



518L

CHILDREN'S BOOK
COLLECTION
*
LIBRARY OF THE
UNIVERSITY OF CALIFORNIA
LOS ANGELES

C

Sanders

J. Sanders

Wennington Hall

April. 1842







My attention was drawn to this scene by the appearance of a very beautiful...

ORIENTAL TALES,

(being)

MORAL SELECTIONS

from the

Arabian Nights' Entertainments.

(VOL. 2.)



Aladdin taking down the Wonderful Lamp.

LONDON.

Published by W. Cole at Newgate Street.



ORIENTAL TALES:

BEING

Moral Selections

FROM

THE ARABIAN NIGHTS' ENTERTAINMENTS;

CALCULATED

Both to Amuse and Improve

THE MINDS OF YOUTH.

VOL. II.

LONDON:

PRINTED FOR W. COLE, NEWGATE STREET.

1825.

Davidson, Printer,
Seale's Place, Carey Street.

CONTENTS OF VOL. II.

	Page
<i>Prince Abbas</i>	1
<i>The Idler Reformed; or, the Wonderful Lamp</i>	15
<i>The Jar of Olives</i>	53
<i>The Water of Life</i>	71
<i>The Three Calendriers, 1, 2, 3</i>	79
<i>The Story of Zobeide</i>	124
<i>Danger of Delay; or, King Mouse</i>	135
<i>The Envious Sisters</i>	143
<i>A good Turn is never lost</i>	183
<i>The Three Princes and the Camel</i>	204



ORIENTAL TALES,

&c.

PRINCE ABBAS.

IN one of the valleys at the foot of Mount Caucasus stood a small cottage, which was inhabited by a man and his wife, who were despised by all their neighbours on account of their poverty. However, they cared very little for their opinions, and lived entirely alone, and gained their living by cultivating a little garden, which just gave them sufficient food to support nature.

They had but one son, who by the time he was ten years old began to take a great delight in hunting, and this violent exercise rendered him so hardy and robust, that, when he was eighteen, he was able to encounter, singly, lions and tigers, and the most ferocious beasts.

One evening that young Abbas (for that was the name of the youthful hunter) sat dozing by the fire, he heard his father and mother begin to

talk of their misfortunes. They thought he was asleep, and therefore entered upon their affairs without the least reserve; and Abbas learnt, to his great surprise, that his father was the sultan of Persia, who had been dethroned by his rebellious brothers some years before, and had escaped, with his wife and little son, to an obscure corner of his dominions, where he lived a retired life, unknown by any of his subjects. His four younger brothers, who had conspired against his throne and his life, no sooner supposed their brother Abdaraman was dead, than they began to contend together which should reign; and, after filling the kingdom with blood and slaughter, at last Prince Abgarou, who was the first mover of the rebellion, destroyed all the rest, and reigned monarch of Persia. When Abbas heard that his birth was equal to his high courage and spirit, he formed a plan in his own mind, which he set about executing the next day.

He represented to his father that he was no longer a boy, and that he felt an ambition to obtain more distinction in the world than by spending his time in hunting the savage beasts of the frozen Caucasus; and begged his permission to follow the profession of a soldier, which his father, who had long prided

himself on his noble courage and princely spirit, readily complied with. Abdaraman did not choose to inform his son of his royal birth, lest, through some youthful imprudence, he might fall a victim to the cruelty of his uncle : and Abbas was fearful of informing his father of what he had heard, lest he should be angry at his presuming to listen to his conversation. The mother of Abbas could not bear to part with her child, but her husband represented to her, that if Abbas gained, in a few years' experience in war, a name as a valiant soldier, he might regain one day the rank they had lost.

Prince Abbas took leave of his beloved parents with many tears, and, after great difficulties and dangers, arrived at the court of the Prince of Georgia, who was then at war with the usurper of Persia : Georgia is a small state, but full of brave warriors, and Abbas entered as a volunteer in the service of the prince, and so highly distinguished himself by his bravery and good conduct, that his prince gave him the command of a troop of cavalry, and promised him further promotions and rewards. During the winter season, when the troops lay inactive, Prince Abbas, who was ever mindful of his royal birth, employed his time in

study, and in acquiring those accomplishments which he hoped one day would render him worthy of the throne of Persia.

The second winter of his campaign, the Prince of Georgia appointed him governor of a castle on the confines of Persia, that he had taken from Abgaron. While he laid in garrison there, he diverted himself with reading some old books he found in the castle, and in one he found the following curious story.

He read in this book, that near Ispahan there was a building called the Tower of the Forty Virgins, of which most extraordinary things were told; and, for the last two hundred years, many gallant Persians had entered the tower, but none were ever heard of again; and the reason of this report was thus related.

About two hundred years ago, the people of Ispahan were grievously tormented with a prodigious number of rats, insomuch that they had not a grain of corn but what was damaged by them; and, after the people had in vain endeavoured to find means to deliver themselves from this pest, there appeared on a sudden, in the market-place, a little dwarf, not two feet high and frightfully deformed, who, on the payment of a large sum of

money, which he agreed with the people of Ispahan for, undertook to drive away all these plagues in an hour's time. No sooner had Giouf, for that was the dwarf's name, made the agreement, than he took out of his budget a tabor and pipe, and began to whistle and drum about the streets of Ispahan. As soon as the sound of his tabor was heard, there was not a mouse or rat in Ispahan that did not come out of its hole and follow him. He led these creatures, who ran after him in great multitudes, as far as the river, which runs near the city, and, entering the water, the rats and mice were so bewitched by his music, that they followed him into the river, and were every one drowned. As Giouf disappeared with the rats, the citizens imagined they were fairly rid of him; but the next day he came again, to demand the money he had earned. They paid him, indeed, but the people were so ungrateful and covetous, as to pay him not only with pieces of money deficient in weight, but many of them were base coin; this he discovered directly, and upbraided them with their ingratitude, and threatened to be revenged on them: they, however, called him a little contemptible creature, and treated his threats with disdain: but next morning the whole city

was in great consternation, at finding, at daybreak, an old black woman, fifty feet high, standing in the market-place, with a whip in her hand. "Ungrateful people of Ispahan," cried she, "I am the fairy, Mergian Banou. You have basely cheated my son, Giouf, and I am come to punish you, and to convince you of my power: observe, therefore, what I am about to do."

No sonner had the fairy cracked her whip, than the thunder began to roar, enough to terrify the most undaunted, the air grew black, and a thick darkness overspread the city for six hours; at the end of which time, and when scarcely any one had recovered his fright, the fairy appeared in the same place again.

"People of Ispahan," said she, in a very terrible voice, "if you wish to appease my wrath, bring me hither forty of your most beautiful daughters, under fifteen; otherwise they shall die this night."

Though the prodigies that this fairy and her son had already performed were enough to have terrified the people, yet they made no haste to obey her; but, on the next morning, how great was the grief of the principal men in the city, at finding forty of their daughters strangled.

The next day they resolved to resist her no longer, but brought out all the girls in Ispahan, under fifteen. Mergian Banou, without any pity, chose out forty of them. These unhappy girls (who were punished for the perfidy of their countrymen), at the sound of a leathern trumpet which she began to blow, were obliged to follow the fairy as far as this tower, which was raised in a moment by magic art. Thither they all went in with her, and were never seen more; only every night there was a frightful noise heard in the tower.

When Prince Abbas read this strange story, he felt a great inclination to undertake the adventure of examining into the enchantments of this tower, particularly when he read, at the end of the book, a prophecy, which was engraved on a plate of gold, fastened on the bottom of the tower.

“ If Cordat* keeps in the bowels of the earth forty virgins, more beautiful than the houri,† they shall not be delivered till a prince arrives of the blood of the great Soloman. Prince, whoever

* This Cordat is called, by the Mahometans, the angel of the earth.

† The houri are beautiful virgins, who, the musselmen pretend, inhabit the paradise of Mahomet.

thou art, who hast the great Soloman for an ancestor, enter this tower without fear.}

“He who would fish for pearls must cast himself into the sea.”

This prophecy greatly surprised Prince Abbas, who believed it to refer to him, since he was descended from Soliman and the Queen of Sheba,* by his mother, who was a princess of Abyssinia. He therefore asked a short leave of absence of the Prince of Georgia, which was immediately granted, and, mounted on a fleet charger, he set out for Ispahan.

The day after he arrived in Ispahan, he went to the tower, where he saw the golden plate, on which the same words were engraved that he had read in the book. Without the least hesitation, he went into the porch, which had a little door that opened into a subterranean place, the darkness of which rather startled him; but, just as he was about to enter it, he happened to cast his eyes on a little niche in the wall, where he per-

* The Abyssinians believe that their royal family is descended from Soloman and the Queen of Sheba, who they say was Queen of Abyssinia, and that her name was Balkis.

ceived a sword and shield, to which was hung a roll of parchment, on which were written these words :—“The place where thou art going to descend is so dangerous, it would frighten a lion into a lamb; but this sword and buckler will enable thee to overcome every peril.”

This was encouragement enough for him to pursue his design: he took down the enchanted sword and a buckler, which, as soon as he took it in his hand, he found gave light enough to dispel the darkness of the gloomy descent. After he had gone down about a thousand steps, he came into a large marble hall: the door of this hall opened into a delicious garden, which was parted from the hall by a deep and swift, but narrow river: the only way to the garden was by a foot-bridge, which was guarded by a giant, who held two crocodiles in a leash, to hinder any one from passing. The prince advanced with the utmost intrepidity; but, had he not received a blow, which the giant aimed at him with his club, on the enchanted buckler, he must have been crushed to pieces. Having happily evaded it, he gave him such a terrible blow with his magic sword, that he cut off both his legs; and his body, in falling into the river, dragged one of the crocodiles along

with it. Prince Abbas had then only one of these creatures to deal with, which he attacked with great courage; but, as its skin was as hard as adamant, he was forced to make several strokes before he could send it after its companion. As soon as he saw the passage clear, he entered the garden, where every thing was silent and lonely, and he walked up a noble avenue of lofty trees, adorned with beautiful white marble statues: on one side were the statues of lovely young women, and on the other side Persian gentlemen; he observed that the statues all stood on pedestals, and there was one pedestal without a statue. At the end of this avenue was a little mosque,* in which sat an aged iman,† reading, who, when he saw the prince, shut his book, and said—“Oh, prince, beloved of Alla,‡ who has opened the way for you, which was shut to all the world beside? I am appointed by the good genies to wait your arrival in this place, and, when you have won your way thus far, to tell you how to proceed. Prepare yourself for the last combat in which

* A mosque is a Mahometan temple.

† An iman is a Mahometan priest.

‡ Alla is the name by which the Mahometans called the Almighty.

you are to engage. This is with the fairy, Mer-gian Banou, the old woman, who, to pleasure her son, brought into the gardens of this place forty of the chief noblemen's daughters, and turned them into stone."

"Ah!" said the prince, are the figures, which I took to be marble as I passed them, the beautiful virgins of Ispahan?"

"Yes," said the iman, and those which represent the men are so many gallant Persians, who have attempted to rescue them out of the tower."

"But why is there one pedestal without a statue," said Prince Abbas.

"That is designed for you," said the iman, "if you suffer yourself to be deceived by the artful impostures of the wicked fairy; for then you, and those you strive to deliver, remain marble statues to the end of the world.

"When you see her, she will appear the model of perfection; but, if you hold up your magic shield against her, she will seem, as she really is, very ugly. Be sure you attack her sword in hand, pursue her till she retreats into a deep pit, and then cover the mouth of the pit with your wonderful buckler, and leave it there, and she will never be able to return on the earth to trouble it with her evil deeds."

Prince Abbas then heard delightful music issue from the bottom of the tower, and presently there came out of the tower a young woman : the prince advanced to meet her, and she appeared so innocent and pretty, that he did not like to use his sword against her ; but, recollecting the iman's instructions, when he was little more than ten paces from her, he held up the buckler against her ; immediately she appeared as she had done in the market-place at Ispahan, exceedingly hideous, upon which the prince made no delay, but fell upon her, sword in hand. When she perceived that all her wiles were in vain, she betook herself to flight, with cries and lamentations. He pursued her closely, and drove her across the avenue, where the white statues stood, till she was forced to throw herself into a kind of pit, and he covered the top with his buckler.

Immediately proceeded from the bottom of the pit horrible groans ; and the violent tossing of the evil genies shook the earth so that he could not stand on his feet, but fell down, holding the sword still fast in his hand. After a short swoon, he found himself in the open fields, not far from Ispahan, surrounded by forty young damsels, more beautiful than the moon when at full ; and nine

and thirty fine gentlemen, who fell at his feet to thank him for the liberty he had procured them.

Prince Abbas put himself at the head of this noble company, and was preparing to enter Ispahan, when a vast crowd of people, who had been astonished at the fall of the tower, came to meet them.

As it was rumoured among the people that the person who would achieve the conquest of the Tower of the Forty Virgins (which was considered a great disgrace to Ispahan) would be a prince of the royal blood of Persia, and the rightful heir of the crown, the eyes of all the populace were bent with no little curiosity on Prince Abbas, who, when he found the favourable opinion of the people, instantly proclaimed himself the son of the Sultan Abdaraman. The people, who were disgusted by the tyranny and crimes of Prince Abgarou, instantly proclaimed him sultan, and all rose in a tumult against the usurper, who was slain in the uproar.

The first news that the sultan Abdaraman received of his son, was that he had regained the throne of his ancestors; and Prince Abbas sent an embassy to the cottage of his father, to implore him to resume the sceptre.

If the sultan was astonished at the success of Prince Abbas, he was still more surprised to think how he came to know his royal birth.

The deposed sultan was received by his people with great joy, who were delighted by the return of their good and mild sovereign, after they had endured the tyrannical yoke of Prince Abgarou. Prince Abbas resigned the government of Persia to his father, and soon explained to him how he discovered his royal birth. He then asked of him two favours : one was to permit him to marry one of the fair ladies he had rescued from the tower, and the other was to make peace with and enter into alliance with the Prince of Georgia, his late master ; both of these requests his father readily granted. Prince Abbas having chose from among the fair damsels one whose sweet looks and shining beauty were not inferior to the mother of mankind, the wife of the Sultan Adam, the rest of the brave young Persians each chose a wife from the ladies of the tower.

These gallant young gentlemen were always greatly attached to the prince their master, and their faithful services contributed much to his glory ; for, when he ascended the throne, after the death of his father, his was the most prosperous reign Persia ever knew.

THE IDLER REFORMED;

OR,

THE WONDERFUL LAMP.

IN the capital city of China there lived a poor widow, who had but one son; his name was Aladdin, and he was a very careless idle lad: he was wicked, obstinate, and disobedient to his mother, who, when he grew up, could not keep him within doors, but he would go out early in the morning, and stay out all day, playing in the streets with young vagabonds like himself.

Aladdin lost his father, who had followed the trade of a tailor, when he was a little child, and his mother hoped, when he grew old enough to learn a trade, that he would take to his father's; but it was in vain that she sold all the moveables she could spare, and even her own clothes, to bind him to a neighbouring tailor: the money was all thrown away, for Aladdin would not even learn how to hold his needle. This reduced his unfortunate mother to the greatest distress, and she would

have starved, if she had not contrived to earn a small pittance daily by spinning cotton, just sufficient to procure her and her thoughtless son a small portion of the coarsest food. Aladdin went on in this bad way till he was fifteen years old, without once thinking how he was to earn his bread; when one day, as he was playing according to custom in the streets, a stranger came up to him, and, taking him aside from his comrades, said to him,—“Child, was not your father called Mustapha, the tailor.”

“Yes, sir,” said Aladdin; “but he has been dead a long time.”

At these words the stranger began to weep. Aladdin asked him, what made him cry.

“How can I forbear,” cried the stranger: “I am your uncle; your good father was my brother. I have been many years travelling, and, now I am come home to see him, you tell me he is dead!”

Then he asked Aladdin where his mother lived; and, as soon as he had informed him, he gave him a handful of small money. “Go, my brave boy, and give my love to your mother; and tell her that I will come and see her to-morrow.”

Aladdin, overjoyed at the money the stranger

had given him, ran home to his mother. "Mother," said he, "have I an uncle?"

"No, child," replied his mother; "you have no uncle, neither by your father's side nor mine."

"It is no matter for that," answered Aladdin; "I am just now come from a gentleman who calls himself my uncle, assuring me he is my father's brother. He cried when I told him my father was dead, and gave me all this money, and bade me tell you he should call and see you to-morrow."

"Indeed, child," said his mother, "your father had a brother; but he has been dead some time, and I never heard of another."

Now this stranger was no uncle of Aladdin, but an African magician, who, seeing that Aladdin was a little idle vagrant, thought he would just suit for a purpose he had in view.

When the African magician came to the house of Aladdin's mother, he put on a hypocritical face, and said to her:—"My good sister, don't be surprised at your never having seen me during your husband's life. I have been forty years absent from my native country, travelling in Africa, where I have made a great fortune, which, as I have no children, I meant to share with my bro-

ther; and, behold! he is no more: but, Heaven be praised, he has left a son, so much resembling him, that I knew him directly I saw him playing in the streets."

The widow of Mustapha began to weep at the remembrance of her husband, upon which the African magician said, to change the discourse, "Well, Aladdin, what business do you follow? Are you of any trade?"

At this question Aladdin was much abashed, and his mother made answer:—"Aladdin is an idle fellow; he does nothing but play in the streets, and will not settle to any trade."

"This is not well," said the magician; "but if you have a mind, Aladdin, to take a shop, I will furnish it with fine stuffs and linens, if you will attend to it, and be an honest man."

This proposal greatly pleased Aladdin, who hated work mortally, and had sense enough to know that the owners of such shops led an easy life, and were much respected.

"Since this proposal pleases you," said the magician, "I will take you with me to-morrow, and clothe you handsomely, and, after that, we will think of taking a shop."

He came the next day as he promised, and took

Aladdin with him to a great merchant's, who dealt in ready-made habits, and bid Aladdin choose the best. When Aladdin found himself equipped so handsomely, he returned his uncle all he thanks imaginable. The magician then proposed to finish the day with a little treat, and a walk into the country.

After they had made an excellent repast, the magician took a walk with Aladdin at a distance from the city, where there was a view of some fine gardens; after they had admired the gardens some time, the magician led Aladdin on by degrees, till, in a little time, they got among the mountains, which were some way from the city. Then Aladdin, who had never been so far in his life before, began to find himself very much tired with so long a walk, and said, "Where are we going, uncle; we have left the gardens behind us, and I see nothing but mountains?"

"Never fear, nephew," said the magician; "I will show you a garden which surpasses all you have yet seen,—it is not far off." Aladdin was soon persuaded, and they walked on till they came between two mountains, divided by a little valley, which was the place to which the magician intended to bring Aladdin, to put his scheme in execution.

“ We will go no farther now,” said he to Aladdin ; “ I will show you here some most extraordinary things ; but, while I strike a light, gather up all the loose sticks you can see, to make a fire with.”

Aladdin soon gathered up a heap of sticks, and the magician speedily set them on fire ; and, the moment they were in a blaze, the magician cast into the fire a perfume, which raised a great cloud of smoke ; then, turning himself several times round, he pronounced some magical words, which made the earth tremble, and the ground opened just before him, and discovered a stone about half a yard square, with a brass ring fixed into the middle of it. Aladdin was so frightened at what he saw, that he would have run away ; but the magician caught hold of him, and gave him such a blow on the cheek, that he knocked him down, and had like to have beat his teeth down his throat. Poor Aladdin got up trembling, and, with tears in his eyes, said to the magician, “ What have I done, uncle, to be treated in this cruel manner ?”

“ And why did you attempt to run away, when the time was come for you to be of a little use to me ?” said the false uncle. “ But however, child,” continued he, willing to soothe him after

his ill treatment, "don't be afraid of anything : I have something here to show you, which will be of great advantage to you."

These fair words calmed Aladdin's fears and anger, and the magician continued—"Know, then, that under this stone is hid a treasure, which I destine to be your's, which will make you richer than the greatest monarch on earth: therefore, no person but yourself is permitted to touch this stone, and pull it up, and go in; for I am forbid to set a foot near the treasure."

Aladdin, amazed at what he heard about this treasure, forgot the blow, and said to the magician,—“Well, uncle, what is to be done? Command me, I am ready to obey you.” “I am overjoyed,” said the African, “to see you act so prudently: here, take hold of the ring, and lift up that stone.”

“Indeed, uncle, said Aladdin, I am not strong enough; you must help me.”

“If I help you,” answered the magician, “we shall be able to do nothing. Only take hold of the ring, and pronounce the names of your father and grandfather, and lift it up, and you will find it easy enough.”

Aladdin did as the magician told him, and

raised the stone, which turned on a hinge with a great deal of ease.

When the stone was pulled up, there appeared a cave of about three or four feet deep, and steps to go much lower. "Go down into that cave," said the African, "and, when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted palace; pass through it, and you will find a door that leads into a garden, planted with fine trees loaded with beautiful fruit; walk directly through the garden, down the middle walk, and at the end you will see a wall, and in the wall a little niche; in this niche there is a lighted lamp; take the lamp down, and put it out, and place it in your bosom, and bring it to me, directly. Do all this as quickly as you can."

After these words, the magician put a ring on Aladdin's finger, telling him it would preserve him from danger while he was in the cave. After this he said,—“Go down boldly, child, and we shall both be rich for all our lives.”

Aladdin jumped into the cave, went down the steps, and found the palace and the garden, and took down the lamp, and put it in his bosom, as his uncle had told him. But, as he came back, he

stopped in the garden, to observe the fruit, which he had only a glimpse of in crossing it. All the trees were loaded with fruit of the most beautiful colours: some bore fruit entirely white, some clear and sparkling, some pale red, and others deep red; some green, blue, and purple. The white were pearls; the clear and sparkling, diamonds; the deep red, rubies; the pale red, pink diamonds; the green, emeralds; the purple, amethysts; the blue, turquoises and sapphires; and the yellow, topazes. Aladdin was altogether ignorant of their value, and would have preferred figs or raisins to them; yet, though he took them only for coloured glass, he was so pleased with their size and brilliancy, that he had a mind to gather some of every sort, and accordingly filled his pockets, and two new purses his uncle had given him, which he had fastened to his girdle; some he wrapped in the skirts of his dress, and he crammed his bosom as full as it could hold.

Aladdin having thus loaded himself with riches, of which he knew not the value, returned through the palace with the utmost expedition, to make amends for his delay in gathering the fruit; but, before he came to the mouth of the cave, he

heard the magician calling him with the utmost impatience.

When Aladdin had arrived at the aperture, and saw the magician, who seemed greatly disturbed, he cried out—"Pray, uncle, lend me your hand to help me up?"

"Give me the lamp first," replied the magician; "I must have it before you come out."

"Indeed, uncle," answered Aladdin, "I cannot give it you now, but I will as soon as I am up."

The magician was so obstinate, that he would have the lamp first; and Aladdin, who had incumbered himself so much with putting the fruit in his bosom upon it, that he could not well get at it, refused to let him have it till he was out of the cave. The African magician, terribly provoked at this obstinate refusal of the lad, grew in a violent passion, and in his rage flung to the stone door upon Aladdin, and the poor boy heard the earth close over the place, and he remained buried alive in the vault.

