall not prevent my destroying thee, and I will only grant thee one favour."—"And pray what is that?" asked the fisherman. "It is," replied the genie, "to permit thee to choose the manner of thy death."—"But in what," added the other, "have I offended you? Is it thus you wish to recompense me for the good I have done you?"—"I can treat thee no otherwise," said the genie ; "and to convince thee of it, attend to my history.

"I am one of those spirits that rebelled against the great Solomon, the son of David. Sacar and myself were the only spirits who refused to submit to his authority. In order to revenge himself, this powerful monarch charged Asaf, the son of Barakhia, his first minister, to come and seize me, and to bring me before him.

"When I was conducted into the presence of the king, he commanded me to acknowledge his authority, and submit to his laws. I haughtily refused to obey him ; and exposed myself to his resentment, rather than take the oath of fidelity which he required of me. In order, therefore, to punish me, he enclosed me in this copper vase ; and to prevent me forcing my way out, he put upon the leaden cover the impression of his seal, on which the most great name is engraven. This done, he ordered the vase to be thrown into the sea ; which was performed directly.

"I took an oath that if any one delivered me before

the first hundred years were passed, I would make him rich even after his death. The time elapsed, and no one assisted me : during the second century I swore that if any released me I would discover to him all the treasures of the earth. During the third I promised to grant my deliverer, every day, any three requests he chose. This age too, like the former, passed away, and I remained in the same situation. Enraged, at last, at being so long a prisoner, I abjured mercy, and swore to kill whoever should in future release me, and that the only favour I would grant him would be to choose what manner of death he pleased. Since, therefore, thou hast come here to-day and hast delivered me, fix upon what kind of death thou wilt."

The fisherman was much afflicted at this speech. "How unfortunate," he exclaimed, "am I, to come here and render so great a service to so ungrateful an object ! Consider, I entreat you, of your injustice, and revoke so unreasonable an oath. Pardon me, and God will in like manner pardon you. If you generously suffer me to live, he will defend you in all attempts that may be made against your life."—"No!" answered the genie, "thy death is certain ; determine only how I shall kill thee." The fisherman was in great distress at finding him thus resolved on his death, not so much on his own account, as on that of his three children ; the wretched state to which they would be reduced by his death he greatly deplored. He still endeavoured to appease the genie. "Alas," he cried, "have pity on

me, in consideration of what I have done for you.”—
“I have already told thee,” replied the genie, “that it is for that very reason I am obliged to take thy life.”—
“It is very strange,” added the fisherman, “that you should determine to return evil for good. The proverb says, that he who does good to him who does not deserve it is always ill rewarded. I did think, I own, that it was false, because nothing is more contrary to reason; yet now I find it too true.”—“Let us lose no time,” cried the genie, “your arguments will not alter my resolution. Make haste, and tell me how you wish to die.”

Necessity is the mother of invention; the fisherman thought of a stratagem. “Since then,” said he, “I cannot escape death, I submit. Only answer me truly a question I am going to put to you.”—“Ask what thou wilt,” answered the genie, “and make haste.”

“I wish to know,” said the fisherman, “whether you really were in that vase; dare you swear it by the great name?”—“Yes,” answered the genie, “I do swear by the great name, that I most certainly was.”—
“In truth,” replied the fisherman, “I cannot believe you. This vase could not contain one of your feet; how then could it hold your whole body?”—“I swear to thee, notwithstanding,” replied he, “that I was there, just as thou seest me. Wilt thou not believe me after the solemn oath I have taken?”—“No, truly,” added the fisherman, “I will not believe unless I were to see it.”

The form of the genie immediately began to change into smoke, and extended itself as before over both the shore and the sea ; and then collecting itself, began to enter the vase, and continued to do so till nothing remained without. A voice immediately issued forth, saying : “ Now then, thou incredulous fisherman, dost thou believe me now I am in the vase ? ” Instead of answering the genie, the wily fisherman immediately took the leaden cover and put it on the vase. “ Genie,” he cried, “ it is now your turn to choose what sort of death is most agreeable to you. But no : it is better that I should throw you again into the sea, and I will



build, near the very spot where you are cast, a house upon the shore, in which I will live, to warn all fishermen that shall come and throw their nets, not to fish

up so wicked a genie as you are, who make an oath to kill him who shall set you at liberty."

The enraged genie tried every method to get out of the vase, but in vain; for the impression of the seal of Solomon the prophet, the son of David, prevented him. Finding that the fisherman had the advantage over him, he tried to conceal his rage. "Take care," said he, in a softened tone, "what you are about, fisherman. What I did was merely in joke, and you ought not to take it seriously."—"O genie," answered the fisherman, "you, who were a moment ago the greatest of all the genii, are now the most insignificant; and do not suppose that your flattering speeches will be of any use to you. You shall assuredly return to the sea, to remain there till the end of the world. I entreated you not to take my life, and you rejected my prayers; I ought to reject yours likewise."

The genie tried every argument to move the fisherman's pity, but in vain. "I conjure you to open the vase," said he; "if you give me my liberty again, you shall have reason to be satisfied with my gratitude."—"You are too treacherous for me to trust you," returned the fisherman; "I should deserve to lose my life, if I had the imprudence to put it in your power a second time. You would most likely treat me as the Greek king treated Douban the physician."—"How was that?" asked the genie. "Listen, and I will tell you." So the fisherman related to the imprisoned genie the history of "The Greek King, and Douban the Physician."

In the country of Zouman, in Persia, there lived a king who was sorely afflicted with a leprosy, his physicians had unsuccessfully tried every remedy they were acquainted with, when a very learned physician, named Douban, arrived at the court.

He had acquired his profound learning by studying different authors in the Greek, Persian, Arabic, Turkish, Latin, Syriac, and Hebrew languages; and besides having a consummate knowledge of philosophy, he was well acquainted with the good and bad properties of all kinds of plants and drugs.

As soon as he was informed of the king's illness, and that the physicians had given him up, he dressed himself



in his richest robes and presented himself before the king. "Sire," said he, "I know that all the physicians who

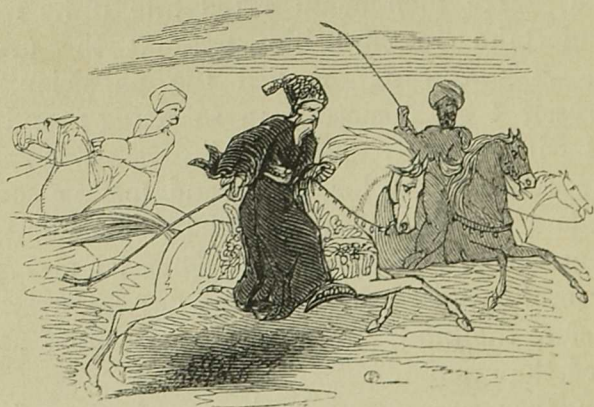
have attended your majesty have been unable to remove your leprosy ; but, if you will do me the honour to accept my services, I will engage to cure you without the use of medicine of any kind." The king, pleased with this proposition, replied : " If you are really able to do what you pretend, I promise to confer riches on you and your children ; and will make you my favourite and friend." He then again asked him if he really could undertake to cure him without the use of medicine.—" Yes, Sire," replied the physician, " I flatter myself I shall succeed in so doing ; and tomorrow I will begin my operations."

Douban returned to his house and made a sort of mallet or bat, with a hollow in the handle to admit the drug he meant to use ; this being done, he also prepared a round ball, and the following day he presented himself before the king, and, prostrating himself at his feet, kissed the ground.

Douban then arose, and having made a profound reverence, told the king that he must ride on horseback to the place where he was accustomed to play at mall. The king did as he was desired, and when he had reached the bowling-green the physician approached him, and putting into his hand the mallet which he had prepared, " Sire," said he, " you must strike that ball about with this mallet till you find yourself in a profuse perspiration. When the remedy I have enclosed in the handle of the mallet is warmed by your hand, it will penetrate through your whole body ; you may

then leave off, for the drug will have taken effect ; and when you return to your palace, take a bath, then go to bed, and to-morrow you will be quite well."

The king took the mallet and spurred his horse after the ball till he struck it ; it was sent back again to him by the officers who were playing with him, and he struck it again ; and thus the game continued for a



considerable time, till he found himself in a perspiration. He then left the game, returned to the palace, bathed, and observed very punctually all the directions that had been given him.

He soon found the good effects of the prescription ; for when he arose the next morning he perceived with equal surprise and joy that his leprosy was entirely cured, and that his body was as clear as if he had never been attacked by that malady. As soon as he was

dressed he went into the audience room, where he mounted his throne and received the congratulations of all his courtiers, who had assembled on that day, partly to gratify their curiosity, and partly to testify their joy.

Douban entered, and went to prostrate himself at the foot of the throne with his face towards the ground. The king seeing him, called to him, and made him sit by his side; and, showing him to the assembly, gave him in that public way all the praise he so well deserved; nay, he did not stop here, for there being a grand entertainment at court on that day, he placed him at his own table to dine with him.

The Greek king, (continued the fisherman,) was not satisfied with admitting the physician to his own table: towards evening, when the courtiers were about to depart, he invested him with a long rich robe resembling that which the courtiers usually wore in his presence, and, in addition, made him a present of two thousand sequins. The following days he did nothing but caress him; in short, this prince, thinking he could never repay the obligations he owed to so skilful a physician, was continually conferring on him some fresh proof of his gratitude.

The king had a grand vizier, who was avaricious, envious, and by nature capable of every species of crime. He observed, not without pain, the presents which had been bestowed upon the physician, whose great character and merit he was determined to lessen

and destroy in the mind of the king. To accomplish this he went to him, and said in private that he had some intelligence of the greatest moment to communicate. The king asked him what it was. "Sire," replied he, "it is very dangerous for a monarch to place any confidence in a man of whose fidelity he is not assured. In overwhelming the physician Douban with your favours, and bestowing all the kindness and regard upon him you do, you are ignorant that he is a traitor, who has introduced himself to the court in order to assassinate you."—"What is this you tell me?" answered the king, "recollect to whom you speak, and that you advance an assertion which I shall not easily give credit to."—"Sire," added the vizier, "I am accurately informed of what I have the honour to represent to you; do not, therefore, continue to repose such a dangerous confidence in him. If your majesty is, as it were, in a dream, it is time to awake; for I again repeat that the physician Douban has not travelled from the farther part of Greece, his own country, but for the horrible design I have mentioned."

"No, no, vizier," interrupted the king, "I am sure this man, whom you consider as a hypocrite and traitor, is one of the most virtuous and best of men; there is no one in the world whom I regard so much. You know by what remedy, or rather by what miracle, he cured me of my leprosy; and if he had sought my life, why did he thus save it? Cease then from endeavouring to instil unjust suspicions, for, instead of listening

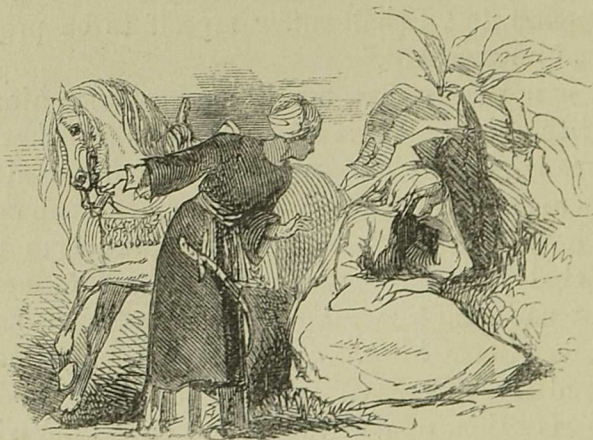
to them, I now inform you that from this very day I bestow upon him a pension of one thousand sequins a month for the rest of his life. And were I to share all my riches, and even my kingdom with him, I could never sufficiently repay what he has done for me. I see what it is; his virtue excites your envy: but do not suppose that I shall suffer myself to be prejudiced against him unjustly."

"It is not envy that makes me hostile to him, sire," replied the vizier, "it is the interest alone that I take in your majesty's preservation: it is my zeal which induces me to give my advice on so important an occasion. If my information is false, I deserve the same punishment that a certain vizier underwent formerly."—"What had that vizier done worthy of chastisement," said the Greek king. "I will tell your majesty," answered the vizier, "if you will have the goodness to listen." He then related the history of the "Vizier who was punished."

There was formerly a king, whose son was passionately fond of hunting. His father, therefore, often indulged him in this diversion, but, at the same time, gave positive orders to his grand vizier always to accompany and never to lose sight of him.

One morning when he was enjoying the chase, the pricklers roused a stag, and the prince set off in pursuit, thinking the vizier followed him. He galloped so long, and his eagerness carried him so far, that he at last found himself quite alone. He immediately stopped,

and, endeavoured to return by the track in which he had come. He was, however, unable to find it. As he rode about in search of it he discovered seated beneath the shade of a bush, a lady young and handsome, who was weeping most bitterly. The prince immediately



checked his horse, dismounted, and inquired of her who she was, what she did alone in that place, and whether he could assist her. "I am," she answered, "the daughter of an Indian king. In riding out into the country, I was overcome with sleep and fell from my horse. He has run away, and I know not what has become of him." The young prince, being moved by her distress, proposed to take her up behind him, an offer which she gladly accepted.

As they passed by an old ruined building, the lady

begged to be allowed to alight; the prince therefore stopped and suffered her to get down. He also alighted and followed her towards the building, at a little distance, holding his horse by the bridle. Imagine what was his astonishment, when he heard the female, who did not know that he was within hearing, pronounce these words within the walls: "Rejoice, my children, I have brought you a very nice fat youth." And directly afterwards other voices answered: "Where is he, mama? Let us eat him instantly, for we are very hungry."

The prince had heard enough to convince him of the danger he was in: he plainly perceived that she, who represented herself as the daughter of an Indian king, was no other than one of those savage demons called Ghouls, who live in desert places, and make use of a thousand wiles to surprise and devour the unfortunate passengers. Trembling with fear, he instantly mounted his horse.

The pretended princess at that moment made her appearance, and finding she had failed in her scheme: "Do not be afraid," she cried, "but tell me who you are, and what you are seeking for."—"I have lost my way," he replied, "and am endeavouring to find it."—"If you are lost," she said, "recommend yourself to God, and he will deliver you from your difficulty."

The young prince could not believe that she spoke sincerely, but that she considered him as already within her power; he lifted up his hands, therefore, towards heaven,

and said : “ Cast thine eyes upon me, I pray thee, and deliver me from this mine enemy ! ” At this prayer the Ghoul went back to the ruin, and the prince rode off as fast as possible. He fortunately discovered the right road and arrived safely at home, when he related to his father the great danger he had encountered, through the neglect of the grand-vizier. The king was so enraged at him that he ordered this minister to be instantly strangled.

“ Sire,” continued the vizier of the Greek king, “ to return to the physician Douban ; if you do not take care, the confidence you place in him will turn out unfortunate. I well know that he is a spy, sent by your enemies to attempt your majesty’s life. He has cured you, you say, but who can tell ? He has perhaps only cured you in appearance—and who can tell whether this remedy, in the end, will not produce the most pernicious effects ? ”

The Greek king, who was naturally of a weak character, had not penetration enough to discover the wicked intention of his vizier, nor sufficient firmness to persist in his first opinion. This conversation staggered him. “ You are right, vizier,” said he ; “ he may be come for the express purpose of taking my life, which he can easily accomplish, even by the mere smell of some of his drugs. We must consider what is to be done ! ”

Perceiving the effect which his representations had upon the king, the vizier said to him : “ The best and most certain means, sire, to ensure your repose and put

your person in safety, is instantly to send to Douban, and, on his appearance, order him to be beheaded.”—The king immediately called one of his officers, and ordered him to find the physician, who hastened to the palace.

“Knowest thou,” said the king as soon as he saw him, “why I sent for thee here?”—“No, sire,” answered Douban, “and I wait till your majesty pleases to instruct me.”—“I have ordered thee to come,” replied the king, “to free myself from thy snares, by taking thy life.”

It is impossible to express the astonishment of Douban at hearing the sentence of his death. “For what reason, sire,” replied he, “does your majesty condemn me to death? What crime have I been guilty of?”—“I have been well informed,” added the king, “that you are a spy, and that you have come to my court in order to take away my life; but to prevent that I will first deprive you of yours. Strike,” added he to an officer who was by, “and deliver me from a treacherous wretch, who has introduced himself here only to assassinate me.”

On hearing this, the physician began to suspect that the honours and riches which had been heaped upon him, had excited some enemies against him, and that the king, through weakness, had suffered himself to be guided by them; nor was he wrong. He began to repent having cured him; but that came too late. “Is it thus,” he cried, “that you recompense the good I have done you?” The king, however, paid no atten-

tion, and desired the officer, a second time, to execute his orders. The physician had then recourse to prayers. " Ah, sire," he cried, " if you prolong my life, God will prolong yours ; do not kill me, lest God should treat you in the same manner."

" You see then," said the fisherman, breaking off his story in this place, and addressing himself to the genie in the vase, " that what passed between the Greek king and the physician Douban, is exactly the same as what has happened between us."

The Greek king, however, he continued, instead of regarding the entreaties of the physician, exclaimed, " No, no, you must die, or you will take away my life in a still more concealed manner than you have cured me." Douban, in the mean time bathed in tears, complained much at finding his important services so ill requited, and at last prepared for death. The officer then put a bandage over his eyes, tied his hands, and was going to draw his scimeter. The courtiers, however, who were present, felt so much for him that they entreated the king to pardon him, assuring his majesty he was not guilty, and that they would answer for his innocence. But the king was inflexible, and spoke so peremptorily they dared not reply.

The physician, being on his knees, his eyes bandaged, and ready to receive the stroke that was to terminate his existence, once more addressed the king : " Since

your majesty, sire, will not revoke the order for my death, I entreat you at least to give me leave to return home to arrange my funeral, take a last farewell of my family, bestow some charity, and leave my books to those who will know how to make a good use of them. There is one among them which I wish to make a present of to your majesty. It is a very rare and curious work, and worthy of being kept even in your treasury with the greatest care.”—“What book can that be,” replied the king, “so valuable as you mention?”—“Sire,” replied the physician, “it contains things of the most curious nature, and one of the principal is, that when my head shall be cut off, if your majesty will take the trouble to open the book at the sixth leaf, and read the third line on the left hand page, my head will answer every question you wish to ask.” The king was so desirous of seeing such a wonderful thing, that he put off his death till the next day, and sent him home under a strong guard.

The physician then arranged all his affairs, and as the news got abroad that an unheard-of prodigy was to happen after his execution, the viziers, emirs, and officers of the guard, in short all the court, flocked the next day to the hall of audience to witness such an extraordinary event.

Douban, the physician, appeared directly after, and advanced to the foot of the throne with a very large volume in his hand. He then placed it on a vase, and unfolding the cover, in which the book was wrapt, thus

addressed the king as he presented it : “ If it be your pleasure, sire, receive this book ; and as soon as my head shall be struck off, order one of your officers to place it on the vase upon the cover of the book ; the moment it is there, the blood will cease to flow ; then open the book, and my head shall answer all your questions. But, sire,” added Douban, “ permit me once more to implore your mercy. Consider, I beseech you, that I solemnly protest to you that I am innocent.”—“ Thy prayers,” answered the king, “ are useless ; and were it only to hear your head speak after your death, I would wish for your execution.” Saying this, he took the book from the hands of the physician, and ordered the officer to do his duty.

The head was so adroitly cut off, that it fell into the vase, and it had hardly been on the cover an instant, before the blood stopped. To the great astonishment of the king and all the spectators, it then opened its eyes, and said : “ Will your majesty now open the book ?” The king did so, and finding that the first leaf stuck to the second, he put his finger to his mouth and moistened it, in order to turn it over more easily. He went on doing so, till he came to the sixth leaf ; and, observing nothing written upon the appointed page, “ Physician,” said he to the head, “ there is no writing.”—“ Turn over then a few more leaves,” replied the head. The king continued turning them over, still putting his finger frequently to his mouth, till the poison, in which each leaf had been dipped, began to

produce its effect. The prince then felt himself suddenly agitated in a most extraordinary manner ; his sight failed him, and he fell at the foot of the throne in the greatest convulsions.

When the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had only a few moments to live : “ Tyrant,” he exclaimed, “ behold how those princes are treated who abuse their power and sacrifice the innocent. Sooner or later, punishment overtakes their injustice and cruelty.” The head had no sooner repeated these words, than the king expired ; and, at the same time, the small portion of life that remained in the head itself was wasted.

As soon as the fisherman had finished the history of the Greek king and the physician Douban, he addressed the genie, whom he still kept confined in the vase. “ If,” said he, “ the Greek king had permitted Douban to live, he would also have had the same benefit bestowed on him ; but he rejected the humble prayers of the physician ; he was therefore punished. This, O genie, is the case with you. If I had been able to make you relent, and could have obtained the favour I asked of you, I should have pitied the state in which you now are : but since you persisted in your determination to kill me, in spite of the obligation you were under to me for setting you at liberty, I ought, in my turn, to show no mercy. In leaving you within this vase and casting you into the sea, I shall deprive you of the use

of your existence till the end of time. This is the revenge I have been taught by you."

"Once more, my good friend," replied the genie, "I entreat you not to be guilty of so cruel an act ; remember that revenge is not a virtue ; on the contrary, it is praiseworthy to return good for evil. Do not then serve me as Imma formerly treated Ateca."—"And how was that?" asked the fisherman. "If you wish to know, open this vase," answered the genie : "do you think that I am in the humour to relate stories while confined in this narrow prison ? I will tell you as many as you please when you shall have let me out."—"No, no," said the fisherman, "I will not release you ; it is better for me to cast you to the bottom of the sea."—"One word more, fisherman," cried the genie : "I promise that, so far from injuring you, I will teach you how to become as rich as possible."

The hope of being no longer poor at once disarmed the fisherman. "I would listen to you," he cried, "if I had the least ground to believe you ; swear to me, by the great name, that you will faithfully observe what you say, and I will open the vase. I do not believe that you will be sufficiently bold to violate such an oath." The genie did so, and the fisherman immediately took off the covering. The first thing the genie did, after he had resumed his usual form, was to kick the vase into the sea : this action rather alarmed the fisherman. "What do you mean, O genie, by this ; do you not intend to keep the oath you have taken ? Or

must I address the same words to you which the physician Douban did to the Greek king? 'Suffer me to live, and your own days will be prolonged!'

The fears thus expressed made the genie laugh. "Be of good heart, fisherman," answered he; "I have thrown the vase into the sea only for diversion, and to see whether you would be alarmed: but to show you that I intend to keep my word, take your nets and follow me." They passed by the city and went over the top of a mountain, whence they descended into a vast plain, which led to a lake situated amid the four small hills.

When they were arrived on the borders of the lake, the genie said to the fisherman: "Cast your nets into the lake." The fisherman did so, and greatly to his surprise he drew out four fish, each of a different colour, white, red, blue, and yellow. As he had never seen any similar to them, he could hardly cease admiring them, and, judging that he could dispose of them for a considerable sum, he expressed great joy. "Carry these fish to the palace," said the genie, "and present them to the sultan, and he will give you more money than you ever handled in all your life. You may come every day and fish in this lake, but observe to throw your nets only once each day; if you act otherwise, some evil will befall you; therefore take care. This is my advice, and if you follow it exactly you will do well." Having said this, he stamped his foot upon the ground, which opened, and the genie sinking into it, the earth closed as before.

The fisherman resolved to observe the instructions of the genie in every point, and to take care never to throw his nets a second time. He returned to the city very well satisfied with his success, and making a thousand reflections on his adventure he went directly and presented his fish at the sultan's palace.



The sultan was very much surprised when he saw the four fish brought him by the fisherman. He took them one by one, and examined them most attentively ;

and, after admiring them a long time, he said to his first vizier: "Take these fish, and carry them to the cook which the emperor of the Greeks sent me; I think they must be as good as they are beautiful."

The vizier took them, and delivered them into the hands of the cook. "Here are four fish," said he, "which have been presented to the sultan; he commands you to dress them." He then returned to the sultan, his master, who desired him to give the fisherman four hundred pieces of gold, which he faithfully executed. The fisherman, who was never before in possession of so large a sum of money at once, could not conceal his joy, and thought it all a dream. He soon, however, proved it to be a reality, by the good purpose to which he applied the gold, that of relieving the wants of his family.

As soon as the cook had cleaned the fish which the vizier had brought, she put them in a vessel with some oil over the fire to fry. When she thought they were sufficiently done on one side, she turned them. She had hardly done so when, wonderful to relate! the wall of the kitchen appeared to separate, and a beautiful and majestic young damsel came out of the opening. She was dressed in a satin robe, embroidered with flowers after the Egyptian manner, and adorned with ear-rings, and a necklace of large pearls, and gold bracelets set with rubies; she held a rod of myrtle in her hand. Approaching the vessel, to the great astonishment of the cook, who remained motionless at

the sight, and striking the fish with her rod, she said : “ Fish, fish, are ye doing your duty ! ” The fish answering not a word, she again repeated it, when they all raised themselves up, and said very distinctly, “ Yes, yes, if you reckon, we reckon ; if you pay your debts, we pay ours ; if you fly, we conquer, and are content. ” As soon as they had spoken these words, the damsel overturned the vessel and went back through the wall, which immediately closed up, and returned to the same state as before.

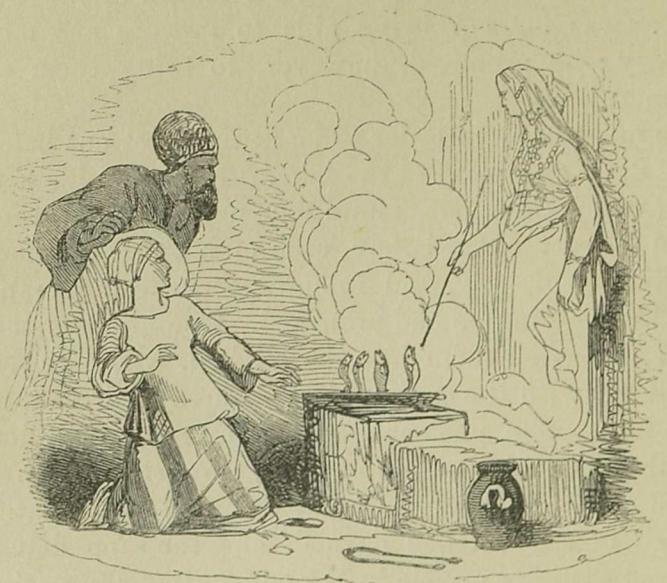
The cook, whom all these wonders alarmed, having in some measure recovered from her fright, went to take up the fish which had fallen upon the hot ashes ; but she found them blacker and more burnt than the coals themselves, and not at all in a state to send to the sultan. At this she was greatly distressed, and began to cry with all her might. “ Alas,” said she, “ what will become of me ? I am sure, when I relate to the sultan what I have seen, that he will not believe me. How enraged also will he be with me ! ”

While she was in this distress, the grand-vizier entered, and asked if the fish were ready. The cook then related all that had taken place, at which, as we may naturally suppose, he was much astonished ; but without telling the sultan anything about it, he invented some excuse which satisfied him. He then sent directly for the fisherman, to whom, when he was come, he said : “ Bring me four more fish, like those you brought before, for an accident has happened which

prevents their being served up to the sultan." The fisherman did not tell him what the genie had strictly advised him to do, but pleaded the length of the way as an excuse for not being able to procure any more that day; he promised, however, to bring them the next morning.

The fisherman, in order to be in time, set out before it was day, and went to the lake. He threw his nets, and drawing them out, found four more fish like those he had taken the day before, each of a different colour. He returned directly, and brought them to the grand-vizier by the time he had promised. The minister took them and carried them into the kitchen, where he shut himself up with the cook, who prepared to dress them before him. She put them on the fire as she had done the others on the preceding day. When they were dressed on one side, she turned them, and immediately the wall of the kitchen opened, and the same damsel appeared with her myrtle in her hand. She approached the vessel in which the fish were, and striking one of them, addressed the same words to it she had before done, when they all, raising their heads, made the same answer. The damsel overturned the vessel with her rod as she had done before, and went back through the opening in the wall, where she had entered. The grand-vizier witnessed all that passed: "This is very surprising," he cried, "and too extraordinary to be kept secret from the sultan's ears. I will myself go and inform him of this prodigy." He went immediately,

and gave an exact and true relation of all that had passed.



The sultan was much astonished, and became very anxious to see this wonder. For this purpose, he again sent for the fisherman. "Friend," said he to him, when he came, "canst thou not bring me four more fish of different colours?"—"If your majesty," answered the fisherman, "will grant me three days, I can promise to do so." He obtained the time he wished, and went, for the third time, to the lake. He was not less successful than before, and again caught four fish of different colours the first time he threw his nets. He

neglected not to carry them directly to the sultan, who expressed the greater pleasure at seeing them, as he did not expect them so soon; and he ordered four hundred pieces of money to be given to the fisherman.

As soon as the sultan had got the fish, he had them taken into his own cabinet, together with the different things that were necessary to dress them. Here he shut himself up with the grand-vizier, who put them on the fire in a proper vessel, and began to cook them. As soon as they were done on one side, he turned them on the other. The wall of the cabinet immediately opened, but instead of the beautiful damsel there appeared a black, who was in the habit of a slave. This black was very large and gigantic, and held a great green rod in his hand. He advanced to the vessel, and touching the fish with his rod, he cried out in a terrible tone, "Fish, fish, are ye doing your duty?" At these words the fish lifted up their heads, and answered: "Yes, yes, we are: if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content." The fish had scarcely said this, when the black overturned the vessel into the middle of the cabinet, and reduced the fish to the state of cinders. Having done so, he haughtily retired through the opening of the wall, which instantly closed and appeared as perfect as before.

"After what I have seen," said the sultan to his grand-vizier, "it is in vain for me to think of remaining at ease. It is certain that these fish signify something

very extraordinary, which I wish to discover." He sent for the fisherman, and when he arrived, he said to him : " The fish thou hast brought me have caused me great uneasiness ; where dost thou catch them ?"—" I caught them, sire," answered he, " in a lake, which is situated in the midst of four small hills, beyond the mountain you may see from hence."—" Do you know that lake ?" said the sultan to the vizier. " No, sire," answered he, " I have never even heard it mentioned, though I have hunted in the vicinity of the mountain and beyond it nearly sixty years." The sultan asked the fisherman about what distance the lake was from the palace ; he replied that it was not more than three hours' journey. With this assurance, as there was still time to arrive there before night, the sultan ordered his whole court to get ready, while the fisherman served as a guide.

