



Ex Libris

K. K. Venugopal

ARABIAN NIGHTS
ENTERTAINMENTS:

CONSISTING OF

One Thousand and One

STORIES,

TOLD BY

The Sultaneſs of the *Indies*, to divert the Sultan from the Execution of a Bloody Vow he had made to marry a Lady every Day, and have her cut off next Morning, to avenge himſelf for the Diſloyalty of his firſt Sultaneſs, &c.

CONTAINING

A better Account of the Customs, Manners, and Religion of the Eastern Nations, *viz.* *Tartars*, *Persians*, and *Indians*, than is to be met with in any Author hitherto published.

Translated into *French* from the *Arabian MSS.* by *M. Galland*, of the Royal Academy; and now done into *English* from the laſt *Paris* Edition.

VOL. I.

LONDON:

Printed for T. LONGMAN, *Paternoster-Row.*

M DCC XCII.

Approbation.

I Have read, by Order of my Lord Chancellor, this Manuscript, and find nothing in it that should hinder its being printed.

PARIS.

October 4th, 1706.

(Signed)

FONTENELLE.

1740

*The EPISTLE DEDICATORY to the
Right Honourable the Lady Marchio-
ness d' O. Lady of Honour to the
Duchess of Burgundy.*

MADAM,

THE great kindneses I received from M. de Guilleragues, your illustrious father, during my abode at Constantinople, some years ago, are too fresh in my mind, for me to neglect any opportunity of publishing what I owe to his memory. Were he still alive for the welfare of France, and my particular advantage, I would take the liberty to dedicate this work to him; not only as my benefactor, but as a person most capable of judging what is fine, and inspiring others with the like sentiments. Every one remembers the wonderful exactness of

his judgment; the meanest of his thoughts had something in them that was shining; and his lowest expressions were always exact and nice, which made every one admire him: For never had any man so much wit and so much solidity. I have seen him at a time when he was so much taken up with the affairs of his master, that nobody could expect any thing from him but what related to his ministry, and his profound capacity to manage the most knotty negotiations; yet all the weight of his employment diminished nothing of his inimitable pleasantness, which charmed his friends, and was agreeable even to those barbarous nations with whom that great man did treat. After the loss of him, which to me is irreparable, I could not address myself to any other person than yourself, Madam, since you alone can supply the want of him to me; therefore

fore

fore it is that I take the boldness to beg of you the same protection for this book, that you was pleased to grant to the French translation of the seven Arabian stories that I had the honour to present you.

You may perhaps wonder, Madam, that I have not since that time presented them to you in print; but the reason of it is, that when I was about putting them to the press, I was informed that those seven stories were taken out of a prodigious collection of stories of the like sort, intituled, One thousand and one Nights. This discovery obliged me to suspend the printing of them, and to use my endeavours to get that collection; I was forced to send for it from Syria, and have translated into French this first volume, being one of the four that were sent me. These stories will certainly divert you; Ma-

dam, much more than those you have already seen. They are new to you, and more in number: You will also perceive with pleasure, the ingenious design of this anonymous Arabian, who has given us these stories after the manner of his country, fabulous indeed, but very diverting,

I beg, Madam, your acceptance of this small present, which I have the honour to make you, it is a public testimony of my acknowledgment of the profound respect, with which I am, and shall for ever be,

Madam,

your most humble, and

most obedient servant.

GALLAND.

P R E F A C E.

*T*HERE'S no occasion to prepossess the reader with an opinion of the merit and beauty of the following work. There needs no more but to read it, to satisfy any man that hitherto nothing so fine, of this nature, has appeared in any language.

What can be more ingenious, than to compose such a prodigious quantity of pleasant stories, whose variety is surprising, and whose connection is so wonderful? We know not the name of the author of so great a work; but probably it is not all done by one hand; for how can we suppose that one man alone, could have invention enough to make so many fine things?

If stories of this sort be pleasant and diverting, because of the wonders they usually contain,

contain, these have certainly the advantage above all that have yet been published, because they are full of surprising events, which engage our attention, and shew how much the Arabians surpass other nations in composures of this sort.