After all his caresses, and all the kindness he had shown him, Aladdin never expected this base usage from his uncle. As soon as he found

himself enclosed in darkness, he cried bitterly, and called out to his uncle to tell him he was ready to give him the lamp; but all in vain, no one answered him, and he remained in this dismal abode. At last, when he had quite tired himself by crying, he went to the bottom of the steps, with a design to get into the garden, where it was light; but the door, which before was open by enchantment, was now fast shut. Then he redoubled his tears and lamentations, and sat down on the steps, thinking he should never see the light again, and expecting to die a dreadful death by famine.

In this state hour passed after hour, and the pangs of hunger began to seize on poor Aladdin, who now bitterly regretted his wilful idleness, and his disobedience to his mother, and firmly resolved, if ever he should see the light again, that he would entirely alter his conduct; but there seemed no chance of his getting out of that frightful cave, for two days passed slowly on, without his either eating or drinking, and on the third his hunger was so intolerable, that death seemed near at hand. In the midst of his anguish he clasped his hands to pray to God, and in the action of joining his hands he rubbed the ring

which the magician had given him, and which he never thought of, nor knew the use of; and immediately a genie of an enormous size and frightful look rose out of the earth, and said to him—"What wouldst thou have with me? I am ready to obey thee as thy slave,—I, and all the other slaves of the ring on thy finger."

At another time, Aladdin, who was not used to see such visions, would have been so frightened, he would not have been able to speak to so extraordinary a person, but the danger he was in made him answer without delay.

"Whoever thou art, deliver me from this place, if thou art able." He had no sooner made an end of these words, than the earth opened, and he found himself in the same spot where the magician made his conjuration.

It was some time before Aladdin's eyes could bear the light, after having been so long in utter darkness; but, when he began to look about him, he was much surprised not to see the earth open, and could not think how he could have got so soon from within its bowels. There was nothing to be seen but the place where the fire had been, by which he could judge, pretty nearly, where the cave was; then, returning God thanks for his be-

ing alive, he made the best of his way home. When he got to his own door, what with the joy of seeing his mother, and his faintness for want of food, he fell into a swoon.

His mother, who had given him over for dead or lost, seeing him in this condition, omitted nothing to revive him. As soon as he recovered, the first words he spoke, were—"Pray, mother, give me something to eat, for I have not put a morsel in my mouth these three days."

His mother set what she had before him, and, after Aladdin had satisfied his hunger, he told her all that had happened to him.

Aladdin's mother was quite struck with horror at the cruelty of this pretended uncle, but neither she nor her son could guess what induced the magician to use him so ill. This African had studied magic all his life, and at last, by his art, he had got possession of an enchanted ring, the use of which was, that it would preserve the wearer from all peril by genii, or evil spirits. Likewise, if he rubbed it at any time, the geni who were slaves to the ring would instantly appear, and transport him in a moment to any place he pleased. By reading his magic book, he likewise discovered, that there was a wonderful lamp,

which lay concealed in a subterraneous abode in the midst of China, the possession of which would render him more rich and powerful than the greatest monarch on earth; but, though he had certain knowledge where this treasure lay, and every circumstance relating to it, yet he was not permitted to enter the cave, or take the lamp himself, but must receive it from the hands of another person; and, as there was great danger that this person would be torn to pieces by the genie of the lamp, he had protected Aladdin by the ring, but without telling him the use of it. It seems that the mouth of the cave was only permitted to be open for half an hour, and the same person could never open it again. Aladdin had spent this time in gathering the fruit, and, as the wicked magician meant to shut the poor boy up in the cave, that he might not tell any one how he had been employed, Aladdin spent the last moments in parleying with the magician, about giving up the lamp, till, finding the time expired, the magician flung to the door in a passion, and lost both ring and lamp; but, as Aladdin knew not the use of either ring or lamp, the wicked wretch had no doubt but the poor boy had perished by famine; and, when he found all his

hopes of gaining the lamp were over, he returned directly to Africa.

When Aladdin awoke in the morning, he wanted something to eat, and begged his mother to give him his breakfast.

“Alas! child,” said she, “I have not a bit of bread to give you,—you ate up all the food I had in the world yesterday: but have patience; I will make haste and spin a little cotton, and go sell it, and buy some bread for our dinners.”

“Mother,” said Aladdin, “keep your cotton for another time, and give me the old lamp I brought home yesterday; I will go sell it, and get money for breakfast, and after breakfast I will go and get some work, as a porter, for I mean to lead a new life, and try to earn bread for you, and no longer see you work to support me in idleness.”

Full of these good resolutions, Aladdin gave his mother the lamp, to clean it. “For,” said he “it is very dirty; if it was a little cleaner, it would fetch something more.”

To that end, Aladdin’s mother took a little sand, and began to clean it, but had not rubbed it a moment before a frightful genie of great size appeared, and said to her, in a voice of thunder,—

“What wouldst thou have? I am ready to obey thee, as thy slave, and the slaves of all those who have that lamp in their hands,—I, and all the other slaves of the lamp.”

Aladdin's mother was so terrified at this sight of the frightful genie, that she fell into a swoon, when Aladdin, who had once before seen such another, without losing time, snatched the lamp out of his mother's hands, and said to the genie boldly—“I am hungry, bring me something to eat presently.”

The genie disappeared immediately, and in a moment returned, with a large silver basin on his head, and twelve covered silver plates, which contained some excellent meats; six white loaves, and two bottles of wine: all these things he laid on a table, and disappeared.

“Come, mother,” said Aladdin, shaking his mother, and raising her, “don't mind this, 'tis nothing at all; come, get up and eat, do'nt let the meat get cold,—a good meal will put you in heart.”

When his mother recovered, and saw this provision, “Oh! child,” said she, “how came we by all this good cheer?”

“It is no matter, mother,” said Aladdin: “sit

down and eat, for you have as much need of food as myself.

Aladdin told his mother that he expected the genie that appeared to her, and who brought the provisions, belonged to the lamp, because he was quite a different person from the genie of the ring.

“What,” cried the mother, “was your lamp the cause of that hateful genie appearing to me! Ah! take it out of my sight, and sell it, or give it away, and don’t run the risk of my being frightened to death by touching it.”

“With your leave,” said Aladdin, “I shall take care how I sell a lamp which has proved itself so useful to us. However, since the genies fright you so much, I’ll take it out of your sight, and put it where I can find it, when I want it.”

To this his mother replied, he might do as he pleased; but, for her part, she would have nothing to do with genies,—she would wash her hands of them.

Though Aladdin possessed so great a treasure in his lamp, he and his mother lived with great temperance and frugality. Aladdin’s conduct was quite changed: he broke off all ac-

quaintance with his idle companions, never played in the streets, but devoted all his time to reading and study, till in a few years he had learned all the sciences which the cleverest people in his country excelled in. In short, he was so reformed from his idle ways, that no one knew him for the same little vagrant that used to stroll about the streets, with all manner of bad company.

When Aladdin had gained so much knowledge, he found that the beautiful fruit he had gathered in the garden, and which he and his mother had taken for coloured glass, were in reality precious stones of the most extraordinary size and water, the possession of which, and the lamp together, put a very odd thought into his head.

“Mother,” said he one day, “don’t you think it is time I should think of marrying, and I wish you would go to the divan, and ask our sultan to give me his daughter in marriage.”

When the mother heard this, she burst into a loud fit of laughter. “Son, son,” said she, “you are certainly mad! Who are you, that you can have the impudence to think of asking your sultan’s daughter in marriage?—Why, truly, the son of a poor tailor! Don’t you know that sultans never marry

their daughters, except to princes or sultans like themselves."

Although this was a most reasonable speech, yet Aladdin continued to tease his mother to go, and ask for the princess : at last, to get rid of his importunity, she said—" Son, I would go according to your wish, but you know it is usual for every one who goes to ask a favour of the sultan, to carry a present in their hand, and I am sure you have no present to offer worth his acceptance."

" There I believe you are mistaken, mother," replied Aladdin. " The fruit I gathered in the garden the day I was doomed to death by the wicked magician, and which you and I took for bits of coloured glass, are in fact jewels of immense value, and I am persuaded they will be favourably received by the sultan. You have a large porcelain dish fit to hold them ; go and fetch it, and let us see how they look when we have ranged them according to their different colours."

When they had placed them in the dish, the brightness of their lustre was so dazzling, that they quite surprised both Aladdin and his mother.

" Now," said Aladdin, " you cannot excuse yourself from going to the sultan, since here is a

present which will gain you a favourable reception."

"Well," said his mother, "since you have been so good and dutiful for such a long time, I will do what I can to please you. But the sultan will certainly either laugh at me, and send me back as a fool, or be in such a rage that he will put us both to death."

The next morning the old woman dressed herself as well as she could, and, taking the china dish with the jewels, and having folded a fine napkin over it, she set out for the palace; she had no difficulty in getting into the sultan's presence, for he sat in the divan every day, dispensing justice to the people, surrounded by all his great lords and viziers. The poor old woman was in a fright at the sight of so many grand people, and got into a corner, where she stood till the council was over, and, as no one took any notice of her, she returned home.

In this manner the poor old lady went day after day, and at last she got quite used to the presence of the sultan and all his nobles, till one day the sultan observed her, and said to the grand vizier:—

"I have noticed, for some time, an old woman

who comes every day when I hold a divan, and has something wrapped up in a napkin ; she always stays till the breaking up of the council, and never strives to place herself before me."

"Sire," replied the vizier, "women often form great complaints about trifles : I suppose some one has sold her some bad barley, or such like, and she brings a sample covered up in a dish."

"Well," said the sultan, "we have a right to do her justice, as well as a richer person. Let her be called."

When the woman had prostrated herself before the sultan's throne, he bade her rise, and said,—
"Good woman, I have seen you stand before me for several days ; what is your business?"

"Monarch of monarchs," said Aladdin's mother, "before I tell you my message, I beg you to pardon the boldness, or rather the impudence, of what I am going to mention, which I tremble and am ashamed to propose to my sultan."

To give her more freedom to speak, the sultan ordered every one to go out of the divan, but the grand vizier, and then told the woman to speak without fear.

She then unfolded the napkin, and displayed the china dish, full of the sparkling jewels, to

the sultan's eyes, who was completely astonished at their beauty.

When Aladdin's mother saw how much the sultan was struck at the sight of the jewels, which she had never believed to be of any great value, she said—

“ My son, Aladdin, has sent your majesty the contents of this dish as a present; he likewise has the boldness to ask you to give him the princess Badoura in marriage, but I pray you to forgive the insolence of the request.”

The sultan was so astonished at the splendour of the jewels, that it was some time before he could answer; at last, he received the dish, and admired and handled the jewels, crying out every minute—“ How beautiful this is!” At last he turned about to the grand vizier, and said: “ Look here, and confess that your eyes never beheld any thing so rich before! What sayest thou to such a present; is it not worthy of the princess my daughter? And ought I not to bestow her on one who values her at such a price?”

These words put the vizier in a strange agitation, for he had some hopes that the sultan would bestow the princess on his son. Nevertheless

he perceived the sultan was determined to possess the jewels.

“Sire,” said he, “most likely this woman’s son is a very low person, and not at all a fitting match for the princess; but, as this is a poor simple old creature, accept the present, and tell her any thing.”

So, turning to Aladdin’s mother, the sultan said —“Good woman, go home, and tell your son, that I agree to his proposal; but he cannot marry my daughter till some rich clothes and furniture that I design for her be got ready, which will not be finished these three months: at the end of that time come again.”

Aladdin’s mother returned home greatly rejoiced at the success of her errand, and Aladdin, when he heard the sultan’s message, was quite transported with joy, but agreed to wait patiently till the time arrived when he would become the sultan’s son-in-law.

However, that time did not seem as if it would arrive very speedily, for, when about six weeks had passed away, Aladdin’s mother, going into the street to purchase some trifle, heard, by way of news, that the Princess Badoura was going to marry the grand vizier’s son in a week. The old

woman ran home, and told her son. "Ah! said Aladdin, "is it thus the sultan keeps his word with me? However, I will try whether I can cure the vizier's son of his wish to be the sultan's son-in-law."

Aladdin had hitherto only applied to the lamp to procure him provisions: he was now determined to try its power in something of greater importance. He said nothing to his mother, but retired to his chamber, where he took the lamp and rubbed it as before, and immediately the genie appeared. "Master," said he, "what wouldst thou have?"

"The sultan," said Aladdin, "has promised me his daughter, the Princess Badoura, in marriage, if I would wait three months; and now he is about to break that promise, and marry her in a week to the grand vizier's son: all I want of thee is to frighten the vizier's son out of his design to marry the princess."

"Master," replied the genie, "have you any other commands?"

"None at present," said Aladdin; and the genie disappeared.

That night, the vizier's son, after he had gone to bed, as usual, without thinking of any harm

that was to happen to him, felt himself lifted out of his bed, and carried through the air with such swiftness, that he lost his senses; when he recovered, he found himself sitting on a bench, in a little mean room, where he had never been before, and which, in fact, was the little outhouse where Aladdin's mother usually kept her firing, and washed her dishes:

Immediately, the genie, who had taken away the poor young man, transformed itself into the shape of a great black cat, which stood staring at him with eyes like fire, and mewling in a frightful manner. The young man clapped his hands, and tried to drive the cat away, instead of which the cat stood upon her hinder feet, looking fiercer than before, and growing bigger till she was as large as a tiger. At this sight, the young man would have cried out for help, but his fear was so great that he could not speak; and, that he might not have time to recover his fright, the genie turned himself into a buffalo, and in this shape called out to him, in a voice of thunder:—"Thou wretch, who wouldst marry another person's bride."

At these words the young man, greatly terrified,

hid his face, that he might not see this dreadful beast. "Sovereign prince of buffaloes," said he, "what is it you want of me?"

"Woe be to thee," said the genie, "who wisheth to marry the Princess Badoura!"

"Alas! my lord," replied the young man, "if I am guilty, it is through ignorance. I did not know that the princess had a buffalo for her sweetheart."

"Hold thy prating," said the genie, "and stay here till the morning, when I will come and fetch thee."

So saying, he transformed himself into his usual shape, and breathed in the young man's face, which deprived him of the power of motion; and then the genie left him sitting on the bench in a most melancholy way.

Before the morning broke, the genie transported him back to his father's palace, and put him in his own bed, and left him.

The vizier's son was greatly perplexed with what had happened to him; but, as he was much inclined to think the whole a dream, he thought it would be very foolish to give up marrying the sultan's daughter, and succeeding to his throne

(for the sultan had but one child), merely for a foolish dream.

However, the next night he was worse treated, for the genie transported him to the same place, but, not content with letting him sit quietly on the bench, he set him against the wall, with his head downwards and his heels uppermost; in this painful posture, without the power to stir, the poor young man passed the second night. Still he did not like to give up his intended marriage, till, in the following nights, the genie played him such a variety of tricks as made him weary of his life, particularly as he never failed to tell him every night of the enormity of marrying a lady who was betrothed to another man. Before the day came on which he was to have been married to the princess, he went to his father, and told him how he was tormented, and that he would not marry the sultan's daughter; the grand vizier was very angry, but, as he found he could not prevail on his son to obey him, he was forced to make the best excuse he could to the sultan, and the marriage was broke off, to the great joy of Aladdin.

When the three months were completed, Aladdin begged his mother to go again to the palace,

and remind the sultan of his promise. When the sultan saw Aladdin's mother, in her usual place, he knew her again, and remembered her business, which had entirely slipped his memory: he made a sign for her to approach the throne, and asked her what she would have.

“Sire,” said she, “I am come from my son, Aladdin, to put you in mind of your promise.”

The sultan, who little thought of hearing any more of this marriage, which, from the mean appearance of Aladdin's mother, he thought must be very unsuitable to the princess, yet, now he was called upon to fulfil his word, was sadly puzzled what to do in this perplexity: he consulted the vizier.

“Sire,” said the vizier, there is an easy way of getting out of this difficulty, which is by asking a bridal present for the princess of such immense value, that no man shall be able to offer it, were he ever so rich.”

The sultan greatly approved of this advice, and said to Aladdin's mother:—“Good woman, I am ready to keep my promise, but it is necessary, if your son marries a princess, that he should make her a valuable bridal present. I will make him my son-in-law, as soon as he shall give her forty

basins of massy gold, full of the same jewels as I have already received, each basin carried by a black slave, who shall be led by a young handsome white slave, and all dressed magnificently. On these conditions, I am ready to bestow the princess my daughter on him; therefore, good woman, go and tell him so, and I'll wait till you bring an answer."

When Aladdin's mother retired from the sultan's presence, she could not help saying to herself,—“Alas! where will my son be able to get such large gold basins, and so many slaves! I suppose he will now be cured of his foolish fancy.”

When she came home, full of these thoughts, she said to her son :—“Indeed, child, I would not have you think any farther of your marriage with the Princess Badoura ; for the sultan demands such a marriage-present for her that it will be impossible for you to send.” She then gave her son an exact account of what had passed. “The sultan expects your answer,” added she, “and is waiting in the divan for it ; but I believe he may wait long enough.”

“Not so long as you may imagine ; his demand is but a trifle, to what I could do for the princess.

But, while I think of satisfying his request, go you to market, and get something for dinner."

As soon as Aladdin's mother was gone to market, Aladdin took the lamp and rubbed it, and the genie appeared, to whom Aladdin told the sultan's request. "Go, and fetch me this present as soon as possible, that I may send it before the divan breaks up."

In a little time the genie returned, with forty black slaves, each with a gold basin on his head, full of pearls, rubies, diamonds, and emeralds, all larger and more beautiful than those presented to the sultan before. All these black slaves, with the white slaves, quite filled the house, and the little garden behind it, and each slave was dressed in cloth of silver, embroidered with gold.

The genie then asked Aladdin if he had any farther commands? Aladdin told him, that would do for the present, and then the genie disappeared.

Aladdin's mother knew very little of the power of the lamp, for, as she had been so terrified at the sight of the genie, Aladdin had always summoned him when she was absent, and, as he had only demanded of the genie, at

first, provisions, and afterwards a little money to supply their moderate expenses, the poor old woman was in a great astonishment at seeing so many people, and such vast riches.

“Now, mother,” said Aladdin, “hasten to the sultan, with this bridal present, and lose no time, that he may judge by my diligence and exactness how I esteem the honour of his alliance.”

When Aladdin’s mother went through the streets, preceded by this procession of slaves, all so richly dressed, the people were astonished at so much magnificence, and made such a shouting, that the sultan heard of their coming long before their arrival; and they all entered the divan in regular order, and formed a semi-circle round the sultan’s throne, and laid their basins on the carpet; then they all rose again, and the black slaves uncovered their basins, and then all stood with their arms crossed on their breasts.

“Sire,” said Aladdin’s mother, “my son is sensible that this present is far beneath the worth of the Princess Badoura; nevertheless, he hopes that your majesty will accept it.”

The sultan was not able to give the least answer to Aladdin’s mother, so astonished was he when he cast his eyes on the forty basins, full

of the most rich and beautiful jewels he had ever seen, and the fourscore slaves, who appeared like so many kings; the sight of such riches so surprised him, that, after he had viewed them for some time, he, without starting any further difficulty, said—"Good woman, go and tell your son, that I wait to receive him with open arms, and the more haste he makes to come and receive the princess my daughter, the greater pleasure he will do me."

Aladdin's mother, overjoyed at hearing the sultan's words, hastened home, and told her son of this good news; and Aladdin instantly retired to his chamber, and rubbed the lamp, which had never failed in procuring him whatever he wished; the obedient genie immediately appeared. "Genie," said Aladdin, "I want to bathe immediately, and afterwards procure me the most magnificent dress monarch ever wore."

No sooner were the words out of his mouth, but the genie transported him to a fine marble bath of various colours, where he was washed with the most delicate rose-water. He came out of the bath quite a different man from when he went in: his skin was a clear white and red, his body graceful and easy, and he was so much

changed for the better, he scarcely knew himself. He found, instead of his own, a noble habit, the magnificence of which much surprised him. The genie helped him to dress, and, when he had done, transported him to his own chamber, where he asked him if he had any other commands. "Yes," answered Aladdin, "I expect you to bring me directly a horse, that surpasses in beauty the best steed in the sultan's stable, with a saddle, and housing, and other furniture, worth a million of money. I want also twenty slaves, richly clothed, to walk by the side of my horse; besides these, bring six female slaves, to wait on my mother, each bearing a dress fit for the sultana of the world to wear; and, after these things, don't forget to bring ten thousand pieces of gold, in ten purses; and make haste and be diligent."

The genie presently disappeared, and returned with the slaves, the purses of gold; and, above all, a most beautiful charger stood pawing at the door, ready for Aladdin to mount him.

Of the ten purses Aladdin took but four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he ordered the slaves who were to walk before him to

fling by handfuls to the people. He then mounted his horse, and began his march.

The streets through which he was to pass were crowded with an immense concourse of people, who praised his beauty, his graceful carriage, and, above all, the liberality with which he bestowed his riches on them. Not one of them remembered him for the idle little fellow that used to play about the streets, such was the difference his good conduct had made in him; for, if his manners and pursuits had been now vulgar and contemptible, he would have appeared mean and disgusting, in spite of his grand attendance and great riches.

People may acquire wealth by accident, but no money can buy good manners or a graceful address, which are only to be gained by a good education and a long continuance of refined pursuits; and for these Aladdin was more indebted to his own perseverance and attendance to study than to the possession of the wonderful lamp, which could only bestow riches and power.

The sultan received him with great respect, and was happy to see a young man of such a noble appearance as his son-in-law. Aladdin was then introduced to the Princess Badoura, who was

so pleased with his wit and graceful appearance, that she had no objection to marry him that day, which the sultan appointed for the celebration of their nuptials. But Aladdin, though he was impatient to become the sultan's son-in-law, yet begged that his majesty would delay his marriage till he had prepared a house to receive the princess in, and asked the sultan for a grant of land near the palace to build it on.

“Son,” said the sultan, “take what ground you think proper, there's land enough before my palace; but, consider, I cannot too soon see you united to my daughter, which would give me exceeding pleasure.”

Aladdin promised that his workmen should make great expedition, and took his leave of the sultan and princess with as much politeness as if he had been brought up in a court.

Aladdin mounted his horse again, and returned in the same order that he went, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own little chamber, where he summoned the genie.

“Genie,” said Aladdin, “if thou hast any regard for the lamp, thy mistress, thou must now

show, if possible, more diligence than ever. I would have thee build me, as soon as thou canst, a palace over against the sultan's. I leave the choice of the materials, and the form of the building, to thee: only let it surpass every palace in the world."

The next morning by break of day the genie presented himself before Aladdin. "Master," said he, "your palace is finished; come and see if you like it."

Aladdin had no sooner consented, than the genie transported him in a moment to the front of a most magnificent palace, which was built opposite to the sultan's, but at a respectful distance from it. The palace was built of the most costly materials of jasper, agate, lapis lazuli, and fine marble of various colours. At the top of the palace was a noble saloon, with a dome, and four equal fronts: instead of bricks, the walls were made of wedges of massy gold and silver, laid alternately; each front contained six windows, the frames and cases of which were enriched with diamonds, rubies, emeralds, and sapphires, so that they exceeded everything of that kind in the world. The genie then led Aladdin through all the apartments of the house, where he met with nothing but

what was rich and magnificent. Then the genie showed him the treasury, where Aladdin saw heaps of bags of money, piled up to the top of the ceiling. Thence he led him to the stables, where he showed a stud of the finest horses in the world, and grooms carefully dressing them; from thence they went to the storehouses, which were filled with all sorts of provisions.