They all ascended the mountain, and in going down on the other side, they were much surprised by the appearance of a large plain which no one had ever before remarked. They at length arrived at the lake, which they found situated exactly among four hills, as the fisherman had reported. Its water was so transparent, that they remarked all the fish to be of the same colours as those the fisherman had brought to the palace.

The sultan halted on the side of the lake ; and after observing the fish with signs of great admiration, he inquired of his emirs and all his courtiers, if it could

be possible that they had never seen this lake, which was so close to the city. They all said they had never heard it even mentioned. "Since you all agree, then," said he, "that you have never heard it spoken of, and since I am not less astonished than you are at this novelty, I am resolved not to return to my palace, till I have discovered for what reason the lake is now placed here, and why there are fish of only four colours in it." After having thus spoken, he ordered them to encamp around it; his own pavilion and the tents of his immediate household were pitched on the borders of the lake.

When the day closed, the sultan retired to his pavilion, and entered into a particular conversation with his vizier. "My mind," said he, "is much disturbed: this lake suddenly placed here—the black who appeared to us in my cabinet—those fish, too, which we heard speak,—all this so much excites my curiosity that I cannot conquer my impatience to be satisfied. It is on this account that I am absolutely determined to execute the design I meditate. I shall go quite alone from my camp, and order you to keep my departure a profound secret. Remain in my pavilion, and when my emirs and courtiers present themselves at the entrance to-morrow morning, send them away, and say I have a slight indisposition and wish to remain alone. You will also continue to do so every day till my return."

The grand-vizier used many arguments to persuade

the sultan not to do as he intended. He represented the great danger to which he exposed himself, and the unnecessary trouble and difficulties he might thus encounter, and probably to no purpose. All his eloquence, however, was exhausted to no effect ; the sultan did not alter his resolution, but prepared to set out. He put on a proper dress for walking, and armed himself with a sabre ; and as soon as he found that everything in the camp was quiet, he departed, unaccompanied by any one.

He bent his course towards one of the small hills, which he ascended without much difficulty ; the descent on the other side was still easier. He then pursued his way over a plain till sunrise, when he perceived in the distance before him a large building, the sight of which filled him with joy, from the hopes of being able to gain some intelligence of what he wished to know. When he came near, he remarked that it was a magnificent palace, or rather a strong castle, built with polished black marble, and covered with fine steel, so bright that it was like a mirror. Delighted with having so soon met with something at least worthy his curiosity, he stopped opposite the front and considered it with much attention ; he then advanced towards the folding doors, one of which was open. Though he might have gone in, he thought it better to knock. At first, he knocked gently and waited some time ; but finding no one appear, he thought they might not have heard ; he therefore knocked a second time much

louder ; still no one came. He redoubled his efforts, but in vain. At this he was much astonished, as he could not imagine that a castle so well built as that was, could be deserted. "If there be no person there," said the sultan to himself, "I have nothing to fear ; and if there be any one, I have arms to defend myself with."

At last he entered, and when he was in the vestibule he called out, "Is there no one here to receive a stranger who is in want of refreshment on his journey?" He repeated it two or three times as loud as he could ; still there was no answer. This silence increased his astonishment. He passed on to a very spacious court, and, looking on all sides, he could not discover a living creature. He then entered and passed through some large halls, the carpets of which were of silk, the recesses and sofas entirely covered with the stuffs of Mecca, and the curtains before the doors of the richest manufactures of India, embroidered with gold and silver. He went on and came to a most wonderful saloon, in the midst of which there was a large reservoir, with a lion of massive gold at each corner. Streams of water issued from the mouths of the four lions, and, in falling, appeared to break into a thousand diamonds and pearls, which formed a good addition to a fountain that sprung from the middle of the basin, and rose almost to the top of a dome, beautifully painted in the arabesque style.

The castle was surrounded on three sides by a garden,

which was embellished with all kinds of flowers, fountains, groves, and many other beauties. A multitude of birds filled the air with their sweetest notes ; this was their constant habitation, as there were nets thrown entirely over the trees to prevent their escape.

The sultan continued walking a long time from one apartment to another, surrounded on every side by the utmost grandeur and magnificence. Being rather fatigued, he at length sat down in an open cabinet, which looked into the garden. While meditating here upon all he had seen, and indulging in anticipations of what he might yet see, a plaintive voice, accompanied by the most heart-rending cries, suddenly struck his ear. He listened attentively, and distinctly heard these words : “ O Fortune, thou hast not suffered me long to enjoy my happy lot, but hast rendered me the most wretched of men : cease, I entreat thee, thus to persecute me, and, by a speedy death, put an end to my sufferings ! Alas ! is it possible I can still exist, after all the torments I have suffered ? ”

The sultan, much affected by these lamentable complaints, immediately got up and went towards the spot from whence they issued. He came to the entrance of a large hall, and drawing the door curtain aside, saw a young man, richly dressed, but on whose countenance sorrow was strongly impressed, seated on a sort of throne, raised a little from the ground. The sultan approached and saluted him. The youth returned the compliment by bending his head very low, but did not

rise. "I am sure, sir," said he to the sultan, "I ought to get up to receive you and show you all possible respect, but a most powerful reason prevents me; you will not therefore, I trust, take it amiss."—"I feel myself highly honoured, sir," replied the sultan, "by the good opinion you express of me. Whatever may be your motive for not rising, I willingly receive your apologies. Attracted by your complaints, and impelled by your sufferings, I come to offer you my assistance. I trust I shall be permitted to afford some consolation to you in your misfortunes, and I will use all my endeavours to do so. I flatter myself you will not object to relate the history of your sorrows to me. But in the first place, I beg of you to inform me what the lake which is near this castle means, where there are fish of four different colours; and how also this castle came here, with you thus in it, and alone!"

Instead of answering these questions, the young man began to weep most bitterly. "How inconstant is fortune," he cried! "she delights in crushing those whom she has elevated. Who can say they have ever enjoyed from her a life of calm and pure happiness?"

The sultan, touched with compassion at his situation, requested him again to relate the cause of such sorrow. "Alas, my lord," answered the youth, "can I be otherwise than afflicted, or can these eyes ever cease from shedding tears?" At these words he lifted up his robe, and the sultan perceived that he was a

man only to his waist, and that from thence to his feet he had been changed into black marble.

You may easily imagine that the sultan was much surprised when he saw the deplorable state of the young man. "What you show me," said he, "fills me with horror, but at the same time excites my curiosity; I am impatient to learn your history, which must no doubt be very singular; and I am persuaded that the lake and the fish have some connexion with it: I entreat you therefore to relate it, and you may find consolation by doing so; for the unhappy often experience relief in communicating their sorrows."—"I will not refuse you this satisfaction," replied the young man, "although I cannot impart it without renewing the most poignant grief; but I must forewarn you to prepare your ears and your mind—nay, even your eyes, for what surpasses all conception."

"The story, however," said Mrs. Meadows, "I must leave till to-morrow evening. It is now time for you to go to bed."

CHAPTER III.

THE STORY OF THE YOUNG KING OF THE BLACK ISLES
—CONCLUSION OF THE STORY OF THE FISHERMAN
AND THE GENIE.

THE following evening the young folks assembled earlier than usual to hear the story of "The Young King of the Black Isles." Before she began, however, Mrs. Meadows thought it necessary to remind her little audience, that she would relate it as the prince told it to the sultan, who, they would recollect, discovered him alone in the palace, and requested him to relate his history.

My father, said the prince, in commencing the account of his adventures, who was called Mahmoud, was the king of this state. It is the kingdom of the Black Isles, which takes its name from four small neighbouring mountains, that were formerly islands; and the capital, where my father resided, was situated on the spot which is now occupied by that lake.

The king, my father, died at the age of seventy. I had no sooner succeeded to the throne than I married, and the person whom I chose to partake of the royal dignities with me was my cousin. I had every reason

to be satisfied with the proofs of affection I received from her, and, on my part, I returned them with equal tenderness. Our happy union continued for five years, when I began to perceive that the queen no longer loved me.

One day, after dinner, when she was gone to the bath, I felt inclined to sleep, and threw myself on a sofa ; two of her women who happened to be in the room, seated themselves, one at my head, the other at my feet, to fan me, as well for the purpose of refreshing me as to keep off the flies which might have disturbed



my slumbers. Supposing me asleep, they began to talk softly ; but my eyes were only closed, and I overheard their whole conversation.

“Is it not a pity,” said one of them to the other,

“that the queen does not love our king, who is such an amiable prince?”—“Surely it is,” replied the other, “and I cannot conceive why she goes out every night and leaves him; does he not perceive it?”—“How should he perceive it,” resumed the first, “when she mixes in his drink the juice of a certain herb, which makes him sleep so profoundly that she has time to go wherever she likes.”

You may judge, my lord, of the surprise which this discourse occasioned me, as well as the sentiments it inspired: nevertheless, I had sufficient command over myself to suppress my emotions; I pretended to awake without having heard the conversation.

The queen returned from the bath; we supped together, and before we went to bed she presented me the cup of water which it was usual for me to take; but instead of drinking it, I approached a window that was open, and threw it out without her perceiving me. We soon retired to rest, and shortly after, supposing that I was asleep, she got up with so little precaution, that she said aloud, “Sleep, and mayst thou never wake more.” She dressed quickly and left the chamber.

The queen had no sooner quitted me than I got up, and taking my scimeter, followed her so closely, that I heard her footsteps just before me. She passed through several doors which opened by virtue of some magic words she pronounced, and entered into the garden. Following her with my eyes as well as the obscurity of the night would permit, I remarked that

she went into a little wood, the walks of which were enclosed by a thick hedge. I repaired thither by another way, and hiding myself behind the hedge of one of the paths, I perceived that she was accompanied by a man.

I did not fail to listen attentively to their conversation. "I do not deserve," I heard the queen say to her lover, "your reproaches for my want of diligence; you well know the reason of it; but if all the marks of love which I have hitherto given you are not sufficient to persuade you of my sincerity, I am ready to give you still more convincing proofs of it; you have only to command, you know my power. I will, if you wish it, before the sun rises, change this great city and this beautiful palace into frightful ruins, which shall be inhabited only by wolves, and owls, and ravens. Shall I transport all the stones with which these walls are so strongly built beyond Mount Caucasus, and farther than the boundaries of the habitable world? You have only to speak, and it shall be done."

As the queen finished this speech, she and her lover, having reached the end of the walk, turned to enter another, and passed before me; I had already drawn my scimeter, and, as the lover was next me, I struck him on the neck, and he fell. Believing that I had killed him, I retired precipitately, without discovering myself to the queen.

As I traversed the garden to return to the palace, I heard the queen weeping bitterly, and, judging of her

grief by her cries, I was not sorry I had left her alive. When I reached my chamber, I went again to bed, and fell asleep. On waking the next morning, I found the queen by my side; I cannot say whether she was asleep or feigned it, but I got up without disturbing her, and retired to my closet, where I finished dressing. I afterwards attended the council; and, on my return, the queen, dressed in mourning, her hair dishevelled and torn, presented herself before me. "Sire," said she, "I come to entreat your majesty not to be displeased at the state in which you now see me. I have just received intelligence of three events, which occasion the grief I so strongly feel but can ill express."—"What are these events, madam?" I inquired. "The death of the queen, my beloved mother," replied she; "that of the king, my father, who was killed in battle; and also of my brother, who fell down a precipice."

I was not sorry that she had invented this pretext to conceal the true cause of her affliction, and I imagined that she did not suspect me of having been the murderer of her lover. "Madam," said I, "I do not blame your sorrow; on the contrary, I assure you that I am not insensible to the cause. I should be much surprised if you were not affected by such a loss; weep, for your tears are an undoubted proof of the goodness of your heart; I hope, nevertheless, that time and reason will restore to you your wonted cheerfulness."

She retired to her apartment, where, abandoning

herself to her grief, she passed a whole year in weeping and bewailing the death of her lover. At the expiration of that time, she requested my permission to build a mausoleum for herself in the centre of the palace, where she said she wished to pass the remainder of her days. I did not refuse her, and she erected a magnificent palace with a dome, which may be seen from hence, and she called it the Palace of Tears.

When it was finished, she had her lover removed from the place whither she had transported him on the night I wounded him, and brought to this mausoleum. She had till that period preserved his life, if it could be so called, which was neither life nor death, by giving him certain potions, which she administered herself, and continued to give him daily after his removal to the Palace of Tears.

All her enchantments, however, did not avail, for he was not only unable to walk or stand, but had also lost the use of his speech, and gave no signs of life but by looks. Although the queen had only the consolation of seeing him and saying to him all the tender things that her love inspired, yet she constantly paid him two long visits every day. I was well acquainted with this circumstance, but I pretended to be ignorant of it.

Excited by curiosity, I went one day to the Palace of Tears, and concealed myself in a place where I could see and hear what passed. I listened for some time to the tender things which she said to her lover ; till at last, losing patience, I came out of my place of

concealment, and approaching her, "Madam," said I, "you have wept enough ; it is now time to have done with a grief which dishonours us both ; you forget what you owe to me, as well as what you owe to yourself."—"Sire," replied she, "if you still retain any regard for me, I entreat you to leave me to my sorrows, which time can neither diminish nor relieve."

I endeavoured, but in vain, to bring her to a sense of her duty, and finding that all my arguments only increased her obstinacy, I at last desisted and left her. She continued to visit her lover every day, and for two years she was inconsolable.

I went a second time to the Palace of Tears while she was there. I hid myself as before, and heard her speak in a manner still more tender than before.

I avow to you, my lord, that I was enraged at her words ; for, in truth, this cherished lover, this adored mortal, was not at all what you would imagine. He was a black Indian, one of the original inhabitants of this country. I was, as I have said, so enraged at this speech, that I suddenly showed myself, and addressing myself in a strain similar to what I had just heard from her lips, I said, "Why dost thou not, O tomb, swallow up this monster, who is even disgusting to human nature ? or rather why dost thou not consume both the lover and the mistress ?"

I had hardly finished these words, when the queen, who was seated near the black, started up like a fury: "Ah, wretch !" she exclaimed, "it is you who have

been the cause of my grief—think not that I am ignorant of it. I have already dissembled too long. It was your barbarous hand which reduced the object of my affection to the miserable state he is now in. And you have the cruelty to come and insult my despair.” —“ Yes,” cried I, interrupting her, and transported with anger, “ I have chastised the monster as he deserved, and I ought to treat thee in the same manner. I repent that I have not already done so, for thou hast too long abused my goodness.” Saying this, I drew my scimeter and raised my arm to punish her. “ Moderate thy rage,” said she to me with a disdainful smile ; then, regarding my motions with a tranquil air, and at the same instant pronouncing some words which I did not understand, she added, “ By virtue of my enchantments, I command thee from this moment to become half marble and half man.” Immediately, my lord, I was changed to what you see me ; already dead among the living, and living among the dead.

As soon as this cruel enchantress had thus transformed me, she destroyed my capital, which was both flourishing and well inhabited ; she annihilated the palaces, public places, and markets ; turned the site of the whole city into a lake, and, as you may perceive, rendered the neighbouring country desolate. The four sorts of fish which are in the lake are four different classes of inhabitants, who dwelt in the capital, and who professed different religions. The white were Mussulmans ; the red, Persians, who worship fire ; the

blue, Christians ; and the yellow, Jews ; the four little hills were four islands ; whence the name of the kingdom originated. I was informed of all this by the enchantress, who herself related the effects of her rage. Nor was even this all ; she did not confine her fury to the destruction of my empire and to my enchantment, for she comes every day and gives me a hundred blows with a thong, made of a bull's hide, upon my shoulders, from whence she draws blood at every stroke. As soon as she has finished this punishment, she covers me with a thick stuff, made of goat's hair ; and puts a robe of rich brocade over it, not for the sake of honouring, but of mocking me." At this part of his history the young king of the Black Isles could not refrain from tears.

"Inform me," cried the sultan, affected by the recital of so strange a story, and eager to revenge his injuries ; "inform me where this perfidious enchantress resides, and where also is her infamous lover, whom she has entombed before his death."—"My lord," replied the prince, "her lover is in the Palace of Tears, in a tomb formed like a dome. I cannot tell you whether the enchantress has retired ; but she visits him every day at sunrise, after having inflicted on me the punishment I mentioned."

The sultan, having informed the prince who he was, and the reason of his entering the castle, consulted with him on the best means of affording him a just revenge ; and a plan occurred to the sultan which he directly

communicated. They then agreed upon the steps it was necessary to take in order to ensure success ; but they deferred the execution of the plan till the following day. In the mean time, as the night was far advanced, the sultan took some repose. The young prince, as usual, passed his time in continual watchfulness ; for he was unable to sleep since his enchantment ; the hopes, however slight, which he cherished of being soon relieved from his sufferings, constantly occupied his thoughts.

The sultan rose as soon as it was day ; and having stripped off his robe and external dress, which might have encumbered him, he went to the Palace of Tears. He found it illuminated by a multitude of torches of white wax issuing from various beautiful golden vases, and giving forth a delicious perfume. As soon as he perceived the black, he drew his sabre, and destroyed without resistance the little remains of life in this wretch. He then dragged the body into the court of the castle and threw it into a well. Having done this, he returned and lay down in the black's place, hiding his sabre under the covering, and remained there in order to complete what he projected. The enchantress arrived soon after ; her first business was to go into the apartment where the king of the Black Isles, her husband, was. She directly stripped him, and began to inflict upon his shoulders the accustomed number of blows. The poor prince filled the whole building with his cries, and conjured her in the most pathetic manner

to have pity on him : the wretch, however, ceased not to beat him till she had completed the hundred. "Thou hadst no compassion on my lover," said she ; "expect therefore none from me." As soon as she had finished, she went to the Palace of Tears ; and, on entering, began to renew her lamentations. When she approached the couch where she fancied her lover still was, she addressed him in her usual terms of endearment. She exclaimed, "Are you resolved, light of my life, to let me die without the consolation of hearing you again declare you love me ? Utter at least one word, I conjure you." The sultan, pretending to awake from a profound sleep, and imitating the language of the blacks, answered the queen in a solemn tone, "There is no strength or power but in Allah alone, who is all-powerful." At these words the enchantress, to whom they were unexpected, gave a violent scream through excess of joy. "My dear," she exclaimed, "do my senses deceive me : is what I hear true ? Is it really you who speak ?" "Wretched woman," replied the sultan, "are you worthy of an answer ?"—"What !" cried the queen, "do you reproach me ?"—"The cries, the tears, the groans of thy husband," answered the supposed black, "whom you every day beat with so much barbarity, continually prevent my rest : I should have been cured long since, and have recovered the use of my tongue, if you had disenchanted him. This, and this only, is the cause of my silence of which you so severely complain."—"Well, then," said the enchantress, "to satisfy you, I

am ready to do what you command : do you wish him to resume his first form ? ” — “ Yes,” replied the sultan ; “ and hasten to set him free, that I may no longer be disturbed by his cries.”

The queen immediately went out from the Palace of Tears ; and, taking a vessel of water, she pronounced over it some words, which caused it instantly to boil as if it had been placed on a fire. She then proceeded to the apartment where the young king was, and poured it over him, uttering a few words. She had hardly concluded when the prince recovered his first shape. “ Go,” said the enchantress, addressing him, “ hasten from this castle, and seek not to return, lest it should cost you your life.” The young king yielded to necessity, and left her without replying a word. He concealed himself in the neighbourhood, where he impatiently awaited the completion of the sultan’s design, the commencement of which had been so successful.

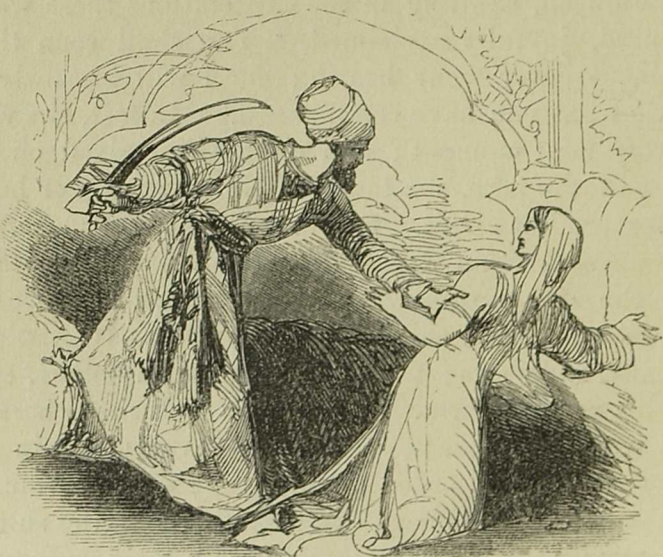
The enchantress then returned to the Palace of Tears ; and, on entering, said to him whom she supposed to be the black, “ I have done, my love, what you ordered me ; nothing, therefore, now prevents your recovery.” The sultan, still imitating the language of the blacks, answered in rather a sharp tone : “ What you have yet done is not sufficient for my cure. You have destroyed only a part of the evil ; but you must strike at the root.” — “ What do you mean by the root, my beloved ? ” inquired she. “ What can I mean,” he cried, “ but the city and its inhabitants, with the four

isles which you have destroyed by your magic? Every evening, toward midnight, the fish constantly raise their heads out of the lake, and call for vengeance against us both. This is the real cause of the delay of my recovery. Go quickly and re-establish everything in its former state, and on your return I will give you my hand, and you shall assist me in rising."

The queen, exulting in the expectations these words produced, joyfully exclaimed, "You shall soon then, my life, recover your health; for I will instantly go and do what you have commanded." In fact, she went the very next moment; and when she arrived on the border of the lake, she took a little water in her hand, and scattered it about. She had no sooner done so, and pronounced certain words over the fish and the lake, than the city instantly appeared. The fish became men, women, and children; Mahometans, Christians, Persians, and Jews; freemen or slaves: in short, each took his natural form. The houses and shops became filled with inhabitants, who found everything in the same situation and order in which they were previous to the change. The officers and attendants of the sultan, who were very numerous, and who were encamped directly where the great place or square happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

The enchantress now hastened back to the Palace of Tears, to enjoy the reward of her labours. "My dear lord," she cried on entering, "I am returned to partici-

pate in the pleasure of your renewed health, for I have done all you required of me ; arise, and give me your hand.”—“Come near, then,” said the sultan, still imitating the manner of the blacks. She did so ; “Nearer still,” he cried. She obeyed. Then, raising himself up, he seized her so suddenly by the arm, that she had no opportunity of recognising who it was, and



with one stroke of his sabre, he separated her body in two. Having done this, he went to seek for the prince of the Black Isles, who waited for him with the greatest impatience. “Rejoice, prince,” said he, embracing him, “you have nothing more to fear ; for your cruel enemy no longer exists.”

The young prince thanked the sultan in a way which proved that his heart was truly penetrated with gratitude ; wishing him a long life, and the greatest prosperity. " May you, also, live happily and at peace in your capital," replied the sultan to him ; " and should you hereafter have a wish to visit mine, which is so near, I shall receive you with the truest pleasure ; and you shall be as highly honoured and respected as in your own."—" Powerful monarch," answered the prince, " to whom I am so much indebted, do you think you are very near your capital ?"—" Certainly," replied the sultan, " I think so ; at least that I am not more than four or five hours' journey."—" It is a whole year's journey," added the prince ; " although I believe you might come here in the time you mention, because mine was enchanted : but since it is no longer so, things are changed. This, however, shall not prevent my following you, were it necessary, to the very extremity of the earth. You are my liberator ! and to show you every mark of my gratitude as long as I live, I shall freely accompany you, and resign my kingdom without regret."

The sultan was extremely surprised to find that he was so distant from his dominions, and could not comprehend how it happened ; but the young king of the Black Isles convinced him so fully of the possibility that he no longer doubted it. " It matters not, then," resumed the sultan ; " the trouble of returning to my dominions will be sufficiently recompensed by the satis-

faction arising from having assisted you, and from having acquired a son in you ; for as you will do me the honour to accompany me, I shall look upon you as such ; and having no children of my own, I from this moment make you my heir and successor." The interview between the sultan and the king of the Black Isles was terminated by the most affectionate embraces ; after which the young prince prepared for his journey. In three weeks he was ready to depart, greatly regretted by his court and subjects, who received from his hands a near relation of his as their king.

At length the sultan and the prince set out, with a hundred camels laden with inestimable riches, which had been selected from the treasury of the young king, and accompanied by fifty handsome nobles, well mounted and equipped. Their journey was a pleasant one ; and when the sultan, who had despatched couriers to give notice of his arrival, and relate the reason of his delay, drew near to his capital, the principal officers whom he had left there came to receive him, and to assure him that his long absence had not occasioned any change in his empire. The inhabitants also crowded to meet and welcome him with acclamations, and made public rejoicings, which lasted for several days.

The fisherman, as he had been the first cause of the deliverance of the young king, was overwhelmed by the sultan with rewards, which made him and his family rich and happy for the rest of their days.

CHAPTER IV.

ALADDIN, OR THE WONDERFUL LAMP.

THE next evening Mrs. Meadows began the story of "Aladdin or the Wonderful Lamp."

In the capital of one of the richest and most extensive kingdoms of Cathay, there lived a tailor, whose name was Mustafa. He was very poor, his trade barely producing enough for himself, his wife, and a son, to subsist upon.

Mustafa's son, whose name was Aladdin, had been brought up in a very negligent manner, and had been left so much to himself that he had contracted the most vicious habits of idleness and mischief, and had no reverence for the commands of his father or mother. Before he had passed the years of childhood, his parents could no longer control him. He generally went out early in the morning, and spent the whole day in the public streets with other boys of his own age, who were as idle as himself.

When he was old enough to learn a trade, his father took him to his shop, and began to show him how he should use his needle. But neither kindness nor the fear of punishment was able to restrain his restless dis-

position. No sooner was his father's back turned than Aladdin was off, and returned no more during the day. At length, finding all his efforts unavailing, Mustafa, to his great sorrow, was obliged to abandon him to his idle, vagabond kind of life. The conduct of his son gave him great pain, and the vexation of not being able to induce him to pursue a proper and reputable course of life brought on so obstinate and fatal a disease, that at the end of a few months it put an end to his existence.

Aladdin, now no longer restrained by dread of his father, gave himself completely up to a life of indolence



and licentiousness. He pursued this course of life till he was fifteen years old, without showing the least spark of understanding of any sort, and without making the least reflection upon what was to be his future lot.

He was in this state, when, as he was one day playing with his companions in one of the public places, as was his usual custom, a stranger, who was passing, stopped and looked at him.

This stranger was in fact a noted and learned magician, called, for distinction, the African Magician, as he was a native of Africa, and had arrived from that part of the world only two days before.

Whether this magician, who was well skilled in physiognomy, had remarked in the countenance of Aladdin the signs of such a disposition as was best adapted to the purpose for which he had undertaken so long a journey, or not, is uncertain ; but he very adroitly made himself acquainted with his family, discovered who he was, and the sort of character and disposition he possessed. He was no sooner informed of what he wished, than he went up to the young man, and taking him to a little distance from his companions, he asked him if his father were not called Mustafa, and were a tailor by trade. "Yes, sir," replied Aladdin, "but he has been dead this long time."

At this speech the African Magician threw his arms around Aladdin's neck, embraced and kissed him for some time, while the tears seemed to run from his eyes, and his bosom to heave with sighs. Aladdin, who observed him, asked him what reason he had to weep. "Alas ! my child," replied the magician, "how can I do otherwise ? I am your uncle ; for your father was my most excellent brother. I have been several years

upon my journey, and at the very instant of my arrival in this place, and when I was congratulating myself in the hopes of seeing him, and giving him joy on my return, you inform me of his death. Can I then be so unfeeling as not to be sensible to the most violent grief, when I thus find myself deprived of all my expected consolation? What, however, in a small degree alleviates my affliction is, that as far as my recollection carries me, I discover many traces of your father in your countenance, and I have not in fact been deceived in having addressed myself to you." He then asked Aladdin, putting at the same time his hand into his purse, where his mother lived; and as soon as he was answered, the African magician gave him a handful of small money, and said to him, "My son, go to your mother, make my respects to her, and tell her that I will come and see her to-morrow, if I have an opportunity, in order to afford myself the consolation of seeing the spot where my good brother lived so many years, and where he at last finished his career."

The African magician had no sooner quitted his newly-created nephew, than Aladdin ran to his mother, highly delighted with the money his supposed uncle had given him. "Pray tell me, mother," he cried, the instant of his arrival, "whether I have not an uncle."—"No, my child," answered she, "you have no uncle, either on your poor father's side or mine."—"I have, however, just left a man," replied the boy, "who told me he was my father's brother, and my uncle. He even cried

and embraced me when I told him of my father's death. And to prove to you that he spoke the truth," added he, showing her the money which he had received, "see what he has given me. He bid me also be sure and give his kindest remembrances to you, and to say, that he would come and see you himself to-morrow, as he was desirous of beholding the house where my father lived and died."—"It is true, indeed, my son," replied Aladdin's mother, "that your father had a brother; but he has been dead a long time, and I never heard him mention another."

The next day the African magician again accosted Aladdin, while he was playing in the street. He embraced him as before, and putting two pieces of gold into his hand, "Take this, my boy," said he, "and carry it to your mother. Tell her that I intend to come and sup with her this evening, and that this is to purchase what is necessary for us to regale ourselves with."

Aladdin carried the two pieces of gold to his mother; and when he had told her of his supposed uncle's intentions, she went out and procured a large supply of good provisions.

In the evening, accordingly, the African arrived, bringing with him wines and fruits, for the purpose of adding to the entertainment. When they were seated at table, he began to give an account of himself to Aladdin's mother. "Do not be surprised, my good sister," he said, "at never having seen me during the whole of

the time you have been married to my late brother, Mustafa. It is full forty years since I left this country, of which I am a native, as well as himself. In the course of this long period, I first travelled through India, Persia, Arabia, Syria, and Egypt; and after passing some considerable time in all the finest and most remarkable cities in those countries, I went into Africa, where I resided for a great length of time. At last, as it is the natural disposition of man, how distant soever he may be from the place of his birth, never to forget his native country, nor lose the recollection of his family, his friends, and the companions of his youth, the desire of seeing mine, and of once more embracing my dear brother, took so powerful a hold of my mind, that I felt myself sufficiently bold and strong again to undergo the fatigue of so long a journey. I instantly, therefore, set about all the necessary preparations, and began my travels. It is useless to mention the length of time I was thus employed, the various obstacles I had to encounter, and all the fatigue I suffered, before I arrived at the end of my labours. Nothing, however, so much mortified me, or gave me so much pain, in all my travels, as the intelligence of the death of my poor brother, whom I so tenderly loved, and whose memory I must ever regard with a respect truly fraternal. I have traced almost every feature of his countenance in the face of my nephew; and it was this that enabled me to distinguish him from the other young persons with whom he was. He can inform you in what man-

ner I received the melancholy news, that my brother no longer lived. We must, however, praise God for all things; and I console myself in finding him again alive in his son, who thus preserves his most remarkable features."

He then made inquiries respecting the occupation of Aladdin, and finding that he had not been taught any trade, proposed to hire him a shop and to stock it with rich stuffs, and thus to enable him to gain an honest and respectable livelihood.

This offer flattered the vanity of Aladdin very much; and he was the more averse to any manual occupation, because he knew well enough that the shops which contained goods of this sort were much frequented, and the merchants themselves well dressed, and highly esteemed. "I will take you with me to-morrow, and have you properly and handsomely dressed, as becomes one of the richest merchants of this city, and then we will procure a shop in the way I propose."

On the following day the magician took Aladdin to one of the bazaars in the city, and provided him with a handsome suit of clothes, and invited him to an entertainment, at which were present several merchants, to whom Aladdin was introduced.

When the entertainment was over, the magician accompanied Aladdin home, and after bestowing a thousand praises on him, promised to call on the following day for the purpose of taking him to the public

gardens of the city, to show him how the merchants and people of reputation amused themselves.

The next morning, accordingly, Aladdin got up and dressed himself very early, in order to be ready to set out the moment his uncle called for him. After waiting some time, he became so impatient, that he opened the door and stood on the outside to watch for his arrival. The moment he saw him coming, he went and informed his mother of it, took leave of her, shut the door, and ran to meet him.

The magician behaved in the most affectionate manner to Aladdin. "Come, my good boy," said he, with a smile, "I will to-day show you some very fine things." He conducted him out at a gate that led to some large and handsome houses, to each of which there was a beautiful garden. When they had wandered about for some time, they sat down by the side of a large basin of pure water, which received its supplies through the jaws of a bronze lion ; and the magician took out from a piece of linen cloth, which was attached to his girdle, various sorts of fruits, and some cakes, with which he had provided himself. He divided a cake between himself and Aladdin, and gave him leave to eat whatever fruit he liked best. When they had finished their repast, they got up, and continued their walk. The African magician insensibly led Aladdin on, much further than the gardens extended ; and they walked on through the country, till they came into the neighbourhood of the mountains.

Aladdin, who had never in his whole life before taken so long a walk, felt himself very much tired. "Where are we going, my dear uncle?" said he; "we have got much further than the gardens, and I can see nothing but hills and mountains before us. If we go on any further, I know not whether I shall be able to walk back to the city."—"Take courage," replied his pretended uncle, "I wish to show you another garden, that far surpasses all you have hitherto seen. It is not far off; and when you have seen it, you will readily own how sorry you would have been to have come thus near it, and not gone on to see it."

They at length came to a narrow valley, situated between two moderately sized mountains, of nearly the same height. "We shall now," said he to Aladdin, "go no further, and I shall here unfold to your view such wonders, as no one besides yourself has ever seen. I am going now to strike a light, and do you, in the mean time, collect all the dry sticks and leaves that you can find, in order to make a fire."

There were so many pieces of dry sticks scattered about, that Aladdin had collected more than was sufficient for his purpose, by the time the magician had lighted his match. He then set them on fire; and as soon as they were in a blaze, the African threw a certain perfume, which he had ready in his hand, upon them. A thick and dense smoke immediately arose. At the same instant, the ground slightly shook, and opening in the spot where they stood, discovered a

square stone about a foot and a half across, placed horizontally, with a brass ring fixed in the centre.



Aladdin was dreadfully alarmed, and was about to run away, when the magician stopped him in an angry manner, giving him, at the same moment, a blow which not only beat him down, but nearly knocked some of his teeth out. Aladdin, with tears in his eyes, and trembling in every limb, got up. "My dear uncle," he cried, "what have I done to deserve such severity?"—"I have my reasons for it," replied the magician, "I am your uncle, and consider myself as your father, and

you ought not to make me any answer. Do not, however, my boy," added he, in a milder tone of voice, "be at all afraid; I desire nothing of you, but that you obey me most implicitly: and this you must do, if you wish to render yourself worthy of, and to profit by, the great advantages I mean to afford you." These fine speeches of the magician, in some measure reassured Aladdin; when the former saw him less alarmed, he continued: "Under the stone, which you see here, there is concealed treasure, destined for you; and which will one day make you richer than any of the most powerful potentates of the earth. But in order to ensure your success, you must observe and execute in every respect, even to the minutest point, what I am now going to instruct you in. This is a matter of the greatest consequence both to you and to myself."

Wrapped in astonishment at everything he had seen and heard, and full of the idea of this treasure, which the magician said was to make him for ever happy, Aladdin forgot everything that had passed. "Well, my dear uncle," he exclaimed, "what must I do? Tell me, I am ready to obey you in everything."—"I heartily rejoice, my boy," replied the magician, embracing Aladdin, "that you have made so good a resolution. Come to me; take hold of this ring, and lift up the stone."—"I am not strong enough, uncle," said Aladdin, "you must help me."—"No, no," answered the African magician, "you have no occasion for my assistance; you must lift it up entirely yourself."

Pronounce only the name of your father and your grandfather, take hold of the ring, and lift it : it will come without any difficulty." Aladdin did as the magician told him ; he raised the stone without any trouble, and laid it by the side of him.

When the stone was removed, a small cavern was visible, between three and four feet deep, at the bottom of which there appeared a door, with steps to go down still lower. " You must now, my good boy," said the African magician to Aladdin, " observe very exactly everything I am going to tell you. Go down into this cavern, and when you have come to the bottom of the steps which you see, you will perceive an open door, which leads into a large vaulted space, divided into three successive halls. In each of these you will perceive, on both sides of you, four bronze vases, as large as tubs, full of gold and silver ; but you must take particular care not to touch any of it. When you get into the first hall, take up your robe and bind it round you. Then observe, and go on to the second without stopping, and from thence, in the same manner to the third. Above all, however, be very particular not to go near the walls, nor even to touch them with your robe ; for if any part of your dress comes in contact with them, your instant death will be the inevitable consequence. This is the reason of my having desired you to fasten your robe firmly round you. At the extremity of the third hall, there is a door which leads to a garden, planted with beautiful trees, all of which

are full of fruit. Go on straight forward, and pursue a path, which you will perceive, and which will bring you to the bottom of a flight of fifty steps, at the top of which is a terrace. When you shall have ascended the terrace, you will observe a niche before you, in which there is a lighted lamp. Take the lamp and extinguish it. Then throw out the wick, and the liquid that is within, and put it in your bosom. When you have done this, bring it to me. Do not be afraid of staining your dress, as what is within the lamp is not oil ; and when you have thrown it out, the lamp will dry directly. If you should feel yourself very desirous of gathering any of the fruit in the garden, you may do so ; there is nothing to prevent your taking as much as you please."

When the magician had given these directions to Aladdin, he took off a ring, which he had on one of his fingers, and put it on to his pretended nephews ; telling him at the same time, that it was a preservative against every evil that might otherwise happen to him, and again bid him be mindful of everything he had said to him. "Go, my child," added he, "descend boldly, we shall now both of us become immensely rich for the rest of our lives."

Aladdin at once descended. He found the three halls exactly answering the description the magician had given of them, and passing through them with the greatest precaution possible, he went on to the garden, and ascended to the terrace without stopping. He took

the lamp as it stood lighted in the niche, threw out its contents, and put it into his bosom. He then came down the terrace, and stopped in the garden to examine the fruit, which he had only seen for an instant, as he passed along. The trees of this garden were all full of the most extraordinary fruit. Each tree bore a sort of a different colour. Some were white, others sparkling and transparent, like crystal ; some were red, and of different shades ; others green, blue, violet ; some of a yellowish hue ; in short, of almost every colour. The white were pearls ; the sparkling and transparent were diamonds ; the deep red were rubies ; the green, emeralds ; the blue, turquoises ; the violet, amethysts ; those tinged with yellow, sapphires ; in the same way, all the other coloured fruits were varieties of precious stones ; and the whole of them were of the largest size. Aladdin knew not their value. The variety, however, and contrast of so many beautiful colours, as well as the brilliancy and extraordinary size of each sort, nevertheless tempted him to gather some of each. He took so many of every colour, that he filled both his pockets. He did not even neglect to fill his bosom quite full, between his robe and shirt.

Laden in this manner, with the most immense treasure, though ignorant of its value, Aladdin made haste through the three halls, in order that he might not make his uncle wait too long. Having proceeded through them with the same caution as before, he began to ascend the steps he had come down, and presented

himself at the entrance of the cave, where the magician was impatiently waiting for him. As soon as Aladdin perceived him, he called out, "Give me your hand, uncle, to help me up."—"You had better, my dear boy," replied the magician, "first give me the lamp, as that will only embarrass you."—"It is not at all in my way," said Aladdin, "and I will give it to you when I am out." The magician still persisted in wishing to get the lamp, before he helped Aladdin out of the cave: but the latter had in fact so covered it with the fruit of the trees, that he absolutely refused to give it, till he had got out of the cave. The African magician was in the greatest despair at the obstinate resistance the boy made; he put himself into the most violent rage; he threw a little perfume upon the fire, which he had taken care to keep up, and he had hardly pronounced two magic words, before the stone, which served to shut up the entrance to the cavern, returned of its own accord to the place, with all the earth over it, exactly in the same state it was when the magician and Aladdin first arrived there.

The cause of the African magician's anxiety to procure the lamp was this:—after nearly forty years spent in enchantments, and studying books of magic, he had discovered that there was in the universe a certain wonderful lamp, the possession of which would make him the most powerful monarch in the world. He had discovered that this lamp was concealed in a subterraneous place, in the very spot, and under the very

circumstances that have just been detailed, and he had come from the furthest part of Africa for the purpose of securing it. It was, however, absolutely necessary that another person should go down to take it, and then put it into his hands. It was therefore for this reason, that he had addressed himself to Aladdin, who seemed to him to be an artless youth, and well adapted to perform the service he expected from him ; and he had resolved, as soon as he had got the lamp from him, to raise the last fumigation, pronounce the two magic words, which produced the effect already seen, and sacrifice poor Aladdin to his avarice and wickedness.

When the magician found his hopes and expectations for ever blasted by his own hastiness of temper and the wilfulness of Aladdin, he resolved to return to Africa, which he in fact did the very same day, pursuing his journey along the most private roads, in order to avoid the city.

When Aladdin found himself buried alive, he called aloud a thousand times to his uncle, telling him he was ready to give him the lamp. Finding that all his cries were useless, he went down to the bottom of the flight of stairs, intending to look for the light in the garden. But the walls, which had been opened by enchantment, were now shut by the same means. He felt all around him, to the right and left, several times, but could not discover the least opening. He then redoubled his cries and tears, sat down upon the step of his dungeon, without the least hope ever again to see the light of

day, and with the melancholy conviction that he should only pass from the darkness which now encompassed him to the shades of death.

Two days passed away, Aladdin all the while shut up in this dungeon. On the third, just when he had given up all hope of ever being released, he happened to rub the ring which the African magician had put upon his finger when he descended into the cavern, and which had ever since remained unthought of by Aladdin. Immediately a genie, of an enormous figure and a horrid countenance, rose up as it were out of the earth before him.

“What do you wish? I am ready to obey you as your slave; as the slave of him who has the ring on his finger; I and the other slaves of the ring.”

At any other moment, Aladdin would have been so frightened at the sight of such a wonderful figure, he would have been unable to speak; but he was so entirely occupied with the danger and peril of his situation, that he answered without the least hesitation, “Whoever you are, take me, if you are able, out of this place.” He had scarcely pronounced these words, when the earth opened, and he found himself on the outside of the cave, and at the very spot to which the magician had brought him. On looking round him he was surprised to find not the least opening in the earth. He could not comprehend in what manner he had so suddenly come out of it. There was only the place where the fire had been made, which he recol-

lected was close to the entrance into the cave. Looking round towards the city, he perceived it surrounded by the gardens, and thus knew the road he had come with the magician.

It was with great difficulty that he got home. When he was within the door, the joy he experienced at again seeing his mother, added to the weak state he was in, from not having eaten anything for the space of three days, made him faint, and it was some time before he came to himself.

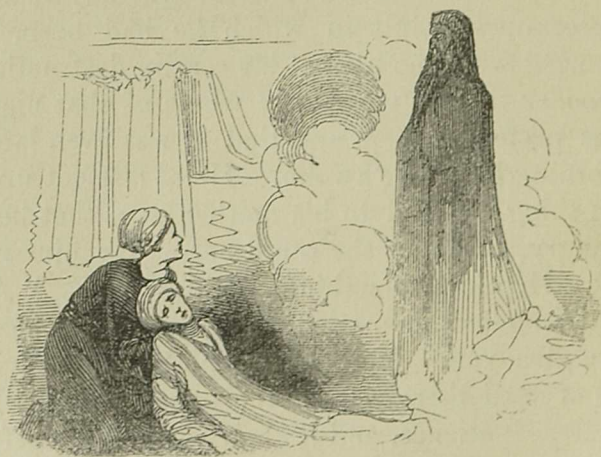
Aladdin related to his mother everything that had happened to him and the magician, on the day when the latter came and took him away to see the palaces and gardens round the city ; what had befallen him on the road, and at the place between the two mountains, where the magician worked such prodigies ; how, upon throwing the perfume into the fire, and uttering some magical words, the earth instantly opened, and discovered the entrance to a cave, that led to most inestimable treasures. Neither did he forget the blow that the magician had given him, and the manner, after having first coaxed him, he had persuaded him, by the means of the greatest promises, and by putting a ring upon his finger, to descend into the cave. He omitted no circumstance of what passed, or what he had seen in going backwards or forwards through the three halls, in the garden, or on the terrace, whence he had taken the wonderful lamp, which he took out of his bosom, and showed to his mother, as well as the trans-

parent and different coloured fruits, that he had gathered as he returned through the garden, and the two purses, quite full, all of which he gave his mother ; who, however, did not set much value upon them. The fruits, however, were in fact precious stones ; and the lustre which they threw round, by means of a lamp that hung in the chamber, and which almost equalled the sun in brightness, ought to have informed her they were of the greatest value ; but the mother of Aladdin had no greater knowledge of their value than her son.

As Aladdin had not been able to take any repose in the subterranean vault in which he had been, as it were, buried with the idea of his certain destruction, it is no wonder that he passed the whole of that night in the most profound sleep, and that it was even late the next morning before he awoke. He at last got up, and the first thing he said to his mother was, that he was very hungry, and that she could not oblige him more, than by giving him something for breakfast. “ Alas ! my child,” replied his mother, “ I have not a morsel of bread to give you. You ate last night all the trifling remains of food there was in the house. Have, however, a little patience, and it shall not be long before I will bring you some. I have a little cotton of my own spinning, which I will go and sell, and purchase something for our dinner.”—“ Keep your cotton, mother,” said Aladdin, “ for another time, and give me the lamp which I brought with me yesterday. I will go and sell that, and the money it will fetch will serve us

for breakfast and dinner too, nay, perhaps also for supper."

Aladdin's mother took the lamp from the place she had put it in. "Here it is," she said to her son, "but it is, I think, very dirty. If I were to clean it a little, perhaps it might sell for something more." She then took some water and a little fine sand to clean it with. But she had scarcely begun to rub this lamp, when instantly a hideous and gigantic genie rose out of the ground before her, and cried with a voice as loud as



thunder: "What do you wish? I am ready to obey you as your slave, and the slave of those who have the lamp in their hands; I and the other slaves of the lamp." The mother of Aladdin was unable to endure the sight of a figure so hideous and alarming as that of

the genie ; and her fears were so great, that he had no sooner begun to speak than she fell down in a fainting-fit.

As Aladdin had once before seen a similar appearance in the cavern, and did not either lose his presence of mind, or his judgment, he instantly seized the lamp, and supplied his mother's place by answering for her in a firm tone of voice, "I am hungry, bring me something to eat." The genie disappeared, and returned, the moment after, with a large silver basin, which he carried on his head, and twelve covered dishes of the same material, filled with the nicest meat, properly arranged, and six loaves, as white as snow, upon as many plates ; two bottles of the most excellent wine, and two silver cups in his hand. He placed them all upon the sofa, and instantly vanished.

All this passed in so short a time, that Aladdin's mother had not recovered from the fainting before the genie had disappeared the second time. Aladdin, who had before thrown some water over her without any effect, again endeavoured to bring her to herself, but at the very instant he was going to set about it, whether her scattered spirits returned of themselves, or that the smell of the dishes, which the genie had brought, produced the effect, she quite recovered. "My dear mother," cried Aladdin, "there is nothing the matter. Get up, and come and eat ; here is what will put you in good spirits again ; and at the same time satisfy my violent appetite. Come, do not let us suffer these good things to get cold before we begin."

His mother was extremely astonished when she beheld the large basin, the twelve dishes, the six loaves, the two bottles of wine and two cups, and perceived the delicious odour that exhaled from them. "My child," she said, "how came all this abundance here, and to whom are we obliged for such liberality? The sultan surely cannot have got acquainted with our poverty, and have had compassion upon us?"—"My good mother," replied Aladdin, "come and sit down, and begin to eat; you are as much in want of something as I am. I will tell you of everything when we have broken our fast." They then sat down, and both of them ate with the greater appetite, as neither mother nor son had before ever seen a table so well covered.

On the following day the whole of the provisions brought by the genie being exhausted, Aladdin resolved to sell the dishes in which they had been contained, and to buy provisions with the money. He accordingly took one of the silver plates under his robe, and went out early, in order to sell it. He addressed himself to a Jew, whom he happened to meet. Aladdin took him aside, and showing him the plate, asked him if he would buy it.

The Jew, who was avaricious and cunning, took the plate and examined it. He had no sooner ascertained that it was good silver, than he desired to know how much he expected for it. Aladdin, who knew not its value, nor had ever had any dealings of the sort before, was satisfied with saying, that he supposed the Jew knew

what the plate was worth, and that he would depend upon his honour. Being uncertain whether Aladdin was acquainted with its real value or not, he took out of his purse a piece of gold, which was exactly worth one seventy-second part as much as the plate, and offered it to Aladdin. The latter eagerly took the money, and as soon as he had got it, went away so quickly, that the Jew, not satisfied with the exorbitant profit he had made by his bargain, was very sorry he had not foreseen Aladdin's ignorance of the value of the plate which he had brought to sell, and in consequence offered him much less for it. He was upon the point of running after the young man, to get something back out of the piece of gold he had given him. But Aladdin himself ran very fast, and was already got so far, that he would have found it impossible to overtake him.

In the same way, Aladdin sold all the twelve dishes one after the other, to the Jew, when they found they wanted more money. The Jew, who had given him a piece of gold for the first, durst not offer him less for the other dishes, for fear of losing so good a bargain. He bought them all therefore at the same rate. When the money for the last plate was expended, Aladdin had recourse to the basin, which was at least ten times as heavy as any of the others. He wished to carry this to his usual merchant, but its great weight prevented him; he was obliged, therefore, to go and look for the Jew, and bring him to his mother's. After having examined

the weight of the basin, the Jew counted out ten pieces of gold, with which Aladdin was satisfied.

When nothing remained of his ten pieces of gold, Aladdin had recourse to the lamp. He took it up, and looked for the particular spot that his mother had rubbed. As he easily perceived the place where the sand had touched it, he applied his hand to the same place, and the same Genie, whom he had before seen, instantly appeared. But, as Aladdin had rubbed the lamp in a more gentle manner than his mother had done, the Genie spoke to him also in a more softened tone. "What do you wish?" said he to him, in the same words as before, "I am ready to obey you, as your slave; and the slave of those who have the lamp in their hands; I, and the other slaves of the lamp."—"I am hungry," cried Aladdin, "bring me something to eat." The genie disappeared, and in a short time returned, loaded with a similar service to that he had brought before, which he placed upon the sofa, and vanished in an instant.

When Aladdin again found that all his provisions were gone, and that he had no money to purchase any, he took one of the silver dishes, and went to look for the Jew, whom he was before acquainted with, in order to sell it him. As he walked along, he happened to pass a goldsmith's shop, belonging to a respectable old man, whose probity and general honesty were unimpeachable. The goldsmith, who perceived him, called to him to come into the shop. "My son," said he, "I

have often seen you pass, loaded as you are at present, and join such a Jew ; and then, in a short time, come back again empty-handed. I have thought, that you went and sold him what you carried. But perhaps you are ignorant, that this Jew is a very great cheat ; nay, that he will even deceive his own brethren, and that no one, who knows him, will have any dealings with him. Now what I have more to say to you, is only this : and I wish you to act exactly as you like in the matter ; if you will show me what you are now carrying, and are going to sell it, I will faithfully give you what it is worth, if it be anything in my way of business ; if not, I will introduce you to other merchants, who will not deceive you."

The hope of making a little more of his silver dish, induced Aladdin to take it out from under his robe, and show it to the goldsmith. The old man, who knew at first sight that the dish was of the finest silver, asked him if he had sold any like this to the Jew, and how much he had received for them. Aladdin ingenuously told him that he had sold twelve, and that the Jew had given him a piece of gold for each. " Ah ! the thief," cried the merchant ; " but, my son, what is done cannot be undone, and let us therefore think of it no more ; but, in letting you see what your dish, which is made of the finest silver we use in our shops, is really worth, we shall know to what extent the Jew has cheated you."

The goldsmith took his scales, weighed the dish, and

after explaining to Aladdin how much a marc of silver was, what it was worth, and the different divisions of it, he made him observe, that, according to the weight of the dish, it was worth seventy-two pieces of gold, which he immediately counted out to him. "This," said he, "is the exact value of your dish ; if you doubt it, you may go to any one of our goldsmiths you please ; and if you find that he will give you more for it, I promise to forfeit to you double the sum. All we get is by the fashion or workmanship of the goods we buy in this manner ; and this is what even the most equitable Jews do not." Aladdin thanked the goldsmith for the good advice he had given him, from which too he derived so much advantage. And for the future, he carried his dishes to no one else. He took the basin, also, to his shop, and always received the value, according to its weight.

During this interval, Aladdin did not fail to resort frequently to those places where persons of distinction were to be met with ; such as the shops of the most considerable merchants in gold and silver stuffs, in silks, fine linens, and jewellery ; and by sometimes taking a part in their conversations, he insensibly acquired the style and manners of the best company. It was at the jewellers' more particularly, that he became undeceived in the idea he had formed, that the transparent fruits he had gathered in the garden, which contained the lamp, were only coloured glass, and that he learned their value to be that of jewels of inestimable price. By means of

observing all kinds of precious stones that were bought and sold in these shops, he acquired a knowledge of their value; and as he did not see any that could be compared with those he possessed, either in brilliancy or in size, he concluded, that instead of bits of common glass, which he had considered as trifles of no worth, he was, in fact, possessed of a most invaluable treasure. He had, however, the prudence not to mention it to any one, not even to his mother; and there is no doubt that it was in consequence of his silence that he afterwards rose to the great good-fortune, to which we shall in the end see him elevated.

One day, as he was walking in the city, Aladdin heard a proclamation of the sultan, ordering all persons to shut up their shops, and retire into their houses, until the princess Badroul Boudour, the daughter of the sultan, had passed by in her way to the bath, and again returned.

This public order created in Aladdin a curiosity to see the princess unveiled; which however he could not accomplish, but by going to some house where he was acquainted, and by looking through the lattices. Yet, this by no means satisfied him, because the princess usually wore a veil as she went to the bath. He thought at last of a plan, which by its success completely gratified his curiosity. He went and placed himself behind the door of the bath, which was so constructed, that he could not fail to see her face.

Aladdin did not wait long in his place of conceal-

ment, before the princess made her appearance ; and he saw her through a crevice perfectly well, without being at all seen. She was accompanied by a great crowd of females and eunuchs, who walked on each side of her, and others who followed her. When she had come within three or four paces of the door of the bath, she lifted up the veil, which not only concealed her face but encumbered her, and thus gave Aladdin an opportunity of seeing her quite at his ease, as she approached the door.



No sooner had Aladdin beheld the princess than he fell violently in love with her. When he returned home, his mother perceived that something affected

him; but he refused to answer her inquiries. On the following day, however, after breakfast, as he was sitting upon the sofa opposite to her, as she was engaged in spinning cotton as usual, he confessed what was the matter with him, and requested her to go to the sultan to ask his daughter in marriage. The old lady was thunderstruck, thinking that her son had lost his senses, and tried to persuade him to abandon what she esteemed his mad idea. But Aladdin was immovable. Finding all other arguments of no avail, Aladdin's mother at length suggested, that when people went to court to ask a favour, it was usual to offer a present to the sultan, and that they had nothing worthy of his acceptance. Aladdin, who had not hitherto thought of this, so much was he occupied by the image of the princess, at once recalled to mind the jewels which he had brought with him from the cavern. He then told her of their immense value, and requested her to bring a dish, that he might arrange them, and see the effect they would have when presented at the foot of the throne.

Aladdin's mother brought the dish; and he took the precious stones out of the two purses, and arranged them. The effect they produced in broad daylight, by the variety of their colours, by their lustre and brilliancy, was so great, that both mother and son were absolutely dazzled, and were in the greatest astonishment, because they had both only seen them by the light of a lamp. It is true that Aladdin had seen them on the trees, hanging like fruit, where they

afforded a most brilliant sight ; but as he was then, as it were, a child, he looked upon these jewels only as things proper to play with, and had regarded them in no other point of view.

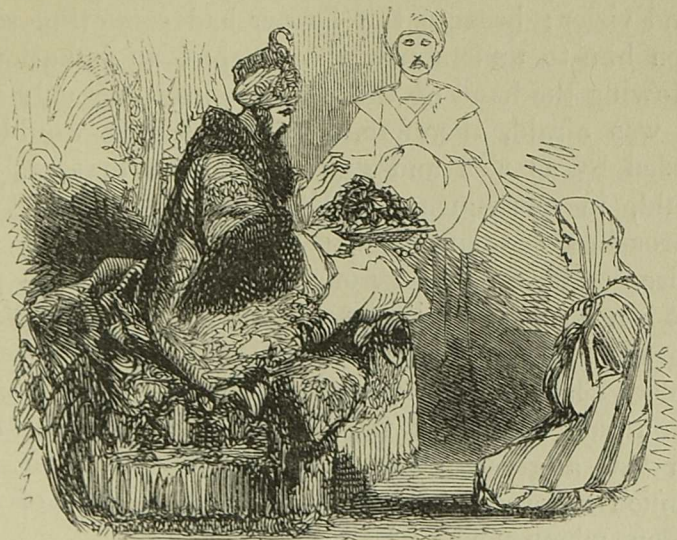
After having for some time admired the beauty of the present: "You cannot now," said Aladdin, resuming the conversation, "excuse yourself any longer from going and presenting yourself to the sultan, under the pretence that you have nothing to offer him. Here is a present, which, in my opinion, will procure for you the most favourable reception."

Aladdin's mother gave her son many reasons, in order to prevail upon him to change his mind ; but the charms of the princess Badroul Boudour had made too strong an impression upon the heart of Aladdin to suffer his intentions to be altered.

After many delays, and many fruitless attempts to reach the sultan's throne, Aladdin's mother at length found means to obtain a hearing, and after making a great many apologies for the liberty she was going to take, she placed before the sultan the dish containing the jewels which Aladdin had sent as a present, and which his mother had hitherto carried wrapped up in a coarse napkin.

It is impossible to express the surprise and astonishment which this monarch felt when he saw collected together in that dish such a quantity of the most precious, perfect, and brilliant jewels, the size of every one of which was greater than any he had before seen.

His admiration for some time was such that it rendered him absolutely motionless. When, however, he began



to recollect himself, he took the present from the hand of Aladdin's mother, and exclaimed, in a transport of joy, "Ah! how very beautiful, how extremely rich!" and then, having admired them all, one after another, and put each again in the same place, he turned to his grand-vizier, and showing him the dish, asked him if it was not also his opinion, that he had never before seen any jewels so perfect and valuable. The vizier was himself delighted with them. "Well," added the sultan, "what do you say to such a present? Is not the donor worthy of the princess, my daughter;

and must I not give her to him, who comes and demands her at such a price?"

This speech of the sultan very much agitated the grand vizier ; because the former had some time since given him to understand, that he had an intention of bestowing the hand of the princess upon his only son. He was afraid, therefore, that the sultan would be dazzled by so rich and extraordinary a present, and would, in consequence of it, alter his mind. He approached the sultan, and whispering in his ear. "Sire," said he, "every one must allow that this present is not unworthy of the princess ; but I entreat you to grant me three months, before you absolutely determine. I hope that long before that time, my son, for whom you have had the condescension to say that you feel a great liking, will be able to offer you a much more considerable present than that of this person, whom your majesty does not know."

Although the sultan was quite persuaded that it was impossible for his grand vizier to enable his son to make so valuable a present, he nevertheless granted him this favour. He therefore turned towards Aladdin's mother, and said to her : "Go, my good woman ; return home ; and tell your son, that I agree to the proposal he has made through you ; but that I cannot bestow the princess, my daughter, in marriage, until I have ordered and prepared a variety of furniture and ornaments, which will not be ready for three months. At the end of that time do you come hither again."