When Aladdin had examined the palace from top to bottom, and found it much beyond whatever he could have imagined, he said: "Genie, no one can be better satisfied than I am. There is only one thing wanted, which is, to lay, from the sultan's palace to the door of the apartment intended for the princess, a piece of fine purple velvet for her to walk upon." The genie disappeared directly, and Aladdin saw what he had ordered executed in a moment.

When the sultan awoke, and went to look out of the window of his chamber, he was astonished at the sight of Aladdin's palace, and could not think how it came there. In a short time, Aladdin waited on the sultan, with a large train of slaves, and told him that, as his house was finished, he hoped the sultan would permit him to marry the princess that day. The sultan could

scarcely believe that the palace could be completed in one night, but Aladdin begged him to visit it, and see whether every thing was finished. The sultan was lost in amazement when he beheld the magnificence with which every thing was completed; the grand vizier, who accompanied his master, and felt very envious of the good fortune of Aladdin, could not help saying that he believed the palace to be produced by magic; but the sultan severely reproved him for this remark, and said that his son, Aladdin, had a fancy, doubtlessly, to surprise them with the wonders that ready money could do.

That very day, Aladdin married the Princess Badoura, and they lived very happily in the beautiful palace; and, as Aladdin used his good fortune with the greatest liberality, and was courteous and good to every one, nobody regretted his advancement to such high rank.

THE JAR OF OLIVES.

IN the reign of the caliph Haroun Alraschid, there lived at Bagdad a merchant, whose name was Ali Cassim, that was neither of the richest nor the meanest sort. He was a bachelor, and lived master of his own actions, very well contented with the profit he made in trade: but he happened to dream one night, that a venerable old man came to his bedside, and with a severe look reproached him for not having made a pilgrimage to Mecca.*

As a good musselman, he knew he was bound to undertake a pilgrimage; but, as he had a house, shop, and goods, he found it very inconvenient: but, after this dream, he was fearful some misfortune might befall him, so he sold off his household

* Mecca is a most renowned city in Arabia Felix, where the false prophet Mahomet first published his doctrines, and is on that account considered by the musselmen with superstitious veneration. Every Mahometan is expected once in his life to make a pilgrimage to Mecca.

goods and his merchandise, reserving only some which he thought he might dispose of to advantage at Mecca.

Things being thus disposed of, he was ready to go when the Bagdad caravan set off for Mecca. The only thing he had to do was to secure a thousand pieces of gold, which would be troublesome to take with him. To this end, he made choice of a large jar, put the pieces of gold in it, and covered them over with olives. When he had closed the mouth of the jar, he carried it to a merchant, a particular friend of his, and said to him:—

“ You know, brother, that in two or three days I set out on my pilgrimage to Mecca; and I beg the favour of you that you will take the charge of a jar of olives for me till I return.”

The merchant promised him that he would, and said: “ Here, take the key of my warehouse, and set your jar where you please; I promise you shall find it there on your return.”

Ali Cassim arrived safely at Mecca with his merchandise; and, when he had acquitted himself of the duties of his pilgrimage, he exposed his goods, either to sell them or exchange them.

Two merchants passing by, and seeing Ali Cas-

sim's goods were fine and choice, stopped to look at them, though they had no occasion for them, and one said to the other, "If this merchant knew what profit these goods would turn to in Cairo,* he would carry them thither, and not sell them here."

Ali Cassim had heard much of the beauties of Egypt, and he immediately, on hearing these words, took the resolution of trying the Cairo mart for his merchandise. He set out for Egypt in the caravan that was destined for Cairo; and, on his arrival, soon sold all his goods to great advantage. With the money he bought other wares, with intent to trade to Damascus;† and, after he

* Cairo, or Grand Cairo, is the capital of Egypt; it is ten miles in circumference, and very populous.

† Damascus is a very ancient city of Syria, in Asia; it is supposed to have been built by Uz, the son of Aram. It is certain, from Genesis xiv. v. 5. that it was in being in the time of Abraham; therefore, it may be looked upon as one of the most ancient cities in the world. It is still a flourishing place, and most delightfully situated. The fruit-tree called the damascene plum, the flower called the damask rose, were transplanted from the gardens of this city; and the beautiful silks and linens known by the name of *damasks* were invented by the inhabitants of this city.

had viewed the Pyramids*, and all the curiosities of Cairo, he set out for Damascus.

Ali Cassim was so pleased with Damascus, and found such advantages in trade, that he staid a considerable time there. He was then persuaded by some Persian merchants, his friends, to visit Ispahan with his merchandise, and was on the whole absent from Bagdad nearly seven years, during which time he had greatly increased his wealth.

All this time his friend, with whom he had left the olives, neither thought of him nor of them; till one evening, when this merchant was supping at home with his family, the discourse happening to turn on olives, his wife was desirous of

* The Pyramids are wonderful buildings in Egypt. No one can tell when they were built, or why they were built. Some have supposed they were meant for the tombs of some of the ancient Egyptian kings, and to preserve their memories; if so, they took a deal of pains to very little purpose, since the very names of the founders are lost.

They are large at the base, and gradually tapering to the top. The height of the largest is 500 to 600 feet, but travellers cannot agree about the measurement. The three most remarkable ones are situated on the west side of the Nile, opposite to Grand Cairo.

eating some, saying she had not tasted any for a long time.

“ Now you talk of olives,” said the merchant, you put me in mind of a jar, which Ali Cassim left with me seven years ago, when he went to Mecca. When the caravan returned, they said he had gone to Egypt; but he is certainly dead, or he would have been back long ago, and we may eat his olives, if they prove good.”

“ For God’s sake, husband,” said the wife, “ do not commit so base an action: you know that nothing is more sacred than that which is committed to one’s trust. As you have no news of his death, he may return to-morrow, for any thing you can tell; and what a disgrace would it be to you and your family, if his jar should not be restored in the same state in which he left it! I declare I have no desire for the olives, and I wish I had not mentioned them. Besides, do you think they can be good after being kept so long? They must be all mouldy and spoiled; and, if Cassim should return, as I have a great fancy he will, what will he think of your honour? I beg you will let them alone!”

In spite of this excellent advice, the husband continued obstinate, and got a candle and platter,

and went into the warehouse : he opened the jar, and found the olives mouldy ; but, to see if they were so to the bottom, he turned the jar bottom upwards on the plate ; in doing this, some of the gold tumbled out.

At the sight of the gold, the merchant, who was naturally covetous, looked into the jar, and perceived he had shaken out almost all the olives, and what remained was gold coin wedged fast in. He immediately put the olives into the jar again, and returned to his wife.

“ Indeed, my dear,” said he, “ you were in the right to say that the olives were mouldy, for I found them so ; but I have made up the jar just as Ali Cassim left it.”

“ You had better have taken my advice,” said his wife, “ and not have meddled with them. May Alla grant no mischief comes of it !”

The merchant was not in the least impressed by his wife’s last words, but spent almost the whole of the night in thinking how he might appropriate Ali Cassim’s gold to his own use.

The next morning he went and bought some olives, took out the old, and the gold, and filled the jar with those he had bought, covered it up, and put it in the same place.

About a month after the merchant had committed this base action, Ali Cassim arrived at Bagdad. The next morning he went to pay a visit to his friend the merchant, who received him with a great deal of joy, and told him he had begun to lose hopes of seeing him again.

After these compliments, Ali Cassim desired the merchant to return him the jar of olives he had left with him.

“ My dear friend,” replied the merchant, “ take the key of my warehouse ; go and take the jar : you will find it in the same place where you left it.”

Ali Cassim went into the merchant’s warehouse, took his jar, and, having returned him the key, and thanks for the favour done him, returned with it to the khan* where he lodged ; but, opening the jar, and putting his hand down to the bottom, to feel for his gold, he was much surprised to find none. At first he thought he might be mistaken ; and, to discover the truth, poured out all the olives, without so much as finding a single piece of gold. His astonishment was so great, that he stood for some time motionless ; then, lifting up

* A khan is an Arabian inn.

his hands and eyes to Heaven, he cried out: "Is it possible that a man whom I took for my very good friend should be guilty of so base an action?"

Ali Cassim, cruelly frightened at so considerable a loss, returned immediately to the merchant. "My good friend," said he, "do not be surprised to find me back so soon. I own the jar of olives to be the same put into your magazine; but with the olives I put a thousand pieces of gold into it, which I don't find. Perhaps you might have had occasion for them and used them in your traffic; if so, they are at your service; only give me an acknowledgment, and put me out of pain. You can pay me at your convenience."

The merchant, who had expected this, was ready with an answer.

"Friend Ali Cassim," said he, "when you brought your jar of olives to me, I never touched it, but gave you the key of my warehouse, whither you carried it yourself; and did you not find it in the same place, covered in the same manner as when you left it? And, if you put gold in it, doubtlessly you have found it again. You told me they were olives, and I believed you, and this is all I know of the matter."

Ali Cassim made use of all the mild ways he could think of to induce the merchant to do him right.

“ I love peace and quietness,” said he, “ and should be sorry to come to extremities. Once again I tell you, I should be very much concerned to have recourse to law.”

“ Ali Cassim,” said the merchant, “ you agree that you left only the jar of olives with me ; and, now you have taken it away, you come and ask me for a thousand pieces of gold. Did you ever tell me that such a sum was in the jar ? I knew nothing but that they were olives. I wonder you do not ask me for pearls or diamonds. Begone about your business, and do not raise a mob about my shop.”

These last words were pronounced in such a heat and passion, as not only made those who stood about the shop stay longer, but made the neighbouring merchants come out of their shops, and Ali Cassim told them of his grievance ; they then asked the merchant what he had to say. He swore he never meddled with the jar, and did not know but that it was full of olives ; and called all his neighbours to witness the affront that was put on him in his own shop.

“ You bring it on yourself,” said Ali Cassim, taking him by the arms ; but, since you use me so basely, I cite you according to the law of God. Let us see whether you will have the assurance to say the same thing before the *cadi*.”*

Ali Cassim carried the merchant before the *cadi*, before whom he accused him of cheating him of a thousand pieces of gold, which he had left with him. The *cadi* asked him if he had any witnesses to prove that the gold was put in the jar ; to which he replied, that, as he believed the friend with whom he trusted the jar was an honest man, and would not have opened it, he had taken no such precaution.

The merchant made the same defence he had made before the merchants his neighbours, offering to make oath that he had never seen the money he was accused of taking, and that he did not so much as know there was such a sum ; upon which the *cadi* took his oath, and dismissed the complaint.

Ali Cassim, extremely mortified to find he must put up with so considerable a loss, protested against the *cadi*'s sentence, declaring he would

* A Mahometan judge, or rather justice of the peace.

appeal to the caliph, Haroun Alraschid. To this the cadî replied, that the caliph would say he had done perfectly right, in dismissing a person accused without any witnesses.

While the merchant returned home, triumphing over Ali Cassim, and overjoyed at his good fortune, Ali Cassim went to get a petition drawn up; and next day, when the caliph returned from afternoon prayers, he placed himself in the street through which he was to pass, and, holding out the petition, an officer took it from him, and presented it to the caliph, who read it, and gave orders that Ali Cassim and the merchant should attend at the divan next day.

That same evening, the caliph, and the grand vizier Giafer, went in disguise through the city; and, passing through a street, the caliph heard a noise, and, looking through a gate into a court, perceived ten or twelve children playing by moonlight.

The caliph was curious to know what they played at, and sat down on a bench which he found just by; and, still looking through the gate, he heard one of the briskest and liveliest of the children say: "Come, let us play at the cadî. I will be the cadî: bring Ali Cassim and the mer-

chant who cheated him of a thousand pieces of gold before me.”

These words of the child put the caliph in mind of the petition Ali Cassim had given him that day, and made him redouble his attention.

As Ali Cassim's affair had made a great noise, and was in every body's mouth at Bagdad, it had not escaped the children, who all accepted the proposition with joy, and agreed on the parts each was to act; and, when the boy had taken his seat on a large stone, which he did with all the gravity of a *cadi*, another, as an officer of the court, presented two boys before him, one as Ali Cassim, and the other as the merchant against whom he complained.

Then the pretended *cadi*, directing his discourse to the feigned Ali Cassim, asked him what he had to lay to that merchant's charge.

The young Ali Cassim, after a low bow, informed the *cadi* of the fact, and related every particular, and finished by begging that the *cadi* would use his authority, and not suffer him to be wronged of so considerable a sum of money.

Then the *cadi*, turning about to the merchant, asked him why he did not return the money which Ali Cassim demanded of him.

The young merchant alleged the same reasons as the real merchant had done before the *cadi* himself, and proffered to confirm by an oath that what he said was the fact.

“Not so fast,” said the pretended *cadi*; “before you come to your oath, I should be glad to see the jar of olives. Ali Cassim,” said he, addressing himself to the lad who acted that part, “have you brought the jar?”—“No,” returned he, “but I will go and fetch it immediately.”

The pretended Ali Cassim went directly, and, returning as soon, feigned to bring a jar before the *cadi*, telling him that it was the same he left with the accused person, and took away again. But, to omit no formality, the supposed *cadi* asked the merchant if it was the same; and, as by his silence he seemed not to deny it, he ordered it to be opened. He that represented Ali Cassim seemed to take off the cover, and the pretended *cadi* made as if he looked into it. “They are fine olives,” said he, “let me taste them;” and then, pretending to eat of them, added, “they are excellent. But,” continued he, “I cannot think that olives will keep seven years, and be so good. Send for two olive merchants, and let me hear

what is their opinion." Then two boys, as olive-merchants, presented themselves. "Are you olive-merchants?" said the sham cadí. "Tell me how long will olives keep to be fit to eat?"

"Sir," replied the pretended olive-merchants, "let us take what care we can, they will be hardly worth anything at the third year; for then they have neither taste nor colour."

"If it be so," said the cadí, "look into that jar, and tell me how old those olives are."

The two merchants pretended to examine and to taste the olives, and told the cadí they were new and good.

"You are deceived," said the young cadí; "there's Ali Cassim says, they were put into this jar seven years ago."

"Sir," replied the olive-merchants, "we can assure you they are new and of this year's growth; and we will maintain there is not a merchant in Bagdad but will say the same."

The cadí then turned to the representative of the merchant that was accused, but he hung down his head, and stood confounded at this proof of his guilt. "Take him away," said he; "he is a rogue, and ought to be hanged!"

Then the children put an end to their play by clapping their hands with a deal of joy, and carrying the criminal to execution.

The caliph, who with Giafer had listened with great attention to all that passed, asked the grand-vizier what he thought of it? "Indeed, commander of true believers," answered Giafer, "I am surprised to find so much sense in one so young."

"But," said the caliph, "dost thou know one thing? The true Ali Cassim presented his petition to me to-day, and I am to pronounce sentence in this very cause to-morrow: and do you think that I can judge better?"

"I think not," answered the vizier, "if the case is as the children represented it."

"Take notice, then, of this house," said the caliph, "and bring the boy to me to-morrow, that he may judge this affair in my presence; and also order the careless *cadi*, who acquitted the merchant without examining into the case, to attend to take example of a child. Besides, take care to bid Ali Cassim bring his jar of olives with him, and let two olive-merchants be present."

The next day the vizier went to the house

where the children had been at play : he asked for the master, but he was out, and his wife came to speak to him. He asked her if she had any children. To which she answered that she had three, and called them.

“ My brave boys,” said the vizier, “ which of you was the *cadi*, when you played together last night ?”

The eldest made answer he was ; but, not knowing why, coloured.

“ Come with me, child,” said the vizier : “ the commander of the faithful wishes to see you.”

The mother was in a great fright, and asked the vizier upon what account the caliph wanted him ? The grand vizier assured her she should know in an hour’s time, and promised her he should come to no harm. As soon as the mother had dressed the boy in his best, the vizier took him, and presented him to the caliph.

The caliph, who saw the boy was abashed, said to him : “ Come to me, child, and tell me if it was you that determined the affair between Ali Cassim and the merchant ? I saw and heard you, and was well pleased with you.”

The boy answered very modestly that it was he.

“ Well, my dear,” replied the caliph, “ come and sit down by me, and you shall see the true Ali Cassim and the true merchant.”

Then the caliph set him on the throne by him, and asked for the two parties. When they came: “ Plead both of you your causes before this child, who shall do you both justice; and, if he should be at a loss, I will rectify it.”

Ali Cassim and the merchant pleaded one after the other, as before; but, when the merchant proposed his oath, the child said: “ It is too soon; it is proper we should see the jar of olives.”

At these words Ali Cassim presented the jar, placed it at the caliph's feet, and opened it. The caliph looked upon the olives, and took one and tasted it. Afterwards the olive-merchants were called, who examined the olives, and reported they were good, and of that year's growth. The boy told them, that Ali Cassim assured him, that it was seven years since those olives were put up, and that the accused merchant allowed that it was so. The olive-merchants then protested that the olives must have been changed, for they were certainly new ones.

This proof of the merchant's guilt quite overcame him, and he could say nothing in his own

defence; when the child, instead of ordering him to be hanged, looked upon the caliph, and said:—

“Commander of the faithful, this is no jesting matter: it is your majesty that must condemn him to death, and not me, though I did it yesterday in my play.”

The caliph, fully satisfied of the merchant's villany, gave him into the hands of the ministers of justice to be hanged; which sentence was executed upon him, after he had confessed where he had hid the thousand pieces of gold, which were restored to Ali Cassim. Then the monarch, who was most just and equitable, turning to the cadì, bid him learn of a child how to acquit himself of his duty; and, embracing the boy, sent him home with a present of a hundred pieces of gold, as a reward for his just decision.

THE WATER OF LIFE.

A SULTANA of China was once attacked by a dangerous disease, which her physicians declared to be incurable, unless she could procure the water of life, a medicine that it was very difficult to obtain. Such was the filial affection of the sultana's three sons, that they resolved to set out immediately, and travel in search of this precious remedy. After journeying together through several countries, without success, they agreed to separate, and take three different routes, in hopes that one of them might be fortunate enough to meet with this miraculous liquid, and return to China, in time to save the life of their mother. Having taken an affectionate leave of one another, each prince pursued his journey alone, and in disguise.

The eldest prince, after travelling a long time over a desert country, arrived at last in a city inhabited by Jews. Being quite exhausted with fatigue, he entered a synagogue, and laid himself down on a carpet to repose. He had not been

there a long time, before a Jewish rabbi entered the building. The prince addressed this person, and begged him to recommend him to some place where he could procure a little refreshment ; but the wicked Jew, instead of complying with this request, drew his sabre, and treacherously killed the young prince, robbed him of his money, and threw his body in a corner of the synagogue, where he covered it up with an old mat. Unfortunately, the second of the royal brothers arrived in a few days at the synagogue, and was treated in the same manner by the barbarous Jew.

In a little time, the youngest prince, having heard that the city of the Jews was the only place in which the water of life could be procured, hastened thither, and, entering the fatal synagogue, was met by the same rabbi that had murdered his two brothers. This base assassin would have also killed the youngest prince, but, struck with his great beauty, he thought he could make a large sum of money by selling him as a slave. He therefore told the prince, that no one in that city ever received or entertained strangers, but that he would administer to his wants, on condition that he became his servant. The prince, being fainting with hunger and toil, was forced to agree

to these hard terms, and the inhospitable Jew then procured him refreshments. After he had rested a little time, the Jew directed him to clean the synagogue and light the lamps. In performing this task, he presently discovered the bodies of his unfortunate brothers. This dreadful sight filled him with grief and horror, and, after lamenting over their untimely fate, he buried them as decently as possible, and then went to the Jew's house, resolving to take the first opportunity of punishing him for the death of his brothers. The Jew, after examining his work, praised him for his diligence, and gave him some supper. At night, the weather being intensely hot, the whole family retired to sleep on the top of the house.* In the dead of the night, when the Jew, his wife, and children, were fast locked in slumber, the prince drew the sabre of the treacherous assassin, and, with one blow, struck off his head. The wife and children of the murderer were likewise in his power; but, as they were perfectly innocent of the death of his brothers, he was too just to hurt

* A usual custom in the East; the roofs of the houses are flat for that purpose. In some cities, there are gardens of choice shrubs, planted in beds of earth, on the tops of the houses.

them. He therefore awoke the Jew's wife, and told her all that had happened. The poor woman (who was of the same country as himself, and had been forced to marry the wicked Jew) was far from resenting the death of her husband, whom she acknowledged had been justly punished. Full of gratitude for the goodness of the young prince, in sparing the lives of herself and children, she presented him with a bottle full of the water of life, which her husband had in his laboratory. After the young prince had thus obtained the object of his journey, he took leave of the Jew's wife, and returned to the capital of China. To his great grief, he found that his father had died suddenly, and that his mother was so much exhausted by her painful illness, that she scarcely breathed. His first care was to administer relief to his suffering parent, on whom the water of life had a most beneficial effect: his next was to convene his viziers and nobles, and represent to them the untimely end of his two elder brothers, upon which they directly proclaimed him sultan.

After the new monarch had reigned some time with great wisdom and moderation, he one day thought proper to amuse himself with a day's hunting. While he was pursuing the chase, he

happened to meet a venerable Arab and his daughter, travelling on horseback. The graceful appearance of the young lady, and the charming expression of her face (which he chanced to see as the wind blew aside her veil) pleased him so much, that he wished to have her for his sultana. He immediately demanded her in marriage of her father, but was greatly astonished on finding that the Arab rejected an alliance which would have placed his daughter on a throne. But he was still more surprised when, on inquiring his reasons for refusing him his daughter, the Arab replied, "I have resolved not to give my child to any man who is not master of some useful trade, by which a living might be earned."

"Father," answered the sultan, "what occasion is there that I should learn a mean handicraft, when I have the riches of a nation at my command?"

"Because," rejoined the wise Arab, "such are the vicissitudes of this world, that you may be deposed from your high dignity, and starve, if not able to work for your bread."

The sultan, unlike some wicked princes, who would have punished the Arab for his freedom, and followed his own will, felt the justice of the

observation, and applauded his wisdom. He requested that the Arab would not bestow his daughter's hand on any other man, but accept of an abode near his palace, until he had qualified himself to become his son-in-law, by learning some useful art. To this the old man consented with much joy, as he was convinced that the sultan must be of an excellent disposition, by his condescending to listen to the voice of truth.

In a short time the sultan became master of the art of making ornamental mats of coloured reeds. The Arab no longer refused to give him his daughter, and the nuptials were celebrated with great splendour.

Many years passed away in uninterrupted happiness to the sultan and his beloved wife. He governed his people with the utmost justice and wisdom, and was rewarded by their unbounded affection.

It was the custom of the sultan frequently to visit the streets of his capital in disguise, in order to inspect the conduct of his officers of police. One day, as he was passing through one of the distant quarters of the city in the dress of a der-vize, he happened to feel hungry, and stepped into a cook's shop to take some refreshment. He was

ushered by the master, with much seeming politeness, into a handsome inner apartment, spread with rich carpeting. Here he seated himself on a neat sofa, covered with white muslin, of transparent fineness; but, to his surprise and terror, it sunk under his weight, and he found himself at the bottom of a dark vault, where, by a glimmering light, he perceived the corpses of several murdered persons. In a few minutes he saw a black slave descending a winding staircase, with a huge cimiter in his hand. This assassin approached the disguised sultan with a savage countenance, exclaiming, "Wretch, prepare thyself for instant death." The sultan, though much alarmed, did not lose his presence of mind. "What good," said he, "will my death do you? I have nothing about me excepting the mean dress I wear; but, if you spare my life, I shall have it in my power to enrich you by my labour."