Aladdin suffered the three months which the sultan had appointed to elapse before making any fresh application. He kept, however, an exact account of every day, and when the whole period was expired he did not omit to send his mother on the very next morning to the palace, in order to put the sultan in mind of his promise. She went therefore to the palace, as her son had desired her, and stood at her usual place near the entrance of the divan. The sultan no sooner cast his eyes that way, than he recollected her, and she instantly brought to his mind the request she had made, and the exact time to which he had deferred it. As the grand vizier approached to make some report to him, the sultan stopped him by saying: "I perceive that good woman who presented us with the beautiful collection of jewels some time since; order her to come forward, and you can make your report after I have heard what she has to say." The grand vizier directly turned his head towards the entrance of the divan, and perceived also the mother of Aladdin. He immediately called to the chief of the ushers, and pointing her out to him, desired him to bring her forward.

Aladdin's mother advanced to the foot of the throne, where she prostrated herself in the usual manner. After she had risen, the sultan asked her what she wished. "Sire," she replied, "I again present myself before the throne of your majesty, to represent to you, in the name of my son Aladdin, that the three months which you had desired him to wait, in consequence of the request

I had to make to your majesty, are expired ; and to entreat you to have the goodness to recall the circumstance to your remembrance."

When the sultan desired a delay of three months before he answered the request of this good woman the first time he saw her, he thought he should hear no more of a marriage, which, from the apparent poverty and low situation of Aladdin's mother, who always presented herself before him in a very coarse and common dress, appeared to him so little suited to the princess, his daughter. The application, therefore, which she now made to him to keep his word, embarrassed him very much, and he did not think it prudent to give her at the moment a direct answer. He consulted his grand vizier, and told him the repugnance he felt at concluding a marriage between the princess and an unknown person, whom fortune, he conjectured, had not raised much above the condition of a common subject.

The grand vizier did not hesitate to give his opinion on the subject. "Sire," said he to the sultan, "it seems to me that there is a very easy and yet certain method to avoid this unequal marriage ; and of which this Aladdin, even if he were known to your majesty, could not complain ; it is to set so high a price upon the princess, your daughter, that all his riches, however great they may be, cannot amount to the value. This will be a way to make him desist from so bold, not to say arrogant, an attempt, and which he certainly

does not seem to have considered well before he engaged in it."

The sultan approved of the advice of his grand vizier, and, after some little reflection, he said to Aladdin's mother: "Sultans, my good woman, ought always to keep their words; and I am ready to adhere to mine, and render your son happy, by marrying him to the princess, my daughter; but as I cannot bestow her in marriage till I am better acquainted how she will be provided for, tell your son, that I will fulfil my promise as soon as he shall send me forty large basins of massive gold, quite full of the same kind of jewels which you have already presented to me from him, brought by an equal number of black slaves, each of whom shall be conducted by a white slave, young, well made, of good appearance, and richly dressed. These are the conditions upon which I am ready to bestow upon him the princess, my daughter. Go, my good woman; and I will wait till you bring me his answer."

Aladdin's mother again prostrated herself at the foot of the throne, and retired, smiling at the foolish thoughts of her son. When she reached home, "My son," said she, "I advise you to think no more of your marriage with the princess Badroul Boudour. The sultan, indeed, received me with great goodness, and I believe that he was well inclined towards you; the grand vizier, however, if I am not mistaken, made him alter his opinion, as you will yourself think when you have heard the account I am going to give you. After I

had represented to his majesty that the three months were expired, and requested him, as from you, to recollect his promise, I observed that he did not make me the answer I am going to inform you of, until he had spoken for some time in a low tone of voice to the grand vizier." Aladdin's mother then gave him an exact detail of everything the sultan had said, and of the conditions upon which he consented to the marriage of the princess, his daughter. "He is even now, my son," added she, "waiting for your answer; but, between ourselves," she continued, with a smile, "he may wait long enough." "Not so long as you may think, mother," replied Aladdin; "and the sultan deceives himself, if he supposes, by such exorbitant demands, to prevent me thinking anything more of the princess Badroul Boudour. I expected to have had much greater difficulties to surmount, and that he would have put a much higher price upon my incomparable princess. While I am considering how to comply with his demands, do you go and see about something for dinner, and leave me to myself."

As soon as his mother was gone out to purchase some provisions, Aladdin took the lamp, and having rubbed it, the Genie instantly appeared, and demanded of him, in the usual terms, what it was that he wanted, for he was ready to obey him. "The sultan agrees to give me the princess, his daughter, in marriage," said Aladdin; "but he first demands of me forty large heavy basins of massive gold, filled to the very top

with the various fruits of the garden from which I took the lamp, of which you are the slave. He requires also, that these forty basins should be carried by as many black slaves, preceded by an equal number of young, handsome, and elegant white slaves, very richly dressed. Go, and procure me this present as soon as possible, that I may send it to the sultan, before the sitting of the divan is over." The Genie merely said that his commands should be instantly executed, and disappeared.

In a very short time the Genie returned with forty black slaves, each carrying upon his head a large golden basin of great weight, full of pearls, diamonds, rubies, and emeralds, equally valuable for their brilliancy and size with those which had already been presented to the sultan. Each basin was covered with a cloth of silver, embroidered with flowers of gold. All these slaves, with their golden basins, together with the white ones, entirely filled the house, which was but small, as well as the court in front, and a garden behind it. The Genie asked Aladdin, if he were contented, and whether he had any further commands for him; and, on being told he had not, he immediately disappeared.

Aladdin's mother now returned from market, and was in the greatest surprise on coming home to see so many persons, and so much riches. When she had set down the provisions which she had brought with her, she was going to take off her veil; but Aladdin prevented her. "My dear mother," he cried, "there is

no time to lose. It is of consequence that you should return to the palace before the divan breaks up, and should immediately conduct there the present and dowry which the sultan demands for the princess Badroul Boudour, that he may judge, from my diligence and exactness, of the ardent and sincere zeal I have to procure for myself the honour of an alliance with him."

Without waiting for his mother's answer, Aladdin opened the door that led into the street, and ordered all the slaves to go out, one after the other. He then placed a white slave before each of the black ones, who carried the golden basins on their heads. As they proceeded along, crowds of spectators filled the streets; and so excessive was their admiration of the beauty and splendour of the cavalcade, that they could not take their eyes from it as long as it remained in sight. When his mother, who followed the last black slave, was gone out, he shut the door, and remained quietly in his chamber, with the full expectation that the sultan, after receiving such a present as he had required, would now readily consent to accept him for a son-in-law.

The sultan was unable to pay the least attention to the complimentary address of Aladdin's mother. The very first look he cast upon the forty golden basins, heaped up with jewels of the most brilliant lustre, finest water, and greatest value he had ever seen, as well as the eighty slaves, who seemed like so many kings, both from the magnificence of their dress and their fine appearance, made such an impression upon him that he could not restrain his admiration.

The sultan hesitated no longer. "Go, my good woman," said he to Aladdin's mother, "and tell your son, that I am waiting with open arms to receive and embrace him; and that the greater diligence he makes to come and receive from my hands the gift I am ready to bestow upon him, in the princess, my daughter, the greater pleasure he will afford me."

Aladdin's mother returned home, and instantly showed by her manner that she was the bearer of most excellent news. "You have every reason, my dear son," she said, "to be satisfied. You have accomplished your wishes, contrary to my expectations and what I have hitherto declared. But not to keep you any longer in suspense, I must inform you that the sultan, with the applause of his whole court, has announced that you are worthy to possess the princess Badroul Boudour; and he is now waiting to embrace you, and to conclude the marriage. It is therefore time for you to think of making some preparations for this interview, that you may endeavour to equal the high opinion he has formed of your person. After what I have seen of the wonders you have brought about, however, I am sure you will not fail in anything. I ought not, moreover, to forget to tell you, that the sultan waits for you with the greatest impatience, and therefore that you must lose no time in making your appearance before him."

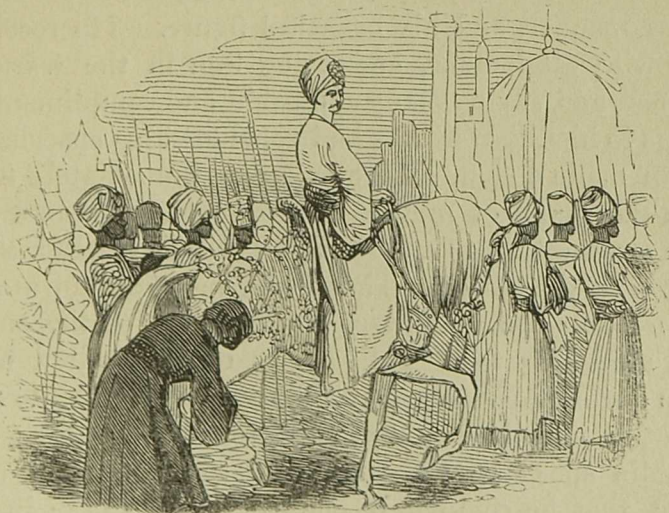
Aladdin was so delighted with this intelligence, and so taken up with the thoughts of the enchanting object of his love, that he hardly answered his mother, but

instantly retired to his chamber. He then took up the lamp that had thus far been so friendly to him by supplying all his wants and fulfilling all his wishes, and had no sooner rubbed it, than the Genie again showed his ready obedience to its power, by instantly appearing. He then commanded it to furnish him with a dress, richer and more magnificent than ever was worn by any monarch. This being done, as he desired—"I request," said Aladdin to the Genie, "that you bring me a horse as quickly as possible, which shall surpass in beauty and excellence the most valuable in the sultan's stables; the housings, saddle, bridle, and other furniture of which, shall be worth more than a million of money. I also order you to get me, at the same time, twenty slaves, as well and richly clothed as those who carried the present, to attend on each side and behind my person, and twenty more to march in two ranks before me. I want also ten thousand pieces of gold, in ten separate purses. These are all my commands at present. Go, and be diligent."

Aladdin had no sooner given his orders to the Genie than he disappeared, and a moment after returned with the horse, the forty slaves, ten of whom had each a purse with ten thousand pieces of gold.

Aladdin took only four out of the ten purses, and presented them to his mother. He left the other six in the hands of the slaves who carried them, desiring them to keep them, and to throw them out by handfuls to

the populace, as they went along the streets in the way to the palace of the sultan. He ordered them also to march before him with the others, three on one side and three on the other.



Aladdin then mounted his horse, and began his march to the palace in the exact order that has been mentioned. Although he had never been on horseback in his life, he nevertheless appeared perfectly at his ease, and those who were the best skilled in horsemanship would never have taken him for a novice. The streets through which he passed were filled with crowds of people, who made the air resound with their acclamations, their shouts of admiration, and benedictions, particularly

when the six slaves who carried the purses threw handfuls of gold on all sides.

He at length arrived at the palace, where everything was ready for his reception. The sultan was not more surprised at seeing Aladdin more richly and magnificently clothed than he was himself, than at the propriety of his manner, and his beautiful figure. He received him with all honour, embracing him in the warmest manner, and saying many agreeable and complimentary things to him. When he had concluded his speech, the sultan made a sign, and the air was immediately filled with the sound of musical instruments. Aladdin was then conducted into a magnificent saloon, where a great feast was served up. The sultan and Aladdin ate by themselves ; the grand vizier and nobles of the court, each according to their dignity and rank, waited upon them during their repast. The sultan entered into conversation with him on a variety of different topics ; and Aladdin spoke with so much information and knowledge, that he completely confirmed the sultan in the good opinion which he had at first formed of him.

When the repast was over, the sultan ordered the grand judge of his capital to attend, and commanded him instantly to prepare a contract of marriage between the princess Badroul Boudour and Aladdin. The sultan then asked Aladdin if he wished to remain in the palace and perform the ceremony that day.

Aladdin, however, requested that the marriage should be delayed till he had provided a palace for his bride.

Having taken leave of the sultan, and returned home, Aladdin once more had recourse to the lamp. The Genie appeared as usual, when Aladdin ordered him to build him a palace worthy of his bride—in fact, so rich in every sort of precious stone, and adorned with gold, as to be unequalled in the universe.

The sun had retired to rest by the time that Aladdin had finished giving his orders to the Genie, respecting the construction of the palace, of which he had thus formed an ideal plan. The very next morning, when the day first broke, Aladdin, whose love for the princess prevented him from sleeping in tranquillity, had scarcely risen, before the Genie presented himself. “Sir,” said he, “your palace is finished; come and see if it be according to your wish.” Aladdin had no sooner signified his assent than the Genie transported him to it in an instant. He found it to exceed his utmost expectation, and he could not sufficiently admire it. The Genie conducted him through every part of it, and he everywhere found the greatest riches, applied with the utmost propriety. There were also the proper officers and slaves, all dressed according to their rank, and suited to their different employments. Amongst other things, he did not omit to show him the treasury, the door of which was opened by a treasurer, of whose fidelity the Genie confidently assured him. He here observed large vases, filled to the very top with purses of different sizes, according to the sums they contained, and so nicely arranged that it was quite a pleasure to behold them.

The Genie then carried Aladdin to the stables, where he made him take notice of the most beautiful horses in the world, with all the officers and grooms busily employed about them. He then led him into the different magazines, filled with everything that was necessary for them, both useful and ornamental, as well as for their support.

The porters, who came to open the gates of the sultan's palace, and who were accustomed to see an open space where Aladdin's palace now stood, were much astonished when they beheld the superb and magnificent building. The news of this wonderful event soon spread itself throughout the palace, and the grand vizier, who had arrived just as the gates were open, was not less astonished than the rest. The first thing he did was to go to the sultan, who was no less surprised than delighted at the magnificent structure. The same evening Aladdin conducted his bride to the palace, and the marriage was celebrated with the greatest rejoicings. The magnificence and liberality of Aladdin was the constant theme of conversation in all the places of public resort, every one agreeing that his affability and the propriety of his manners were quite unequalled.

Many years passed over Aladdin's head in unalloyed happiness. The African magician, in the mean time, frequently thought of his disappointment, and of the means by which he had been foiled. Although he felt convinced that Aladdin had pined out a miserable existence in the subterraneous cavern where he had left

him, he nevertheless thought he might as well learn his fate with certainty. As he had a complete knowledge of the science of geomancy, he set his various instruments in order, arranged the points, drew the figures, and formed his horoscope. When he examined it, instead of finding Aladdin dead in the cave, as he expected, he discovered that he lived in the greatest splendour, was immensely rich, highly respected and honoured, and was the husband of a princess.

No sooner had the African magician learnt that Aladdin was in the enjoyment of these honours, than the blood rushed into his face. "The miserable son of a tailor," he exclaimed in a rage, "has discovered the secret and virtues of the lamp. I thought his death certain, and now he enjoys the fruits of my long and laborious exertions. I will either prevent his enjoying them long, or perish in the attempt." He did not deliberate long. Early the next morning, he mounted a horse from Barbary, which he had in his stable, and began his journey. Travelling from city to city, and from province to province, without stopping anywhere longer than was necessary to rest his horse, he at last arrived in Cathay, and very soon reached the capital where Aladdin lived. He alighted at a public khan, where he ordered an apartment for himself. He remained there the rest of the day and following night, in order to recover from the fatigue of his journey.

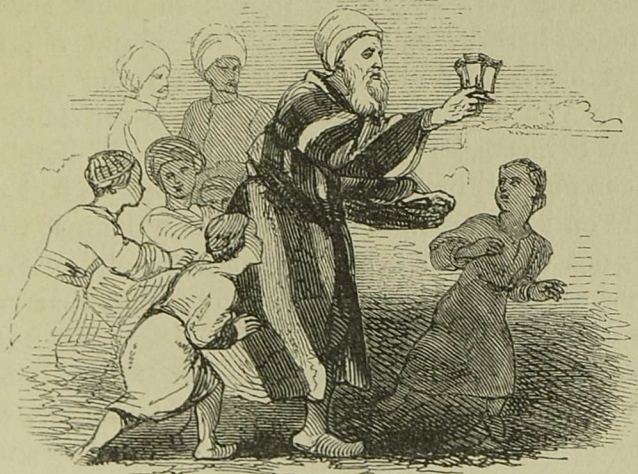
On the following day he went and examined Alad-

din's palace, the magnificence and beauty of which, even so long after its erection, was a common theme of conversation. He was soon convinced that in its erection Aladdin had availed himself of the services of the Genii, who were the slaves of the lamp ; and, stung to the very soul at his success in obtaining, as it were, without effort, that which had cost him years of study to discover, he determined to regain possession of it, cost what it would.

The first thing to discover was, whether Aladdin carried the lamp about with him, or where he kept it. As soon, therefore, as he got back to his lodging, he took his instruments, which he always carried with him, wherever he went. He soon discovered to his great joy that the lamp was in Aladdin's palace.

It happened most unfortunately for Aladdin, that he was absent upon a hunting expedition, that was to last eight days, and only three of them were yet elapsed. The African magician, knowing that his operations could be best carried on in the absence of Aladdin, went immediately to the shop of a person who sold lamps, and having purchased a dozen bright and well-polished copper lamps, he put them into a basket, which he had provided, and went with this on his arm towards Aladdin's palace, and when he was near it, he began to cry with a loud voice, " Who will change old lamps for new ? " As he kept going on, the children, who were at play in the open square, heard him ; they ran and collected round him, hooting and

shouting at him, as they took him for a fool or a madman. Every one who passed laughed at his folly, as they thought it. "That man," said they, "must surely



have lost his senses, to offer to change new lamps for old ones."

The African magician, unmoved by the shouts of the children, or by anything that was said of him, continued to cry, "Who will change old lamps for new?" He repeated this so often, while he walked backwards and forwards on all sides of the palace, that at last the princess Badroul Boudour heard his voice ; but, as she could not distinguish what he said, on account of the houting of the children, who followed him, and whose

number increased every instant, she sent one of her female slaves, who went close to him, in order to understand what was the reason of all the noise and bustle.

The slave soon returned, and entered the saloon laughing very heartily ; indeed so much so, that the princess herself, in looking at her, could not help laughing also. “ Well, silly one,” said the princess, “ why do you not tell me what it is you are laughing at ? ” — “ Princess,” replied the slave, still laughing, “ who can possibly help laughing, at seeing that fool with a basket on his arm, full of beautiful new lamps, which he does not wish to sell, but exchange for old ones. It is the crowd of children, who surround him, that make all the noise we hear, in mocking him.”

Hearing this account, another of the female slaves, said, “ Now you speak of old lamps, I know not whether the princess has taken notice of one that lies upon the cornice ; whoever it belongs to, he will not be very much displeased in finding a new one instead of that old one. If the princess will give me leave, she may have the pleasure of trying whether this fellow is fool enough to give a new lamp for an old one, without asking anything for the exchange.”

The lamp, of which the slave spoke, was the identical wonderful lamp which had been the cause of Aladdin's great success and happiness, and he had himself placed it there before he went to the chase, from the fear of losing it. The princess, who was ignorant of the value

of this lamp, and that Aladdin, not to say herself, was so much interested in its preservation, consented to the joke, and ordered one of her attendants to go and get it exchanged. The eunuch obeyed: he went down from the saloon, and no sooner came out of the palace gate, than he perceived the African magician. He immediately called to him, and when he came, he showed him the old lamp, and said, "Give me a new lamp for this."

The magician did not doubt but that this was the lamp he was seeking; because he thought there would not, of course, be any other lamp in Aladdin's palace, where everything that could be was of gold or silver. He eagerly took the lamp from the eunuch, and after having thrust it, as far as he could, into his bosom, he presented his basket, and bid him take which he liked best. Having thus succeeded in the object of his journey, the magician proceeded slowly from Aladdin's palace, and by and by ceased to call out. His silence, therefore, soon induced the children to go no further with him.

As soon as he thought that he was unnoticed, he set down his basket and lamps in the street, and left them, and leaving the city he advanced into the country, and coming to a lonely spot, he staid until the night was far advanced. He then drew the lamp out of his bosom, and rubbed it. The genie instantly obeyed the summons. "What do you wish?" cried the genie, "I am ready to obey you, as your slave, and the slave of those

who have the lamp in their hands, I, and the other slaves of the lamp.”—“I command you,” replied the African magician, “instantly to take the palace, which you and the other slaves of the lamp have erected in this city, exactly as it is, with everything in it both dead and alive, and transport it, with me at the same time, into the furthest part of Africa.” Without making any answer, the Genie, assisted by the other slaves of the lamp, took both him and the whole palace, and transported it in a very short time to the spot he had pointed out.

The disappearance of the palace caused the greatest consternation. The sultan was deeply grieved at the loss of his daughter, and for some time was quite inconsolable. When Aladdin returned from hunting, he was arrested by the sultan’s order, and brought before him. In vain he protested his innocence of the disappearance of the palace. He was ordered to be beheaded, and the executioner was about to execute the sentence, when the people of the city, hearing what was about to be done to their unfortunate friend, rose up, forced the palace gates, and prevented it. The sultan was much against his will obliged to pardon him, when the popular tumult was quelled. Aladdin was, however, dismissed from the palace in disgrace.

He left the sultan’s presence in the deepest humiliation, and in a state truly deserving of pity. He passed through the courts of the palace with downcast eyes, not even daring to look about him, so great was his

confusion ; and the principal officers of the court, not one of whom had he ever disoblged, instead of coming to console him, or offer him a retreat at their houses, turned their backs upon him, both that they might not be supposed to see him, nor he be able to recognise them.

Wandering about in a state bordering on distraction, Aladdin at length left the city and departed towards the country. He soon turned out of the high road, and after walking over a great deal of ground in the most dreadful state of mind, he arrived, towards the close of day, on the borders of a river. He gave himself up entirely to despair. “ Whither shall I go to seek my palace ? ” he exclaimed to himself. “ In what country, in what part of the world, shall I find either that or my dear princess ? Never shall I be able to succeed ! It is much better then, that I at once free myself from all my troubles.”—He was going to throw himself into the river ; but being a good Mussulman, he thought he ought not to do so without first repeating his prayers. In order to perform this ceremony, he went close to the bank to wash his face and hands, as was the custom of his country ; but as the spot was rather steep, and the ground moist from the water that had washed against it, he slipped down and would have fallen into the river, if he had not been stopped by a piece of stone or rock, that projected about two feet from the surface. Happy was it for him that he had still with him the ring which the African magician had put upon his

finger, when he made him go down into the subterraneous cavern, to bring away the precious lamp, which was so near remaining buried with him. In seizing hold of the rock, he rubbed the ring so strongly, that the same genie instantly appeared, whom he had before seen in the subterraneous cavern. "What do you wish?" cried the genie; "I am ready to obey you, as your slave, and as the slave of him who has that ring on his finger, I and the other slaves of the ring."

Aladdin was most agreeably surprised by a sight he so little expected in the despair he was in; and directly replied, "Save my life, genie, a second time, by informing me where the palace is, which I have built, or in procuring it to be again placed where it was."—"What you require of me," answered the genie, "is beyond my ability: I am only the slave of the ring; you must address yourself to the slave of the lamp."—"If that be the case, then," added Aladdin, "at least transport me to the spot where my palace is, let it be in what part of the world it will; and place me under the window of the princess Badroul Boudour." Immediately the genie transported him to Africa, near a large city, and in the midst of a large meadow, in which the palace stood, and set him down directly under the windows of the apartment of the princess, and there left him.

Notwithstanding the darkness, Aladdin very readily recognised both his own palace and the apartment of the princess; but as the night was far advanced, and everything in the palace was quiet, he retired to one

side, and seated himself at the foot of a tree. Full of hope, and reflecting on the good fortune which chance alone had procured him, he here felt himself in a much more tranquil state, than since he had been arrested by the sultan's order, brought before him, and again delivered from the danger of losing his head. He amused himself for some time with these agreeable thoughts; but as he had for five or six days enjoyed hardly any rest, he could not prevent himself being overcome by sleep, and he resigned himself to its influence in the spot where he was.

The next morning, as soon as the sun began to appear, Aladdin was most agreeably awakened by the notes of the birds, which had perched for the night, not only upon the tree under which he lay, but also among the other thick trees in the garden of his palace. He cast his eyes upon this beautiful building, and felt an inexpressible joy at the thoughts of being again master of it, and once more possessing his dear princess. He got up, and approached the apartment of the princess. He walked for some time under the window, waiting till she rose, in hopes that she might observe him. One of her women, happening to look through the lattice, perceived Aladdin, and instantly ran and informed her mistress. The princess, who could scarcely believe this news, immediately went to the window, and saw him herself. She opened the lattice; the noise of which made Aladdin raise his head. He instantly recognised her, and saluted her in a manner highly expressive of

his joy. "Lose not a moment," cried the princess ; "they are gone to open the secret door." She then shut the lattice.

Aladdin entered, and he and the princess embraced each other, shedding tears of joy over their unexpected meeting. "Tell me, I beseech thee," were almost the first words Aladdin uttered, "what has become of the old lamp which I left in this chamber when I went a hunting?" The princess then gave him a minute account of the exchange of the old lamp for the new, and of the sudden removal of the palace from Cathay to the place where it now was, and which she learned from the magician was the extremity of Africa. The lamp, she also informed him, the magician constantly carried concealed in his bosom. Aladdin quickly hit upon a plan to destroy the magician, and to recover the lamp ; and having instructed the princess how to proceed, as it was necessary that he should not be seen in the matter, he left her and went into the city, and having procured a certain powder, he returned to the palace, and putting it into a goblet, desired the princess to give it to the magician next time that he visited her.

Everything having been thus prepared, the magician came at his usual hour to visit the princess, and instead of receiving him in a cold, repulsive manner as she used to do, she smiled upon him as if she was delighted with his society. At a certain signal one of the attendants handed to her mistress, unperceived by the magician,

the goblet containing the powder, and exchanging it for that from which he drank, he swallowed the potion and instantly fell down dead. Aladdin, who was waiting the result in the next apartment, was immediately admitted, and opening the magician's vest, took out the lamp.

Having rubbed the lamp, the genie instantly appeared. Aladdin then ordered him to convey the palace and its contents to the place from which it had been removed. This was immediately done so rapidly and quietly, that only two slight shocks were perceptible,—one when the palace was taken up, and the other when it was set down.

It was with no small surprise that the sultan saw on the following morning the palace of Aladdin occupying its old position. He could not at first believe his eyes, but ordering a horse to be instantly saddled, he rode to it, and finding that it was indeed a reality, he commanded the drums, trumpets, tymbals, and other instruments to announce a public rejoicing, and had a festival proclaimed of ten days' continuance, in honour of the return of the princess Badroul Boudour, of Aladdin, and his palace.

It was in this manner that Aladdin a second time escaped an almost inevitable death: but even this was not the last; he was in danger a third time; the circumstances attending which are now about to be related.

The African magician had a younger brother, who

was not inferior to him in his knowledge of magic ; and it may be said that he surpassed him in wicked intentions and diabolical machinations. As they did not always live together, nor even in the same city, one sometimes being at the eastern extremity, while the other travelled in the most western part of the world, they did not fail once every year to inform themselves, by means of their knowledge of geomancy, where the other was, how he was going on, and whether either wanted the assistance of the other.

Some time after the African magician had failed in his attempt against Aladdin, his younger brother, who had not received any intelligence of him for a year, and who was not in Africa, wished to know where he was, whether he was well, and what he was about. He took his geomantic box, and having arranged the sand, he cast the points, drew the figures, and formed his horoscope. In examining each part, he discovered that his brother was no longer alive, that he had been poisoned, and that his death was sudden. On searching further, he found that this took place in a capital, and that he by whom he had been poisoned was a man of low birth, but was married to a princess, the daughter of the sultan.

When the magician was thus apprised of the melancholy fate of his brother, he did not waste his time in useless regrets, which could not again restore him to life ; but he took the instant resolution to avenge his death : he mounted his horse and directly began his

journey towards Cathay. He traversed plains, rivers, mountains, and deserts, and after a long journey, accomplished in the midst of almost incredible fatigue and difficulty, he at length reached Cathay, and in a short time afterwards arrived at that capital, which his experiment in geomancy had pointed out.

Now in the neighbourhood of the city there lived an old woman named Fatima, who led a retired and austere life, and was esteemed a saint and a worker of miracles by the common people. Twice a week she came into the city, and pretended to cure persons who were affected with pain in the head, by merely touching them. The magician instantly determined to take advantage of the popular feeling with regard to this woman to carry into execution his design of revenge.

At midnight he proceeded to the cell of Fatima, and placing a poniard close to her heart, he told her that if she made the slightest noise or resistance, he would instantly kill her. He then made her change dresses with him, and paint his face in imitation of her own. When this was done, although he had promised to spare her life, the wicked magician strangled her, and threw the body into a well.

Early on the following morning he went into the city; and so well did he personate Fatima, that no one discovered the deception. When people presented themselves to be operated upon for headache, he put his hands upon them and muttered a few words, as he had seen Fatima do. He then went toward the palace

followed by a great crowd. The noise soon attracted the notice of the princess, and being informed of its cause, having a great curiosity to see Fatima, of



whom she had heard so much, she sent one of her attendants to request her to come to the palace. The pretended Fatima at once consented.

When he was introduced into the presence of the princess, the magician began a long harangue, filled with all manner of pious wishes, the better to ingratiate himself with her. When he had finished, the princess requested that he would come and live in the palace, where she would appoint him an apartment, and where he should have as much freedom and opportunity for devotion as if he was in his own hermitage. To this, after a show of hesitation, he at last consented.

As they sat conversing, the princess asked Fatima if

she did not think the palace very handsome, and in particular what she thought of the saloon in which they were then seated. The magician, who, in the height of his pretended austerity, had hitherto kept his eyes on the ground, now raised them, and looking on every side of the apartment, replied that it wanted but one thing to make it the most splendid room in the universe.—“What is that, my good mother?” inquired Badroul Boudour; “I entreat you to tell it me. For my part, I thought, and have also heard it said, that nothing was wanting; but whatever may be deficient, I will have supplied.”

“Pardon me this liberty, princess,” replied the still dissembling magician; “my opinion, if it can be of any value, is, that if the egg of a roc were suspended from the centre of the dome, this saloon would not have its equal in any of the four quarters of the globe, and your palace would be the wonder of the whole universe.”

“My good mother,” resumed the princess, “what kind of bird is a roc, and where could the egg of one be found?”—“Princess,” answered the feigned Fatima, “the roc is a bird of prodigious size, which inhabits the summit of Mount Caucasus: the architect who designed your palace can procure you one.”

As soon as Aladdin returned from the hunting-match on which he was then absent, the princess did not fail to tell him how much the egg of a roc would improve the apartment. “It is enough, princess,” replied

Aladdin, "that you think the want of a roc's egg is a defect. You shall find, by the diligence with which I am going to repair it, that there is nothing I will not do through my love for you."

Aladdin instantly went to the saloon, and then taking the lamp, which he now always carried about him, since the danger he had experienced from the neglect of that precaution, out of his bosom, he rubbed it. The genie immediately appeared before him. "Genie," said Aladdin, "there wants the egg of a roc suspended from the centre of this dome, in order to make it perfect: I command you, in the name of the lamp which I hold, to get this defect rectified."

Aladdin had scarcely pronounced these words, before the genie uttered so loud and dreadful a scream, that the very room shook, and Aladdin trembled so violently he was ready to fall. "What, wretch!" exclaimed the genie, in a voice that would have made the most courageous man tremble, "is it not enough that I and my companions have done everything thou hast chosen to command, but that thou repayest our services by an ingratitude that is unequalled, and commandest me to bring thee my master, and hang him up in the midst of this vaulted dome? Thou art deserving, for this crime, of being instantly torn to atoms, with thy wife and palace with thee. But thou art fortunate that the request did not originate with thee, and that the command is not in any way thine. Learn who is the true author. It is no other than the brother of thy enemy,

the African magician whom thou hast destroyed as he deserved. He is in thy palace, disguised under the appearance of Fatima, the holy woman, whom he has murdered; and it is he who has suggested the idea to thy wife, to make the horrible and destructive request thou hast done. His design is to kill thee, therefore take care of thyself." As the genie said this, he vanished.

Aladdin lost not a syllable of the words the genie spoke. He had before heard of the holy woman Fatima, and was not ignorant of the manner in which she pretended to cure a pain in the head. He returned to the apartment of the princess, but did not mention what had happened to him. He sat down, and complained of a violent pain that had suddenly seized his head, and at the same time he held his hand up to his forehead. The princess directly ordered them to call the holy woman; and while they were gone, she related to them the manner in which she had induced her to come to the palace, where she had given her an apartment.

The pretended Fatima came; and as soon as she entered, Aladdin said to her, "I am very happy, my good mother, to see you. I am tormented with a violent headach; I request your assistance; and from the reliance I place on your good prayers, I hope you will not refuse me that favour which you grant to all who are thus afflicted." When he had said this, he bent his head forward, and the false Fatima also advanced; put-

ting, at the same time, her hand upon a poniard, which was concealed in her girdle under her robe. Aladdin, who watched what she did, seized her hand before she could draw it, and pierced her to the heart with her own weapon.

“What have you done, my dear husband!” exclaimed the princess in the greatest surprise; “you have killed the holy woman.”—“No, no, my princess,” answered Aladdin, without the least emotion, “I have not killed Fatima, but a villain who was going to assassinate me, if I had not prevented him.” Aladdin then told her of the discovery which he had just made, and of the narrow escape he had had from being murdered by the wicked magician.

A few years after, the sultan, being now very old, died. As he left no male issue, the princess Badroul Boudour, as his legitimate heir, succeeded to the throne, and of course transferred the supreme power to Aladdin. They reigned together many years, and left an illustrious and numerous progeny.

CHAPTER V.

THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID
—THE STORY OF BABA ABDALLA, THE BLIND MAN—
OF SIDI NOUMAN—AND OF COGIA HASSAN ALHABBAL.

FINDING that her little auditors, instead of wearying of her tales, became every evening more and more interested, Mrs. Mason continued her narration; on the present occasion choosing for their evening's amusement "The Adventures of the Caliph Haroun Alraschid."

One day when Giafar, the faithful and beloved grand vizier of the caliph Haroun Alraschid, who you will recollect amused himself so much at the expense of Abou Hassan, came into his presence, he found him alone, a thing which seldom happened, and as he perceived, upon advancing, that the caliph was in a gloomy mood, and that he did not so much as lift up his eyes to look at him, he stopped till he should deign to cast them upon him. At length the caliph looked up and saw the vizier; but as quickly turned away, and remained in the same fixed posture as before.

As the grand vizier saw nothing in the caliph's countenance which indicated displeasure towards himself, he thus addressed him:—"Commander of the faithful, will your majesty permit me to ask the cause of that

dejection you discover, and with which, it appears to me, you are in general so little affected ?"—“ It is true, vizier,” answered the caliph, changing his posture, “ I am seldom disposed to be affected in this manner, and but for you, I should not have been sensible of the disposition in which you find me, and in which I have no longer any desire to remain. You will give me pleasure in finding something that will tend to dissipate it.”—“ Commander of the faithful,” replied the grand vizier, “ my duty alone has led me hither, and I take the liberty of bringing to your majesty’s recollection the obligation you have laid yourself under, of witnessing in person that excellent system of police which you are desirous should be observed in your capital and its neighbourhood. This is the day your majesty has fixed for troubling yourself with this business, and no circumstance better than that which now presents itself can dispel the cloud which overcasts your accustomed cheerfulness.”—“ I had forgotten it,” replied the caliph, “ and you do well to remind me. Go then and change your dress, and I will do the same.”

Each of them assumed the habit of a foreign merchant; and in this disguise they went unattended through a private door of the palace garden, which opened into the country. They walked round on the outside of the town, quite to the banks of the river, at some distance from the gate, without noticing any irregularity. They passed the river in the first boat they found, and when they had completed the circuit of the other part

of the town, opposite to that which they had first visited, they returned by way of the bridge which forms the communication.



They passed this bridge, at the foot of which they met an old blind man who was begging. The caliph dropped a piece of gold into his hand. The blind man instantly laid hold of him and stopped him. "Charitable person!" said he, "whoever you are, whom God has inspired to give me alms, do not, I beseech you, refuse me a further favour, but give me a blow on the head. I deserve this, and even a still greater punishment." Upon saying this, he quitted the

caliph's hand, that he might give him the blow, but seized his garment, for fear that he should pass without doing so.

The caliph, surprised at the request and the behaviour of the blind man, answered : " My good fellow, I cannot comply with your request ; I shall certainly take care not to destroy the value of my gift by the ill-treatment you require at my hands." And saying this, he endeavoured to escape from him.



The blind man, who was apprehensive of the unwillingness of his benefactor from the frequent experience he had on similar occasions, made a still stronger effort to hold him fast. " Sir," said he, " pardon my bold-

ness and my importunity ; give me, I entreat you, the blow, or take back your alms. I can accept it upon no other condition, without breaking a solemn oath which I have taken ; and if you were acquainted with the reason for it, you would at once agree with me that the punishment is very inconsiderable."

The caliph, who was unwilling to be any longer detained, yielded to the blind man's importunity, and gave him a slight blow. The blind man immediately quitted his hold with thanks and blessings. The caliph went on with the grand vizier ; but after a few steps he said to him : " Surely some very singular reason must have induced this blind man to behave thus to all those who bestow their alms upon him. I should like to know what it is: return, therefore, and tell him who I am, and order him to come to-morrow, without fail, to the palace, at the time of afternoon prayers, for I wish to speak with him." The grand vizier went back directly, gave something to the blind man, and after he had also given him the required blow, told him the order ; he then came back and joined the caliph.

They re-entered the town, and passing through a square, they found there a great number of people, looking at a young, well-dressed man, mounted on a horse, which he rode at full speed round the square, whipping and spurring it continually, most unmercifully, so that it was covered with foam and blood. The caliph, astonished at the cruelty of the young man, stopped to ask why he treated the animal so ill, but found that no

one could answer the question, and that at the same hour every day he was engaged in the same inhuman exercise.

They continued their walk, the caliph telling the vizier to mark the square, and not to fail to cause this young man to come to him to-morrow at the same hour which was fixed for the blind man.

Before the caliph reached the palace, in a street through which he had not passed for a long time, he observed a new-built house, which seemed to be the residence of some great man of the court. He asked the grand vizier if he could tell to whom it belonged ; the latter replied he did not know, but would go and make inquiry. He then asked a neighbour, who told him that this house belonged to Cogia Hassan, surnamed Alhabbal, from his trade of rope-making, which he had himself seen him carry on in a state of great poverty, and that, without knowing in what way he had been so favoured by fortune, he had acquired so much wealth, as to support, in a very honourable and splendid manner, the expense of the building.

The grand vizier rejoined the caliph, and told him what he had learned. " I would see this Cogia Hassan Alhabbal," said the caliph to him : " go and bid him come also to the palace at the same hour with the other two." The grand vizier did not fail to execute the caliph's orders.

The next day, when afternoon prayers were ended, the caliph returned to his apartment, and the grand vizier immediately brought in the three persons above

mentioned, and presented them to him. They all three prostrated themselves before the throne of the sultan; and when they were raised, the caliph asked the blind man his name. He answered, "I am called Baba Abdalla." "Baba Abdalla," resumed the caliph, "your manner of asking alms yesterday appeared to me so extraordinary, that if I had not been influenced by certain considerations, I should have been very far from humouring you as I did, and I would instantly have put a stop to your insulting the public in that manner. I have ordered you here to know from yourself what motive can have urged you to take so silly an oath as you have; and from what you shall say, I shall judge whether you have done right, and whether I ought to suffer you to continue a practice which seems likely to be followed by many ill consequences. Tell me then, without disguise, whence this extravagant conceit arises: conceal nothing from me, for I must know the whole."

Baba Abdalla, intimidated by this reproof, prostrated himself a second time before the throne of the caliph, and after rising, "Commander of the Faithful," said he immediately, "I most humbly beg pardon of your majesty for the boldness with which I have dared to demand of you, and to oblige you to do a thing, which, in truth, seems so very absurd. I confess my crime; but as I did not then know your majesty, I implore your clemency, and hope you will consider my ignorance."

"As to your majesty's being pleased to look upon what I did as folly, I confess it to be so, and my be-

haviour must appear such in the eyes of men : it is however but a slight penance for an enormous crime of which I am guilty, and which I should not expiate though every man in the world should thus in succession give me a blow : of this your majesty will yourself be a judge when, by the recital of the history, I shall have acquainted you with the nature of my heinous crime." He then commenced the relation of his history in the following words :—

I was born at Bagdad, and possessed some inheritance from my father and mother, who both died within a few days of each other. Although I was but little advanced in life, I did not, as young men usually do, waste my fortune in a short time by idle vicious expenses. On the contrary, I was always attentive to increase it, by my industry, with all the care and trouble I could bestow. At length I became rich enough to possess of my own fourscore camels, which I let to the caravan merchants, and which produced me large sums every journey I made in different parts of your majesty's extended empire, whither I accompanied them.

Thus successful, and with an earnest desire to become still richer, one day as I was returning from Balsora with my camels unladen, which I had conducted thither with goods to be embarked for India, and when I had turned them off to feed in a spot far distant from any habitation, and where abundant pasture had induced me to halt, a dervise, who was going on foot to Balsora, came up and sat down near me, to refresh himself after his

fatigue. I asked him whence he came and whither he was going ; he put the same questions to me : and after we had mutually satisfied each other's curiosity, we produced our provisions in common, and ate them together.



During our repast, after having conversed upon many indifferent things, the dervise told me, that in a place not far off he knew of a treasure of immense value, so large and rich, that if my fourscore camels should be all laden from thence with gold and jewels, it would seem as if nothing had been taken away.

This intelligence you may believe at once surprised

and delighted me. I was quite beside myself with joy. Instantly therefore embracing the dervise, I cried : “ My good dervise, I see plainly that you have little regard for the things of this world ; of what account to you, therefore, is the knowledge of this treasure ? You are alone, and of yourself could carry off but a very small part of it ; show me where it is, and I will load my fourscore camels out of it, and present you with one of them, in return for the profit and the pleasure you will have procured for me.”

My offer was trifling, no doubt, but it appeared to me considerable, so entirely had avarice gained possession of my heart ; and I considered the threescore and nineteen loads, which would be as mine, as nothing in comparison with the one of which I should deprive myself, by giving it to him.

The dervise, who at once perceived my excessive covetousness, taking no offence at all at the unreasonable offer I had just made him, said without the least emotion, “ Brother, you see plainly that what you offer to me is in no proportion to the favour you request. I need not have said a word to you of the treasure, and might have kept my secret ; but what I have so frankly told you must assure you of the good design I had and still have of obliging you, and of giving you cause to remember me for ever by thus making your fortune and my own. I have now another proposal to make you, more just and more equitable ; it is for you to consider whether you will accept it. You said,” continued

the dervise, "that you were in possession of fourscore camels; I am ready to conduct you to the place where the treasure lies; we will together load them with as much of the gold and jewels as they can carry, but upon condition that when they shall be all laden, you shall give me one half of them with their burden, and you shall retain the other half for yourself; after which we will separate and go where we please, you with your share, and I with mine. You see this division is perfectly equitable; and if you will present me with forty camels, you will by my means have enough to purchase a thousand such."

I could not deny that the proposal of the dervise was very fair; nevertheless, without considering the great wealth which would accrue to me from acceding to it, I looked upon giving up the half of my camels as a great loss, and particularly when I thought the dervise would be as rich as myself: so that I already repaid with ingratitude a favour of the purest generosity, which I had not yet received from the dervise. But there was no time for hesitation; I must at once accept the terms, or be satisfied all the rest of my life with repenting that, entirely by my own fault, I had lost an opportunity of making a large fortune.

I instantly collected my camels, and we proceeded together. After travelling some time, we arrived at a spacious valley, the entrance to which was very narrow. My camels could pass only one by one; but as the space by degrees grew larger, they could easily

afterwards go on together. The two mountains which formed this valley made a sort of semicircle at its extremity, and were so high, so steep, and so impassable that we had no reason to fear that any mortal whatever should perceive us.

When we were arrived within the pass of the mountains, "Let us go no further," said the dervise ; "stop your camels, and make them lie down in the spot before you, that we may have no trouble in loading them ; and when you have done so, I will go before you to the opening of the place where the treasure is deposited." I did as the dervise requested me, and went to him directly. I found him with a flint and steel in his hand, collecting a little dry wood for a fire. As soon as he kindled one, he threw upon it some perfume, at the same time uttering some words which I could not understand, and immediately a thick smoke arose into the air. He divided this smoke, and in a moment, although the rock, which was between the mountains and rose perpendicularly to a considerable height, seemed not to have the least appearance of an opening, one was nevertheless made through the rock itself, like a passage, with-folding doors, admirably contrived, of the same material.

This opening displayed to our view, in a vast cavern sunk into the rock, a magnificent palace, the work rather of genii than of men ; for men would never think of undertaking anything so bold and so astonishing. But without stopping to notice either the mag-

nificence of the entrance, or the immense riches which were displayed on all sides, as an eagle darts upon its prey I ran to the first heap of gold I saw, and poured into a sack, with which I had prepared myself as much as I thought I could carry. The sacks were large, and I would fain have filled them all, but it was necessary to think of the strength of my camels. The dervise was equally well employed; but I perceived that he confined himself to the jewels: he explained to me the reason of it. I then followed his example, and we carried off a much greater proportion of precious stones than gold. After we had filled our sacks and loaded the camels, we had nothing to do but to close the treasure again and depart.

Before we left the treasure, the dervise went back again; and as there were many vases of gold, in a variety of shapes and fashions, as well as of other precious materials, I observed that he took from one of them a small box, of a certain wood with which I was unacquainted, and which he put into his bosom, after he showed me that it contained only a sort of ointment.

The dervise went through the same ceremony at closing up the treasure as he did on opening it; and after having uttered certain words, the door was shut upon the treasure, and the rock appeared with the same unbroken surface as before.

When we divided our camels, which we made get up with their burdens, I placed myself at the head of the forty, which I had reserved for myself, and the dervise

at the head of the others, which I had given up to him.

We passed one by one through the same narrow path by which we entered the valley, and then travelled on together till we came to the great road where we were to separate; he to pursue his journey to Balsora, and I to return to Bagdad. To thank him for so great a kindness, I made use of the strongest expressions, and such as should best mark my gratitude for having preferred me to all others, with whom to share so much wealth. We embraced one another with the highest satisfaction, and after having mutually bidden each other farewell, we parted.

I had proceeded but a short way before the demon of ingratitude and envy got possession of my heart: I lamented the loss of my forty camels, and still more of the wealth which they carried. "The dervise has no occasion for all this wealth," said I to myself; "he is master of the whole treasure, and can help himself to as much as he chooses!" Thus I gave myself up to the blackest ingratitude, and instantly determined to take from him his camels and their burdens.

I immediately stopped my camels and ran after the dervise, calling to him as loud as I could, to make him understand that I had something more to say to him. He heard my voice, and stood still.

When I had come up to him, "Brother," said I, "no sooner had I quitted you, than I thought of a thing which I never adverted to before, and which,

perhaps, you yourself have never yet considered. You are a good dervise, used to live in great tranquillity, free from all worldly care, and with no other engagement than that of doing good. You have no conception, perhaps, of the trouble you have undertaken, by charging yourself with the care of so many camels. Believe me, you had better take away only thirty; and I suppose you will have quite difficulty enough in managing them. You may leave the rest to me, I am used to them.”—“I believe you are right,” said the dervise, who found himself in no situation to dispute the matter with me. “And I confess,” added he, “I never once thought of it. I was beginning to feel uneasy at what you now represent to me. Select the ten most agreeable to you, and, with a blessing, take them away with you.”

I chose ten of them, and after having turned them back, I put them in the road to follow mine. I did not think the dervise would have allowed himself to be so easily persuaded. This increased my avidity, and I flattered myself I should have but little trouble to obtain ten more.

In fact, instead of thanking him for the rich present he had just made me, “Brother,” said I again, “from the concern I take in your quiet, I cannot determine to quit you, without beseeching you to consider, once more, how difficult it is to conduct thirty laden camels, particularly for a man like you, unaccustomed to this sort of trouble. You would find it much better to

repeat the favour you have just conferred upon me. What I say is not so much for my own sake and my own advantage as for yours. Relieve yourself, therefore, and turn over these other ten camels to a person like me, to whom it will be no more trouble to take the care of a hundred than of a single one."

What I said had all the effect I wished ; and the dervise gave up to me, without an objection, the ten camels I asked ; so that there remained with him no more than twenty ; while I was possessed of sixty, all laden, the value of which exceeded the wealth of many princes. After this I ought to have been contented ; but, like a person in a fever, who the more he drinks the more thirsty he grows, I became still more earnest than before to obtain the last twenty which the dervise yet possessed.

I redoubled my solicitations and my importunity to induce the dervise to give me up ten of those twenty. He readily consented : and with regard to the remaining ten, I embraced him, I conjured him, with all the address I could imagine, not to refuse me these, and thus to complete the eternal obligation I owed him ; and I was overjoyed at hearing him say he consented. " Make a proper use of them, brother," added he, " and remember, that God can take away riches from us, as he bestows them upon us, if we do not employ them in the service of the poor, whom he is pleased to leave in poverty, for the express purpose of giving the rich an opportunity, by their alms, of meriting a greater recompense in another world."

I was in no condition to reap advantage from such good advice. I was not satisfied with finding myself in possession again of my fourscore camels, and to know that they were laden with a treasure so invaluable as ought to render me the happiest of men. It came into my mind, that the little box of ointment, which the dervise had taken, and which he had shown me, might be something more precious than all the wealth for which I had yet been obliged to him. "The place from which the dervise took it," said I to myself, "and the solicitude which he showed to gain possession of it, makes me satisfied that there is contained in it something of a mysterious nature." This determined me to try to obtain it. I had just embraced him, and said farewell, when going up to him again, "I have now recollected," said I, "to ask you, what you mean to do with that little box of ointment? It seems to me such a trifle, that it is hardly worth the trouble of carrying it away; pray make me a present of it: besides, a dervise like you, who have renounced the vanities of the world, can have no occasion for ointment."

Would that he had refused me this box! But if he had been so disposed, I was no longer master of myself; I was the stronger, and thoroughly resolved to take it from him by force: so that to complete my satisfaction, it could not be said that he had taken away the smallest part of the treasure, greatly as I had been indebted to him.

Far from refusing me the box, the dervise imme-

diately took it from his bosom, and presenting it to me with the best humour in the world, "There, brother," said he, "take it; you are welcome to this also: if I can do more for you, you have only to ask, and you shall be satisfied."

When I had the box in my hand, I opened it, and looking at the ointment, "Since," said I, "you are so very kind, and that you are never tired of obliging me, do, I beseech you, tell me the particular use of this ointment."—"The use of it is surprising and marvellous," replied the dervise. "If you apply a little of this ointment round the left eye and upon the eyelid, all the treasures concealed within the bosom of the earth will appear to your view; but if you make the same application to the right eye, you will become blind."

I wished myself to experience an effect so wonderful. "Take the box," said I, as I offered it to him, "and do you apply this ointment to my left eye. You understand the matter better than I do; I am impatient to make a trial of a thing which appears to me so incredible."

The dervise very readily undertook the business; he made me shut my left eye, and applied the ointment. When he had done, I opened my eye, and found he had told me the truth. In fact, I saw an infinite number of places filled with riches so prodigious, and in such variety, that it would be impossible for me to particularise them. But as I was obliged to keep my right eye shut

with my hand, this fatigued me, and I begged the dervise to apply some ointment also round that eye. "I am ready to do so," said the dervise; "but you must remember that I told you, if you put any upon the right eye, you would instantly become blind. Such is the power of this ointment, and you will choose accordingly."

Far from being satisfied that the dervise had told me the truth, I imagined, on the contrary, that there was some new mystery which he wished to conceal from me. "Brother," said I, smiling, "I well know you mean to impose upon me; it is unnatural to suppose that the same ointment should have two such opposite effects."—"The case, however, is as I say," replied the dervise, calling God to witness; "and you may believe me, for I cannot disguise the truth."

I would not take his word though he spoke honestly: the unconquerable desire I had to view at my ease all the treasures of the earth, and perhaps to possess them every time I chose to have that satisfaction, made me deaf to his remonstrances; nor could I be persuaded of a thing which nevertheless was but too true, as to my great misfortune I very soon experienced.

Under this strong prejudice, I was fancying that if this ointment had the power of enabling me to see all the treasures of the earth by applying it to my left eye, it might perhaps have the power of giving me the disposal of them, if it were applied to my right. Under this impression I persevered in entreating the dervise to

apply it himself round my right eye, but he constantly refused to do it. "After I have conferred on you so great a kindness," said he, "I cannot resolve to do you so great a mischief: consider well with yourself what misery it is to be deprived of sight, and do not reduce me to the sad necessity of complying with your request, to do what you will repent of as long as you live."

I carried my obstinacy to the extreme. "Brother," said I, with great firmness, "make, I beseech you, no further difficulty on the subject: you have hitherto consented very generously to every request I have made; would you wish me to part from you dissatisfied on a point of so little consequence? Grant me this last favour: whatever be the result, I shall never blame you, the fault will be entirely mine."

The dervise made every objection possible, but seeing it was in my power to compel him, "Since you are absolutely determined upon the matter," said he, "I shall proceed to satisfy you." He then took a little of this fatal ointment and applied it upon my right eye, which I held close. But alas! when I came to open it, I perceived nothing with both my eyes but intense darkness, and I continued blind as you now see me.

"Ah! ill-omened dervise!" cried I at the moment, "what you foretold is indeed come to pass! Fatal curiosity," added I, "insatiable desire of riches, into what abyss of misery have you plunged me! Well do I know now, that I have brought it all upon myself;

but my dear brother," I cried still to the dervise, "so charitable and beneficent as you are, among the many



wonderful secrets with which you are acquainted, know you not one by which my sight may be restored?"

"Unhappy wretch!" returned the dervise, "had you taken my advice, this misfortune would have been avoided; thou hast thy deserts; and the blindness of thy heart has brought upon thee this blindness of thine eyes. It is true I am in possession of secrets; this thou must know, even in the short time that I have been with thee; but I have not one by which I can restore to thee thy sight. Address thyself to God: He only can bestow it on thee. He had given thee riches, of which thou wert unworthy; He hath taken them away from thee, and is going to give them by my

hands to those who will not be so ungrateful for them as thou art."

The dervise said no more to me, and I had nothing to reply ; he left me alone, covered with confusion, and overwhelmed with an excess of grief quite inexpressible ; and collecting my fourscore camels, he led them away, and pursued his journey to Balsora.

I entreated him not to leave me in this miserable situation, and to help at least in conducting me to the next caravan ; but he was deaf to my cries and my prayers. Thus deprived of sight and of everything I possessed in the world, I should have died of grief and hunger, if the next day a caravan returning from Balsora had not been disposed in charity to take me up and bring me back to Bagdad.

Thus, from a situation equal to that of princes, if not in power and might, at least in wealth and magnificence, I saw myself at once reduced to beggary, and without resource. I could do nothing but ask alms, and this has been my employment to the present hour ; and as a recompense for my crime, I have imposed upon myself the punishment of a blow from every charitable person who shall have compassion on my misery.

You see then, Commander of the Faithful, the motive of what appeared to your majesty yesterday so strange, and of what must have incurred your displeasure ; I again ask your pardon as your slave, and submit myself to any punishment you think I have deserved.

When the blind man had finished his history, the caliph said to him : “ Baba Abdalla, your sin is great ; it is well that you are sensible of its enormity, and have submitted to this public penance to the present time. It is enough, for the future, that you continue to ask pardon in each of those prayers which your religion obliges you daily to offer ; and that you may not be interrupted from the necessity of begging for subsistence, I shall supply you with a pension during your life, of four drachms of silver daily, which my grand vizier shall pay you.”

At these words Baba Abdalla threw himself prostrate at the throne of the caliph, and as he rose, he made his acknowledgments, with a wish for every kind of happiness and prosperity.

The caliph Haroun Alraschid, satisfied with [the history of Baba Abdalla and the dervise, spoke to the young man whom he had seen treat his horse so ill, and asked him his name, as he had done that of the blind man ; when the young man said, he was called Sidi Nouman.

“ Sidi Nouman,” said the caliph then to him, “ I have seen horses exercised all my life, and have often exercised them myself, but never before did I see one treated in so cruel a manner as that in which I saw yours yesterday. I was deeply offended at it, and was very near discovering myself, contrary to my design, in order to put a stop to it. By your air, however, you

do not seem to be savage and cruel ; and I am willing to believe that you do not behave thus without some reason, since I understand that it is not the first time, but that for a considerable period you have daily done the same thing. I would know what the reason is : I have ordered you to come hither, that you may inform me of it ; be sure you tell me exactly the state of the case, and disguise nothing."

Sidi Nouman readily understood what the caliph required of him ; this recital occasioned him much uneasiness ; he changed colour many times, and notwithstanding his endeavours to the contrary, manifested the extreme embarrassment in which he found himself. It was, however, necessary for him to resolve on giving an account of the matter. Therefore, before he spoke, he prostrated himself on his face before the throne of the caliph ; and after rising he attempted to satisfy him : but he remained silent, less awed by the majesty of the caliph, in whose presence he was, than affected by the nature of the recital he had to make.

Whatever impatience the caliph naturally had on the subject of obedience to his commands, he nevertheless exhibited no displeasure at the silence of Sidi Nouman ; he saw clearly that a degree of courage was necessary for him, which seemed to fail him in his presence, or that he had been intimidated by the tone in which he was spoken to—or in short, that in what he had to say there might have been something which he was very desirous of concealing.

“Sidi Nouman,” said the caliph, to give him courage, “endeavour to recover yourself, and suppose that it is not to me that you are to relate what I require of you, but to some one of your friends, who requests you to do so. If there is anything in the narrative which you think will give uneasiness, and which you suppose I may take offence at, I forgive you from this moment ; dismiss then all your anxiety ; speak to me with sincerity, and dissemble no more with me than you would with one of your best friends.”

Sidi Nouman, taking courage from these words, then began his narrative : “Commander of the Faithful,” said he, “whatever emotion mortals must experience, when they approach your throne, I feel, nevertheless, strength sufficient to believe, that this emotion of respect will not so prevent my speaking, as to fail in the obedience I owe your majesty, in giving you satisfaction upon every other point but that which is now required of me. I dare not say I am the most perfect of men ; yet I am not wicked enough to have committed, nor even to have had the wish to commit, anything contrary to the laws, so as to have occasion to dread their severity. Good, however, as my intention has always been, I acknowledge that I am not free from sins of ignorance. Such, in fact, has been the case with me ; I do not say therefore, that I rely upon the pardon your majesty has been pleased to grant before you have heard me. I submit, on the contrary, to your justice, and am ready to be punished if I have deserved it : I con-

fess, that the manner in which I have for some time treated my mare, as your majesty has witnessed, is strange, barbarous, and of very mischievous example ; but I hope you will find the motive for it justifiable, and that you will think me more worthy of compassion than punishment ; but I ought not to keep your majesty longer in suspense by a tiresome preface. This then is my story :—

My birth is not of sufficient importance to deserve the attention of your majesty. With regard to property, my ancestors, by their good management, left me as much as I could desire, to live in a creditable way ; without ambition, but entirely independent.

With these advantages, the only thing I could want, in order to render my happiness complete, was to meet with an amiable wife, to be the object of my tenderest affection, and who, loving me in return, would be willing to share with me that happiness ; but this I was not fortunate enough to obtain. On the contrary, the one I chose, the very day after our marriage, began to exercise my patience in a manner not to be conceived but by those who have been exposed to a similar trial.

As the custom is, that our marriages should take place without seeing or knowing the woman we are to espouse, your majesty must not be ignorant, that a husband has no right to complain, if he finds the wife which has fallen to his lot, not frightfully ugly, nor an

absolute cheat, and that her good manners, her good sense, and her good behaviour, may compensate any slight imperfection of person.

The first time I saw my wife without her veil, after she had been brought to me with the usual ceremonies, I rejoiced to find that I had not been deceived in the account which had been given me of her beauty ; she suited my taste, and I was pleased with her.

The day after our marriage, we had a dinner of several dishes ; I came into the room where the table was set, and as I did not see my wife there, I desired she might be called ; after having made me wait some time, she came ; I dissembled my impatience, and we sat down together at the table ; I began with some rice, which I took in the common way with a spoon. My wife, on the contrary, instead of making use of a spoon, as everybody does, drew from a case which she had in her pocket a sort of ear-picker, with which she began to take some rice, and carried it to her mouth by single grains, for no more would it take up at a time.