The slave paused, and inquired what he meant. "Give me only some coloured reeds and canes," said the sultan, "and I will make so beautiful a mat, that, if you carry it to the grand vizier, he will purchase it at a very high price."

The slave was tempted to preserve the sultan for his own emolument; and, after conducting him to

a neighbouring dungeon, he supplied him with the materials of his art. In a few days the sultan completed a mat, in which he ingeniously contrived to weave, in flowery characters, only known to his vizier and himself, an account of his perilous situation. The black slave carried it to the vizier, who was then giving audience. What was the astonishment of this minister, to behold portrayed on the mat a distinct account of the danger of his master! He immediately informed the sultana, who had been in a dreadful state of alarm during the sultan's absence.

The vizier instantly put himself at the head of the guards, and, surrounding the house of the villainous cook, soon delivered his master from his captivity. The house was razed to the ground, and the wicked owner and his guilty slaves were put to death.

The sultan now felt the benefit of having learned a useful art, which had been the means of saving his life.

THE THREE CALENDERS.

It is well known that it was the custom of the Caliph Haroun Alraschid to walk in disguise through the streets of Bagdad at night, to see whether everything was quiet and orderly in the city.

One evening the caliph began his rambles rather earlier than usual, accompanied by Giafer, his grand vizier, both disguised as merchants. In passing a large house, the caliph heard the sound of music, and a voice singing delightfully. He immediately ordered Giafer to knock at the door, and try to obtain admittance, as he wished much to see the person who had such an enchanting voice. The grand vizier obeyed his master; and a lady of a very charming appearance opened the door, and demanded their business. Giafer told her they were strangers in Bagdad, being merchants from Monsel, and added, that, in taking a walk in the city, they had lost their way, and, in endeavouring to find their inn, they had wandered

about until it was too late to get a lodging ; therefore they had taken the liberty of knocking at the door, to crave shelter for the night.

The lady replied, that she was not the mistress of the house, but she would represent their request to her sister. After some little delay, she returned, and admitted them to a magnificent hall, in the middle of which was placed a table covered with the richest fruits and confections. At the upper end of the table sat a lady of distinguished beauty, who held a lute, on which she had just been playing. The caliph surveyed this banquet, and the lady who presided, with great attention ; but his surprise was still more excited by the appearance of three young men, who were habited as calendriers ; but their air and mien seemed too noble for that class of people. They would have been very handsome, but for the remarkable coincidence of each having lost his right eye, which occasioned a singular uniformity in their persons. The lady of the house welcomed the caliph and Giafer very courteously, and invited them to partake of the banquet. After they had taken some refreshment, the lady took the lute, and played and sung so delightfully, that the caliph was astonished by her skill. She then

passed the lute to the calendriers; and it was apparent, from the elegance of their songs, and the skill with which they touched the instrument, that they were men of superior education.

The caliph, who was astonished to see such accomplished young men in the dress of calendriers, inquired of the lady of the house who they were? She assured him that they were totally unknown to her, as, like himself, they had that evening claimed the hospitality of her house; but, as she was likewise anxious to know who they were, and the reason of their singular appearance, she would ask them to recount their adventures. When she made known her wishes to the calendriers, they immediately complied with her request, but first informed the company (to the infinite surprise of every one present) that they had no relationship, nor even acquaintance with each other, but had met for the first time that evening accidentally at the city gate, and, struck by the extraordinary likeness they bore to one another, they had joined company, and remained together till the lady had hospitably received them into her house. One of the calendriers then began to relate his adventures,

HISTORY OF THE FIRST CALEDRER.

ALTHOUGH my dress may seem to contradict my words, yet I was born a prince. The king, my father, superintended my education with the greatest care, and I became a proficient in history, geography, music, and poetry, and excelled all others in writing, and forming elegantly, the characters of our Arabian language. To these accomplishments I added all the martial exercises proper for a young prince.

The fame of my attainments spread so far, that the sultan of the Indies was desirous of seeing me, and sent an ambassador with rich presents to my father, to invite me to spend some time at his court. My father willingly gave his consent, and I set out, with the ambassador, for the Indian court.

After a tedious journey of three months, whilst we were yet at a great distance from the sultan's territories, we were attacked by a numerous band of robbers. A desperate combat ensued; but, as the banditti far outnumbered our guards, the Indian ambassador, and all our retinue, were killed; and I was left for dead, stunned among the slain.

After the robbers had plundered our baggage, and left the field of battle, I recovered my senses, and found myself at a little distance from a wood, into which I presently retired, lest the robbers should return, and finish their work of death.

In searching about for a place to rest for the night, I discovered a hole by the side of a rocky hill. I crept into it, and found it was only the entrance of a narrow passage, which led to a spacious cavern. Here I passed the night; and in the morning, when I was preparing to depart, I happened to cast my eyes to a corner of the cave, and perceived, half concealed in the rock, an iron ring. On further examination, I found it belonged to a trap-door of the same metal, strongly fastened by two bolts on the outside. I drew the bolts, and, with some difficulty, raised the trap-door, and beheld before me a flight of stairs. I instantly descended them, and, after many turnings and windings, found myself in a magnificent subterranean palace. To my great astonishment, instead of being enveloped in darkness, there was as much light as if I had been above ground in noon-day. I went forward through arcades of jasper columns, the bases and chapiters of which were formed of embossed gold. At last I entered an

apartment blazing with gold and jewels ; but my attention was drawn from the magnificence around me, by the appearance of a very lovely woman, who sat leaning her arm on a table of black marble, in a very sorrowful attitude.

At my approach, she raised her head, and asked me, in some surprise, whether I was a man or a genie.

I assured her that I was an unfortunate prince, and had no correspondence with genies. I then told her my adventures, and the manner in which I discovered this subterraneous abode. I concluded by begging her to inform me how she became an inhabitant of a palace situated in the bowels of the earth. “ I am,” replied the lady, “ a most unhappy prisoner. I was carried to this place against my will, by a powerful genie, who stole me from my father, the King of the Isle of Ebene. This genie wished me to marry him ; but, though his power was very mighty, being the son of the daughter of Eblis,* I felt an insurmountable hatred to him, because he had torn me from my father and friends. He has declared

* Eblis is the name by which the Mahometans call Satan.

that I shall never leave this prison till I consent to become his wife; and that I never will. I have, in this abode, fine clothes and delicate food; but I never see any one except my hateful gaoler, who sometimes visits me, to know if I have changed my mind."

She then showed me a talisman, engraved on the black marble table, and said that the genie had directed her, whenever she wished to see him, to strike the talisman, and he would appear before her in an instant.

I represented to the princess, that, as I had the power of entrance, she might easily escape the same way, and that, if she would trust herself to my protection, I would guide her out of her prison, and conduct her to her father's court. The princess accepted my offer with gratitude; but, as I was faint for want of sustenance, not having eaten since the preceding day, she invited me to take some food before we left the palace. After I had partaken of a plentiful meal, the princess brought me a flask of wine. I drank some of it without perceiving its great strength. My head soon became heated by the intoxicating liquor, which made me so foolish, that, when the princess proposed that we should depart from the palace, I

declared I would not go till I had first seen the genie, and fought with him. At the same time I approached the talisman, with the intention of striking it. The princess implored me not to touch the talisman; but I persisted in my folly, and gave the black marble table a kick with my foot, which threw it down, and broke it in a thousand pieces.

The talisman was no sooner broken, than the palace began to shake with a hideous noise of thunder, accompanied by flashes of lightning. This uproar soon dispelled the fumes of the wine, and made me sensible, but too late, of the error I had committed. "Princess," said I, "what does this frightful tempest mean?"

"Alas!" replied the princess, "it precedes the approach of the genie; and your imprudence has ruined us both."

As she spoke these words, the roof of the palace parted in two, and the genie descended in a terrible rage, with a drawn sabre in his hand. Without a moment's pause, the cruel genie killed the princess at a blow; and, laying violent hands on me, he ascended into the air, through the roof of the palace, and flew with me so high, that the earth did not seem larger than a little white cloud.

He then descended with the rapidity of lightning, and alighted on the ridge of a mountain.

Then he took up a handful of earth, and, after pronouncing some cabalistic words, flung it upon me, saying, "Leave the shape of a man, and take that of an ape."

He vanished immediately, and left me alone, transformed into an ape, without even knowing into what part of the world he had transported me.

I quitted the mountain in a little time, and came to the sea-side, which was not far distant. Here I saw a vessel about half a league from the shore; and, as there happened to be a calm, I would not lose the opportunity of getting on board. I broke a large branch from a tree, and launched out to sea upon it, taking a stick in each hand to serve for oars.

In this manner I approached the ship, and soon attracted the attention of the passengers, who gazed on me with the greatest astonishment. I laid hold of a rope, and got on board; but here I was in as much danger as when I was at the mercy of the revengeful genie.

The merchants in the ship, being superstitious, were very angry at my entering the vessel, and

imagined that I should bring ill luck to their voyage.

“ Let us throw him into the sea,” said one; “ I will shoot an arrow through him,” exclaimed another.

“ We will knock him down with a handspike,” said a third.

Though I could not speak, I both heard and understood their cruel intentions; and, running to the captain for protection, I took hold of his caftan, and threw myself at his feet in an imploring attitude. This action so much interested him in my favour, that he threatened to punish any one who should do me the least hurt.

For this kindness I testified, in dumb show, the utmost gratitude, which so well pleased the captain that he continued to protect me during the whole voyage.

A prosperous wind succeeded the calm, and brought us safe into the port of a very fine town, which was the capital city of a powerful state.

As soon as the ship was in harbour, there came on board some officers from the sultan, requesting the merchants and passengers on board each to write some lines on a roll of vellum, which they had brought for that purpose.

“The sultan, our master,” said the officers, “has lately lost his grand vizier, who excelled in fine writing, an accomplishment which our monarch values so highly, that he has made a vow never to bestow this high office on any one but a person who can write as finely as his late minister. All the subjects of our sultan have presented specimens of their hand-writing, but not one has been considered worthy to succeed the grand vizier.”

The merchants on board who believed they could write well enough to aspire to this high dignity, wrote on the roll what they thought fit. When they had done, I advanced and took the roll out of the officer's hand, at which the merchants cried out—“He will tear it, or throw it into the sea.”

“Let him alone,” said the captain, “and suffer him to write. If he should only scribble and spoil the vellum, I promise to punish him on the spot; if, on the contrary, he writes well (which I think he will, because I never saw an ape so clever and sagacious), I declare that I will adopt him for my son; for I once had one that had not near the wit that he has.”

I was then permitted to write; and, before I be-

gan, I astonished every one by the manner in which I held the roll and pen; but their admiration was still more raised when they saw me write six sorts of hand-writing used among the Arabians; and each specimen was a verse which I composed at the moment in honour of the sultan. My writing not only excelled that of the merchants, but the officers declared they had never before seen such fair characters. When I had done, the roll of vellum was carried to the sultan.

When the roll of vellum was presented to the sultan, he passed over the writing of the merchants with indifference, but was so much pleased with my six specimens, that he exclaimed: "Take a robe of the most sumptuous brocade, and put it on the man who wrote these verses; then let him mount one of my finest steeds, and conduct him to my presence."

The officers could not help laughing at this order; but, when they saw the sultan frown and look displeased at the liberty they took, one of them said: "Sire, we humbly beg your majesty's pardon; but these beautiful characters were not written by the hand of a man, but by that of an ape."

The sultan was infinitely amazed at this intel-

ligence, but replied : “ Do what I command you, and bring me speedily that wonderful ape.”

The officers returned to the vessel, and clothed me in a rich robe, according to the sultan's orders. The captain was sorry to part with me ; and I, for my part, testified the greatest signs of affection for this kind protector. When the officers brought me on shore, they placed me on a noble steed ; and we began our march in great state to the palace.

A report soon spread through the city, that the sultan had chosen an ape for his grand vizier ; and the people flocked from all quarters to see me. I reined and managed the fiery steed on which the officers had placed me in a manner that greatly excited their astonishment, and they followed me to the palace in crowds.

When I was introduced into the royal presence, I approached the sultan with all the ceremonials due to his rank ; and that monarch was more than ever surprised on observing how well I understood the proper etiquette of a court.

The sultan soon dismissed his courtiers, and retired to his private apartment, with his chief physician, a little slave, and myself.

When dinner was served, the sultan made a

sign for me to eat with him. I seated myself at table, where I conducted myself with so much propriety, that the sultan was still more astonished than before.

After dinner I took a large peach, and wrote on it some verses which expressed my acknowledgments to the sultan. He read them, and then declared, that an ape capable of such attainments deserved to be exalted above the greatest men.

The sultan then ordered a chess-board to be brought, and asked me, by a sign, whether I understood the game. I intimated that I did, by arranging the chess-men in their proper order. The sultan won the first game, but I gained the second and third. I perceived that the sultan looked rather displeased at my success; and, to pacify him, I composed some verses, in which I told him that two armies had been fighting very ardently all day, but made peace towards the evening.

All these things appearing to the sultan in the light of prodigies, he was anxious that the princess, his only child, should share in the pleasure of beholding them. "Go," said the sultan to the little slave, "and tell your lady that I wish to see her, and say that she may come without her veil."

This princess, who was called the Lady of Beauty, immediately obeyed the commands of her father, and entered his presence with her face uncovered; but she presently drew down her veil, and said to the sultan :

“ I am surprised that your majesty has sent for me to appear without my veil* in the presence of men.”

“ How ! daughter,” replied the sultan, “ there is no one present except my chief physician, your little slave, and myself; and you know we are privileged to see your face. Yet you lower your veil, and blame me for having sent for you hither.”

“ Sire,” said the princess, “ I am perfectly right in my assertion. That ape is a young prince, the son of a great king, who has been transformed into that shape by enchantment. A powerful genie, the son of the daughter of Eblis, has done him this wrong, after having taken the life of a fair princess, the daughter of the King of Ebene.”

* The eastern women, especially those of high rank, are not permitted to appear unveiled before men, unless they are very near relatives.

The sultan, astonished at this discourse, spoke no more to me by signs, but asked me, in plain words, whether his daughter's information was true. As I could not speak, I put my hand to my head to signify my assent.

Then the sultan demanded of the princess how she had obtained the knowledge of my transformation.

“Your majesty may remember,” replied the Lady of Beauty, “that an old lady who waited on me from my infancy was an expert magician. This person taught me seventy rules of magic, by virtue of which I have so much power, that I know all enchanted persons at sight; and, if your majesty wishes it, I can restore this prince to his natural form.”

“You cannot do me a greater favour,” said the sultan; “for I wish to make him my vizier; and, therefore, I desire that you will instantly use your power to dispel the enchantment that disguises him.”

The Lady of Beauty then went to her apartment, from whence she brought a knife, which had some Hebrew characters engraved on the blade. She made the sultan, the physician, the little slave, and myself, go into a private court be-

longing to the palace, and placed us under a gallery.

The princess went into the middle of the court, where she made a great circle, within which she wrote several words, some in the Arabian character, and others in that which is called the character of Cleopatra.

When the circle was prepared, she placed herself in its centre, and began her conjurations. Presently the air grew dark as midnight, and in such a tumult, that we thought that the world was about to be dissolved. We were struck with fear, which increased to terror, when, by a lurid light, which succeeded the darkness, we saw the son of the daughter of Eblis appear, in the shape of an enormous lion.

“Vile slave,” said the princess to the genie, “thinkest thou to frighten me by appearing before me in this form?”

The lion answered fiercely: “And thou, art thou not afraid to break the compact which was solemnly made between us not to molest one another?”

With that, he opened his terrible mouth, and ran at the princess to devour her. But she, being

on her guard, leaped backwards, pulled out one of her hairs, and, by pronouncing some magical words, changed herself into a sharp sword, and cut the lion into three pieces.

Two parts of the lion vanished, and the head changed itself into a scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion; which, finding itself defeated, took the shape of an eagle, and flew away; but the serpent assumed the form of a black eagle, which was larger and much stronger than the genie, and gave battle to him in the air till he fled, and then pursued him so far that we lost sight of both.

Some time after the ground opened before us; and there came out a cat, which was black and white, with its hair standing upright. This creature made a fearful mewling, while a black wolf followed close after, and gave it no time to rest. The cat, being thus hardly beset, changed into a worm, and, being near to a pomegranate (that had accidentally fallen from a tree that grew by a canal which was on one side of the court), the worm instantly pierced the pomegranate, and hid itself. But the pomegranate swelled in a moment, and became as big as a gourd, which, mounting up to

the top of the gallery, rolled there for some time backwards and forwards, then fell down into the court, and broke into a thousand pieces.

The wolf was immediately transformed into a cock, and began to pick up the seeds of the pomegranate as fast as possible, till, finding no more, it came towards us with its wings spread, making a great noise, as if to ask us whether we saw any more seed. There was one laying on the brink of the canal, which the cock presently perceived, and ran speedily thither ; but, just as he was going to pick it up, the seed rolled into the canal, and became a little fish.

The cock jumped into the water, and was turned into a pike, which pursued the small fish. They continued in the canal a long time, and we knew not what had become of them, till suddenly we heard such terrible cries as caused us to tremble for fear, and a little while after saw the princess and the genie appear enveloped in flames. They threw flashes of fire out of their mouths at each other, till they engaged hand to hand ; then the two fires increased, and they were accompanied by a thick burning smoke, which mounted so high, that we expected every moment it would set the palace on fire. But we soon had

greater cause of terror; for the genie, having freed himself from the princess, came to the gallery where we stood, and blew flames of fire upon us. The chief physician was stifled on the spot; the sultan's beard was burnt, and his face scorched, and a spark entered my right eye, which destroyed the sight. If the princess had not hastened to our assistance, we must have perished; and, as it was, the sultan and I expected nothing but death, when we heard the cry of "Victory! victory!" and the princess appeared suddenly in her natural shape; but the genie was reduced to a heap of ashes.

The princess immediately called for a cup of water, which she threw over me, repeating at the same time some magical words, which were scarcely uttered, when I resumed the form of a man, and, excepting the loss of an eye, I became as I was before my transformation.

After I had given thanks to the princess, she addressed these words to her father:—"Your majesty may see I have gained the victory over the genie, but it is a victory that costs me dear. The fire has pierced me in that terrible combat: I feel that it consumes me by degrees, and that I have but a few minutes to live. This would not have happened, had I swallowed the last of the

pomegranate seeds, as I did the others. The genie had fled thither, as to his last intrenchment. Upon that the success of the combat depended, which otherwise would have been successful, and without danger to me. This slip obliged me to have recourse to fire, and to fight, as I did in your presence, with those mighty arms between heaven and earth ; but, in defiance of all his redoubtable art and experience, I made the genie know that I understood more than he did. I have conquered and reduced him to ashes ; but, alas ! I cannot escape death, which is fast approaching.”

The sultan suffered the princess, the Lady of Beauty, to continue the recital of her combat without interruption, but, when she had finished, he spoke to her in a tone that sufficiently testified his grief :—“ My daughter,” said he, “ you see to what a condition I am reduced. Alas ! I marvel that I am yet alive : my physician is dead ; and the prince whom you have delivered from the enchantment has lost one of his eyes. All these calamities could be borne ; but the apprehension of your death overwhelms me with affliction.”

He could say no more ; for his sighs and tears made him speechless, and I could not refrain from weeping with him.

Presently, the princess cried out, "I burn! oh, I burn!" She found that the fire which consumed her had now seized upon her whole body, and she continued to cry, "I burn!" until death put an end to her pain. And in a few moments, like the genie, her whole body was reduced to a heap of ashes.

I had rather have continued my whole life in the shape of an ape or a dog, than have seen my benefactress perish in this miserable manner, or seen the sorrow of her unhappy father, who beat his head and breast, till, overcome with grief, he fainted, and was carried away by his attendants.

All the city went in mourning for their princess, the Lady of Beauty; her ashes were gathered into a precious urn, and set in a stately monument which was raised to her memory, while the ashes of the wicked genie were scattered in the air.

The loss of his daughter threw the unhappy sultan into a fit of sickness that lasted a month. At the end of that time, he sent for me, and said, when I entered his presence, "Prince, your stay at my court renews my grief. Though guiltless in intention, yet you are the cause of all my misfortunes: therefore, depart without delay; for I

cannot be comforted while you remain in my dominions."

I obeyed this unhappy father without remonstrance ; and, overcome with grief for having been the cause of the death of two fair princesses, before I left the city, to testify my sorrow, I put on the dress of a calenderer. I then took the road to Bagdad, meaning to relate my strange misfortunes to the renowned caliph, Haroun Alraschid, who will, doubtlessly, with his accustomed munificence, enable me to reach the distant dominions of my father. I arrived this evening at the gates of Bagdad, where I met the two other calenderers, my companions, and soon after had the honour of being admitted to this mansion.

When this prince had made an end of his story, he received the thanks of the company ; and the second calenderer began the recital of his adventures.

INDISCREET CURIOSITY; OR, THE STORY OF THE SECOND CALENDERER.

THE prince that spoke before me had the misfortune to lose his right eye through an unavoidable accident, for which he cannot blame himself.

But a similar accident has befallen me, and I am sorry to say that it was occasioned entirely by my own imprudence.

My name is Agib, and I ascended the throne of a powerful state after the death of my father, King Cassib.

My dominions consist of several large islands and some fine provinces on the main land; and my capital city is a seaport, with one of the noblest harbours in the world.

From my infancy I had a great taste for maritime affairs, which I indulged, when I became king, by encouraging navigation, and fitting out a fine fleet, with which I coasted round all my islands. I afterwards made several voyages, and discovered some neighbouring islands, which I annexed to my dominions, and greatly improved the commerce of my subjects.

These voyages gave me so much pleasure, that I determined on making a long voyage of discovery; and, after settling the government of my dominions, I embarked, and sailed into the main ocean.

For a month our voyage was very successful: we landed on several unknown islands, and the wind seemed favourable to waft us to farther dis-

coveries; but, on a sudden, it changed, and proved so tempestuous, that we were tossed about a long time, in great danger of shipwreck. At last, the weather cleared, and I gave orders to steer back to our own coast; but I plainly perceived that the pilot knew not where we were, nor which way to direct the ship. A seaman was then sent to the top of the mainmast to look out for land, who gave notice that he could see nothing but sea and sky, which bounded the horizon on every quarter except to the north, where he could discern a great blackness.

At this intelligence, the pilot changed colour, and began to express the most violent sorrow. I asked him the reason of his affliction, and he replied: "The late tempest has driven us so far out of our course, that it has brought us near to a great rock of loadstone, commonly called the Black Mountain, which at this very minute draws our vessel towards it, by virtue of the iron that is in the ship. By to-morrow we shall approach so near, that the loadstone will have the power of drawing all the iron bolts and nails out of the ship, so that the planks will be scattered on the sea, and every one on board be left to the mercy of the waves. This mountain is covered on the

side next the sea with an infinite number of nails and pieces of iron, which have flown to it out of the vessels wrecked by its fatal influence.

“On the top of this mountain,” continued the pilot, “stands a dome supported by pillars of fine brass; and over the dome is placed a statue of a man on horseback, formed of the same metal. The figure of the man has a plate of lead affixed to his breast, on which is engraved some magical characters. There is a tradition that this statue is the cause that so many ships and men have been lost in this place, and that the attraction of the mountain would cease if the statue was overthrown.