Surprised at this manner of eating, "Amine," said I, for that was her name, "is this the way you have learnt to eat rice in your family ? Do you do this because you are a little eater ; or perhaps you wish to count the grains, that you may not eat more at one time than at another ? If you act thus from a principle of saving, and to teach me not to be extravagant, you have nothing to apprehend on this score ; I can assure

you we shall not be ruined by our table. We have enough, thank God, to live at our ease ; and need not deprive ourselves of necessaries. Be under no constraint, my dear Amine, and eat as freely as you see me do." The easy air in which I made these remonstrances would, I supposed, have drawn from her some obliging answer ; but without giving me a single word, she went on eating in the same manner ; and in order to give me more uneasiness, she took these single grains of rice at still greater intervals ; and instead of eating of the other dishes with me, she only carried to her mouth, in the most deliberate manner, small crumbs of bread, scarcely enough to satisfy a sparrow.

I was offended with her obstinacy ; I imagined, nevertheless, kindly making excuses for her, that she had not been accustomed to eat with men, and certainly not with a husband, before whom she had perhaps been told to show a degree of restraint, which, from simplicity, she carried too far.

These considerations prevented my saying to her anything further, which might frighten her, or show her any mark of my dissatisfaction. After dinner, I parted from her with an air, as if I had found no reason to be displeased at her extraordinary behaviour, and left her quite alone.

The same thing happened again at supper ; the next day, and every time we ate together, she behaved in the same manner. I saw clearly, that it was impossible a woman could live on the very little sustenance

she took, and that there must be some mystery in the matter, which I could not discover; this made me resolve to dissemble. I pretended to pay no regard to her conduct, hoping, that in time she would accustom herself to live with me, in the manner I wished; my hopes were vain, and it was not long before I was convinced of it.

One night, when Amine thought me fast asleep, she rose very softly, and I observed she dressed herself with extreme care not to make the least noise, for fear she should awake me. I could not conceive the reason why she thus broke in upon her rest; and my curiosity to know what was the meaning of this made me pretend a sound sleep. She finished dressing herself, and walked out of the room, without making the least noise.

The instant she left the room, I rose, and throwing my cloak across my shoulders, had just time to see through a window, which looked into the court, that she opened the street door, and went out. I ran immediately to the door, which she had not quite closed, and favoured by the light of the moon, I followed her till I saw her go into a neighbouring churchyard; I then gained the end of a wall, which reached the burying-place, and after having taken proper care not to be seen, I perceived Amine with a ghoul.

Your majesty knows that ghouls are demons, which wander about the fields. They commonly inhabit ruinous buildings, whence they issue suddenly and sur-

prise passengers, whom they kill and devour. If they fail in meeting with travellers, they go by night into burying-places, to dig up dead bodies, and feed upon them. I was both surprised and terrified when I saw my wife with this ghoul. They dug up together a dead body which had been buried that very day, and the ghoul several times cut off pieces of the flesh, which they both ate as they sat upon the edge of the grave.



They conversed together with great composure during their savage and inhuman repast ; but I was so far off, that it was impossible for me to hear what they said, which, no doubt, was as extraordinary as their food, at the recollection of which I still shudder.

When they had finished their horrid meal, they threw the remains of the carcase into the grave, which they filled again with the earth they had taken from it ; I left them thus employed, and returned home with all speed. I went in, but left the door partly opened as I had found it ; and when I reached my chamber I lay down again, and pretended to be asleep.

In a short time, Amine followed me, without making the least noise ; she undressed herself, and came to bed again with great satisfaction, as I supposed, at having succeeded so well without my perceiving what had happened. With my mind full of the idea of the savage and abominable deed which I had just witnessed, and shocked at finding myself in bed with her who had been concerned in it, it was a long time before I could get to sleep again. I did, however, sleep again, or rather I slumbered in so slight a way, that the first voice, which was the call to public prayers at day-break, awoke me ; I dressed myself, and went to the mosque.

When prayers were ended, I went out of the town, and passed the morning walking in the gardens, and considering the part I was to take in order to make my wife change her manner of living. I rejected every violent method which occurred to my mind, and I resolved to employ only gentle means, to wean her from the wretched inclination she had manifested. In this train of thinking I was insensibly led to my own house which I entered just at the hour of dinner.

When Amine saw me she ordered dinner, and we

sat down at the table ; as I found she still persisted in taking the rice grain by grain, "Amine," said I, in a manner perfectly composed, "you know what reason I had to be surprised the day after our marriage, when I perceived you taking your rice only in such small quantities, and in a way that would have offended any other husband than myself ; you know too, that I did no more than let you know the uneasiness it occasioned me, entreating you to eat of the other dishes at table ; and that care was taken that there should be variety, in order to try your taste with some of them. Ever since you have seen our table served in the same manner, changing occasionally some of the dishes, that we might not be obliged to eat always the same things. My remonstrances have been, however, to no purpose, and to this hour you have continually behaved in the same manner, and given me the same uneasiness. Unwilling to lay you under any constraint, I have frequently held my tongue, and should be sorry if what I am now saying should give you the smallest concern ; but, Amine, I beseech you, tell me, are not the dishes on our table quite as good as the flesh of a dead person ?"

I had scarcely uttered these last words, than Amine, who perfectly understood that I had observed what passed at night, fell into a most inconceivable passion ; her face was in a flame, her eyes almost started from her head, and she foamed with rage.

The terrible state in which I saw her quite alarmed me ; I became motionless, and in no situation to defend

myself against the horrible designs which she was meditating, and at which your majesty will be astonished. In the height of her fury she took a glass of water,



which was near her, and dipping her fingers into it, she muttered a few words, which I could not understand, threw the water into my face, and said, in a furious tone, "Wretch, take the punishment of thy curiosity, and become a dog."

Scarcely had Amine uttered these words, than all at once I found myself changed into a dog. The surprise and astonishment in which I was at a change so sudden, and so little expected, prevented at first my running away, which gave her an opportunity of taking a stick to beat me, and, in truth, she made use of it upon me with so much violence, that I scarcely know how I avoided being killed on the spot. I thought to escape

from her rage by running into the court, but she pursued me with the same fury ; and nimble as I tried to be, in order to avoid her strokes by darting from side to side, I could not escape them, and she made me feel them in great abundance. Tired at last with pursuing and beating me, and mortified that she had not killed me, as she was eager to do, she imagined a new method of effecting it ; she partly opened the door into the street, in order to crush me as I should pass to make my escape. Though a dog, I suspected her malicious design ; and as imminent danger often suggests a thought to preserve life, by observing her eyes and her motions, I took my opportunity so well as to defeat her vigilance, pass through the door quickly enough to save my life, and escape her vengeance with no further mischief than having the end of my tail a little squeezed.

The pain I felt made me cry and howl as I ran along the street ; this caused other dogs to run out upon me, and worry me. To avoid their pursuit, I ran into the shop of a man who dressed and sold sheep's-heads, tongues, and feet, and there I got shelter.

My host at once took my part very compassionately, driving away the dogs which were in pursuit of me. I, for my part, had at first no other concern than to steal into some corner, and get out of their sight : nevertheless, I did not find in this man's house all the refuge and protection I expected. He was one of those exceedingly superstitious people who pretend that dogs are such

unclean animals, that water and soap enough cannot be found to wash their clothes if by accident a dog has touched them in passing by. After the dogs which had pursued me were driven away, he did everything he could, many times in the same day, to drive me out; but I hid myself, and baffled his attempt. So I passed the night in spite of him within the shop, and I had much need of a little rest to recover myself from the ill-treatment Amine had bestowed upon me.

The next day my host, having gone out before daylight to make his purchases, returned laden with sheep's heads, tongues, and feet, and after he had opened his shop, and while he was exposing his goods to view, I stole out of my corner, and was going away, when I saw a great many dogs of the neighbourhood, drawn thither by the smell of the meat, collected round the shop of my host, waiting till he threw them something; these I joined, and then stood in the same suppliant posture.

My host, as it seemed to me, considering that I had not eaten anything since I had taken refuge with him, distinguished me by throwing in my way larger pieces, and more frequently, than to the other dogs. When he had put an end to his bounty, I was desirous of returning to his shop, looking up to him, and wagging my tail, in a way to make him understand that I again requested this favour of him; but he was not to be prevailed upon; he forbade my entrance with a stick in his hand, showing not the least mark of compassion for me, so that I was forced to take myself off.

After passing a few houses, I stopped at a baker's shop. This baker, unlike the melancholy dealer in sheep's heads, seemed of a lively and merry disposition, as indeed he proved. He was then at breakfast, and though I showed no signs of hunger, he nevertheless threw me a piece of bread. I did not instantly and greedily seize it, as dogs commonly do, but looked up to him with a cast of countenance and movement of my tail, expressive of my gratitude. He took my civil attention in good part, and smiled. I was not hungry; however, as I thought it would please him, I took a piece of the bread, and ate it very slowly, to intimate that I did so out of compliment to him. He observed all this, and allowed me to remain near his shop. I made him understand that I would not come in without his permission. He did not take this amiss; on the contrary, he showed me a place where I might lie without being any inconvenience to him, and I took possession of the spot, and maintained it all the time I was at his house.

I was extremely well treated there, and he neither breakfasted, dined, nor supped, without giving me as much as I wanted; and on my part, I had for him all the attachment and fidelity which he could expect from my gratitude. My eyes were constantly fixed upon him, and he never stirred about the house, or went on business into the city, but I was always ready to follow. I was the more exact in this matter, because I saw my attentions pleased him; and often when he intended to go out, without giving me reason to suspect it, he called me to him by

the name which he had given me ; at hearing my name I darted immediately from my kennel into the street ; I ran and leaped, and played my gambols before the door. I never ceased from this playfulness, till he came out, and then I was his constant companion, either following or running before him, and from time to time looking at him, to show him how happy I was.

I had been in this house some time, when one day a woman came to buy some bread. In payment for this, she gave my host, among some good money, one bad piece. The baker, who noticed the bad piece of money, gave it back to the woman, and asked her to change it. She refused to take it again, and said it was good. My host maintained the contrary, and in the dispute, "The piece of money," said he to the woman, "is so bad, that I am sure my dog would know it. Come here," said he, calling me immediately by my name. Hearing his voice, I leaped gently upon the counter, and the baker, throwing before me the pieces of money, "See," added he, "if there is a bad piece of money among these." I looked over all the pieces, and putting my foot upon the bad one, I separated it from the rest, looking in my master's face, as if to show it him.

The baker, who referred the matter to my judgment without much thought, and merely to divert himself, was extremely surprised to see that I hit upon it at once. The woman, knowing it to be bad, had nothing to say, and was obliged to give another instead of it. As soon as she was gone, my master called some of his

neighbours, and telling them what had happened, enlarged much on my great capacity. The neighbours wished to be witnesses of it, and of all the pieces of false money which they showed me mixed with others, there was not one on which I did not put my foot, and separate it from the good ones.

The woman, on her part, did not fail to relate to everybody she knew, whom she met in her way, what had just happened to her. The report of my ability in distinguishing false money was spread in a short time, not only in the neighbourhood, but through every part of the city. The whole day I was in no want of employment. It was necessary to satisfy all those who came to buy bread of my master, and to let them see what I could do. Everybody's curiosity was excited, and people came from the most distant parts of the town, to see proofs of my cleverness. My reputation procured my master so much business, he could hardly get through it. This lasted a long time, and my master could not help confessing to his neighbours and his friends, that he had found a treasure in me.

My little knowledge did not fail to excite envy; people laid snares to draw me away; and my master was obliged to keep me always in his sight. One day, a woman, attracted by the novelty, came, as others had done, to buy bread. My place was usually on the counter; she threw down six pieces of money before me, amongst which there was a bad one. I drew it out from the rest, and putting my foot on it, I looked

at her, as if to ask her if that was not it. "Yes," said this woman, looking at me, "that is the false coin, you are not mistaken." She paid for the bread she had bought, and as she was going out of the shop, she made a sign, unperceived by the baker, for me to follow her. I was always on the watch for the means of delivering myself from so strange a metamorphosis as mine was. I had remarked the attention with which this woman had examined me. I imagined she might possibly have some knowledge of my misfortune, and the wretched state to which I was reduced ; and I was not mistaken. I let her go, however, and contented myself with looking after her. She went but a few steps before she turned, and seeing that I only looked at her, without stirring from my place, she again made a sign for me to follow her. Then, without further deliberation, as I saw the baker was busy in cleansing his oven, and that he did not attend to me, I leaped from the counter, and followed the woman, who appeared to me to be much pleased at having succeeded in getting me to accompany her.

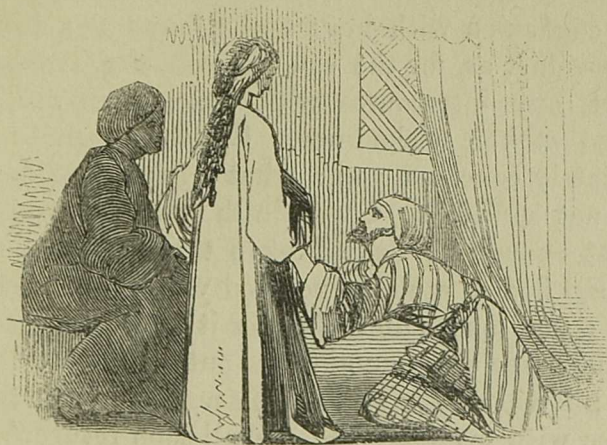
After proceeding some distance, she arrived at her house : she opened the door, and when she entered, "Come in," said she, "you shall have no reason to repent having followed me." When I was in the house, she shut the door, and led me to an apartment, where I saw a very beautiful young lady embroidering. This was the daughter of the charitable woman who had brought me hither ; and she was skilful and experienced in the art of magic, as I afterwards found.

“Daughter,” said the mother, “I have brought you the baker’s famous dog, who so well knows how to distinguish false money from good. On the first report that was spread about him, you know I told you my idea of his being a man changed into a dog by some wicked enchantment. To-day I took it into my head to buy some bread at this baker’s. I have been witness of the truth of what has been said; and I have had the art to make this astonishing dog, which has been the wonder of Bagdad, follow me. What say you, daughter? Am I deceived in my conjecture?”—“You are not deceived, mother,” replied the daughter, “as I shall soon convince you.”

The young lady rose from her seat, took a vessel full of water, into which she dipped her hand, and throwing some of the water on me, she said, “If you were born a dog, remain a dog; but if you were born a man, resume the figure of a man, by virtue of this water.” At that moment the enchantment was broken; I lost the form of a dog, and became once more a man.

Penetrated with gratitude for an obligation of such magnitude, I threw myself at the feet of the young lady, and after having kissed the hem of her garment, “My deliverer,” I cried, “I feel so strongly the excesses of your goodness, which cannot be equalled towards an unknown person, such as I am, that I conjure you to tell me what I can do, to show you the extent of my gratitude, or rather dispose of me as of a slave to whom you have an undoubted right. I am no longer my own

master: I belong to you; and that you may know him who is at your disposal, I will give you my history in a few words."



After having told her who I was, I gave an account of my marriage with Amine; of my compliance, and my patience in supporting her ill-humour; of all the extraordinary indignity with which she had treated me, through inconceivable malice; and I concluded by thanking the mother for the inexpressible happiness she had just procured me.

"Sidi Nouman," said the daughter, "talk no more of the obligation you say you are under to me; the consciousness of having served a worthy man, as you are, is a sufficient recompense; let us talk of Amine, your wife. I knew her before her marriage; and as I knew she was a magician, she also was not ignorant

that I had some knowledge of the same art, since we were taught by the same mistress. We often met at the bath, but as we were of very different tempers, I took particular care to avoid every occasion that might lead to any connexion with her ; and I found less difficulty in succeeding, as, for the same reason, she avoided, on her part, any intercourse with me. I am not, then, surprised at her wickedness. But to return to what immediately concerns you : what I have just done for you is not sufficient ; I will finish what I have begun. It is not enough to have broken the enchantment by which she had so cruelly excluded you from the society of men ; you must punish her for it as she deserves, by returning home and resuming the authority that belongs to you : I will enable you to do so. Remain here, and converse with my mother. I shall soon return."

My deliverer went into a closet, and whilst she remained there, I had time again to express to the mother my sense of the obligation she, as well as her daughter, had laid me under. "My daughter," said she, "as you see, is not less skilful in the magic art than Amine, but she makes such a proper use of it that you would be astonished, did you know the good she does, and has almost every day an opportunity of doing, by the knowledge she possesses. It is for this reason I have suffered, and still suffer, her to practise it ; which I would never have permitted her to do, if I had perceived that in the most trifling instance she had made a bad use of her art."

The mother had begun to relate to me some of the wonderful things she had been witness to, when her daughter entered, with a little bottle in her hand. "Sidi Nouman," said she, "my books, which I have just been consulting, inform me, that Amine is not at this moment at home, but will be there presently. From them I also learn, that the dissembler appeared before your servants to be very uneasy at your absence, and she had made them believe, that whilst you were at dinner you recollected some business, which obliged you to go out directly; that in going out you had left the door open, and a dog had run in, and had even come into the room where she was finishing her dinner, and that she had driven him out, by beating him with a stick. Return, then, to your house, without loss of time, with this little bottle, which I give you. When you have got admittance, wait in your chamber till Amine returns: she will not make you wait long. When she comes back, go down into the court, and present yourself to her. Her surprise will be so great at seeing you again, contrary to her expectation, that she will turn her back to fly from you; then throw some of this water upon her, that you will hold ready for that purpose, and in throwing it, pronounce these words boldly,—*'Receive the punishment of thy wickedness.'* I need not say any more to you; you will see the effect of it."

After these words of my benefactress, which I did not forget, as I had nothing further to stop me, I took

leave of her and of her mother, with every expression of gratitude, and vowing eternally to remember the obligation they had conferred on me, I returned to my house.

Everything passed exactly as the young enchantress had foretold. It was not long before Amine appeared. As she advanced, I presented myself to her, with the water in my hand, ready to throw upon her. She gave a shriek, and as she turned round to regain the door, I threw the water upon her, pronouncing the words the enchantress had taught me. Immediately she was changed into a horse, the same your majesty saw yesterday.

At the moment, and during the surprise in which she was, I seized her by the mane, and led her to the stable ; I put on a halter, and after having tied her up, reproaching her with her crimes and wickedness, I punished her by whipping her so long, that fatigue at last obliged me to desist. But I determined every day to inflict the same punishment.

“Commander of the Faithful,” added Sidi Nouman, finishing his history, “I dare flatter myself your majesty will not disapprove my conduct, and that you will confess, that a woman so wicked and infamous is treated with more indulgence than she deserves.”

“Your history,” said the Caliph to Sidi Nouman, “is singular, and the wickedness of your wife admits of no excuse, for which reason I do not absolutely condemn the chastisement you have hitherto inflicted on

her ; but I would have you consider how great her punishment is, to be reduced to the level of beasts, and I wish you would content yourself with letting her do penance in this degraded state. I would even command you to go and solicit the young enchantress who has caused this metamorphosis to disenchant her, but that the obstinacy and incorrigible hard-heartedness of magicians is so well known to me, that I should fear the effects of her vengeance against you might be more cruel than in the first instance."

The caliph, by nature gentle and compassionate towards those who suffer, although they may deserve it, after having declared his will to Sidi Nouman, addressed himself to the third person, whom the grand vizier Giafar had introduced. "Cogia Hassan," said he, "in passing your house yesterday, it appeared so magnificent, that I had the curiosity to inquire to whom it belonged. I was told that you had built it, after having followed a trade, the profits of which were hardly sufficient to support you. I also heard that you have not forgotten your former condition; that you make a good use of the wealth which God has given you; and that your neighbours speak well of you. This account pleases me, and I am persuaded that the means by which it has pleased Providence to bestow its gifts must be extraordinary. I am curious to learn them from yourself; and it is to give me this satisfaction that I have sent for you. Speak to me, then, without reserve, that I may, from my own knowledge, have the pleasure

of partaking of your happiness ; and that no suspicions may arise in your mind from my curiosity, and that you may not think I take any other interest in it but what I have just told you, I declare to you, that, far from having any other design, I give you my protection, and you may enjoy your wealth in security."

Cogia Hassan prostrated himself before the throne, touched the carpet with which it was covered with his forehead, and after he had risen, "Commander of the Faithful," said he, "any one who did not feel his conscience as pure and as clear as I feel mine, would have been embarrassed at receiving the order to appear before the throne of your majesty ; but as I have never had towards you any sentiments but those of respect and veneration, and as I have not done anything contrary to the obedience I owe to you and the laws which could draw your indignation upon me, the only thing which troubles me is the fear of not being able to bear the splendour which surrounds you.

"Nevertheless, from the public report of the goodness with which your majesty receives and listens to the most inconsiderable of your subjects, I feel encouraged, and do not doubt but it will give me sufficient confidence to procure your majesty the satisfaction you require of me. It is this which your majesty has just made me experience in granting me your powerful protection, without even knowing whether I deserve it. I hope, nevertheless, you will still retain such favourable sentiments towards me when, in compliance with your command, I shall have recited my adventures."

After this little compliment to conciliate the goodwill and attention of the caliph, and after having remained some moments silent, to recollect what he had to say, Cogia Hassan began in these terms :

In order to make your majesty comprehend the means by which I arrived at the great happiness I now enjoy, I must begin by speaking of two intimate friends, citizens of Bagdad, who are still living, and who can bear witness to the truth of what I relate ; to them I am indebted for it after God, the first author of all good, and all happiness. These two friends were called the one Saadi, and the other Saad. Saadi, who is immensely rich, has always been of opinion, that a man cannot be happy in this world without such a fortune, and such great wealth, as shall enable him to live independent of every one. Saad thinks differently ; he allows that such a competency as will procure the comforts of life is necessary, but he maintains that virtue ought to constitute the happiness of men, without any more attachment to the good things of this world, than in proportion to our real wants, and the power of doing charitable actions. Saad is of this number, and he lives happily and contentedly in the situation in which he is placed. Thus, though Saadi is infinitely richer, their friendship for each other is nevertheless very sincere, and he who is the most wealthy does not look upon himself as superior to his friend. They have never had any dispute but upon this subject ; in everything their union has been uninterrupted.

One day, in a conversation, Saadi asserted that the poor were not poor, but when they were born in poverty, or being born rich, they had lost their fortunes by debauchery, or by some of those unlooked for misfortunes, which are not uncommon. "My opinion is," said he, "that the poor are poor, only because they cannot come at a sum of money sufficiently large to draw them out of their misery, in exerting their industry to improve it, and my idea is, that if they could gain this point, and would make a proper use of this money, they would not only become rich, but in time they would be very opulent."

Saad was not convinced by the proposition of Saadi. "The means you propose to make a poor man become rich do not appear to me to be so certain as you think them. Your thoughts on this matter are very equivocal, and I could support my opinion against yours by many good arguments, but they would lead us too far. I think at least, with as much probability, that a poor man may become rich by many other means, as well as with a sum of money. People often make, by accident, a larger and more surprising fortune, than by such a sum of money as you talk of, whatever good management and economy they make use of to increase it, by a well-conducted business."

"Saad," replied Saadi, "I perceive I shall not gain any advantage over you by persisting in supporting my opinion against yours ; I wish to make an experiment to convince you, by giving, for example, such a sum as

I think necessary, to one of those workmen, who have been poor from father to son, and who live by the labour of the day, and who die as poor as they are born. If I do not succeed, we will then try your plan."

Some days after this dispute, it happened that the two friends, taking a walk, passed through that part of the town where I was at my business of a rope-maker, which I had been brought up to by my father, who had himself been taught it by my grandfather, and he by our ancestors. My situation and dress sufficiently bespoke my poverty.

Saad, who remembered Saadi's plan, said to him, "If you have not forgotten the engagement you have entered into with me ; there is a man," added he, pointing at me, "whom I have a long time seen working at his trade as a rope-maker, and always in the same state of poverty. He is a subject worthy of your liberality, and quite proper for the experiment of which we spoke the other day."—"I perfectly remember what passed," replied Saadi, "and I will now make the experiment you mention ; I only waited for an opportunity when we should be together, that you might witness it. Let us accost this man, and hear if he be really in such want as he appears."

The two friends came to me, and as I saw they wished to speak with me, I left off working. They both gave me the common salutation of "Peace be with you," and Saadi asked me my name. I returned

them the same salutation, and in answer to the question of Saadi, "Sir," said I, "my name is Hassan, and because of my employment, I am commonly known by the name of Hassan Alhabbal."—"Hassan," returned Saadi, "as there is not any trade which does not support its master, I do not doubt that yours maintains you at your ease, and I am even astonished, that in the length of time you have been engaged in it, you have not saved something, and bought a good stock of hemp to increase your business, as well for yourself, as for the people you have hired to assist you, and to enable you, by degrees, to deal to a larger amount."

"Sir," I replied, "you will cease to be surprised, that I did not make any savings, and that I did not take the method, as you say, to become rich, when I tell you, that though I work hard from morning till night, it is with difficulty I can earn enough to procure food for me and my family. I have five children, and not one of them is of an age to give me the least assistance ; I must feed and clothe them. Although hemp is not an expensive thing, one must nevertheless have money to purchase it, and that money is the first which I lay by from the sale of my goods, otherwise I should not be able to maintain my family. Judge, sir," I added, "whether it is possible for me to save, and thus better myself and my family. It is sufficient that we are contented with the little it pleases God to give us, and that he does not give us

the knowledge and desire of what we cannot have ; but we do not feel any wants when we have enough to live in the way we are accustomed to, and are not under the necessity of begging."

When I had given this account of myself to Saadi, "Hassan," said he, "my wonder has ceased, and I comprehend all the reasons which oblige you to be contented with the situation in which you are placed ; but if I make you a present of a purse with two hundred pieces of gold, will you not make a good use of it, and do you not think, that with this sum you might soon become as rich as the principal people in your business?"—"Sir," I replied, "you appear to me to be so worthy a man, that I am convinced you do not mean to divert yourself at my expense, and that you are serious in the offer you make me : I dare then affirm without too much presumption, that a much less sum would be sufficient, not only to make me as rich as the principal people in my business, but even to become in a little time richer than they are all together in this great city of Bagdad, large and populous as it is."

The generous Saadi convinced me immediately that he was in earnest in what he had said : he drew the purse from his bosom, and putting it in my hand, "Take it," said he, "there is the purse ; you will find in it exactly two hundred pieces of gold ; I pray God to bless you with it, and to give you grace to make the good use of it I wish ; and be assured that my friend

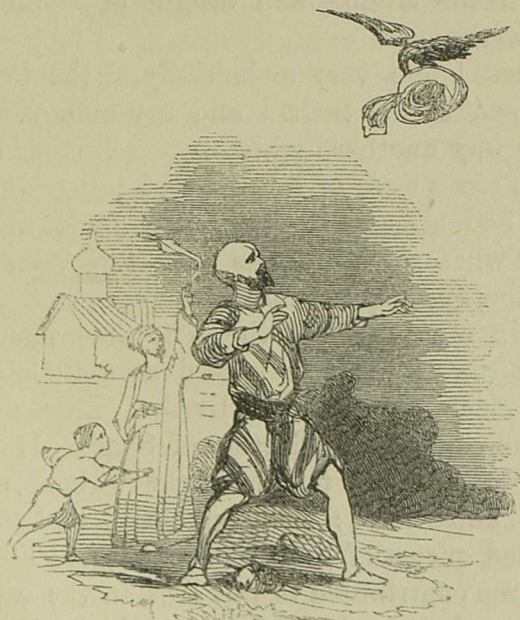
Saad here, as well as myself, will have the greatest satisfaction in hearing that they have contributed to make you more happy than you now are."

When I had received the purse, and as soon as I had placed it in my bosom, I was so transported with joy, and overwhelmed with gratitude, that I could not speak ; nor could I show any other marks of it to my benefactor than by putting out my hand to seize the border of his robe to kiss it ; but he instantly withdrew it, and they continued their walk.

In returning to my work after they were gone, the first thought that occurred to me was, where I should for safety put the purse. In my poor little house I had neither box nor chest with a lock to it, nor any place where I could be sure it would not be discovered if I concealed it. In this perplexity, as I had been used, like other poor people in my way of life, to hide the little money I had in the folds of my turban, I left my work and went into my house, pretending to mend my turban. I took my precautions so well, that without my wife or children's perceiving it, I drew ten pieces of gold out of the purse, which I put aside for the most pressing wants, and wrapped up the remainder in the folds of the linen, which went round my cap. The principal expense of that day was to buy a good stock of hemp ; then, as I had not had a bit of meat for a long time in my house, I went to the market and bought some for supper.

Returning home, I held the meat in my hand, when

a half-starved kite, without my being able to defend myself, darted upon it, and would have snatched it out of my hand, had I not held it firm against him. But alas ! I had much better have let it go, and then I should not have lost my purse. The more resistance the kite found, the more determined he was to get the meat. He drew me from one side to the other, whilst he kept fluttering in the air, without quitting



his hold ; but it happened, unfortunately, that in the efforts I made to resist him, my turban fell to the ground.

Immediately the kite let go his hold, and seizing my turban before I had time to take it up, he flew away with it. I uttered such piercing cries that the men, women, and children in the neighbourhood were alarmed, and joined their cries with mine, to try to make the kite quit his hold ; but our cries did not frighten him ; he carried my turban so far that we quite lost sight of him. So it was useless for me to give myself the trouble and fatigue of running after him to recover it.

I returned home very melancholy at the loss I had just sustained of my turban and my money. I was obliged to buy another, which was a further diminution of the ten pieces of gold I had taken out of the purse. I had already laid out part of it in buying hemp, and what remained was by no means sufficient to realize the fine hopes I had conceived.

About six months after the kite had caused this misfortune, the two friends passed at a little distance from the place in which I lived. This naturally brought me to the recollection of Saad. He said to Saadi, " We are not far from the street in which Hassan Alhabbal lives ; let us go there, and see if the two hundred pieces of gold, that you gave him, have in any degree contributed to put him in the way to be at least in a better situation than that in which we found him." " I wish to do so," replied Saadi : " I have thought of him for some days past, and proposed to myself great pleasure from the satisfaction I should

have, in making you a witness to the success of my scheme. You are going to see a great alteration in him ; and I question whether we shall know him again."

The two friends had already turned a corner, and entered the street at the time Saadi was still speaking. Saad, who first saw me at a distance, said to his friend, " It seems to me that you promise yourself success too soon. I see Hassan Alhabbal, but there does not appear to me to be any alteration in his person ; he is as ill dressed as he was when we first accosted him. The only difference I can discover is, that his turban is not quite so dirty ; see if I am mistaken."

In coming near, Saadi, who now also perceived me, saw that Saad was right ; and he knew not to what cause to attribute the little change he saw in my appearance. He was so much astonished, that it was not he who spoke when they came up.

Saad, having saluted me as usual, said : " Well, Hassan, we do not ask you how your affairs have gone on since we saw you ; the two hundred pieces of gold must have contributed to make them much more prosperous."—" Gentlemen," replied I, addressing them both, " I am much mortified at being obliged to inform you that your wishes, your expectations, and your hopes, as well as mine, have not been attended with the success you had reason to expect, and I had promised myself. You will hardly believe the extraordinary circumstance which has happened to me. I assure you,

nevertheless, on the word of a man of honour, and as such you ought to believe me, that nothing is more true than what you are going to hear." I then told them my adventure, with all the circumstances which I have just related.

Saadi gave no credit to my story: "Hassan," said he, "you make a jest of me; and you wish to deceive me. What you tell me is not to be believed. Kites do not attack turbans, they are only in search of what will satisfy their hunger. You have done as all people of your situation generally do. If they gain an extraordinary advantage, or any good fortune unexpectedly happens to them, they leave their work, they amuse and regale themselves, and live well, as long as the money lasts; and when it is done, they find themselves in the same miserable situation, and with the same wants they before had. You remain thus distressed, because you deserve to be so, and you render yourself unworthy the benefits conferred on you."—"Sir," I replied, "I suffer patiently all these reproaches, and I am ready to bear still more cruel ones, if you can find in your heart to utter them; but I hear them with more patience, because I am conscious I do not deserve them. The circumstance, strange as it is, is so well known in this place, that there is not a creature who will not bear witness to it. If you will inquire, you will find I have not imposed upon you. I confess I had never heard that kites would carry off turbans; but the thing has happened to me, like many other things which never

have happened, but may nevertheless happen every day."

Saad took my part, and he related to Saadi so many histories of kites, not less surprising than mine, some of which he had himself known, that the latter again drew his purse out of his bosom. He counted two hundred pieces of gold into my hand, which I soon put into my bosom for want of a purse. When Saadi had finished telling out this sum, "Hassan," said he, "I wish once more to make you a present of two hundred pieces of gold; but take care to put them in a safe place, that you may not lose them so unfortunately as you lost the others; and mind that they procure you the benefits which the others ought to have done." I acknowledged that the obligation I owed him for this second favour was still greater than the first, as I did not deserve it after what had befallen me, and that I would not forget anything which might enable me to take advantage of his good advice. I would have continued, but he did not give me time; he quitted me, and proceeded on his way with his friend.

After they were gone, I returned to my work; I then went into my house, my wife and children being at that time from home. I laid aside ten pieces of gold out of the two hundred; and I wrapt the hundred and ninety pieces in some linen, and tied it up. It was necessary to hide the linen in a safe place. After having thought for some time about it, I determined to put it at the bottom of a large earthen pot, full of bran,

which stood in a corner, where I supposed neither my wife nor children would be likely to find it. My wife returned soon after, and as I had but little hemp left, without telling her I had seen the two friends, I said I was going out to buy some.

I went out ; but whilst I was gone to make this purchase, a man, who sells fullers' earth, such as women make use of for washing, happened to pass through the street, and cried it.

My wife, who had not any of this earth, called to the man, and as she had not any money, she asked him if he would take her pot of bran in exchange for some fullers' earth. He desired to see it ; my wife showed him the jar, and the bargain was struck. She received the fullers' earth, and he carried away the pot of bran.

I returned laden with as much hemp as I could carry, followed by five porters, laden as I was, with the same merchandise, with which I filled a little room, that I had set apart for it in my house. I satisfied the porters for their trouble, and when they were gone, I sat down to rest myself after my fatigues. I then cast my eyes towards the place where I had left the jar of bran, and saw it was not there.

I cannot express my surprise to your majesty, nor the effect it had upon me at that moment. I hastily asked my wife what was become of it, and she told me of the bargain she had made, as a thing by which she thought herself a great gainer. " Ah ! miserable woman," I cried, " you are ignorant of the mischief

you have done to me, to yourself, and to your children, in making a bargain, which has ruined us without resource. You thought you had only sold some bran, and with this bran you have enriched your seller of fullers' earth with a hundred and ninety pieces of gold, which Saadi, accompanied by his friend, had just given me a second time."

It was in vain that my wife was in despair, when she was told the great fault she had through ignorance committed. She lamented, she beat her breast, tore her hair and her clothes: "Wretch that I am!" cried she; "I am unworthy to live after having made such a cruel mistake. Where can I find the man who sold the fullers' earth? I know him not; he has never, but this once, passed through our street, and probably I shall never see him again. Ah! my husband," added she, "you have done very wrong; why did you keep an affair of such importance so secret from me? This would not have happened, if you had placed some confidence in me." I should never have done, if I were to repeat to your majesty everything her grief made her say. You are not ignorant how eloquent women are in their afflictions.

The only thing that vexed me, and which often occurred to me, was, when I asked myself how I could support the presence of Saadi, when he should come to inquire how I had employed his two hundred pieces of gold, and to what degree I had bettered my circumstances by his liberality: and I saw no other remedy,

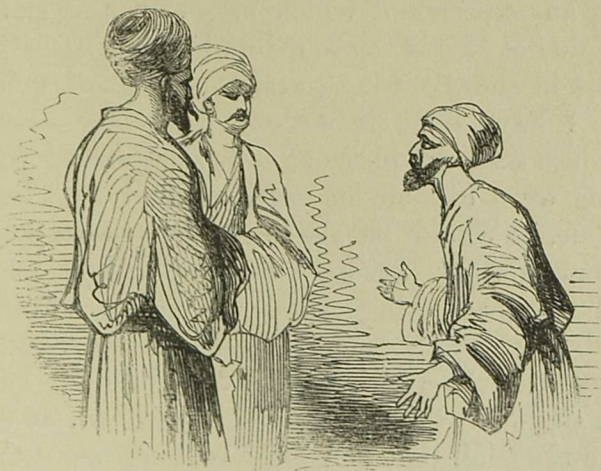
than resolving to submit to the confusion I must feel on this occasion, although I had not brought this misfortune upon myself, by any fault of mine, this second time any more than in the first instance.

The two friends were a longer time in returning to inquire into my situation than they had been before. Saad had often proposed it to Saadi, but he always wished to defer it. "The longer we put off going to him," said he, "the more wealthy Hassan will be grown, and the more satisfaction I shall have from seeing it."

Saad had not the same opinion of the effects of his friend's liberality. "You think, then," replied he, "that your present will have been better employed this time by Hassan, than the first. I advise you not to be too sanguine, for fear of feeling too much mortified if the contrary should have happened.—" But," replied Saadi, "it does not happen every day that a kite should carry away a turban. Hassan has been caught once; he will be very careful not to be so a second time."—"I do not doubt it," returned Saad; "but some other accident, which neither you nor I can imagine, may have happened. I say once more, moderate your joy, and do not be more prepossessed with the idea of his happiness, than his unhappiness. To tell you what I think, and what I have always thought, however angry you may be at knowing my opinion, I have a presentiment that you will not have succeeded, and that I shall succeed better than you have done, in proving that a

poor man can sooner become rich by any other means, than with money."

At last one day, that Saad was with Saadi, after a long dispute on this subject, "It is too much," said Saadi, "I will this very day inform myself how it is. This is the time for walking; let us go and see which of us is successful." The two friends set out, and I saw them at a distance. I was much affected, and I was on the point of quitting my work, and running to hide



myself, that I might not appear before them. Intent on my work, I pretended not to see them, and I never raised my eyes to look at them, till they were so near, that they gave me the salutation of "Peace be with you." I could not then in civility avoid it. I immediately cast my eyes on the ground, and in relating to

them my last misfortune, with its circumstances, I let them know the reason why they found me as poor as the first time they saw me.

When I had ceased speaking, Saadi said to me, "Though I wish to persuade myself that all you have told us is as true as you intend to make us believe it is, and that it is not to conceal your debaucheries or your bad economy, as it possibly may be, I must nevertheless take care how I proceed in obstinately making an experiment which might in the end ruin me. I do not regret the four hundred pieces of gold I have lost in endeavouring to take you out of your poverty. I have done it without expecting any other recompense than the pleasure of having served you. If anything were capable of making me repent what I have done, it would be the having fixed on you, rather than another person, who would perhaps have derived more advantage from it." Then turning towards his friend, "Saad," continued he, "you may know by what I have just said, that I do not entirely give up the point to you. You are, however, at liberty to make the trial, that you have so long maintained in opposition to me. Convince me, that there are other means than that of money, which can make the fortune of a poor man in the way I expect, and that you mean, and take Hassan for your subject. Whatever you can give him, I cannot persuade myself that he will become richer than he might have done with four hundred pieces of gold."

Saad held a piece of lead in his hand, which he showed to Saadi. "You have seen me," replied he, "pick up this bit of lead, which lay at my foot; I am going to give it to Hassan, and you will see how valuable it will be to him." Saadi burst into a violent fit of laughter, and ridiculed Saad: "A piece of lead!" cried he, "and of what value can the sixth part of a farthing be to Hassan? What will he do with it?" Saad in giving me the piece of lead said to me, "Let Saadi laugh, and do not refuse to take it; you will one day tell us the good fortune it will have brought you."

I thought that Saad could not be in earnest, and that he was only amusing himself. I took, however, the piece of lead, thanking him for it; and, to satisfy him, I put it carelessly into my bosom. The two friends left me to finish their walk, and I went on with my work.

At night, when I undressed me to go to bed, and took off my sash, the piece of lead Saad had given me, and which I had never thought of since, fell to the ground: I took it up, and put it into the first place that occurred.

That very night it happened that one of my neighbours, a fisherman, in preparing his nets, found that he wanted a piece of lead; he had not any to repair the loss of it, and at that hour he could not buy any, as the shops were all shut. It was, however, absolutely necessary for him to get some, that he might procure food

the next day for himself and his family, by going to fish two hours before daylight. He expressed his vexation to his wife, and sent her to ask his neighbours to supply his wants.

The wife obeyed her husband : she went from door to door on both sides of the street, but could not get any lead. She carried back this answer to her husband, who asked her, naming many of his neighbours, if she had knocked at their doors. She said she had ; “ And at Hassan Alhabbal’s ? ” added he : “ I will lay a wager you have not been there.”—“ It is true,” replied the wife, “ I have not been there, because it is so far off ; and if I had taken the trouble of going there, do you think I should have met with any ? I know by experience his house is exactly the place to which you should go when you want nothing.”—“ That does not signify,” said the fisherman ; “ you are a lazy creature—I wish you to go there ; though you have been a hundred times without meeting with what you went in search of, you will now perhaps find there the lead that I want. I desire you, therefore, to go.”

The fisherman’s wife went out grumbling and scolding, and came and knocked at my door. I had been some time asleep, but I awoke, and asked what she wanted ? “ Hassan Alhabbal,” said the woman, raising her voice, “ my husband wants a little bit of lead to mend his nets ; and if by chance you have any, he begs you would give him a piece.”

The piece of lead that Saad had given me, was so

fresh in my memory, especially after what had happened to me in undressing, that I could not have forgotten it. I answered my neighbour that I had some ; and if she would wait a moment, my wife should bring it her. My wife, who was also awakened by the noise, rose, and by feeling about found the lead in the place where I told her it was. She half opened the door, and gave it her neighbour.

The fisherman's wife was delighted at not having come so far in vain : " Neighbour," said she to my wife, " the service you have done my husband and me is so great, that I promise you all the fish my husband shall catch in the first throw of his nets, and I assure you he will make good my words."

The fisherman, charmed to find beyond his hopes the lead he so much wanted, approved the promise his wife had made us. " I take it very kindly of you," said he ; " you have done just as I should." He finished mending his nets, and went to fish two hours before daylight, as usual. In the first throw of his nets he caught only one fish ; but it was more than a foot long, and large in proportion. He had afterwards many other draughts, which were all successful ; but the fish were much smaller than the first he caught ; there was but one that came near it in point of size.

When the fisherman had done fishing and returned home, his first care was to think of me ; and I was extremely surprised, as I was at work, to see him come towards me, bringing this fish. " Neighbour," said he,

“ my wife promised you to-night all the fish that I caught in the first throw of my nets, as an acknowledgment for the service you have done us, and I approved her promise. God sent me only this one for you, and I beg you to accept it ; if he had pleased to fill my nets, they would, in like manner, have been yours. Take it, I entreat you, such as it is, with as much good-will as if it had been more considerable.”

“ Neighbour,” replied I, “ the piece of lead I sent you is so mere a trifle, that it does not deserve such a return. Neighbours ought to assist each other ; I have only done for you what I should suppose you would do for me on a like occasion. I should therefore refuse your present, if I were not persuaded you have a pleasure in making it. I even think you would be offended, if I treated you in this manner. I take it then, since you wish me so to do, and I thank you for it.”

Our civilities ended there, and I carried the fish to my wife. “ Take this fish,” said I, “ that our neighbour, the fisherman, has just brought me in return for the piece of lead that he last night sent to ask for. It is, I believe, all we have to hope from the present Saad made me yesterday, though he promised me it would bring me good luck.” I then told her I had again seen the two friends, and what had passed between them and me.

In cleaning the fish, my wife took from its stomach a large diamond, which she supposed to be glass. She

had heard of diamonds ; but even if she had seen or handled them, she would not have had sufficient knowledge of the matter to have made the distinction. She gave it to the youngest of our children as a plaything ; and her brothers and sisters, who wished to see it, and handle it by turns, gave it to one another, to admire its beauty and its brilliancy.

At night, when the lamp was lighted, our children, who continued their sport of parting with the diamond to look at it by turns, perceived that it became brighter in proportion as my wife hid the light of the lamp by carrying it about to prepare the supper, and this made the children snatch it from one another to try the experiment. But the little ones cried, when the big ones did not give them so much time to look at it as they wished, and they were obliged to let them have it to appease them.

As trifles are capable of amusing children, and causing disputes amongst them, which often happened, neither my wife nor I paid any attention to what was the subject of this noise and bustle, with which they almost stunned us. It ceased at last, when the bigger children were placed at table to sup with us, and my wife had given the little ones their share.

After supper, the children got together, and began again to make the same noise as before. I then inquired what they were disputing about ; I called the eldest to me, and asked him what was the reason they made so much noise. " Father," said he, " it is on account of a

piece of glass, which shines brightest when we turn our backs to the lamp." I made him bring it me, and tried the experiment myself. This appeared to me to be very extraordinary, and led me to ask my wife what this piece of glass was. "I don't know," said she ; "it is a piece of glass I took out of the fish in cleaning it."

I did not imagine, any more than she did, that it was anything but a piece of glass. I nevertheless carried my experiment a little further ; I bid my wife hide the lamp in the chimney. She did so, and I saw the supposed piece of glass gave so great a light that we could have done without the lamp to go to bed by. I made her put it out, and I placed the piece of glass at the edge of the chimney, to give us light. "Here," said I, "is another advantage that the piece of lead my friend Saad gave me procures us, in saving us the expense of oil."

When my children saw that I had extinguished the lamp, and that the piece of glass supplied the place of it, this wonder excited so much admiration amongst them, that they shouted so loud as to be heard throughout the neighbourhood. My wife and I increased the noise by trying to make them hold their tongues ; and we could not entirely carry our point till they were in bed and asleep, after having entertained themselves a considerable time, in their way, with the wonderful light of the piece of glass.

I must inform your majesty in this place, that between

my house and that of my nearest neighbour, there was only a very slight partition of lath and plaster which separated us. This house belonged to a very rich Jew, by trade a jeweller, and the room in which he and his wife slept joined the partition. They were already in bed and asleep, when my children made the greatest noise, which awoke them, and it was a long time before they could get to sleep again.

The next day the Jew's wife, as much in her husband's as her own name, came to complain to my wife how much their first sleep had been disturbed. "My good Rachael," (so the Jew's wife was called,) said my wife, "I am very sorry for what has happened, and I hope you will excuse it. You know what children are; a trifle will make them laugh, and a trifle will make them cry. Come in, and I will show you the cause of your complaint."

The Jewess entered, and my wife took up the diamond, since in short it was one, and a very singular one. It was still on the chimney-piece. She then gave it to her. "See here," said she; "it was this piece of glass which caused all the noise you heard last night." Whilst the Jewess, who was acquainted with all sorts of stones, was examining this diamond with admiration, my wife told her how she had found it in the stomach of a fish, and everything that had happened respecting it.

When my wife had done speaking, the Jewess said in returning the diamond to her, "I think with you

that it is nothing but glass; but as it is better glass than common, and as I have a piece, which very much resembles it, which I sometimes wear, and will match with it, I will buy it of you if you will sell it." My children, who heard the selling their plaything talked of, broke in upon the conversation, by crying out and begging their mother to keep it, and to pacify them she was forced to promise not to part with it.

The Jewess, obliged to go away, went out, and before she left my wife, who went with her to the door, she begged her in a low voice, if she intended selling the piece of glass, not to let anybody see it, without giving her notice of it.

The Jew went to his shop early in the morning, which was in that quarter of the town set apart for jewellers. His wife went to him, and told him the discovery she had just made. She gave him an account of the size, of nearly the weight, the beauty, the fine water, and the brightness of the diamond, and above all of the singular property which from my wife's account it had, of shining in the night; a relation the more credible, as it appeared to be artless. The Jew sent back his wife, ordering her to treat with mine for it,—to offer at first such a trifling sum as she might judge proper, and to augment it in proportion to the difficulties she found; and, in short, to purchase the diamond, let the price be what it would.

The Jewess, according to her husband's directions, spoke to my wife in private, without waiting to know

whether she was determined to sell the diamond, and asked her whether she would take twenty pieces of gold for it. For a piece of glass, as she supposed it to be, my wife thought this a considerable sum. She would not, however, give her an answer, but only told the Jewess she could not listen to her proposal till she had first spoken to me.

During this transaction, I left work, and went home to dinner, whilst they were talking at the door. My wife stopped me, and asked if I would consent to sell the piece of glass she found in the belly of the fish, for twenty pieces of gold, which the Jewess our neighbour had offered for it. I did not give an immediate answer; I reflected on the certainty with which Saad had promised me, in giving me the piece of lead, that it would make my fortune. And as the Jewess thought my silence arose from the contempt in which I held the sum she had offered, "Neighbour," said she, "I will give you fifty pieces for it; will that satisfy you?"

As I saw the Jewess so quickly raised the sum from twenty to fifty pieces of gold, I kept firm, and told her she was far below the price for which I expected to sell it. "Neighbour," replied she, "take an hundred pieces of gold: it is a great deal of money. I do not even know whether my husband will approve my offering so much." At this new rise, I told her I would have an hundred thousand pieces of gold for it; that I saw that the diamond was worth more, but to please her and her husband, who were our neighbours, I would be

contented with this sum, which I would certainly have for it ; and if they refused to take it at that price, other jewellers would give me more."

The Jewess herself confirmed me in my determination, by the haste she showed to conclude the bargain, by offering repeatedly as far as fifty thousand pieces of gold, which I refused. "I dare not," said she, "offer more, without my husband's leave ; he will return to-night, and I shall take it as a favour, if you will have patience to wait till he has spoken to you, and seen the diamond." This I promised her I would do.

At night, when the Jew came home he learned from his wife the little progress she had made with my wife or with me ; the offer she had tempted us with of the fifty thousand pieces of gold ; and the favour she had asked of me. The Jew watched the time I left work, and came into my house. "Neighbour Hassan," said he on approaching me, "will you be kind enough to show me the diamond that your wife showed to mine?" I desired him to come in, and showed it him.

The Jew was delighted with its appearance, and offered to give me seventy thousand pieces of gold for it ; but I adhered firmly to my first sum, so that before we parted he agreed to give me one hundred thousand for the diamond, and he brought me two bags of a thousand pieces each, in order to secure the bargain.

The next day the Jew brought me the money at the time he engaged for, and I delivered up the diamond.

Having thus become rich, infinitely beyond my

hopes, I returned thanks to God for his goodness and his bounty. I should have gone and thrown myself at the feet of Saad to have testified my gratitude, had I known where he lived. I should have done the same with respect to Saadi, to whom, in the first instance, I was indebted for my happiness, although his good intentions towards me were not successful.

I employed the whole of the following day in going to a set of good workmen of my own trade, who were in better circumstances than I had hitherto been, and giving them money in advance. I engaged them to work for me in different kinds of rope-making, each according to his ability and power, with a promise not to make them wait, but to be punctual in paying them for their labour, according to the work they did for me. The day after, I made the same engagement with other rope-makers of this sort to work for me, and since that time, all that are in Bagdad are employed by me, well satisfied with my exactness in performing my promise.

As this great number of workmen must produce work in proportion, I hired warehouses in different places, and in each I placed a clerk, as much to receive the work, as to sell it by wholesale and retail: and soon by this method my profits and revenue were considerable.

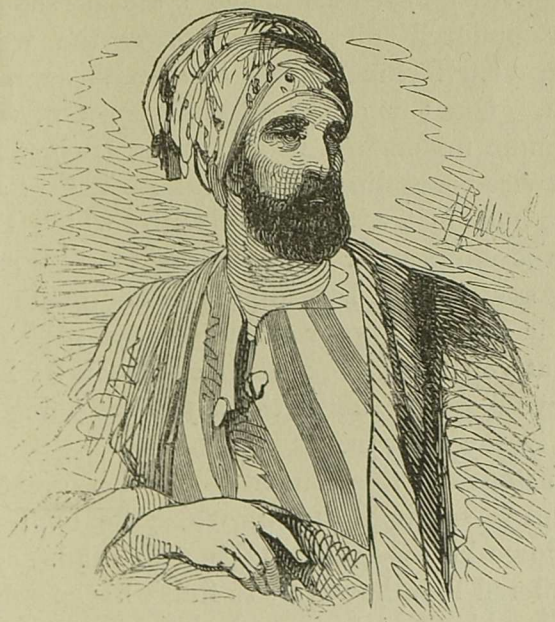
Afterwards, in order to bring my warehouses together, which were much dispersed, I bought a very large house, which occupied a great space of ground, but which was in a ruinous state. I pulled it down,

and in its place I built that which your majesty saw yesterday ; but however well it may appear, it contains only warehouses, which are necessary to me, and what apartments I want for myself and my family.

Some time had passed after I had left my former small house, to fix myself in my new residence, when Saadi and Saad, who had not thought of me till that time, remembered me, and agreed to inquire after me. One day, passing through the street in their walk, where they had formerly seen me, they were much astonished not to find me employed in my small trade of rope-making, as they had before seen me. They asked what was become of me ? Whether I was living or dead ? Their wonder increased, when they heard that he they inquired after was become a very great merchant, and was no longer called simply Hassan, but Cogia Hassan Alhabbal, that is to say, the merchant Hassan the rope-maker, and who had built in a street, which was mentioned, a house, that had the appearance of a palace.

They immediately set out in search of me, and on being introduced, I knew them again the moment I saw them. I arose from my seat, ran to them, and would have kissed the border of their robe ; they prevented me, and I was obliged, in spite of myself, to suffer them to embrace me. I begged them to be seated on a large sofa, at the same time placing myself on a smaller one which stood nearer my garden. I requested them to take the upper place, but they wished me to occupy it.

“Gentlemen,” said I to them, “I have not forgotten that I am the poor Hassan Alhabbal, and were I any



COGIA HASSAN.

other, and even not under the obligations to you that I am, I know what is due to you : I entreat you, therefore, not to overwhelm me with confusion.” They took their proper places, and I took mine opposite to them.

Saadi then began the conversation; and addressing me, “Cogia Hassan,” said he, “I cannot express the pleasure I feel, in seeing you nearly in the situation I wished

you to be, when I made you the present. I do not speak to reproach you, of the two hundred pieces of gold which I gave you each time, and I am persuaded that the four hundred pieces have made the wonderful change in your fortune, which I see with so much satisfaction. One thing only gives me concern, which is, that I cannot understand what reason you could have had for twice concealing the truth from me, in alleging the losses you met with, by accidents, which then appeared, and still appear to me, incredible. Was it that when we saw you the last time, you had made so little progress in bettering your circumstances with the two sums, that you were ashamed to confess it? I cannot but believe it was so, and I think you are going to confirm me in my opinion."

Saad listened to this conversation with great impatience, not to say indignation, which he expressed by casting down his eyes, and shaking his head.

He suffered him, however, to finish his speech, without opening his lips : when he had done, "Saadi," said he, "pardon me, if before Cogia Hassan answers you, I speak first to tell you, that I am surprised at your prepossession against his sincerity, and that you persist in not giving credit to the assurances he formerly gave you. I have already told you, and now I repeat it, that I at first believed him, upon the plain recital of the two accidents which happened to him ; and say what you will, I am sure they were true. But let him speak, we shall be informed by himself, which of us two has done him justice."

After the two friends had spoken, I began : and addressing them both, "Gentlemen," said I to them, "I should condemn myself to a perpetual silence concerning the explanation you require of me, if I were not certain that the dispute you have had on my account, is not capable of breaking the tie of friendship which unites your hearts. I will then explain myself, since you desire it ; but first I protest to you, it is with the same sincerity that I formerly made known to you what had happened to me." I then exactly related the circumstances to them, as your majesty has heard them, without forgetting the most trifling part.

When it grew late, they rose to take leave ; I got up also, and stopping them, "Gentlemen," said I to them, "suffer me to request a favour of you, and I entreat you not to refuse me ; it is, that you will permit me to have the honour of giving you a frugal supper, and afterwards each a bed, that I may carry you to-morrow, by water, to a small house that I have purchased in the country, to enjoy the air occasionally, from whence I will bring you back by land the same day, furnishing you both with horses from my stable."—"If Saad has not business which calls him elsewhere," said Saadi, "I most readily consent to it."—"I have not any," replied Saad, "that can interfere with enjoying your company. We must then," continued he, "send to your house and to mine, to let our families know that they may not expect us." I sent for a slave, and whilst they gave him this commission, I ordered supper.

The next day, as I had fixed with Saadi and Saad to set out early in the morning, that we might enjoy the freshness of it, we were at the water's side before the sun rose. We embarked in a very neat boat, spread with carpets, which waited for us ; and by favour of six good rowers and the current of the water, in about an hour and a half we arrived at my country house.

On landing, the two friends stopped, less to behold the beauty of the outside of the building, than to admire its advantageous situation, in point of prospect, which was neither too much bounded, nor too extensive, but pleasing on every side. I carried them through the apartments ; made them remark how well the rooms were connected one with another, and with the offices and other conveniences ; and they thought the whole cheerful and pleasant.

We went afterwards into the garden, where they were most pleased with a grove of every kind of orange and citron trees, planted at equal distances in walks, bearing fruit and flowers, which perfumed the air, and each tree watered separately by a perpetual stream of water, conveyed directly from the river. The shade, the freshness, even in the greatest heat of the sun, the gentle murmur of the water, the harmonious warbling of an infinite number of birds, and many other delightful things, struck them so much that they stopped at almost every step, sometimes to express their obligation to me for having brought them into so delicious a place, sometimes to congratulate me on the purchase

I had made, and to pay me many other obliging compliments.

I carried them to the end of this grove, which is very long and extensive, where I pointed out to them a wood of large trees that terminated my garden. Two of my sons, whom we had found in the house, and whom I had sent there with their preceptor some time before for the benefit of the air, quitted us on entering the grove ; and as they were looking for birds' nests, they perceived one amongst the branches of a large tree. They were at first tempted to climb it, but as they had neither strength nor skill for such an undertaking, they showed it to a slave I had given them, who always attended them, and desired him to get it

The slave climbed the tree, and when he was got to the rest, he was much astonished to see it was built in a turban. He brought away the nest, just as it was, came down from the tree, and showed the turban to my children ; but as he thought I should like to see it also, he told them so, and gave it to my eldest son to bring to me. I saw them at a distance running to me, with an expression of pleasure common to children who have found a nest ; and presenting it to me, "Father," said the eldest, "do you see this nest in a turban ?" Saadi and Saad were not less surprised than I was at this novelty ; but I was much more astonished than they were, in recognizing the very turban that the kite had carried away from me. In the midst of

my wonder, after I had examined it and turned it every way, I asked the two friends, if they had any recollection of the turban I wore on the day they first did me the honour to accost me.

"I do not suppose," returned Saad, "that Saadi, any more than I, paid any attention to it, but neither he nor I can doubt, if the hundred and ninety pieces of gold are found there."—"Sir," I replied, "you need not doubt its being the same turban. Independently of my knowing it again, I perceive also, by its weight, it cannot be any other, and you will yourself be convinced of it, if you will give yourself the trouble of feeling it." I presented it to him, after having taken out the birds, which I gave to my children; he took it in his hands, and gave it to Saadi to feel how heavy it was. "I am ready to believe it to be your turban," said Saadi, "I shall nevertheless be still more convinced when I shall see the hundred and ninety pieces of gold in specie."

"At least, gentlemen," added I, when I had taken the turban, "examine it well, I entreat you, before I touch it; and observe that it has not very lately been placed in the tree, and that the state in which you see both that and the nest, which is so neatly put together without the help of man, are certain proofs that it has been there ever since the kite flew away with it, and that he let it drop, or placed it on the cree, the branches of which prevented its falling to the ground. Do not be offended that I make this observation, as I

have so great an interest in removing every suspicion of deceit on my part." Saad seconded me in my design. "Saadi," said he, "this regards you and not me, as I am perfectly convinced that Cogia Hassan does not impose upon us."