Our ship continued to move with increased velocity, though against wind and tide, to the loadstone mountain, nor could the utmost efforts of the mariners on board alter her direction. Early the next morning we plainly discovered the Black Mountain, which to the unhappy crew had a most hideous appearance: about noon we approached so near that all the iron bolts and nails felt the strong attraction of the loadstone, and flew out of the ship with a horrible noise, and fixed themselves to the side of the mountain. The ship immediately fell to pieces; and the crew sunk into the sea,

which was so very deep in that place, that it could not be sounded. All my people perished in the waves ; but Heaven had mercy on me, and permitted me to save myself by means of a plank.

The waves drove this plank on shore by a landing-place, where I perceived steps leading up the mountain ; I began to ascend these steps with difficulty, for they were very steep and rugged ; but, after some toil and labour, I arrived safely under the dome which stood on the top of the mountain.

I laid down to sleep in this place ; and in a dream a venerable old man appeared to me, and said : “Hearken, Agib, to my words. As soon as you are awake, dig up the ground under your feet, and you will find a bow of brass, and three leaden arrows. Shoot the three arrows at the statue, and the figure of the man will be overthrown into the sea ; but the horse will fall at your feet, and you must bury it in the same place from whence you took the bow and arrows. When this is done, the sea will swell and rise as high as the foot of the dome, and a brazen man will approach you, rowing a boat that has in it ten loaves and ten bottles of water. Step on board to him, and commit yourself to his guidance without scruple ; he will, in ten days' time, bring you to another sea, where

you will find an opportunity of returning to your own dominions: but your safety depends entirely on one condition, which is, that you must be careful not to mention the name of Alla during your whole voyage."

After speaking these words, the old man vanished; and I awoke very much comforted by the vision. I did not fail to obey his commands. I dug up the bow and arrows; and, after shooting at the horseman, I overthrew him into the sea with the third arrow; and the horse fell down by me, which I buried in the place from whence I took the bow and arrows. In the meantime, the sea swelled, and rose up by degrees to the top of the mountain. When it came as high as the foot of the dome, I saw afar off a boat rowing towards me; and I returned thanks to Heaven in my own heart, that every thing had happened according to my dream.

When the boat came close to me I perceived it was rowed by a brazen man, as my dream had predicted. I stepped into the boat without speaking one word; and, when I was seated, the brazen figure began to row from the mountain. He rowed without ceasing till the ninth day, when I espied some islands at a distance. At this happy sight, in the

joy of my heart I forgot the old man's precaution, and cried out : " Heaven be thanked ! the name of Alla be praised ! "

The moment I uttered these words, the boat and boatman sunk into the sea, and left me on the surface of the water. Fortunately, I was not far from an island, and soon gained the shore. The place where I landed appeared very pleasant, with plenty of fresh water and wild fruit-trees : after I had refreshed myself, I climbed a large tree ; and, lest I should be attacked by wild beasts, I thought it best to pass the night among its branches.

In the morning, as I was preparing to descend the tree, I happened to cast my eyes towards the sea, and beheld a small vessel coming swiftly before the wind to the island. As I did not know whether this ship might contain friends or foes, I thought proper to remain in the tree, and observe their proceedings. The vessel entered a little creek close by me, and ten slaves came on shore, laden with various articles of provision and furniture : they went to the middle of the island ; and, after digging for some time, they raised a trap-door, and carried their burdens into some subterranean place. After some time, they returned to the vessel, and came back, followed by a venerable old man, who

led by the hand a handsome youth, about the age of fourteen or fifteen years. They both approached the trap-door, and descended into the ground. Presently the old man returned alone; and the slaves then replaced the earth over the trap-door, and accompanied their master on board the ship, which soon after sailed from the island.

It would have been well for me if I had made myself known to the old man, and requested a passage with him from the island: he would then have explained his strange conduct, and satisfied my curiosity respecting the youth whom he had immured underground; and we should both have been spared the disaster that followed: but, unfortunately for myself, I was always of a prying disposition, and delighted much in diving into secrets that were no concern of mine.

I waited till the vessel was out of sight with the utmost impatience. I then descended from the tree, and approached the spot where the ground was broken: I removed the earth, and found the trap-door, which I immediately raised, and saw some stairs before me. I descended them, and entered a large room, hung with fine tapestry, and covered with rich carpets. Sofas and cush-

ions of brocade, were placed round the apartment; at convenient distances, and on a large couch sat the young man, reading attentively, by the light of several tapers. He was startled at my first appearance, but, to dispel his fear, I thus addressed him:—

“Do not be alarmed. A king and the son of a king, as I am, is incapable of doing anything to injure you. I have been, unseen, a witness of all that has passed since your arrival on the island, and I am very desirous of knowing wherefore you have suffered yourself to be thus buried alive without resistance?”

The youth listened to those words with a smiling countenance, and, when I ceased speaking, asked me very courteously to sit down by him; and then said—“Prince, the reason I was left in this place is so very odd, that it will occasion you great surprise. My father is a merchant jeweller of very great wealth. He never had any child but me, and was somewhat advanced in years when I was born, so you may suppose that I am very dear to him. At the hour of my birth, my father consulted an astrologer respecting my future fortune.

“Your son,” replied this man, “will live very

happily till he has attained his fifteenth year, when he will most likely lose his life. This accident will befall him when the statue of brass that stands on the top of the black mountain, has been thrown into the sea by prince Agib, the son of King Cassib. Fifty days after this event your son will be killed by prince Agib."

To falsify this prediction, my father caused this subterranean habitation to be prepared, hoping that I could pass the fifty days here in security. Yesterday, my father heard that the brazen statue had been overthrown ten days ago. As I want only forty days to complete my fifteenth year, my father hurried me to this place, where he means I shall stay till the danger is over. For my part I consider myself perfectly safe, as I cannot believe that prince Agib will take the trouble of seeking me underground in a desert island."

I could not help laughing to myself, when I heard that the astrologer had predicted that I should kill this youth; for, so far from feeling inclined to hurt him, his manners and person were so charming and engaging, that, even whilst he was speaking, I took a great affection to him.

I carefully concealed from him that I was the

very Agib whom he dreaded, lest he should take a prejudice against me : but assured him that I would stay forty days to keep him company and guard him against all danger. The youth was delighted when he heard my intention, for he felt a mutual regard for me, and returned my friendship with the greatest affection. We spent thirty-nine days together, very pleasantly, in reading and conversation, and when the fortieth day arrived, my young friend was in high spirits, anticipating the pleasure his father would soon have in seeing him safe and well. At breakfast time, he took a fancy to eat a melon. I selected the best that was left, and gave it to him, but as I could not find a knife to cut it, I asked him if he knew where there was one ; he told me that if I looked on the cornice over his head, I should there find one. I hastened to reach it for him, but my foot unfortunately entangling in the drapery of the sofa, where he sat, I fell upon him, and by an unhappy accident, the knife I held in my hand ran into his heart, and killed him in a moment.

I cannot express the sorrow I felt at this dreadful mischance ; for a long time I wept in vain over the dead body, but as the old man was to return

that very day to fetch his son from the island, I was forced to quit the subterranean dwelling, lest I should be surprised by the unhappy father, who would doubtless believe, that I had murdered his son intentionally. I climbed a very thick tree, that grew close by, and hid myself among its branches, and I had scarcely done so, when I discerned the little ship entering the creek. When the old man and his slaves landed, and found the trap-door open, I could perceive the greatest consternation in their faces ; but you may suppose the grief of the unhappy parent, when he descended the steps, and saw his beloved son lying dead on the sofa, with the knife in his bosom. For my part, I still feel too much sorrow at the remembrance of this fatal event to wish to dwell further on it, than just to say, that the old man and his slaves returned on board the vessel, with the body of my unhappy young friend, and immediately quitted the island.

I led a most melancholy life, alone, on the island for nearly a month after this sad event ; at the end of that time, I perceived that the sea was wonderfully decreased, and the island grown much larger. At last the water grew so low, that there

seemed but a shallow channel between me and the mainland that was opposite to the island. One morning I crossed this stream which did not reach to my knees, and gained the firm ground on the other side by the evening, although much fatigued with wading through the slime and sand. Whilst I was considering where I should obtain rest and refreshment for that night, I perceived at a distance the appearance of a great fire. This sight gave me some comfort, for I thought that I could crave assistance from the person who had kindled it. As I approached nearer, I discovered my error, and found that what I had taken to be a fire, was a castle of red copper, which the reflection of the setting sun caused to appear like flames at a distance.

I approached this castle, which was the most magnificent building I ever saw, and finding the gate open, I entered a court which was so spacious, that there was round it a hundred doors, ninety-nine of which were made of sanders' and aloes' wood, and the hundredth was of solid gold. Besides these doors, there was opposite to me, a grand staircase that led to the interior of the castle. Whilst I was standing looking around me, irresolute whether to retreat or advance, I saw a

company of ladies descending the staircase. The lady that walked first, perfectly charmed me by the beauty of her person, and the elegance of her carriage; and, from the splendour of her dress and dignity of her appearance, I rightly guessed that she was mistress to the rest.

When this fair company approached me, I advanced to the principal lady, and after representing my situation, asked her to give me shelter in the castle for the night. She granted my request with the greatest sweetness, and ordered her attendants to supply me with fresh clothes. After I had bathed and dressed myself, she desired my company at a magnificent banquet: when supper was over, I amused the company by relating my adventures. When the lady heard I was a king, she expressed great pleasure at finding my birth was equal to her own, for she informed me that she was heiress to a mighty kingdom, and to treasures surpassing the riches of the greatest monarch upon earth; but she was prevented from enjoying her inheritance by the malice of a fairy that her mother had offended, who would neither permit her to possess her right, or marry till she had found a prince who had forbearance enough to remain in the castle a month without disobey-

ing a certain injunction, that would be laid upon him. "Many princes have tried to gain my hand and kingdom," continued the princess, but not one has resisted the temptation, though their disobedience was attended with very ill consequences to themselves, and the certainty of being deprived of my company for ever."

I was seized with a strong inclination to try the experiment, and implored the princess to permit me to become a candidate for her hand. "Alas!" said she, "I fear you will succeed no better than your predecessors, but, at all events, let me have the pleasure of your company for a few days longer, since I am not permitted to leave the castle till the first day of the new moon."

We passed the remaining days of the old moon in balls and concerts, and other charming diversions, till one day when I joined the princess and her fair companions in the morning as usual, I perceived that she looked dejected; on inquiring the reason of her sorrow, she replied:—"King Agib, this is the first day of the new moon, therefore we must part, but whether we meet again depends wholly on yourself." She then presented me with a hundred keys, one of which was of gold, and continued—"During my ab-

sence, you are permitted to open ninety-nine doors in the court, but you must not open the hundredth door, which is made of gold, if you ever wish to see me again. I hope you will forbear disobeying this command, since the penalty will be a considerable personal injury to yourself, and banishment from this castle for ever. If, on the contrary, you abstain from opening the golden door, I shall find you in the castle at my return, on the first day of the next new moon, and nothing then can prevent our union."

She then bade me an affectionate farewell, and departed with her attendants, leaving me alone in the castle.

After the departure of the princess, I continued for some days very lonely and sorrowful, till being wearied for the want of occupation or amusement, I recollected that I was permitted to open every door in the court but the golden one. Thinking it probable I might by this means find some diversion, I unlocked the first door, and entered a most delightful garden of the richest fruits and fairest flowers. I staid a long time in this sweet place, and quitted it with regret, to open the second door. Here I found an aviary, the lattices of which were formed of sandal wood, and the

seed vessels were made of jasper and agate. In this charming place were enclosed goldfinches, canaries, nightingales, and other delightful songsters. Every thing was in the most perfect order in the aviary and garden, and yet I never saw a servant in the castle.

The next morning I unlocked the third door; that led to a treasury, in which were piled silver ingots; a fourth room contained bars of gold; and a fifth bags of coined money, in such quantities, that I thought the princess might well say that her treasures exceeded the riches of all the monarchs on earth.

If these rooms excited my astonishment, imagine my surprise, when I unlocked the remaining doors, and beheld in one room, heaps of pearls, of the size of nuts; in another diamonds, carbuncles, and rubies. Others contained emeralds, topazes, opals, amethysts, and turquoises, besides agate, jasper, and cornelian. One of these storehouses was entirely filled with branches of coral, and though of inferior value to the contents of the other rooms, it made a most beautiful appearance.

I cannot describe half the precious things I saw during the month, but the day before the

new moon, I had finished opening every door, but the forbidden one. The princess was to return the next day, and the thoughts of her ought to have restrained my curiosity; but the astonishing treasures in the other rooms made me form so high an idea of the wonders concealed by the golden door, that I felt the most resistless impatience to open it. In an evil moment I yielded to this desire, and applying the golden key to the forbidden door, it unclosed in an instant. When it was open, a smell, pleasant enough, but so very overpowering that it made me faint away, issued from the room, I ought to have taken this circumstance as a warning to retreat; but, on the contrary, it still more excited my curiosity, and when I found the smell had evaporated, I entered the room. It was a large vaulted apartment, lighted by a great number of perfumed wax tapers, which burnt in candlesticks of massy gold. The first object that struck my attention was a beautiful black horse, of the finest shape I had ever seen. I drew nearer to observe him better, and found that he had a bridle and saddle of wrought gold. One side of his trough was filled with sesame and barley, and the other with fresh rose-water. I took him by the bridle, and led him

into the open court, as I wished to view him by daylight; I then mounted him, in order to try his paces, but he would not stir till I whipped him with a switch that I took up in his magnificent stable. He no sooner felt the stroke, than he began to neigh, with a frightful noise, and extending a pair of wings, which I had not before perceived, he ascended suddenly into the air to a great height. I thought of nothing at that moment but how to sit firm on his back, and, considering this unusual way of travelling, I sat very well. After flying through the air for some time, he suddenly descended in a great plain, and without giving me time to alight, shook me violently out of the saddle, and, when I was on the ground, struck out my right eye with the end of his tail.

I remembered the warning of the princess, when it was too late, and regretted a thousand times, the rash and ungovernable curiosity that had deprived me of so much happiness.

I retired to a community of religious people, that was at no great distance from the place, where the magic steed had so unceremoniously left me. Here I remained till my eye was healed. I then took the dress of a calendrer, and tra-

velled to Bagdad, meaning to seek the protection of the illustrious caliph, Haroun Alraschid.

After the second calendrer had concluded his story, the auditors expressed their surprise and pleasure at hearing the wonderful adventures he had recounted, and the third calendrer began his tale.

STORY OF THE THIRD CALENDREER.

Like my companions, my birth is royal. I am the son of a king, and my father's brother also wore a crown, and reigned over a neighbouring territory. I was brought up with the utmost care by my father, and when I had finished my education, he permitted me to spend some time with my uncle, who had no children.

When I was a boy, I was the cause of an unhappy mischance, to which I have every reason to attribute all the misfortunes that have since befallen me. I was very fond of shooting with a cross-bow, and being one day with my bow on the terrace of my father's palace, I aimed at a bird that flew by me, and missed it; but unfortunately the ball hit my father's grand vizier, who happened to be taking the air on the terrace of his

own palace, and put out one of his eyes. No one could feel more sorrow than I did at this misfortune. I waited on him in person to express my concern; but he never entirely forgave me for this unintentional injury, and always showed resentment against me whenever he had an opportunity.

Some years after this accident, I paid the visit I mentioned to my uncle. I spent the time my father had allotted for my absence very pleasantly at my uncle's court; but when that period expired, I was rather surprised that my father did not send for me. After some time I grew uneasy in mind, and returned home:

When I entered my father's palace, I was immediately surrounded by a great number of guards, who likewise seized my attendants. I demanded the cause of this strange conduct, and an officer replied, "Prince, the army has proclaimed the grand vizier king, in the room of your father, who is lately dead, and I take you prisoner in the name of the new king."

I was then hurried into the presence of the usurper, who, directly he had me in his power, barbarously revenged the loss he had accidentally

barbarously revenged the loss he had accidentally received from me, by thrusting out my right eye with his own hands.

The tyrant's cruelty did not stop here : he dared not openly put me to death, for fear of the people, by whom I was much beloved ; but he threw me into a dungeon, and charged a person, whom he thought was devoted to his will, to put me secretly to death.

This man entered my prison at midnight, and, instead of murdering me as I expected, he said,—
“ Fly, my prince ! the prison-doors are open, and every thing is prepared for your escape. Return to your uncle, and try to bring some aid to your suffering people, who groan under the oppressions of an infamous usurper !”

I was apprehensive lest my escape should prove fatal to this faithful friend ; but when he assured me that he had provided for his safety, I bade him farewell, and took the road to my uncle's dominions.

I had scarcely arrived at his court, and communicated my misfortunes to him, when the sound of drums, trumpets, and other martial instruments announced the arrival of a mighty army, and we

soon found that the usurper of my crown had invaded my uncle's dominions, and attacked his capital, when in a defenceless state. I put myself at the head of my uncle's guards, and made a brave resistance till entirely overpowered by numbers. My uncle was killed in the tumult, and I was severely wounded: I contrived to escape to the house of a poor man in the city, whom I had formerly relieved when in very great distress. This man evinced the utmost gratitude: he concealed me in his house till my wounds were cured, and procured me the dress of a calender, under which disguise I safely quitted the city, and have since travelled to Bagdad, in order to represent my wrongs to the mighty Haroun Alraschid, and ask his aid in recovering the dominions of my father and uncle from a lawless usurper.

The misfortunes of this unhappy prince made so strong an impression on the generous mind of the caliph, that he immediately rose up, and, throwing off the disguise of a Mousel merchant, declared his dignity, and promised to aid him and his companions with the utmost of his power. The calenders were greatly surprised to find themselves so unexpectedly in the caliph's presence; but as they were born in the same rank of life as

himself, they paid their compliments to him without embarrassment, and returned their acknowledgments for his offers of assistance in a very graceful manner. But the lady of the house was greatly alarmed when she found the exalted station of her guest. When the caliph saw her confusion, he graciously condescended to encourage her, and, after some conversation, inquired the reason wherefore she and her sister lived in a stately palace in such a retired manner, and whether she had a husband or any male relation. The lady then perceived that the caliph wished to hear her adventures, and therefore began to relate her history in the following words:—

THE STORY OF ZOBEIDE.

Commander of the faithful, the relation I am about to give your majesty, is one of the most extraordinary that ever was heard.

My name is Zobeide, and the lady who admitted you is my half-sister, and is called Safie : she was the daughter of my father by a second wife ; but I have likewise two elder sisters, born of the same mother as myself, whose misfortunes I am about to relate to you.

After the death of my father, who left each of us a thousand sequins, my two sisters married; but as I greatly preferred a single life, I lived with my young sister Safie, and considerably augmented my property by the employment of feeding silk worms. My elder sisters had been so imprudent as to marry men of very dissolute characters, who took them into a distant country, and when they had spent their portions, found a pretext for divorcing them; and my poor sisters returned to me in a state of the greatest distress: I received them with the utmost tenderness, and for a long time they dwelt in my house, and shared in my labours.

It happened that one year I had a prodigious quantity of silk from my cones, for which our Bagdad merchants offered me a very indifferent price. I had heard that if I sent my silk to a foreign market, I should gain a very great profit; but as I had no male relation to undertake the charge of my property, I formed the bold resolution of going with it myself. Accordingly I purchased a vessel, and hired sailors to navigate her; and as my elder sisters were willing to accompany me, I left our silk-worms to the care of Safie, and embarked with those sisters at Balsora.

We sailed through the Persian gulph, and ap-

proached the Indian coast. At last we entered a fine port, where we saw a large town at the foot of a high mountain. We cast anchor close to the town; but every one on board was greatly surprised at a strange stillness that seemed to pervade the place. There was no bustle on the wharfs or quays, no sound of labour in the town, nor even the appearance of smoke from the chimneys.

Alarmed at circumstances so unusual, the sailors refused to enter the town; but as I was always of a very resolute disposition, I commanded them to put me on shore, since I was resolved to explore this silent city by myself. When I landed, I walked direct to the city-gate, where I saw a number of soldiers on guard, some were sitting, and others standing with drawn sabres in their hands; but they all had such dreadful countenances as struck me with horror. I presently saw they were motionless, and did not even move their eyes, and soon saw that they were all turned into stone. I entered the town, and passed through several streets, where I saw on every side men in different attitudes; but all petrified and immoveable. I looked into the shops, which were full of the richest commodities, and saw the merchants sitting within all changed into stone. I crossed a great square, and saw opposite to me

a stately building, which I supposed to be the palace. As I had not yet met with a living creature, I took the liberty of entering it: I went into a large hall, where I perceived several petrified black slaves; I went from thence into a room, so richly furnished, that I presumed it must be the queen's apartment: I was right in my conjecture; for on a magnificent sofa, I perceived a lady in the same inanimate state as the rest of the inhabitants. She had a crown of gold and gems lying by her on a cushion, and a string of pearls round her neck, so large and perfect, that I never saw anything so beautiful.

I quitted the chamber of the petrified queen, and entered an apartment of uncommon magnificence. At the upper stood a couch, under a canopy of gold, which had draperies of the finest crimson velvet festooned round it. I saw a sparkling light come from above, and, looking up, perceived that it proceeded from a diamond as large as an ostrich's egg, that hung over the canopy. I mounted a stool to examine it nearer, and found it was wonderfully clear and pure, and so bright, that I could not look at it stedfastly. Besides this diamond, the room was full of the greatest rarities and the most inestimable treasures; but my attention was diverted from them by observ-

ing, that there were several lighted lamps burning in the apartment, which made me imagine that there was some living person in the palace, since it was certain that the lamps could not light themselves. While I was musing on this circumstance, I heard a voice reading the Alcoran* aloud: I found the sound came from a half-shut door, close by; I pushed it open, and saw a room furnished like a little mosque, and before a desk sat a young man reading with great devotion. I immediately apologised for my intrusion, by explaining the manner of my arrival in this desolate city, and concluded by begging him to inform me why all the inhabitants I had seen, besides himself, were transformed into lifeless stone.

The young man closed his book, and asking me to sit down by him, in a very obliging manner gave me the information I requested.

“ This city,” said he, “ was the metropolis of a very flourishing empire, over which my father reigned. This prince and all his subjects were worshippers of fire and of the false god, Nardoun,

* The Alcoran is the sacred book of the Mahometans, written by their false prophet, Mahomet, who pretended that the angel, Gabriel, brought it to him in portions from Heaven.

the ancient king of the giants, who rebelled against Alla. Though my parents, the king and queen, were both idolaters, yet I was so fortunate as to have a nurse, who was of the Mahometan religion, and she perfectly instructed me in that faith before she died, which happened while I was yet a child, and I ever retained the utmost abhorrence for idolatry.

“ About three years and six months ago, a thundering voice was heard (so loud and distinct as to be audible all over the city), saying these words :—

“ ‘ Inhabitants of this city! abandon the impious worship of Nardoun, the giant of fire, and adore the only God that shews mercy.’ ”

“ This voice was heard for three years successively; yet no one was converted. On the last day of the old year, at the hour of noon, all the inhabitants were suddenly turned to stone, and remained fixed in the same posture in which they then happened to be. The king, my father, did not escape, and both him and my mother are to be seen in this palace in the same state.

“ I am the only person who did not suffer from this heavy judgment, and I have since continued to observe my religious duties with more exactness

than ever; but I find this solitary life very uneasy, surrounded as I am by so many sad objects, and I am persuaded that Providence has sent you, dear lady, for my comfort."