Whilst Saad was speaking, I took off the linen which was put round the bonnet in many folds, making part of the turban, and I drew from it the purse, which Saadi knew to be the same he had given me. I emptied it on the carpet before them, and said to them, "Gentlemen, here are the pieces of gold; count them yourselves, and see if they do not turn out right." Saad arranged them in tens, to the number of a hundred and ninety; and then Saadi, who could not reject so manifest a truth, addressed me thus: "Cogia Hassan, I allow that these hundred and ninety pieces of gold cannot have assisted in enriching you; but the other hundred and ninety, which you hid in the jar of bran, at least so you would make me believe, may have contributed to it."

"Sir," I replied, "I have told you the truth with respect to the last sum of money, as well as to this. You would not have me retract, and tell you a lie?"—"Cogia Hassan," said Saad to me, "let Saadi enjoy his opinion; I consent with all my heart that he should think you indebted to him for the half of your good fortune, by means of the last sum, provided he will acknowledge that I have contributed the other half by means of the piece of lead I gave you, and that he

does not call in question the valuable diamond found in the belly of the fish." After having enjoyed ourselves for the day, in the evening we mounted our horses ; and, followed by a slave, we arrived at Bagdad about two hours after dark, by moonlight.

I know not by what negligence of my servants it happened, that there was no corn for the horses on my return home. The granaries were shut, and they were too distant, and it was too late to get any.

In searching about in the neighbourhood, one of my slaves found a jar of bran in a shop ; he bought the bran, and brought it in the jar, promising to carry it back the next day. The slave emptied the bran into the manger, and in spreading it about that the horses might each have their share, he felt under his hand a piece of linen, tied up, which was very heavy : he brought me the linen without having touched it, in the state he found it, and, presenting it me, said that perhaps it was the linen he had often heard me speak of, in relating my history to my friends.

Quite overjoyed, I said to my benefactors : " Gentlemen, it appears that we shall not separate till you are fully convinced of the truth, which I have never ceased to assure you of. Here," continued I, addressing myself to Saadi, " are the other hundred and ninety pieces of gold which I received from your hands ; I know it by the linen rag that you see." I untied the rag, and counted the money before them. I ordered also the jar to be brought to me : I knew that

again ; and I sent it to my wife, to ask her if she knew it, desiring she might not be told what had just happened. She recognised it immediately, and sent me word that it was the very jar she exchanged, full of bran, for some fullers' earth.

Saadi candidly acknowledged his error, and, quitting his incredulity, said to Saad : " I give up my opinion, and allow with you, that money is not always a certain means to beget money and become rich."

The two friends slept the second night at my house ; and the next day, after having embraced me, they returned home, well satisfied with the reception I had given them, and with knowing that I did not make an ill use of the good fortune, which, in a great measure, I owed to them.

The caliph Haroun Alraschid gave so much attention to Cogia Hassan, that he only perceived by his silence that he had finished his history. He then said to him : " Cogia Hassan, it is a long time since I have heard anything which has given me so much pleasure as the very wonderful manner by which it has pleased heaven to make you happy in this world. It belongs to you to continue to show your gratitude by the good use you make of the blessings bestowed upon you. I wish to inform you that the diamond which has made your fortune is in my treasury, and on my part I am charmed to learn by what means it came there. But as it is possible there may still remain some doubts in

the mind of Saadi with respect to the singularity of this diamond, which I look upon as a thing the most precious and most worthy of admiration of anything I possess, I wish you to bring Saad and Saadi hither, that my treasurer may show it to the latter, as he may still be a little incredulous; that he may know that money is not always a certain means for a poor man to acquire great wealth in a short time, and without any trouble. I command you also to relate your history to my treasurer, that he may commit it to writing and preserve it with the diamond."

In finishing these words, as the caliph had shown by an inclination of his head to Cogia Hassan, Sidi Nouman, and Baba Abdalla, that he was satisfied with them, they prostrated themselves before his throne; after which they took their leave and retired.

CHAPTER VI.

THE ADVENTURES OF SINDBAD THE SAILOR.

THE story which I have selected for this evening, said Mrs. Meadows, is that of "Sindbad the Sailor," with whose surprising adventures I am sure you will be delighted.

I dissipated, said Sindbad, in commencing the account of his adventures, the greatest part of my patrimony in youthful extravagances; but seeing my folly, I at length became convinced that riches, applied to such purposes as I had employed them, were of little avail; and I reflected, moreover, that time properly husbanded, was of greater value than gold; nothing being more deplorable than an old age of poverty. I remembered a saying, often repeated to me by my father, that it is better to be in the grave than poor. Feeling the truth of all these reflections, I resolved to collect the fragments of my patrimony, and publicly to dispose of all my goods; then forming connexions with some merchants who had negotiations by sea, I consulted those who appeared best able to give me advice. In short, I determined to employ as profitably as possible the small sum I had remaining. No sooner

was this resolution formed than I put it into execution. I repaired to Balsora, where I embarked with several merchants, in a vessel equipped at our joint expense.

We sailed from island to island, making some very advantageous exchanges. One day landing on one which was covered with a variety of fruit-trees, we found it so deserted that we were unable to discover any habitation or trace of a human being. We walked in the meadows and along the brooks that watered them, and whilst some of my companions were amusing themselves with gathering fruit and flowers, I took out some of the wine and provisions I had brought with me, and seated myself by a little stream under some trees, which afforded a delightful shade. I made a good meal of the provisions I had with me, and having satisfied my hunger, sleep gradually stole over my senses. I cannot say how long I slept, but when I awoke, I saw that the ship had quitted her anchorage. I was much surprised at this circumstance, and got up to seek for my companions, but they were all gone ; and I could only perceive the vessel in full sail, at such a distance that it soon vanished entirely from my sight.

You may imagine the reflections that occurred to me in this dismal state. A thousand times I reproached myself for my folly in allowing myself to be overcome by sleep, and for suffering myself to be separated from my companions ; but all my regrets were unavail-

ing, and my repentance came too late. I ascended a high tree, from whence I looked on all sides to see if I



could discover some object that might inspire me with hope. Casting my eyes towards the sea, I could discern nothing but water and sky, but perceiving something white on the land side, I descended from the tree, taking with me the remainder of my provisions. As I approached the object, I perceived it to be a large white ball of prodigious size, and when I got near enough to touch it, I found it was soft. I walked round to see if there was an opening, but could find none ; and it was so smooth that it was impossible to climb up it.

It was then near sunset ; and the air grew suddenly dark, as if obscured by a thick cloud. I soon perceived

that the darkness was occasioned by a bird of extraordinary size, which was flying towards me. In my youth I had heard sailors speak of a bird called a roc ; and I conceived that the great white ball which had drawn my attention, must be the egg of this bird ; nor was I mistaken ; for shortly after it lighted on the spot and sat upon it, as birds do when hatching. When I saw it coming I drew near to the egg, so that I had one of the claws of the bird close by me ; this claw was as big as the trunk of a large tree. In my despair I tied myself to the talon with the linen of my turban, in hopes that the roc, when it took its flight next morning, would carry me with it out of the desert island. My project succeeded, for at day-break the roc flew away and carried me to such a height, that I could not distinguish the earth, and after some time descended with such rapidity, that I almost lost my senses. When it had alighted, I quickly untied the knot that confined me to its foot, and I had scarcely loosed myself, when it darted on a serpent of immeasurable length, and seizing it in its beak, flew away.

The place in which the roc left me, was a deep valley, surrounded on all sides by mountains of such a height, that the tops of them were lost in the clouds, and so steep that there was no possibility of climbing them. This embarrassed me afresh, and when I compared it with the island I had left, I soon found that I had no reason to be satisfied with my change of situation.

In walking along this valley I remarked that it was strewn with diamonds, some of which were of an astonishing size. For some time I amused myself with examining them, but I soon perceived from afar some objects which converted my sensations of pleasure into fear; these were a great number of serpents, of such immense size, that the smallest of them would have swallowed an elephant with ease. They hid themselves in caves during the day on account of the roc, their mortal enemy, and only came out during the night. I passed the day, therefore, in walking about the valley, and when the sun set, I retired into a small cave, where I thought I should be in safety. I closed the entrance, which was low and narrow, with a stone large enough to ensure me from the serpents, but which yet admitted a glimmering of light. I supped on part of my provisions, during which I heard the fearful hissings of the serpents, which now began to make their appearance. These sounds continued during the night, and, as you may suppose, struck me with great apprehension. On the re-appearance of day, the serpents retired; but with such awe had they inspired me that I left my cave with trembling, and though I walked upon a path of diamonds, I may truly say it was without feeling the least desire for them. At last I sat down, and, after having made another hearty meal on my provisions, notwithstanding the agitation I was in, as I had not closed my eyes during the whole night, I fell asleep. I had scarcely begun to doze, when some-

thing falling, with a dull heavy sound, awoke me. It was a large piece of fresh meat, and on looking up, I saw a number of similar pieces rolling down the rocks from above.

I had always supposed the account which I had heard related by seamen and others, of the Valley of Diamonds, and of the means by which merchants procured them, to be fictitious : but I now knew it to be true. The method adopted is this :—The merchants go to the mountains which surround the valley, about the time that the eagles hatch their young. They cut large pieces of meat, which they throw into the valley ; and to these the diamonds, on which they fall, adhere. The eagles seize these pieces of meat to carry to their young at the top of the rocks. The merchants then run to their nests and secure the diamonds that have stuck to the pieces of meat, which, as the valley is inaccessible on every side, they could not otherwise obtain. I had feared that it was impossible ever to leave this valley, and began to look upon it as my tomb ; but this sight changed my opinion and turned my thoughts to some device for the preservation of my life. Having conceived a project of rescue, I began by collecting the finest diamonds I could find, and with them filled the leathern bag in which I carried my provisions ; next, I took one of the largest pieces of meat, and tied it tight round me with the linen of my turban ; and in this state I laid myself on the ground, having first fastened my leathern bag around my body.

I had not lain long before the eagles began to descend, and each seizing a piece of meat, flew away with it. One of the strongest, having darted on the piece to which I had attached myself, carried me up with it to its nest; and when the merchants by their cries had frightened away the eagles, and obliged them to quit their prey, one of them approached me. On seeing me, however, he was seized with apprehension; but soon recovering from his fear, instead of enquiring by what means I came there, began to quarrel with me for trespassing on what he considered his property. "You will speak to me with pity instead of anger," said I, "when you learn by what means I reached this place. Console yourself; for I have diamonds enough for you and myself, of more value than those of all the other merchants added together; I have myself chosen a number of the finest from the bottom of the valley, and have them here in this bag." On saying this I showed him the bulk; and had scarcely finished speaking, when the other merchants, perceiving me, flocked round me with great astonishment, which I augmented not a little by the recital of my history. They were no less surprised at the stratagem I had conceived to save myself, than at my courage in putting it in execution.

The merchants had been for some days in that spot, and as they now appeared to be contented with the diamonds they had collected, we embarked on our return to Bagdad; unfortunately we had not sailed far until we were overtaken by a storm, which drove us upon the

shores of an island, and the ship striking upon some rocks, went to pieces.

As we advanced into the island we perceived at some distance a large edifice, towards which we bent our way. It was a large and high palace, with a folding-door of ebony, which opened as we pushed it. We entered the court-yard, and facing us saw a vast apartment with a vestibule, on one side of which was a heap of human bones, and on the opposite one a number of spits for roasting. We trembled at this spectacle ; and as we were fatigued with walking, our legs failed us, and we fell on the earth, where we remained a considerable time unable to move from fear.

The sun was setting, and while we were in the piteous state I have described, the door of the apartment suddenly opened with a loud noise, and a hideous ogre, as tall as a palm-tree, came forward. His mouth, was as wide as that of a horse, with the under lip hanging on his breast ; his ears resembled those of an elephant, and covered his shoulders ; and his long and curved nails were like the talons of an immense bird. At the sight of this frightful being we all fainted, and remained a long time like dead men.

At last our senses returned, and we saw him seated under the vestibule, examining us with his piercing eye. When he had viewed us well, he advanced towards us, and extending his hand to me, he took me up by the hair, and turned me round all ways to examine me, as a butcher would the head of a sheep. Finding me so

meagre, and little more than skin and bone, he released me. He took up each of the others in their turn, and



inspected them in the same manner ; and the captain being the stoutest of the party, was held up in one hand as I should a sparrow, while the monster with the other ran a spit through his body. Then kindling a large fire, he roasted and ate him for his supper, in the apartment whither he retired. Having finished his repast, he returned to the vestibule, where he lay down to sleep, and snored louder than thunder. As may be readily conceived, we passed the night in the most agonizing suspense ; and when daylight returned, the ogre awoke and went abroad, leaving us in the palace.

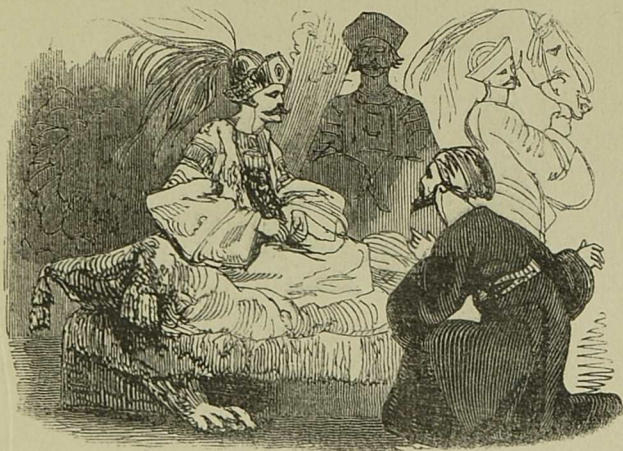
On the following evening, one of our party was again sacrificed to his inhuman appetite. But we were soon revenged of his cruelty : after he had finished his horrible meal, he as usual laid himself down to sleep ; and as soon as we heard him snore, nine of the most courageous of us took each a spit, and heating the points red-hot, thrust them into his eye, and blinded him.

The pain which he now suffered made him groan hideously ; he suddenly raised himself, and extended his arms on all sides to seize some one, and sacrifice him to his rage ; but fortunately we had time to get to some distance from him, and to throw ourselves on the ground in places where he could not set his feet on us. After having sought us in vain, he at last found the door, and went out bellowing with pain.

We quitted the palace immediately after the ogre, and ran to the shore, where hastily constructing some rafts, we put out to sea.

We were pursued by some of the ogre's companions, who, alarmed by his cries, had come to his assistance. They waded into the sea in pursuit of us, and threw large stones after us with such precision as to sink two of the rafts. The one on which I was, fortunately escaped ; unhappily, however, we had been obliged to set out without provisions. My companions soon perished from want, and I alone, after being tossed about for some time, reached an island where I was

discovered by some of the inhabitants, who took me and presented me to their king.



I remarked one thing in the island which appeared to me very singular. Every person, the king not excepted, rode on horseback without either bridle or stirrups. One day I took the liberty to ask his majesty the reason for this, and from his replies it was quite evident that he was entirely ignorant of what I meant.

I immediately went to a workman and gave him a model of a saddle-tree ; which, on being finished, I covered with leather, richly embroidered in gold, and stuffed with hair. I afterwards taught him to make a bit and stirrups, according to the patterns which I gave him.

When these things were completed, I presented them to the king, and tried them on one of his horses ; the

prince then mounted it, and was so pleased with the invention that he testified his approbation by making



me considerable presents. I was then obliged to make several saddles for his ministers and the principal officers of his household, who all rewarded me with very rich and handsome presents.

As I constantly attended at court, the king said to me one day : “ Sindbad, I love you, and I know that all my subjects, who have any knowledge of you, follow my example, and entertain a high regard and esteem for you. I have one request to make, which you must not deny me.”—“ Sire,” replied I, “ there is nothing that your majesty can command, which I will not undertake, to prove my obedience to your orders : your power over me is absolute.”—“ I wish you to marry,” resumed the prince, “ that you may have a

more tender tie to attach you to my dominions, and prevent your returning to your native country." As I did not dare to refuse the king's offer, I was shortly afterwards married to a lady of his court, who was noble, beautiful, rich, and accomplished. After the ceremony of the nuptials I took up my abode in the house of my wife, and lived with her for some time in perfect harmony. Nevertheless I was discontented with my situation, and designed to make my escape the first convenient opportunity, in order to return to Bagdad, which nothing could obliterate from my mind.

When I had been here some time the wife of one of my neighbours, with whom I was very intimate, fell sick and died. I went to console him, and found him in the deepest affliction.—“Alas!” cried he, “I have only one hour to live.”—“Do not suffer such dismal ideas to take possession of your mind,” said I, “I hope that I shall enjoy your friendship yet for many years.”—“It is impossible,” replied he, “the die is cast, and this day I shall be buried with my wife: such is the custom which our ancestors have established in this island; the husband is interred alive with his deceased wife, or the living wife with the dead husband; nothing can save me, as every one submits to this law.”

Whilst he was relating to me this singular species of barbarity, which filled me with the greatest terror, his relations, friends, and neighbours arrived to be present at the funeral. They dressed the dead body of the

woman in the richest attire, as on the day of her nuptials, and decorated it with all her jewels. Then they placed her uncovered on a bier, and the funeral procession set out. The husband dressed in mourning, went immediately after the body of his wife, and the rest followed. They bent their course towards a high mountain, and when they were arrived, a large stone which covered the mouth of a cavern was raised, and the body let down into it without taking off any of the ornaments. The husband then took leave of his relations and friends, and without offering the least resistance, suffered himself to be placed on a bier, with a jug of water and seven small loaves by his side, and let down into the cavern. This mountain extended a great way, and served as a boundary to the ocean : and the cavern was very deep. When the ceremony was completed the stone was replaced, and the company retired. I need scarcely add, said Sindbad, that I was greatly affected at this horrid ceremony. None of the rest, however, who were present, appeared to feel it, probably from being habituated to the repetition of the same kind of scene. So great was the detestation and horror with which I regarded the custom, that I could not forbear to express to the king my sentiments on it. "Sire," said I, "the strange custom which exists in your dominions, of interring the living with the dead, inspires me with feelings both of astonishment and disgust ; I have visited many nations, but in the whole course of my travels I never heard of so cruel

and unjust a law.”—“What can I do, Sindbad?” replied the king, “it is a law common to all ranks, and even I must submit to its decree; I shall be interred alive with the queen, my consort, if I happen to survive her.”—“Sire,” resumed I, “will your majesty allow me to ask if foreigners are obliged to observe this custom?”—“Certainly,” said the king, smiling, as he guessed the motive of my question; “none are exempt from its operation who marry in the island.”

I returned home perplexed in thought and sorrowful at this reply. The fear that my wife might die first, and that I should be interred with her, was a reflection of the most distressing nature. Yet how was the evil to be remedied? I trembled at the slightest indisposition of my wife, and alas! I soon had good reason to fear; she was taken dangerously ill, and died in a few days. Judge how my mind was disturbed at the prospect immediately before me! To be interred alive did not appear to be a more desirable end than that of being devoured by the ogres from whom I had escaped; yet I was obliged to comply. The king, accompanied by his whole court, promised to honour the procession with his presence; and the principal inhabitants of the city also, out of respect to me, signified their intention to be present at my interment.

When all was in readiness for the ceremony, the corpse of my wife, decorated with her jewels, and in her most magnificent dress, was placed on a bier, and the procession set out. Being the second personage in

this tragedy, I followed the body of my wife, my eyes bathed in tears, and deploring my miserable destiny. Before we arrived at the mountain, I wished to make trial of the compassion of the spectators ; accordingly I addressed myself first to the king, then to those who were near me, and bowing to the ground to kiss the hem of their garments, I entreated them to have pity on me. "Consider," said I, "that I am a stranger, who ought not to be subject to so rigorous a law." It was of no avail, no one seemed moved ; on the contrary, they hastened to lower the corpse into the cavern, and soon after I also was let down on another bier, with a jug of water and seven loaves. At last, the fatal ceremony being completed, they re-placed the stone over the mouth of the cave, notwithstanding the excess of my grief and my piteous lamentation.

As I approached the bottom I discovered by the little light that shone from above, the shape of this subterraneous abode. It was a vast chamber, which I judged to be about fifty cubits deep. No sooner had I reached the bottom than I left the bier and retired to a distance from the dead bodies ; where I threw myself on the ground, and remained for a long time bathed in tears. Would to heaven, thought I, that I had perished in one of the dreadful wrecks from which I have been saved ! I should not now have had to languish in this miserable abode of lingering death.

I gave way to the most violent grief. Nevertheless, I confess to you, that instead of calling on death to

release me from this habitation of despair, the love of life still glowed within me, and induced me to seek for the means of prolonging my days. I felt my way to the bier on which I had been placed ; and notwithstanding the intense obscurity which prevailed, I found my bread and water, and ate of it. When my eyes had become more accustomed to the gloom, I was enabled to perceive that the cave was more spacious, and contained more bodies than I had at first supposed. I subsisted for some days on my provisions, but as soon as they were exhausted I prepared to die. I had just become resigned to my fate, when I heard the stone above raised ; and another victim was let down. The deceased was a man. It is natural to have recourse to violent methods when reduced to the last extremity. While the woman was descending I approached the spot where her bier was to be placed, and when I perceived the aperture above to be closed, I gave the unhappy female two or three heavy blows on the head with a large stone, which stunned, or more properly speaking, killed her ; I at once seized on the bread and water which had been allowed her. I had now provisions for some days, and before they were entirely expended a dead woman and her living husband were let down. I killed the man in a similar manner ; and at that time there happened fortunately for me a mortality in the city, with every victim to which I obtained, in the way described, a fresh supply of food.

One day, when I had just put an end to an unfor-

fortunate woman, I heard sounds like those of breathing and a footstep. I advanced to the part from whence the sound proceeded ; and hearing a louder breathing at my approach, fancied I saw something fleeing from me. I followed this shadow, which occasionally stopped and then again retreated as I drew near. I pursued it so long, and went so far, that at last I perceived a small speck of light, resembling a star. I continued to walk towards this light, sometimes losing it, as obstacles arose to preclude my vision, but always recovering it again, till I arrived at an opening in the rock large enough to allow me to pass.

At this discovery I stopped for some time to recover from the violent emotion occasioned by my walking quick ; then passing through the crevice, found myself on the sea-shore. You may imagine the excess of my joy ; it was so great that I could scarcely be satisfied that my imagination did not deceive me. When I became convinced that it was a reality, and that my senses were still sound, I perceived that the animal whose breathings I had heard lived in the sea, and was in the habit of going into the cave to devour the dead bodies.

I returned once more to the cavern to collect, as well as I could, by feeling on the different biers, all the diamonds, rubies, pearls, golden bracelets, and in short, everything of value that I could find, all of which I brought to the shore.

At the end of two or three days I perceived a vessel

just sailing out of the harbour, and passing by the spot where I was, I made signs with the linen of my turban, and cried aloud with all my strength. They heard me on board and despatched the boat to fetch me. When the sailors inquired by what misfortune I had got into that place, I replied that I had been wrecked two days since on that shore, with all my merchandise. Fortunately for me these people did not consider whether my story was probable, but satisfied with my answer, they took me on board with my bales.

But my troubles were not yet ended. I was once more shipwrecked. Being a good swimmer, I managed to reach the land. When I was a little refreshed by rest, I got up and advanced into the island to see whether the place where I had been thus thrown was inhabited or quite a desert.

When I had advanced a little way in the island, I perceived at a little distance a feeble old man. He was seated on the bank of a little rivulet; at first I supposed he might be, like myself, shipwrecked. I approached and saluted him, to which he made no other return than a slight inclination of the head. I asked him what he was doing; but instead of replying, he made signs to me to take him on my shoulders and cross the brook, making me understand that he wanted to gather some fruit.

I supposed he wished me to render him this piece of service; so taking him on my back, I stemmed the stream. When I had reached the other side, I stooped

and desired him to alight ; instead of which (I cannot help laughing whenever I think of it), this old man, who appeared to me so decrepit, nimbly threw his legs, which I now saw were covered with a skin like a cow's, over my neck, and seated himself fast on my shoulders, at the same time squeezing my throat so violently that I expected to be strangled ; this alarmed me so much that I fainted away.

Notwithstanding my situation, the old man kept his place on my neck ; he only loosened his hold sufficiently to allow me to breathe. When I was a little recovered, he pushed one of his feet against my stomach, and kicking my side with the other, obliged me to get up. He then made me walk under some trees, and forced me to gather and eat the fruit we met with. He never quitted his hold during the day, and when I wished to rest at night, he laid himself on the ground with me, always fixed to my neck. He never failed to awaken me in the morning, which he effected by pushing me, and then he made me get up and walk, kicking me all the time.

One day, having found on the ground several dried gourds which had fallen from the tree, I took a pretty large one, and after having cleared it well, squeezed into it the juice of several bunches of grapes, which the island produced in great abundance. When I had filled the gourd, I placed it in a particular spot, and some days after returned with the old man, when tasting the contents, I found it to be converted into excellent

wine, which for a little time made me forget the ills that oppressed me. It gave me new vigour, and raised my spirits so high, that I began to sing and dance as I went along.

The old man, perceiving the effect this draught had taken on my spirits, made signs to me to let him taste ; I gave him the gourd, and the liquor pleased his palate so well, that he drank it to the last drop. There was



enough to inebriate him, and the fumes of the wine very soon rose into his head: he then began to sing after his manner and to stagger on my shoulders. As he became quite tipsy by and by he relaxed his hold, and his legs loosened by degrees ; so that finding he no longer held me tight, I threw him on the

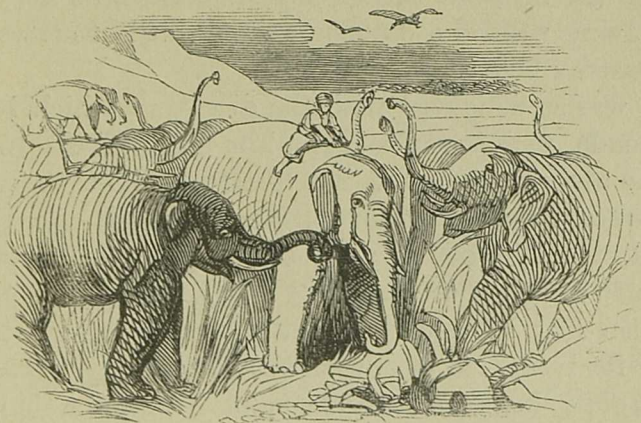
while I remained in the tree on the watch the whole of the night.

I did not perceive any during that time, but the next day, as soon as the sun had risen, a great number made their appearance. I shot many arrows at them, and at last one elephant fell. The others immediately retired, and left me at liberty to go and inform my master of my success. We then returned together to the forest, where we dug a pit to bury the elephant I had killed. It was my master's intention to let it rot in the earth, and afterwards to take possession of its teeth for commerce.

I pursued this occupation for two months, and scarcely a day passed in which I did not kill an elephant. I did not, however, always place myself on the same tree ; but sometimes ascended one, sometimes another ; till one morning when I was waiting for a troop of elephants to pass, I perceived, to my great astonishment, that instead of traversing the forest as usual, they stopped and came towards me with a terrible noise, and in such numbers that the ground was covered with them, and trembled under their footsteps. They approached the tree in which I had stationed myself, and surrounding it, all extended their trunks and fixed their eyes upon me. At this surprising spectacle I remained motionless, and was so agitated by fright that my bow and arrows fell from my hands.

After the elephants had viewed me for some time, one of the largest twisted his trunk round the body of

the tree, and shook it with so much violence, that he tore it up by the roots, and threw it on the ground. I fell with the tree ; but the animal took me up with his trunk, and placing me on his shoulders, where I remained more dead than alive, he put himself at the head



of his companions, who followed him in a troop, and carried me to a spot whence, having set me down, he and the rest retired.

Conceive my situation ! I for a time thought it a dream. At length having been seated some time, and seeing no other elephants, I arose, and perceived that I was on a little hill of some breadth, entirely covered with the bones and teeth of elephants. This sight filled my mind with a variety of reflections. It occurred to me that I had been brought to this spot through the fine

instinct and superior sagacity of these animals, to teach me that this was their cemetery, or place of burial, and that I might safely desist from destroying them, merely for the sake of possessing their teeth, as here I could obtain plenty without such necessity. I did not stay long on the hill, but turned my steps towards the city, and having walked a day and a night, at last arrived at my master's house.

He was so delighted with the discovery which I had thus made, which would make him inconceivably rich, that he at once gave me my liberty, and at the same time wished to present me with a large sum of money. This I refused, and only besought his permission to return to my own country. "Well," resumed he, "the monsoon will soon bring us the vessels which trade hither for ivory. I will then send you away, with the means of paying your expenses home." I again thanked him both for the liberty he had given me and the goodwill he exhibited towards me : and afterwards continued to abide with him till the season of the monsoon, in the interim making frequent excursions to the hill and filling his magazines with ivory. The other merchants in the city did not fail to do the same, for the secret soon became noised abroad.

The ships at length arrived, and my master, having chosen that in which he wished me to embark, loaded it with ivory, placing the half of it to my account. He did not omit an abundance of provisions for my voyage,

and pressed me to accept some rare curiosities of that country besides. I thanked him with unfeigned gratitude for all the obligations he had conferred upon me, and embarked. We then set sail, and as the adventure which had procured me liberty was a very extraordinary one, it was always present to my mind.

We touched at several islands to procure refreshments. Our vessel having sailed from a port of the Indian Continent, we were there to land: and fearful of the dangers of the sea to Balsora, I landed the goods that belonged to me, and resolved to continue my journey by land. I sold my ivory for a large sum of money, and purchased a variety of curious things for presents; when I was equipped I joined a caravan of merchants; but from remaining a long time on the road I suffered a good deal, which, however, I bore with patience, consoling myself with the reflection, that I had neither tempests, nor corsairs, nor serpents, such as I had before encountered, to fear.

All my fatigues being at last concluded, I arrived happily at Bagdad, and went immediately to present myself to the caliph and give him an account of my adventures. This prince told me, that my long absence had occasioned him some uneasiness; but that he had always hoped that I would return in safety.

When I related the adventure of the elephants, he appeared much surprised, and would have disbelieved it had not my sincerity been well known to him. He

thought this, as well as the other histories I had detailed to him, so curious, that he ordered his secretary to write it in letters of gold, to be preserved in his treasury. I retired satisfied with the presents and honours he conferred on me ; and then resigned myself entirely to my family, my relations, and friends.

THE END.

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