I was so much charmed by the beauty and sweet temper of this young prince, that I was particularly pleased by his last words. I represented to him that the ship in which I came belonged to me, and I invited him to return with me to Bagdad, where he would find every one of the same faith with himself. He thankfully accepted my offer, and asked my leave to freight the ship with some of the treasures that were in the palace.

I then returned to the ship, and communicated my strange adventures to my sisters, and employed the crew in unloading the vessel of her cargo, and putting on board the treasures of the petrified city. Besides the diamond I mentioned, we embarked an immense mass of riches, and were obliged to leave behind many precious things, for want of room.

When all was ready for sea, the young prince came on board, and we sailed for Balsora, with a fair wind. During our voyage, the prince testified the greatest affection for me, and one day de-

clared, that he meant to marry me, if I would accept him for a husband, directly we arrived at Bagdad. When my sisters heard this, they were filled with envy at my splendid fortune, and forgetting the benefits they had received from me, in a little time I perceived they completely detested me. I did not, however, think they would have carried their hatred to the height they did. One evening, when we had almost concluded our voyage, they watched a fitting opportunity, and coming behind me and the prince, they pushed us both overboard. The prince was immediately drowned, but I was borne up by my clothes till I reached a shallow place, from whence I waded to land, which was a desert island of sand, about twenty miles from Balsora.

In the morning, as I was sitting on the ground, bewailing the unhappy destiny of the prince, my betrothed husband, I saw a large winged serpent coming towards me; it was wriggling from side to side, and hanging out its tongue, seemingly in great distress. It was followed by another serpent, much larger and stronger, who held it by the tail, and appeared trying to devour it. I had compassion on the smaller serpent, and, taking up a stone, I threw it at the great one with all

my strength; by good luck it hit his head and killed him. The other serpent, finding itself at liberty, spread its wings and flew into the air. I followed it with my eyes till it was out of sight, and then, feeling myself weary, I laid down on the ground and fell asleep.

When I awoke, I was greatly surprised to see a handsome lady standing by my side, with two black cats under one of her arms. I sat up and asked her who she was?

“I am a fairy,” said she, “whom you lately delivered from a mortal enemy, when I was in the shape of a serpent; for which good service I am about to show my gratitude. I know the treachery of your sisters, and, as a punishment, I have transformed them into the two black cats you see with me.”

The fairy then took me under her other arm, and, in a moment, transported me to my house in Bagdad, where I found all the riches with which my ship was loaded, safely laid up in my storehouses, by the power of the fairy, who had caused them to be conveyed thither. The fairy left my sisters with me, and gave me, before her departure, a lock of her hair, which she told me to burn if I ever needed her assistance, and she would be with me in an instant. Since that time,

I have amused myself by superintending the building of this palace, to which I have caused my great riches to be conveyed, but I must own, that the strange transformation of my sisters makes me melaucholy, and therefore I have lived alone with my sister Safie, in a very retired manner.

After the caliph had listened to Zobeide with much astonishment; he said, “Do you think it impossible to prevail on the fairy to restore your two sisters to their natural shape?”

“She will not at my entreaty I know,” replied Zobeide, “for I in vain implored her to relax the severity of their punishment before she left me, but perhaps if I were to summon her, and your majesty expressed a wish for it to be done, she would grant your request.”

“Well then,” said the caliph, “cause her to come instantly, for I have a very great wish to see her.”

Zobeide immediately sent for a chafing dish, and threw the lock of hair on the fire. The palace began to shake violently, and, in a moment, the fairy made her appearance.

“Commander of the faithful,” said she, “I am ready to obey your majesty’s commands.”

“Oblige me,” replied the caliph, “by restoring the two sisters of this lady to their natural forms.”

Zobeide then went out to seek her sisters, and presently returned, carrying two black cats in her arms; the fairy took them, and, after muttering some mysterious words, they became two ladies of great beauty. The fairy, after this transformation, asked the caliph whether he was satisfied, and when he had thanked her for her ready compliance, she vanished.

The caliph was so much pleased by the good sense and sweet temper of Zobeide, which set off to still greater advantage her beauty and accomplishments, that he offered her his hand and made her his wife. He bestowed Safie on the prince, who was in the habit of the third calender, and would have matched the other two princes with ladies of his court, but they retained so lively a remembrance of the princesses they had lost, that they declined marrying. The caliph used his great power in punishing the traitorous vizier, and in restoring the deposed prince to his kingdoms, and caused his companions to be conveyed to their dominions, where they were joyfully received by their subjects.

THE DANGER OF DELAY ;

OR,

KING MOUSE

AND

THE PRINCE OF CASHMIRE.

IN ancient times, all the wild animals that inhabited a desert on the confines of Cashmire, were governed by the King of the Mice, who had extended his empire by the assistance of a wily fox that he had chosen for his vizier.

By chance a camel belonging to a caravan that passed through the Wilderness, from fatigue and illness, sunk under his heavy burden, and, his case seeming hopeless, was left behind in the desert by his master. Cessation from labour soon made a great improvement in the health of the poor animal; he grazed on the verdant grass which grew in patches among the sands, and in a little time became sleek and fat.

The fox, as soon as he learnt the arrival of this

stranger, bustled in great haste to the perforated rock which formed the royal residence of the monarch mouse, and represented to his majesty, that the great size and strength of this intruder would render him a troublesome person in the empire, unless he was quickly brought to submission. The king mouse considered this representation as exceedingly reasonable, and commanded the fox to summon the camel into his royal presence, that he might do homage to him as sovereign of the surrounding territory. The fox delivered this message to the camel, who willingly accompanied him to pay his respects to the reigning king of the country; but, when he was told that the little mouse (who sat in great state to receive him) was this mighty prince, he could not conceal his contempt, and, turning his back, without speaking one word, departed from the royal presence with very little ceremony. This rude behaviour was very mortifying to the little king, who said to his vizier :

“ This stupid camel was not worthy of the honour of being admitted to our presence; indeed, the bringing him to court was rather an imprudent step, since our gracious person is somewhat diminutive. While, if we had remained unseen, he

might probably have considered us with more respect.”

The fox said all he could to sooth the wounded pride of his little sovereign, and promised to use all his wisdom and address to oblige the rebellious camel to submit to the royal authority.

Before the fox had time to lay a plan for ensnaring the camel, chance threw him into his power in the following manner.—One day while the camel was browsing on the boughs of a tree, he happened to lift his head very high, in order to reach a branch loaded with fruit, and, in drawing back, his bridle (which he still wore) became entangled in the tree, and detained him a prisoner. When the unfortunate beast saw himself in this condition, he began to cry and lament in a pitiful manner. The fox, who was watching close by, immediately ran to the royal mouse, and acquainted him with the capture of his enemy. The tiny monarch hastened to the tree, attended by his vizier. He boldly ascended the tree, and, seating himself on a branch close by the camel's head, tauntingly addressed him, saying: “Happy beast! that featest on these delicious fruits!” Then the fox began a long oration, in which he represented to the delinquent

the impropriety of his conduct in treating with contempt a mighty monarch, who now had it in his power to punish him for his misconduct, and finished by telling the camel to expect instant death.

The camel, who was, notwithstanding his great size and strength, a very cowardly beast, made a very doleful lamentation on hearing these words, and with many signs of submission implored the clemency of the monarch mouse. This potentate, who was by no means addicted to bloodshed, very readily gave him his life, and even condescended to set him at liberty himself, by gnawing his bridle asunder with his own royal teeth.

The camel now led a very happy life: he had nothing to do but to graze all day where he pleased, and at night to sleep as a guard before the royal dwelling; while the king of the mice was so delighted at finding that such a bulky animal submitted quietly to his authority, that, swelling with exultation, his hole could scarcely contain him.

Everything went on very smoothly, till some wood-cutters belonging to the Prince of Cashmire, happening to see a camel without an owner, seized him and conducted him to the prince's

stables. The king of the mice was enraged at this circumstance, and the next day, when the wood-cutters began their work, he popped his head out of his hole, and thus addressed them :

“ Tell your master, the Prince of Cashmire, instantly to set at liberty my servant the camel, that he unjustly holds in confinement. If this is not done, let him immediately defend himself, and prepare for war; for I shall enforce my claims in a manner becoming my dignity.

The wood-cutters were much astonished at hearing this lofty speech from a mouse; and, on their return, informed their master of the miracle. The Prince of Cashmire was much diverted with the story for a day or two, and then entirely forgot the matter.

When the king mouse found that his claims were treated with contempt, he began to prepare for war, and his vizier collected all his subjects in military array. The army of mice that assembled on this occasion was so vast that it was impossible to count their numbers; the whole surface of the country seemed covered with them.

The first exploit of these valiant troops was, by the direction of the vizier, to undermine the treasury of the enemy. This was soon done; the

mice entered the vaults, where the money of the Prince of Cashmire was deposited, in great numbers, and each mouse carried away with him a gold coin in his mouth; so that the treasury was cleared at once, and nothing remained but torn bags and mouse-eaten chests.

It happened next morning that a young soldier of fortune, with a small band of desperate men, passed through the Desert, where he beheld great numbers of mice skipping about and playing with gold coins in their mouths. The officer and his men, who were very poor, tried every means in their power to seize the money from the little animals. The fox, who saw the ardent desire these men had for gold, thought the present an excellent opportunity of procuring auxiliaries for his monarch, addressed the captain of the band, and promised him a great mass of treasure, if he would assist his master the king of the mice in carrying on the war against the Prince of Cashmire. The young captain, who cared not under whose banners he fought so that he obtained plunder, readily consented to this arrangement, and was so well pleased with the pay of the mouse king, that he began to exert himself in increasing his band, which soon assumed a formidable appearance.

The Prince of Cashmire, roused from his inactivity by these hostile appearances, proceeded to make preparations to repel the enemy. After ordering out his troops, he commanded the vault in which he kept his treasures to be opened, that he might make the necessary disbursements to his soldiers; but, to his great disappointment, he found that his diminutive enemies had been beforehand with him, and not a vestige of his money remained. In this dilemma, he satisfied his troops as well as he could with promises, and marched against the enemy without delay.

The night before an engagement was expected, the fox, like a prudent vizier, contrived a stratagem, in order to throw the prince's army into confusion. He commanded the army of mice to enter the enemy's camp by night, and gnaw in pieces the bow-strings, the leather of the stirrups and bridles, the girths of the saddles, and, in short, to destroy every part of the accoutrements in their power. When this was done, the mouse king commanded his human allies to attack the Cashmirian camp without delay. This assault, joined to the damage given to the arms of the enemy, threw them into such confusion, that an easy victory was obtained, and the Prince of

Cashmire and his troops fled in great confusion to the city, leaving the tents and royal equipage as a prey to the conqueror.

In the morning, the prince thought proper to despatch an ambassador with rich presents to the king of the mice, requesting peace. The little sovereign, with great magnanimity, sent back the presents, saying, that his motive for taking up arms was neither desire of riches, nor of conquest, but merely for the restoration of the camel. On hearing this gracious answer, the Prince of Cashmire sent back the camel, adorned with trappings of jewels and gold, and a silken bridle.

The king of the mice, satisfied by this concession, dismissed his human auxiliaries, loaded with wealth, and returned to his subterraneous capital in great triumph; and, from unexpected success, formed so high an opinion of himself, that he always acted as if cats were not in existencé.

From this fable we may draw the inference, that a prudent person ought to provide against every danger, however trifling it may appear at first. Had the Prince of Cashmire directed his attention properly to his own defence, one cat would have been sufficient for the purpose, if employed in time.

THE STORY

OF THE

ENVOIOUS SISTERS.

THERE was a sultan of Persia, who used to disguise himself like an ordinary person, and go out into the city of Ispahan,* to see if justice were properly administered by the magistrates. Passing one night through a street where the meaner sort of people lived, he heard some women talking very loudly, and going up close to the house from whence the sound proceeded, and looking through a crack in the door, perceived a light and three sisters on a sofa, who were chatting after supper. By what the eldest sister said, it appeared that the subject of their discourse was wishes.

“For,” said she, “since we are talking about wishes, my wish would be to have the king’s baker for a husband, for then I should eat as much as I pleased of that bread which is called, by way

* The capital city of Persia.

of excellence, the sultan's bread. Now let us see if your tastes are as good as mine."

"For my part," replied the second sister, "I wish I was the wife of the sultan's chief cook, for I should then eat of the most delicate fowls, and other delicious meats, which are served up to the sultan's table. And, as I am sure the sultan's bread is common in the palace, I should have plenty of that likewise: so you see, sister, I have a better fancy than you."

Then the youngest sister who was very beautiful and sweet-tempered, and was not so fond of eating as her eldest sisters, spoke in her turn.

"For my part," said she, "since we are wishing, it will cost me nothing to wish to be the sultan's wife. I would make him father of a prince whose hair should shine like gold, and when he smiled, his vermilion lips should look like a rose-bud just blown."

The three sisters' wishes, particularly the youngest's, seemed so singular to the Persian sultan, that he resolved to grant their desires: he charged his vizier (who was with him) to bring the three sisters before him the next day.

The vizier obeyed the sultan, and the three sis-

ters were brought to the palace early the next morning, and he presented them to the sultan, who said to them :

“ Do you remember the wishes you made last night when you were all in so pleasant a mood ? Come, speak the truth, I must know what the wishes were.”

At this discourse, the sisters were quite confounded ; the youngest, especially, blushed so deeply, that the sultan was greatly pleased by her beauty and modesty.

“ Fear nothing,” said the sultan (who saw that their perplexity was so great they could not speak.) “ You,” added he, “ that wished to be my wife, you shall have your desire this day. And you,” continued he, addressing himself to the two eldest sisters, “ you shall also be married to my chief baker and cook.”

The nuptials were all celebrated that day, but after a different manner. The youngest sister's was celebrated with all the magnificence usual at the marriages of the sultans of Persia, and the others according to the rank and quality of their husbands.

The two elder sisters thought the disproportion of their marriages very great : this thought

made them far from being content, though they were arrived at the very height of their wishes, and much beyond their hopes; they were so much possessed with envy, that it not only disturbed their own joy, but was the cause of great affliction to the sultana their sister. The eldest sister said to the other, "What say you to our sister's great fortune? Is not she a fine person to be a sultana?"

"I must own," said the other sister, "I cannot think what charms the sultan could discover in the young puss, to be so bewitched by her! You were as worthy as her, and in justice he ought to have made choice of you."

"Sister," said the eldest, "I should not have grieved if the sultan had married you; but that he should choose that pert slut is what angers men; but I will revenge myself; and you, I think, are as much concerned as me; therefore, we will concert measures together, and contrive some way of mortifying her."

How dreadful a passion is envy, and how many vile crimes does it lead to! Of all things, nothing is so shocking as for brothers and sisters to repine at any advantage, either of person or fortune, that may be possessed by one of the family. This

hideous passion, if it is cherished in the youthful bosom, will show itself in little things in childhood, but, if encouraged, will grow to a frightful height, and lead in time to crimes as detestable as those committed by these wicked sisters.

After this wicked plot, the two sisters saw one another very frequently, and consulted how they might disturb the happiness of their younger sister. In the meantime, they often made her visits with a detestable dissimulation, and tried to persuade her how pleased they were to have a sister raised to so high a fortune. The sultana, for her part, always received them with the greatest affection; she was never puffed up with her high fortune, and loved them as cordially as before.

When the time came when it was expected that the sultana would have a little prince, the two sisters came to court, and humbly requested of the sultan and sultana to give them the office of nurses to the little baby. The sultan thought it very natural that they should wish to nurse their nephew, and thought they would take greater care of him than any other nurse; so they were appointed to have the sole care of the sultana, and the little prince when it came.

From that time they passed to and fro to the

palace, overjoyed at the opportunity they should have of executing some detestable wickedness they had planned against the sultana their sister.

In a little while, it pleased Alla to send the sultana a young prince, as beautiful as the day; but neither his innocence nor loveliness were capable of moving the cruel hearts of the merciless sisters; they took the poor little prince, wrapped him carelessly in his blankets, and placed him in a little basket, and set it afloat in a canal which ran near the palace. They then took a little dead dog, and showed it to the sultan, and told him that was the child the sultana had given him. The sultan was greatly grieved at seeing such an ugly thing, instead of a nice little baby, particularly as the sultana had promised him such a pretty one; however, he thought it could not be helped, but he did not love the sultana so well as he did before, which greatly pleased the two wicked sisters.

In the meantime, the basket in which the little prince was exposed floated towards the sultan's garden. By chance, the intendant of the king's gardens, one of the principal officers of the kingdom, was walking by the side of this canal, and, perceiving a basket floating, called to the gardener, and bid him reach the

basket. The gardener brought the basket to the side of the canal, and took it up and gave it to him.

The intendant was extremely surprised to see a child in the basket. This intendant had been married several years, and Heaven had never blessed him with any children. He made the gardener follow him with the child, till he came to his own house, which was near the palace, and went into his wife's apartment.

“ Wife,” said he, “ as we have no children of our own, God has sent us a boy : I recommend him to you ; provide him a nurse presently, and take as much care of him as if he were our own son ; for, from this moment, I adopt him as such.”

The intendant's wife received the babe with a deal of joy, and took great pleasure in having the care of him.

In two years time it pleased heaven to send the sultana two beautiful infants, one a little girl, and the other a boy, on whom the ill-natured sisters had no more compassion than on their brother. They put them in a basket, and sent them adrift down the canal as before. It was happy for these poor babies, that the intendant of the garden was taking his morning's walk by the side of

the canal, as before; he had the infants carried to his wife, and charged her to take the same care of them as she did of the first.

The two wicked sisters, after they had made away with the children, carried two kittens to the sultan, and told him they were the sultana's babes. To be sure the sultan must have been rather a silly man to have believed them; however, he flew into a violent rage at the sight of these little pussies, and ordered them to be drowned in the canal directly, and banished the sultana for ever from his presence, and confined her in a dismal prison, with no other light than what came through the iron bars of a dungeon-window. This cruel sentence greatly pleased the two envious sisters, who rejoiced to see their sister no longer in a more prosperous state than themselves.

The two princes and the princess were nursed and brought up by the intendant of the garden and his wife, with all the tenderness of a true father and mother; they were all very handsome—the princess in particular, which increased the affection of their foster parents, who called the name of the eldest Prince, Amrou—the second, Keder; and the princess they called Gulnare.

As soon as the two princes were old enough,

the intendant provided proper masters to teach them; the princess, though it was not the fashion for females in her country to learn such things, implored her supposed father to permit her to receive lessons in geography, history, &c.; and the intendant was so pleased with her disposition to learn, that he permitted her to receive the same instructions as her brothers.

At the hours given them by their tutors for recreation, the princess learned to sing, and to play on several musical instruments; and, when the princes were learning to ride, she would not permit them to brave that advantage over her, but went through all their exercises with them, learning to ride, to bend the bow, and dart the javelin, and often times excelled them.

The good intendant was overjoyed to find his adopted children so accomplished in mind and body. Till then he had been contented with living in his house near the royal gardens, and kept no country-house; upon their account, he now purchased a great estate in the country, and built on it a beautiful palace, and laid out the gardens after a plan of his own; and, in the manner of the great lords of Persia, he took in a large compass of ground for a park, which he walled round,

and stocked with fallow-deer, that the princes and princess might divert themselves with hunting when they chose.

When this country-seat was finished, the intendant of the gardens went and cast himself at the sultan's feet; and, representing to him his age and infirmities, he begged he might deliver up his office, and retire from court. The sultan granted him permission, and, before he went from him, gave him a noble recompense, as a reward for his long services.

The intendant's wife had been dead some years, and the intendant himself did not live more than six months; he had resolved to give his adopted children some account of their birth, but he died so suddenly that it was not possible.

The princes and the princess, who knew no other father than the intendant, bewailed him as such, and paid him all the funereal honours which duty or affection required.

They were contented with the plentiful fortune he had left them, and lived together in a perfect union, free from the ambition of raising themselves at court to places of great honour, which they might easily have compassed.

One day, the two princes were out a hunting,

and the princess staid at home. A religious old woman came to the gate, and craved an alms: the princess gave her some money; and, after the old woman had prayed for her prosperity, she ordered her women to show her the house and gardens.

The princess's women showed the old woman all the beautiful apartments in the palace, and at last conducted her to the princess, who waited for her in the great hall, which, in richness and beauty, exceeded all the other rooms in the palace.

As soon as the Princess Gulnare saw the devout woman, she said to her, "Good mother, come and sit down by me. I am overjoyed at the opportunity of profiting by your devout discourse.

The good woman, sensible of the honour, said, "Madam, I ought not to have so much respect shown me; but, since you command me, I will obey you."

When she had sat down, one of the princess's women brought a little table made of mother-of-pearl and ebony, with a china dish of cakes upon it, and several other dishes, full of fruits in season, and wet and dry sweetmeats.

While the devout woman was taking some refreshment, the Princess Gulnare began to talk

with her on religious subjects ; they then began to talk of several other matters, and the princess at last asked her how she liked the house,

“ Lady,” said the old woman, “ I must certainly have a very bad taste to disapprove of it ; but yet, if you will leave me to speak my mind freely, I must say this house would be incomparable, if it had three things which I know of.”

“ My good mother,” said the Princess Gulnare, “ what are those three things ? I conjure you to tell me ; I’ll spare nothing to have them, if it is possible to get them.”

“ The first of these things,” replied the old woman, “ is the talking-bird, which is called Bul-bul-kezer, and is so singular a creature, that it can call all the singing-birds about him, which come to accompany him with their songs : the second is the singing-tree, the leaves of which are so many mouths, which form an harmonious concert of different voices, which never ceases. The third is the golden-water, a single pot of which, being brought in a proper vessel, and poured into a large marble basin made for it in any garden, it fills it immediately, and forms a fountain, which constantly plays, and never overflows the basin.”

“ Ah! my good mother!” cried the princess, “ how much I am obliged to you for telling me of these things! they are very curious and wonderful; and I hope you can tell me where they may be found.”

“ Lady,” said the woman, “ I am glad to be able to tell you, that these three things are to be met with on the confines of this kingdom; towards India: the road lies before your house; and whoever you send needs but to follow this road for twenty days, and, on the twentieth, let him but ask the first person he meets, where the singing-tree, talking-bird, and golden-water are to be found, and he will be informed.”

After these words, she rose from her seat, and took her leave.

The Princess Gulnare could not help meditating on these curious things; at last she began to have a most ardent wish to possess the singing-tree, talking-bird, and golden-water.

She was lost in these thoughts when her brothers returned from hunting, who, when they entered the great hall, instead of finding her gay and cheerful, as usual, were surprised to see her pensive, as if something troubled her.

“ Sister,” said Prince Amrou, “ are you not

well? or has some misfortune befallen you?— Come, tell what is the matter, that we may act becoming your brothers, and give you some relief.”

After some delay, for the princess was unwilling to own the whim she had taken into her head, she told her brother what she had heard respecting the bird, the golden-water, and the singing-tree, and the strong desire she had to possess these rarities.

“ Sister,” said Prince Amrou, “ it is enough for me that you have a wish to possess these things, to oblige me to endeavour to get them; tell me only the place where they are to be found, and the way to it, and I will defer my journey no longer than to-morrow.”

Gulnare then told him the directions the old woman had left, and Prince Amrou immediately began to prepare for his departure.

The next morning, early, Prince Amrou took horse; and Prince Keder and Gulnare, who would see him set out, embraced, and wished him a good journey; but, in the midst of their adieus, the princess remembered one thing which she had not thought on before.

“ Alas! brother!” said she, “ I had quite

forgot the many evil accidents which often befall travellers! Alight, I beseech you, and do not take this journey. I would rather be deprived for ever of the sight of the bird, tree, and golden-water, than run the risk of never seeing you more."

"My dear Gulnare," said the prince, smiling at her sudden fears, "my resolution is fixed; the accidents you mention only happen to the careless or fearful. But, as events are doubtful, and I may fail in this undertaking, all I can do is to leave you this knife, which is enchanted. Give yourself sometimes the trouble to pull it out of the sheath; when you see it clear and bright as it is now, it is a sign I am well; but if you find it stained with blood, then you may believe me dead, or at least that some great evil has befallen me."

Prince Amrou then rode away, in spite of the entreaties of Gulnare, who began to repent of having been the cause of his journey. The prince never turned to the right nor the left, but pursued the direct road to India. The twentieth day he perceived, sitting by the road-side, near a hut, an old man with a beard as white as snow;

his old man was a dervise ;* and Prince Amrou determined to ask of him directions to find the talking-bird, the golden-water, and singing-tree.

“ God prolong your days, good father,” said he : “ I have come a great way in search of the talking-bird, the singing-tree, and the golden-water : if you know where they are to be found, I beseech you to show me the way, that I may not mistake it, and lose my labour.”

“ I know the way certainly, sir,” said the dervise ; “ but I am very unwilling to show it you, for it is a very dangerous undertaking.”

“ And what are the difficulties of it ?” said the prince.

“ Ah, sir !” said the dervise, “ a great many fine young gentlemen, as brave as you are, have passed by here, and attempted the same adventure : I tried all I could to make them desist, but they would go on ; and I can assure you they all perished, for not one came back ; therefore, if you have any regard for your life, take my advice, and return home.”

Prince Amrou, however, persisted in his resó-

* A dervise is a Mahometan monk or hermit.

lution. "Friend," said he, "whatever may be the danger, nothing shall make me change my intent: whoever attacks me, I am well armed, and can say that I am as brave as any one."

"But they who will attack you are not to be seen," replied the dervise; "how will you defend yourself from invisible persons?"

"'Tis no matter what you say," said the prince,—"you cannot persuade me from my design; and, since you know the way to these curious things, I implore you to tell me where to find them."

When the dervise found Prince Amrou was obstinate, he put his hand into a bag which lay by him, and pulled out a bowl. "Since you will not heed my advice," said he, "take this bowl, and when you are on horseback, throw it before you, and follow it to the foot of a mountain, where it will stop. As soon as the bowl stops, alight, and leave the horse; he will stand in the same place till you return. As you go up the hill, you will see on your right and left hand, a great number of large black stones, and will hear on all sides confused voices, which will say a thousand injurious things to discourage you, and prevent you from climbing the hill; but you must

have a care not to turn your head and look behind you ; for, the instant you do so, you will be turned into a black stone, such as those you will see there, which are all so many Persian gentlemen, who have failed in the enterprise. If you escape this danger, and get to the top of the mountain, you will see a cage, and in that cage is the bird you seek ; ask him for the golden-water and the singing-tree, and he will show you where they are. I have now told you all I know ; but, if you will take my advice, you will desist from this rash undertaking.”

“ You cannot persuade me from it,” said the prince, taking the bowl. “ I shall carefully follow your directions, and hope to call on you as I return, and thank you more, when I have gained the objects of my search.”

With these words he mounted his horse, took his leave of the dervise with a low bow, and threw the bowl before him.

The bowl rolled away so fast, that Prince Amrou was forced to put his horse to a good pace to follow it ; and, when it came to the foot of the mountain, it stopped. The prince alighted from his horse, and left it ; and, having first looked up the mountain, and saw the black stones, he began

directly to climb the ascent, but had not gone three steps, before he heard the voices: some said, "Where's that rash man going?" others, "Stop him! catch him! kill him!" others said, in a gybing tone, "No, no! don't hurt him; let the pretty thing pass! we'll keep the bird, and the cage, for him!" while some said, in a voice of thunder, "Ah! thief! murderer! ass! coward!"

This last so provoked Prince Amrou, that in a rage he turned suddenly round to punish the calumniator, and was in a moment turned into a large black stone, and fell down among the others, which had all undergone the same change; his horse likewise underwent the same fate.

From the time of Prince Amrou's departure, his sister always wore the knife and sheath at her girdle, and looked at it several times in a day, to know whether her brother was well.

On the evening of the twentieth day, Prince Keder begged his sister to examine the knife, that they might see how Amrou was. The princess unsheathed the knife, and, looking upon it, and seeing the blood run down the point, was seized with so much horror and grief, that she threw it down.

"Ah, my dear brother!" cried she, weeping,

“how unhappy am I! I have been the cause of your death, and I shall never see you more!”

Prince Keder was as much shocked at the death of his brother as Gulnare; and, after weeping some time, he said:

“It is of no use, my dear sister, spending the time in vain lamentations; I am determined instantly to set out on the same journey, and see what has become of our dear brother Amrou.”

The princess did all she could to persuade Prince Keder not to undertake this journey, entreating him not to expose her to the loss of two brothers; but he was resolved, and all her remonstrances had no effect upon him. Before he went, that she might know what success he had, he left her a charmed necklace of pearls, telling her, if they would not run on the string when she counted them, but remained fixed, that would be a certain sign he had met with the same fate as his brother.

Prince Keder, on the twentieth day from his setting out, met with the same dervise that his brother had done, and in the same place. The prince stopped, and asked him whether he had seen, about a month since, a young gentleman

pass that way, mounted on a white charger, well armed, and with a green turban and black feathers.

The dervise told him that he remembered him well, and that he had given him directions to gain the talking-bird, the golden-water, and the singing-tree, but he supposed he had met with the same fate as every one had that had gone before him, for he had not returned.

“ Good dervise,” said the prince, “ that gentleman was my brother; I am informed of his death, but am desirous to know how it happened.”

“ He was changed into a black stone,” replied the dervise, “ as all have been who went before him; and you must expect the same fate, if you undertake the same adventure.”

“ Nevertheless,” said Prince Keder, “ I am determined to undertake it, were it only to revenge my dear brother.”

And, in spite of all the good dervise could urge against it, he insisted on receiving the bowl, threw it before him, and arrived at the mountain, as his brother had done.

Keder stood some time to recollect the dervise's instructions, and then began to mount the hill, with a firm resolution to reach the top. He had

ascended some way unmolested, when an insulting voice suddenly called behind him :

“ Stay, rash youth, that I may punish thee for thy presumption.”

Upon this affront, the high-spirited prince clapped his hand on his sabre, and turned quickly about, to revenge himself; but had scarcely time to see that nobody followed him, before he and his horse were turned into black stones.

The day that Prince Keder was turned into a stone, Gulnare was counting over the pearls, as she usually did three times a day, to assure herself of her beloved brother's safety, when all of a sudden she could not stir them, which she took as a certain token that her brother was no more. But, as she had determined beforehand to share Prince Keder's lot, whatever it was, she lost no time in outward shows of grief, which she smothered as much as possible, but, having armed, and disguised herself in man's apparel, she took horse the next morning, and began to travel the same road her brothers had done before her, with the determination of learning what had become of them. The princess, who had been used to ride on horseback in hunting, was less fatigued by the journey than any other lady would have been; she

therefore rode with great spirit nineteen days, and met the dervise on the twentieth.

“ Good dervise,” said she, “ have you seen two handsome Persian gentlemen pass this way lately, in search of a talking-bird, singing-tree, and golden-water?”

“ Yes,” said the dervise, “ I have. I gave them very good advice, and begged them not to pursue their intention; but they were the most obstinate people I ever saw in my life—they would follow their own headstrong will, and are changed into black stones for their pains.”

“ And pray, good father,” said Gulnare, “ are there no means of disenchanting them, and restoring them to their pristine forms?”

“ Not without you can gain the talking-bird,” said the dervise; “ and that is next to an impossibility.” He then described to her all the dangers and difficulties of the undertaking.

“ By what I gather from your discourse,” replied the princess, “ the difficulty of succeeding in this affair is, to get up to the cage without looking behind me. I own these voices must be capable of shaking the firmness of the most resolute; but, as in all enterprises one may make use of art and management, I desire to know whethe

I may make use of a stratagem, which I have thought of; it is this—to stuff my ears so hard with cotton that I may not hear the voices.”

“Of all the persons whom I have directed,” said the dervise, “I never heard of one who made use of such an expedient. If you persist in your design, you may certainly try the experiment; but I implore you not to expose yourself to the danger.”

“I shall certainly try to gain the talking-bird,” said Gulnare; “not so much on account of possessing it, as hearing news of my dear brothers.”

“Ah,” said the dervise, “one may see you are all of a family, by your obstinacy.”

He then, with great reluctance, gave the bowl, and told her how to use it. After Gulnare had thanked the dervise, she threw the bowl before her, and followed it till it stopped at the foot of the mountain.

The princess then alighted, and stuffed her ears quite full of cotton; she then began to ascend the hill with intrepidity. She could hear the voices, but could not distinguish what they said, and found that the cotton was of great service to her. At last she got so high, that she began to perceive a cage with a bird in it.

The princess, encouraged by this object, redoubled her haste, and got to the top of the mountain, where the ground was all level and even; and running directly to the cage, and clapping her hand upon it, she said: "Bird, bird, I have caught thee, in spite of thee; thou shalt not now escape me!"

While the princess was pulling the cotton out of her ears, the bird said to her: "Brave lady, be not angry with me for endeavouring to preserve myself from slavery; but, since I am destined to be a slave, I would rather belong to you than any one else."

"Bird," said the princess, "I require you instantly to tell me how I am to recover my two brothers, who are among the black stones on the hill."

The bird would fain have dispensed with obeying the princess on this point, and made so many difficulties, that it put Gulnare out of all patience.

"Bird," said she, "remember you told me just now that you were my slave, and your life you know is in my power; and I can only say, that, as you are the cause of my losing my brothers, if you don't instantly tell me where to find them, I shall

take you out of the cage, and wring your mischievous head off."

"Softly, fair lady," said the bird, "it is first necessary for you to complete your adventure, and gain the singing-tree and golden water; procure these, and I will tell you what to do further."

"I shall take the liberty of carrying your cage with me," said the princess, "lest you give me the slip after all this trouble, which I believe you very capable of doing."

The bird then directed her to a little wood close by. As soon as she entered the wood, she immediately found the tree, by the harmonious concert that proceeded from it; but she found the tree so large, that she was perplexed what to do with it.

"Well now, bird," said she, "I have found the tree, I know not what to do with it, since I can neither pull it up by the roots, nor carry it away if I could."

The bird replied: "It is enough if you break off a branch, and carry it to plant in your garden: directly it is placed in the earth, it will take root, and in a few months grow to be as fine a tree as this is."

In the same wood the princess saw a beautiful

fountain of liquid gold, bubbling and playing high into the air, but without overflowing the basin.

“ Ah,” said the princess, “ this is the golden water I have heard so much about ! Now, bird, what am I to do with it.”

“ Look about,” said the bird, “ and see whether you can find a silver flagon near the brim of the fountain.”

The princess presently found the flagon.

“ Now,” said the bird, “ fill it with the golden water, and spill a drop of it on each black stone as you descend the hill, and you will soon find your brothers. What remains in the flagon, if you pour it into a marble basin in your garden, will, in a few hours, entirely fill it with liquid gold ; and it will play as high, and look as beautiful, as its mother-fountain.”

The princess did as she was told, and filled the flagon, and began with great haste to descend the hill—so impatient was she to see her brothers again. She dropped the water on every stone and, as she did not miss one, she soon found both her brothers, besides a great many fine gentlemen and horses.

Her brothers, directly they rose from the ground,

ran to embrace her, expressing great amazement, and saying they had been asleep.

“ Yes,” replied the princess, “ and, if it had not been for me, you might have slept for ever. Don’t you remember that you came here to fetch the talking-bird, singing-tree, and yellow-water? and did not you see, as you came along, a great many black stones? See if there be any now. For, after I had made the talking-bird my slave, by his directions I found out the singing-tree, and the golden-water; he likewise told me to drop the water on each of the stones, by which means I have liberated you and all this goodly company.”

Prince Amrou and Prince Keder found by this discourse the obligation they were under to their sister; all the other gentlemen likewise came and gratefully expressed their acknowledgments to the princess, who received them very graciously, and proposed, since they had nothing to detain them longer in that place, that they should all mount their horses, and return homewards.

Before the princess mounted her horse, Prince Amrou, who would help her, desired her to give him the cage to carry. “ Brother,” said Gulnare, “ the bird is my slave, and I will carry him

myself; but there's the branch of the singing-tree, if you will take the pains to carry that." When she had mounted her horse, and Prince Amrou had given her the cage, she turned about, and said to Prince Keder: "Brother, I leave the flagon of golden-water to your care."

The illustrious company called on the dervise, as they passed by, to thank him for his good advice—but they found him dead; but, whether from old age, or whether his life depended on these rarities, they could not decide. The company then pursued their way, but their numbers lessened every day; the gentlemen, after taking their leaves handsomely of the princes and princess, each took the road to his own home.

As soon as the princess came home, she placed the cage in the hall window, just by the garden; and the bird no sooner began to sing, than he was surrounded by nightingales, chaffinches, goldfinches, larks, linnets, and a great many other sorts of birds. As for the branch of the singing-tree, it was no sooner set in the earth, but it took root, and in a little time became a large tree, the leaves of which soon gave as harmonious a concert as the tree from which it was gathered. A large

marble basin was made in the midst of the parterre for the golden-water, and, when it was finished, the princess poured all the water in the flagon into it, which presently formed a fountain, which played twenty feet in height, and fell again into the basin, without a drop running over.

Some days after that the Princes Amrou and Keder had recovered themselves from the fatigue of their journey, they began to renew their former way of living: as hunting was their greatest diversion, they went out to hunt—not, however, on their own domain, but several leagues from it; but it so happened that they made choice of the same spot of ground where the Sultan of Persia was then hunting; when they perceived it, they left off their chase, and retired, to avoid meeting him; but they encountered him by accident in a pass so straight and narrow, that they could not turn back without being seen; in their surprise, they had only time to dismount and prostrate themselves before him. The sultan, who saw they were well mounted, and had a noble mien, had the curiosity to ask them who they were.

“Sire,” said Prince Amrou, “we are the sons of your majesty’s late intendant of the gardens;

and we live with our sister, in a house which he built a little before he died, for us to reside in till we should be fit to serve your majesty."

The sultan was charmed by the easy air and becoming modesty with which Amrou spoke these few words; and he was determined to know something more of the brothers.

"By what I perceive," replied the sultan, "you love hunting."

"Sire," replied Prince Amrou, "it is our common exercise, and what your majesty's subjects who intend to bear arms, and serve you in the wars, should by no means neglect."

The sultan, pleased with so prudent an answer, said to him: "Since it is so, I should be glad to see you hunt some wild beast; make choice of any you please."

The princes mounted their horses again, and followed the sultan, but had not gone far before they perceived in the royal chase a great many wild beasts together. On a signal from the sultan, Prince Amrou chose a lion, and Prince Keder a bear, and pursued them with such intrepid courage, that the sultan was surprised; in short, they darted their javelins with such skill and address, that they pierced, the one the lion, and the

other the bear, quite through and through, and the sultan saw them die before his eyes. Immediately afterwards, Prince Amrou pursued a bear and Prince Keder a lion, and killed them in a short time. They would have beat about for fresh game, but the sultan made a sign for them to desist. When they came to him, he said :

“ If I would have let you, you would soon have destroyed all my game; but it is not that, but your persons, I would wish to preserve, for I feel as if you would become very dear to me.”

The sultan then ordered the princes to return to his palace with him; he made them ride on each side of him, which honours were much envied by the principal courtiers.

When the sultan entered the capital, the eyes of all the people were fixed upon Amrou and Keder, and they wished their sultan had been blessed with two such handsome sons.

If the sultan was delighted with the spirit and bravery of the two brothers, he was still more so at the wit and accomplishments they displayed in conversation. After having spent the day with them much to his satisfaction, when his guests took their leave, Amrou said to him :

“ Sire, shall we be so bold as to ask your ma-

jesty to do us and our sister the favour of calling to rest and refresh yourself the next time you pass our house in hunting? It is not worthy your presence; but monarchs have sometimes vouchsafed to shelter in a hut."

"Gentlemen," said the sultan, "I will call, and see you with pleasure, and will not delay this satisfaction longer than to-morrow. Meet me early in the morning at the same place where I first saw you, and you shall be my guides."

When Amrou and Keder went home, they gave their sister an account of the honourable reception the sultan had given them, and that he meant to do them the honour of paying them a visit the next day.

"If it be so," replied Gulnare, "we must think of preparing a repast fit for his majesty. I think it will be proper that we should consult my bird; for he knows everything, and will be able to tell us what dishes the sultan likes best."

The princes approved of her intention, and she went to consult the bird alone.

"Good mistress," said the bird, "you have excellent cooks; let them do their best; but, above all things, let them prepare a dish of cucumbers stuffed with pearls, which must be set before

the sultan in the first course, before all the other meats.

“Cucumbers stuffed full of pearls !” cried the Princess Gulnare, in amazement. “Surely, bird, you don’t know what you say ; it is an unheard-of dish. The sultan may admire it as a piece of magnificence, but he will want something to eat, and not to admire pearls : but, moreover, where shall I get pearls enough for such a dish ?”

“Mistress,” said the bird, “do what I bid you, and do not be uneasy at what will happen. As to the pearls, go early to-morrow morning to the foot of the first oak on the right hand in the park, and dig under it, and you will find what you want.”

The next morning, the princess ordered a gardener to attend her with a spade, and took him with her to the foot of the tree, and bid him dig. When the gardener had dug a little while, he discovered a gold box about a foot square. When the gardener took up the box, he gave it into the princess’s hands, as it was only fastened with little clasps. She opened it directly, and found it full of beautiful pearls.

As soon as the princess got into the house, she called the head cook, and after giving him directions for a magnificent entertainment, she gave

him a sufficient number of pearls to stuff a dish of cucumbers. The man was quite astonished ; but he would not dispute his mistress's orders, and prepared the dish she ordered.

When the sultan arrived, and alighted at the porch, the Princess Gulnare came and threw herself at his feet, and the princes informed him she was their sister.

The sultan raised her, and, after he had gazed on her for some time, he said, "The brothers are worthy of the sister, and she worthy of them. I hope," added he, "fair lady, to be better acquainted with you."

The princess led the sultan into the hall where the banquet was laid out. Going to the window that looked towards the garden, the sultan was amazed to see such a number of singing birds perched in all the trees near the house. On expressing his surprise, "The reason," sire, "replied the princess, "is, that they come from all parts to keep the talking-bird company, which your majesty may perceive in a cage in the window ; you may observe his notes are sweeter than any of the other birds. "My slave," said she, addressing the bird, "here is our gracious sultan ; pay your compliments to him."

The bird left off singing that moment, and said, "The sultan is welcome here. God prosper him, and prolong his life!"

To which the sultan replied, as he was sitting down to table, "Bird, I thank thee, and am overjoyed to find in thee the king and sultan of all birds."

As soon as the sultan saw the dish of cucumbers set before him, he took one; but, when he cut it, he was in extreme surprise to find it full of pearls.

"What novelty is this?" said he, "and with what design were these cucumbers stuffed with pearls, since pearls are not fit to eat. I will never believe they grow so!"

Then he looked at the princess to know what was the meaning of this—when the bird said to him:

"Can your majesty be so surprised at cucumbers stuffed with pearls, which you see with your own eyes, and yet could so easily believe that two kittens and a dead dog were your little children.

"I believed it," replied the sultan, "because the nurses told me so."

"Those nurses," said the bird, "were the sultana's two envious sisters, who, enraged at her

happiness, in being preferred by your majesty before them, to satisfy their envy and revenge, have imposed on your majesty: if you interrogate them, they will confess the crime, as they have long been tormented with remorse of conscience. The two brothers and the sister you see before you are your own children that were changed and exposed by those wicked nurses. They were found by the intendant of your gardens, who took pity on the helpless little creatures, and provided nurses for them, and brought them up, and educated them as his own."

"Bird," cried the sultan, "I plainly perceive that you are telling me truth. The inclination and tenderness I feel for these children shows they are my own. Then he rose up, and, having embraced and kissed the two princes and the princess, and mingled his tears with their's, he said, "I now embrace you as my own children of the royal blood of Persia; whose glory, I am persuaded; you will maintain. You must no longer be considered as the children of the intendant of the gardens, to whom I have been greatly obliged for preserving your lives."

When the sultan prepared to depart; he said, "My children, you know me for your father. To-

morrow, I will bring the sultana your mother, who has indeed met with cruel usage from me."

The first thing the sultan did, when he returned to the capital, was to command the two envious sisters to be brought before him. On their being examined and questioned, they presently confessed their guilt, and were instantly condemned to death and executed.

In the meantime, the sultan, followed by all the great lords of his court, went to the prison where the sultana had languished for so many years, and said to her, with tears in his eyes, "I am come, my dear sultana, to ask your pardon for the injustice I have done you. I hope you will look upon it as some reparation, when I present you with two accomplished princes, and a charming princess, whom I have discovered to be our children who were stolen in their infancy, and an abominable cheat put upon us. I have punished your wicked sisters, and am come to restore you to your former honours." The sultana, who was of a very sweet disposition, soon forgave her husband, and was overjoyed at the happy tidings he brought her.

All this was said and done before great crowds

of people, who immediately spread the news throughout Ispahan.

The next morning early, the sultan and sultana went with all their court to the house where their children resided, and the sultan presented the princes and the princess to their mother. Their tears flowed plentifully at the tender caresses of their mother, who declared that this happy interview consoled her for all she had suffered.

The two princes and the princess, after a magnificent repast was over, which they had prepared for their mother, led her into the garden, and showed her the harmonious tree, and the golden-water. She had before admired and praised the bird. As for the sultan, he thought he could never commend the bird enough for the happiness he had procured him.

That evening, the sultan brought his children home in triumph to the palace. He rode with Prince Amrou on his right hand, and Prince Keder on his left, and the sultana and the princess followed them. Crowds of people came to meet them, and with acclamations of joy ushered them into the city. The people gazed with delight not only upon the princes and the princess, but also upon the wonderful bird, which the princess car-

ried before her in his cage ; and he, by his sweet notes, attracted flocks of all sorts of birds about him, which followed him by flying from tree to tree, and from one house top to another ; and nothing was to be seen or heard all that night, but illuminations and acclamations of joy, from the palace to the utmost parts of the town.

A GOOD TURN IS NEVER LOST ;

OR,

THE HISTORY

OF

HAMET AND HIS FOUR SONS.

THERE once lived at Orix^a* a merchant of the name of Hamet, who was one of the most unlucky mortals in the world ; if he was owner of a ship, it was sure to perish at sea, or if he bought any merchandize, it was sure to spoil for want of purchasers ; in short, it was enough for him to undertake any thing, to make it unsuccessful.

One day, after he had been meditating on his ill-fortune till he was very sorrowful, he fell asleep on a sofa, and had a very remarkable dream. He thought there appeared before him a little old man, dressed wholly in white.

“ Hamet,” said he, “ I have a mind to put an

* Orix^a is a city of India, situated on the river Ganges

end to your misery; take this basket, go to the Mountain Gerahem,* stay one night in Eve's Cave, and there you will find a remedy for all your misfortunes.

He awoke quite surprised by this dream, and was still more astonished to find that there was in reality a basket of moderate size close by the sofa. He obeyed the little old man in white, embarked on the Indian Ocean, and having passed the Straits of Babel-Mandel†, entered the Red Sea, and arrived at Mecca. From thence he went to the cave of Gerahem, where he prepared to pass the night, but, as he was going to fall asleep, the little old man appeared to him a second time.

“You complain of your misery,” said he to him, “but behold, Hamet, where the wife of sultan Adam dwelt‡, after she had disobeyed God.

* This mountain is within a league and a half of Mecca.

† Babel-mandel, or the Gate of Tears, so called from the many shipwrecks which happen in this famous strait of the Indian ocean. It is situated between the coasts of Arabia Felix, in Asia, and that of Adel and Zeila, in Africa, at the entrance of the Red Sea.

‡ The Mahometans feign that Adam and Eve, after they were banished Paradise, were separated for a hundred

I not your house more pleasant and commodious than this cave of hers? Yet you are not contented. It is the nature of man to be dissatisfied with his condition. However, if it be possible, I will alleviate your sorrows. Follow me."

Hamet obeyed the old man, who led him to a corner of the cave, and taking from his bosom a book, began to read some magical sentences.

In a few moments, Hamet beheld a door in the rock fly open of itself, and just in the entrance perceived a black marble staircase, adorned with a balluster of gold. A young infant, with a torch of aloes-wood in his hand, lighted them, and they went down upwards of three hundred steps. They then came into a large room all shining with rubies; and there found upon a table, of one entire piece of emerald, a little statue of a woman, holding a ring in her hand, which she seemed to present to Hamet.

"Take that ring," said the old man to him, "it is composed of six different metals, and was made under such favourable constellations, that

and twenty years, in order to repent of their sins, which time Eve passed, dwelling in a cave near Mecca, at the foot of Mount Gerahem.

every thing succeeds well with him that is the possessor of it. While you have it on your finger, misfortunes shall fly from your house, and nobody shall be able to hurt you. But it is on this one condition that all this good fortune is annexed to it, and that is, that you never utter a falsehood. If you ever pollute your lips with an untruth, that moment you lose your ring; so that your good fortune now depends on yourself: only take heed of this particular, and see that you plunge not yourself again, by your own fault, into the miseries from which you are now rescued."

Hamet thanked the old man very heartily, took the ring, and put it on his finger, and after he had filled his basket with pieces of gold, which the old man gave him out of a large vessel of agate, and his pockets with some beautiful diamonds, he was carried in an instant to Orixá, and set down at the door of his own house.

The day was far spent, he knocked hard at the door, and an old slave, whom he had left to take care of the house, opened it for him. He went into a lower room, and while the slave was getting him something to eat, emptied his basket, which was very heavy, and carefully locked up his new-gotten treasures. The next day he or-

dered himself a very good suit of clothes, sold his diamonds, and began to merchandize again, taking care always to deal justly and honourably; and though his gains were not sudden, they were sure, every thing seemed to prosper with him, and he had the prospect of becoming, in a few years, a very rich merchant.

He now made choice of a very beautiful young lady for his wife, whose name was Zobeide, she was a mirror of truth and goodness, and he passed nineteen years with her in the greatest happiness, without once breaking the injunction given him by the old man. He had four very handsome sons by Zobeide; the eldest was called Murat; the second, Assad; the third, Caraguz, because he had large black eyes; and the fourth, Gedi, because he was very nimble, and Gedi signifies a little kid.

His felicity was increasing every day, he was a happy father and husband, and was growing very rich, when all this happiness was marred by his falling into the temptation of trying to increase his gains unjustly. He had purchased from a merchant of Damascus, at a very low rate, some bales of rich velvet, which were much damaged. One day he heard, at the bazaar, a Mousel trader

inquiring for rich purple and crimson velvets. Hamet shewed the stranger his bales, and the Mousel merchant was much pleased with their rich colours, and offered Hamet nearly five times the sum he had given for them. Hamet's heart leaped within him, at the prospect of such sudden gain, and he immediately closed the bargain. But, said the Mousel merchant, as he was about to pay him, I have not unrolled each piece, and indeed I am no great judge of the quality of the goods, but if you will give me your word that they are perfect and undamaged, I shall be satisfied.

Hamet eagerly gave his honour, as a merchant, that the velvets were excellent, and without fault, and held out his hand to receive the money. At that moment, the ring parted from his finger, and broke, and the pieces vanished, and with all his searching, he could not discover the least bit of it.

This unlucky accident gave him some uneasiness at first, but, being intent on counting his gains, he took no farther notice of it, and even smiled in secret at the strong faith he had formerly placed in the old man's predictions.

Some months passed away without Hamet ex-

perceiving any visible change in his circumstances; at the end of that time, his beloved wife, Zobeide, fell dangerously ill, and though Hamet watched over her with the greatest care, and employed the most skilful physicians that Arabia or India could furnish, all their endeavours were useless, and Zobeide, after a lingering sickness, expired in his arms. From this period, he found himself hourly sinking by a reverse of that fortune which had before been so propitious. His debtors became bankrupts, his vessels were shipwrecked, his stores and dwelling-house took fire, and in less than a year, of all his riches, nothing remained, but the little house he formerly possessed in Orixia.

His sorrow had made so strong an impression on him, that he was perpetually weeping; when one day his sons employed their eldest brother to speak to him in these words.

“Father,” said he, “we are a very great expense to you, who have scarcely enough to maintain yourself; let us then go and seek our fortunes, we will return in a year’s time from this very day, and hope to make you the partner of our acquisitions.”

Hamet would not deny what they requested ; and embracing them with tears in his eyes, “ Go, my dear children,” said he, “ since you think there is a necessity for our parting ! But, whatever fortune betides you, fail not to have the fear of God continually before your eyes ; let nothing alter your faith in him, and omit no opportunity of relieving the distressed. *A good turn is never lost.*”

The sons of Hamet departed, and every day Hamet entreated of Alla to favour their undertakings, and not to impute his own iniquities to his unoffending children. At length, the time of their return drew near, and Hamet was sadly tormented between hope and fear.

“ Ah !” said he, “ I shall not be so happy as to see my poor boys again ! they doubtless have perished through want, and I have been the cause of all their sufferings. Oh ! that I had followed the advice of the old man in the cave of Gerahem !”

While he was thus tormenting himself, the day appointed for the return of his sons arrived. As soon as the morning began to appear, he went into the street, and sat him down on a stone-

bench at his gate, and ran to meet every soul he saw coming. He waited all day to no purpose, till the time of evening prayer, he then went into the house again, quite overcome with grief, and was giving himself up to despair, when he heard a knocking at the door. He ran with all haste, and what was his joy to see all his sons perfectly well dressed, and in good health.

After Hamet had expressed his joy at the sight of his four boys, he asked them if they had reason to be satisfied with their journey. Murat the eldest was the first who spoke, and he answered thus:—

“For six months together, I wandered about without much caring which way I went; when one day, on the bank of a river, I perceived a soldier pursuing a serpent, which seemed to implore my assistance. It was to no purpose, that I begged the man to spare its life; he cut it in four pieces with his sabre, and threw one of them into the river. But remembering your last words, *that a good turn is never lost*; let me see, said I to myself, whether in this instance it will have its reward. So laying the three pieces of the serpent close to each other, I saw with great pleasure, how they joined together. I then immediately undressed, and

plunged into the river; where, after many times diving, I found the tail of the animal, and joined it to the rest of the body. The serpent soon after this threw itself into the river, and in a moment's time, I saw a beautiful woman rise out of the water. 'Murat,' said she to me, 'I owe my life to you; for, without your assistance, I must have perished. I will, therefore, repay the service, and prove to you, *that a good turn is never lost.* Just as you saw me, when I was a serpent, join again, without the least sign of any division in my body, so may you, by only pronouncing my name, join every thing that by accident is broken, and you may wish to be whole again. I am called the fairy Gialout; and whenever you need my assistance, you shall always find me ready to serve you.' And, in truth, ever since that time, I have had daily proof of Gialout's goodness; all my desires are fulfilled, so that they are but reasonable, and to convince you of this, here is a purse that constantly fills itself with pieces of gold, as fast as I empty it."

Murat had no sooner finished his story, than Assad spoke in his turn. He told his father, that one day in crossing a forest, he found a white doe, ready to die, with an arrow shot in her gul-

let, that he pulled out the arrow, and bound up the wound with a piece of the linen of his turban, and then carried her into a thicket, where he laid her upon a bed of leaves, and laid down by her himself all night: but when he awoke in the morning, he was not a little surprised to find by his side, an old fairy, of a majestic countenance; and who, in gratitude for his humanity to her, had given him the nimbleness of a deer, and the art of foreseeing whatever events were to come to pass. So that with these talents, wherever he came, he got whatever he pleased, and had turned his money into diamonds. With these words he pulled out of his bosom a little leather bag, and showed a parcel of jewels, worth above twenty thousand pieces of gold.

Hamet was transported with joy at this strange relation, when Caraguz informed him, that one time, as he was going to sleep for the night, in an old ruinous house, in a lone place, he was surprised and affrighted with very doleful cries; and as soon as it was day, he perceived they came from an owl, which had been caught in a snare; that, having compassion on the creature, he set it at liberty; but no sooner was the owl let loose, than it called him by his name, and bade

him go into a vault with him, from the vault he went with the owl down into a grot, crusted all over with gold, in the midst of which stood a basin, made of an enormous topaz, this basin was full of rosewater, into which the bird threw itself, and immediately there rose up a venerable old man, who called himself Morg; that this old man, by pronouncing certain magical words, infused into the eyes of Caraguz, such a brightness in the night-time, as would disperse all darkness for half a league round him, wherever he was; and that over and above this, he had given him power to discover all hidden treasures, so that he was capable, by this means, of enriching all the monarchs on the earth.

Gedi heard his brothers with great admiration. "I am not so powerful," said he, "as you are; but, as you will probably not let me want for any thing, I content myself with the only talent which I have acquired in my journey.

"As I was returning home, much dissatisfied with my fortune, without meeting with any remarkable adventure, I went one day into a poor peasant's house, to beg a little water; which he not only gave me, but bade me go into his garden, and eat some excellent figs. I did as he

told me, and was taking leave of him, when, observing in the kitchen, a trap stand, in which was a very great rat, I asked him what he intended to do with it.

“I was just going to burn it alive,” said he, “when you came in ; this hateful creature has, for these eight days, made such a havoc among my figs, that this is the least punishment I can inflict on it.

“Let me beg of you, my good friend,” said I, “not to be so cruel, but give me this rat.”

“Why, what will you do with it ?” said he.

“I will spare it’s life,” answered I ; “*for a good turn is never lost*, and I will take care to carry it so far off, that it shall never do you any more damage.”

“I will not deny you so small a matter,” said he, “take the rat, and the rat-trap too ; but release it not till you have got far enough from this place.”

I did as the peasant desired me, carried the rat-trap a day, and then set the rat at liberty, and went on my journey. The night overtook me in the fields, and I was going to lie down, at the foot of a tree, to compose myself to sleep, when I perceived a light in a great house, not above a

hundred yards from me. I went, and knocked at the door, and begged shelter for the night, which was presently granted, and I was conducted to a spacious hall, where supper was brought in. A young man, remarkably beautiful, then drew near, and addressed me thus:—

“Gedi,” said he, “*a good turn is never lost*; I am the sage Zulzul, whose life you saved under the figure of a rat, when the peasant would have put me to a cruel death. Here are two daggers, which I present you with, by the help of which, there is neither tree so high, nor tower so steep, but what you may easily climb; I give you, moreover, the power of being invulnerable for any two hours of the day you shall choose.”

Hamet could scarcely believe the stories his children told, only the purse and diamonds plainly proved that some of them had met with extraordinary adventures. He took, therefore, three pieces of gold, in order to make them a great entertainment; and, after they had spent part of the night at table, the conversation turned upon their several talents, and Hamet seemed a little doubtful of what they told him.

“To prove, sir,” said Assad, “that what I

have advanced is true, I know that a magpie, which has built its nest upon the great tree at the bottom of our garden, has this morning laid an egg, which she does not actually sit upon."

"Well, then," said Gedi, "if my brother Caraguz will but lend me the light, which he says proceeds from his eyes, I will this moment climb the tree and bring you down the magpie's egg."

Their father took them at their words, and they all went into the garden, which Caraguz enlightened very wonderfully: and Gedi, by the help of his two daggers, climbed the tree like a cat, up to the very top of it, which was near a hundred feet high. He took the egg, and was bringing it down, when, unluckily treading upon a branch that was rotten, he fell to the ground with such violence, that his father, thinking he was killed, gave a terrible cry; but, as Gedi was invulnerable, he immediately jumped on his feet, and showed his father that he had got no harm, which greatly rejoiced him. As for the magpie's egg, it was broken into a thousand pieces; but as soon as Murat pronounced the name of Gialout, the pieces of the egg united: it was filled and joined without the least appearance of a crack, and Gedi

putting it into the nest again, at the end of the usual time it was hatched.

Hamet was delighted at the sight of so many wonders; plenty was restored to his house, and he no longer felt any more misfortunes. In this manner he lived with his sons for about a year, when a most surprising accident happened at Orixá.

The sultan of Orixá was one day hunting in a forest, accompanied by his beautiful daughter, the Princess Maimouna, and it was as fine weather as could be wished, when, all on a sudden, the air was darkened, and a frightful hurricane arose. The lightning dazzled all the huntsmen, and the thunder roared with such fury, that the poor princess was sadly terrified, and, alighting from her horse, in hopes of being safer near her father, went to throw herself in his arms, when she perceived, with the utmost horror, that she was in the arms of a little old man, as hairy as a bear, who carried her through the air in spite of her cries, and her father's menaces, who at the same moment found himself bound fast to a tree, with his hands tied behind him.

The huntsmen, whom the storm had dispersed,

returned at the voice of their sovereign; they found him in great tribulation, untied him, and carried him home in a state of distress that would have raised pity in the hardest heart.

The sultan gave himself up to despair, when his prime vizier advised him to make proclamation through the kingdom of Orixá, and in the Indies, of the loss of his daughter, and to promise her in marriage to any one who would rescue her out of the hands of a wicked enchanter, who had carried her away; but, in case the princess should not choose to fulfil this promise, that he would give to her deliverer half his kingdom.

As soon as Assad heard of this news, he was greatly rejoiced, "Father," said he to Hamet, "I know where the princess is by my art of divination, and if my brothers will but assist me, I will restore her to her father again."

Gedi, Murat, and Caraguz all promised never to forsake him; Assad then went to court, and told the sultan that the Princess Maimouná was in the power of a vile magician, called Marzouk; that for a whole year the magician would have no power to molest her; but if she were not taken out of his hands at the end of that time, she would be compelled to become his wife. He then as-

sured the king that he knew where his daughter was confined, and that he would bring her back in less than six months.

The sultan, transported with joy at these tidings, furnished Assad and his brothers with everything they required. After they had travelled a hundred and fifty leagues, they came to the gulph of Cambay, where they embarked in a ship the sultan had ordered to be prepared for them. The pilot, observing Assad's directions, coasted along the gulph of Indus, and, sailing by Ormus, entered the sea of Balsora, and came to anchor behind some frightful rocks, that surrounded a little isle, called the Blue Island. It was not far from this island that the magician Marzouk had, by the force of his enchantments, built on a rock a tower of steel two hundred feet high, which had neither door nor window in it, except in a small turret, which looked towards the sea. There it was that he had shut up Maimouna, and the poor princess spent her days and nights in continual weeping, when Assad's vessel drew towards the shore.

The brothers held a consultation for some time, and being informed by Assad that the enchanter Marzouk had not power to be in the tower at

night, they resolved upon that time for the execution of their design. Accordingly, they came to the tower where Maimouna was confined, in the dead of the night, and while it was very dark, without making any noise. Caraguz let Gedi have as much light from his eyes, as was necessary for him to climb to the top of the tower, and he, by the help of his two daggers, having got to the turret where the princess was imprisoned, without making any noise, he surprised a dragon (which Assad had told him was asleep) set to guard the princess. Gedi gave this creature such a terrible blow on the head with his sabre, that he laid him flat on the ground; but as soon as the dragon was dead, a most furious storm arose, the heavens were all on fire: the flashes of lightning seemed as if they would set the sea in a flame; and a furious clap of thunder split the ship, wherein were the three brothers, into a thousand pieces! but without hurting any one in it. It was now Murat's gift stood them in great stead, for he only pronounced the name of the fairy Gialout, and all the pieces of the ship joined themselves together again, without the least fracture to be seen. The mariners found themselves at their proper posts, and the brothers, with great pleasure, saw the

thunder and lightning end in a very still night. Gedi took this opportunity to go into the apartment where the princess was confined, and told her, in a few words, of his design to rescue her ; and having drawn a rope and pulley from the ship by a cord, (the end of which he carried in his hand to the top of the tower) he let her down with it, in a rush basket, into the ship, where she was received with great joy. But while Assad, and Murat, and Caraguz were paying their respects to the princess, Gedi was ransacking the apartments of the tower ; and, having found a little plate of gold, on which were several magical characters engraved, fixed up in a dungeon in the tower, he supposed it to be the talisman by virtue of which the tower was built, he came down in all haste to Assad ; and, being told by him that the life of the vile Marzouk depended on that plate of gold, he climbed the tower again, and having taken down the talisman, waited for the break of day, and until the ship was got behind the rocks, where it might come to an anchor.

The morning had just begun to appear, when the magician went to the dungeon, but Gedi, who had hid himself without the door, had no sooner pushed it too, broke the plate of gold and thrown

it into the sea, than the whole steel tower, and the magician in it, sunk down at once: and Gedi, when he saw it was level with the sea, threw himself into the water, and swam till he was taken up by the ship, which immediately set sail for Cambay, and from thence the brothers returned, with the princess, to Orixá, without any manner of danger.

The sultan was transported with joy to see his daughter again. Assad had informed the princess of the offer the king her father had made, and as she seemed not at all averse to marry a person to whom she was under so many obligations, the sultan performed his promise to Assad, and gave the princess in marriage to him. The sultan appointed Assad as his successor in the throne of Orixá at his death, and gave to Hamet, and his three other sons, some of the chief employments in the government of the kingdom.

THE

THREE PRINCES AND THE CAMEL.

THERE was once in the land of Arabia Felix a sultan who reigned over such a vast territory, that there were three kingdoms under him ruled by princes who paid him tribute. This sultan possessed inestimable treasures in jewels and gold, besides innumerable flocks of sheep, and droves of oxen and camels.

After reigning many years with great prosperity, he felt himself at the point of death, and sending for his three sons, he thus addressed them:—
“My will is that my eldest son shall mount my throne, that my second shall possess my treasures, and my third shall have my numerous flocks and herds. Let no one encroach on his brother’s property, but all assist each other with fraternal love.”

Shortly after, the good sultan expired, and directly the princes had solemnized his funeral,

they began to quarrel together for the succession. Regardless of their father's just will, each was desirous of ascending the throne, and a civil war would have ensued, if they had not agreed among themselves to submit their cause to the decision of one of their tributary sultans, and to suffer that prince to reign peaceably to whom he should award the sovereignty. The princes then disguised themselves, and travelled without any retinue to the court of one of their dependant sultans.

When the princes had proceeded about half way on their journey, they reached a beautiful spot of verdure, with a clear rill of water running through it, the convenience of which made them halt for refreshment. While they were eating their dinner, one of the brothers happening to cast his eyes on the grass, exclaimed, "A camel has lately passed this way, loaded on one side with sweetmeats, and on the other with grain."

"True," said another, "and he was blind of one eye."

"Yes," added the third prince, "and he had likewise lost his tail."

They had scarcely finished their remarks, when a man who had been sitting near them on the grass, advanced to the princes, saying he had lost

the camel they had so accurately described, therefore they had doubtless stolen him."

"We have not even seen your camel," replied the princes, "much less stolen him."

The man was not satisfied with this denial, but summoned the princes before his sultan, who happened to be the person they had chosen for their arbitrator.

When they arrived in the divan, where the sultan sat to distribute justice, the camel owner preferred his complaint against the princes, and explained the grounds of his accusation. Upon which the sultan asked them how it was possible for them to describe the man's camel so precisely if they had not seen it?

"My lord," replied the princes, as we sat on the grass we perceived that part of the pasture had been grazed only on one side, which made us suppose that the camel was blind with one eye. On the grass which bore the impression of the camel when it had laid down, we noticed that on one side flies were gathered in great numbers, but there were none on the other, which made us suppose that one of his panniers contained sweets, and it was probable the other held grain. We likewise observed that the ordure of the camel, laid together

in heaps on the ground, from which we knew the camel had lost his tail, since it is the custom of these animals to scatter it abroad by shaking their tails."

Upon hearing this explanation, the sultan said to the complainant, "Friend, go and seek thy camel, for these observations do not prove the guilt of the accused, but only the acuteness of their discernment and penetration."

After the sultan had thus dismissed the owner of the camel, the princes discovered themselves to him, and revealed the cause of their visit.

The sultan welcomed them with great courtesy, and after he had caused a sumptuous entertainment to be served up to them, left his guests to enjoy it by themselves.

Whilst they were at table, the elder prince having broken a loaf of bread, exclaimed, "The person who made this bread is, I am sure, at present sick of a fever."

The second prince, on tasting some kid, cried out, "This kid was certainly suckled by a bitch!"

And the third said, "This sultan is assuredly of spurious birth, and not of royal descent!"

At this instant the sultan, who had concealed

himself to listen to their conversation, burst into the room, saying, "Wherefore utter ye these affronting speeches?"

"Inquire," replied the princes, coolly, "into what we have said, and you will find we are correct."

The sultan then examined the servants who had prepared the repast, and found that his baker had been taken violently ill that evening. He then sent for the shepherd, who owned, that the dam of the kid having died, he had given it to the guardian of his flock, which had suckled it with her puppies.

Next he proceeded in a great rage to the apartments of the sultana mother, and, brandishing his scimitar, threatened her with death, unless she confessed whether or not he was the son of the late sultan.

The sultana was terrified, and replied, "To save my life I must speak the truth. Know, then, that thou art the son of a cook. The sultan had no male children, at which he was very uneasy, but the wife of his cook having a little boy, I privately persuaded her to give him to me, and I presented him to the sultan as his own. That son thou art, who now enjoyest an empire."

The spurious sultan then returned to the princes in astonishment at their great penetration, and inquired of them on what grounds they had founded their just suspicions respecting the bread, the kid, and himself.

“ My lord,” replied the elder prince, “ when I broke the bread, the flour fell out in lumps, from whence I concluded that the maker of the bread had not strength enough to knead it properly, and therefore must have been on the eve of a dangerous illness.”

“ It is as you guessed,” replied the sultan.

“ The fat of the kid was all next the bone,” said the second brother, “ and the flesh of every beast, but the dog has it next the skin ; hence I supposed that the kid had been suckled by one of those animals.”

“ You were right,” answered the sultan, “ but now for myself.”

“ My reason for supposing you of low birth,” said the youngest prince, “ was because you did not associate with us, who are princes, and in the same station of life with yourself. It is a common observation, that a man of mean origin, however he may be raised by fortune above his

place in society, generally avoids the conversation of men of rank, and delights in low company.”

“Thou hast spoken justly,” rejoined the sultan, “but wherefore came ye to seek my judgment when ye are so much better able to resolve abstruse questions than myself? Return home, and agree among yourselves.” The princes followed his advice, and obeyed the will of their father.

THE END.