They must also be pleasing, because of the account they give of the customs and manners of the eastern nations, and of the ceremonies of their religion, as well Pagan as Mahometan, which are better described here, than in any author that has wrote of them, or in the relations of travellers. All the eastern nations, Persians, Tartars, and Indians, are here distinguished, and appear such as they are, from the sovereign to the meanest subject; so that without the fatigue of going to see those people in their respective countries, the reader has here the pleasure to see them act, and hear them speak. Care has been taken to preserve their characters, and to keep their sense; nor have we varied from the text, but when modesty obliged us to it. The translator flatters himself, that those who understand Arabic, and will be at the pains to compare the original

ginal with the translation, must agree that he has shewed the Arabians to the French, with all the circumspection that the niceness of the French tongue and of the times requires; and if those who read these stories, have but any inclination to profit by the examples of virtue and vice, which they will here find exhibited, they may reap an advantage by it, that is not to be reaped in other stories, which are more proper to corrupt than to reform our manners.

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ARABIAN NIGHTS

ENTERTAINMENTS

THE chronicles of the Sussanians, the ancient kings of Persia, who extended their empire into the Indies, over all the islands thereunto belonging, a great way beyond the Ganges, and as far as China, acquaint us, that there was formerly a king of that potent family, the most excellent prince of his time: He was as much beloved by his subjects for his wisdom and prudence, as he was dreaded by his neighbours, because of his valour, and his warlike and well-disciplined troops. He had two sons; the eldest, Schahriar, the worthy heir of his father, and endowed with all his virtues. The youngest, Schahzenan, was likewise a prince of incomparable merit.

After a long and glorious reign, the king died; and Schahriar mounted his throne. Schahzenan, being excluded from all share of the government, by the laws of the empire, and obliged to live a private life, was so far from envying the happiness of his brother, that he made it his whole business to please him, and effected it without much difficulty. Schahriar, who had naturally a great affection for that prince, was so charmed with his complaisance, that out of an excess of friendship, he would needs divide his dominions with him, and gave him the kingdom of Great Tartary; Schahzenan went immediately, and took possession of it, and fixed the seat of his government at Samarcande, the metropolis of the country.

After they had been separated ten yeats, Schahriar, having a passionate desire to see his brother, resolved to send an ambassador to invite him to his court. He made choice of his prime vizier for the embassy, sent him to Tartary, with a retinue answerable to his dignity, and he made all possible haste to Samarcande. When he came near the city, Schahzenan had notice of it, and went to meet him with the principal lords of his court, who to put the more honour on the Sultan's minister, appeared in magnificent apparel. The king of Tartary received the ambassador with the greatest demonstrations of joy; and immediately asked him concerning the welfare of the Sultan his brother. The vizier having acquainted him that he was in health, gave him an account of his embassy. Schahzenan was so much affected with it, that he answered thus:

‘ Sage vizier, the Sultan my brother does me too much
 ‘ honour; he could propose nothing in the world so
 ‘ acceptable; I long as passionately to see him, as he does
 ‘ to see me. Time has been no more able to diminish
 ‘ my friendship than his. My kingdom is in peace,
 ‘ and I desire no more than ten days to get myself ready
 ‘ to go with you. So that there is no necessity of your
 ‘ entering the City for so short a time: I pray you to
 ‘ pitch your tents here, and I will order provisions in
 ‘ abundance to yourself and your company.’ The vizier, did accordingly, and as soon as the king returned he sent him a prodigious quantity of provisions of all sorts, with presents of great value.

In the mean while, Schahzenan made ready for his journey, took orders about his most important affairs, appointed a council to govern in his absence, and named a minister, of whose wisdom he had sufficient experience, and in whom he had an entire confidence, to be their president. At the end of ten days his equipage being ready, he took his leave of the queen his wife, and went out of town in the evening with his retinue, pitching his royal pavilion near the vizier's tent, and discoursed with that ambassador till midnight. But willing once more to embrace the queen, whom he loved entirely, he returned alone to his palace, and went straight to her majesty's apartment, who, not expecting

pecting his return, had taken one of the meanest officers of her household to her bed, where they lay both fast asleep, having been in bed a considerable while.

The king entered without any noise, and pleased himself to think how he should surprize his wife, who he thought loved him as entirely as he did her: But how strange was his surprize, when by the light of the flambeaus which burn all night in the apartments of those eastern princes, he saw a man in her arms! He stood immoveable for a time, not knowing how to believe his own eyes; but finding that it was not to be doubted; how, says he to himself, I am scarce out of my palace, and but just under the walls of Samarcande, and dare they put such an outrage upon me? Ah! perfidious wretches, your crime shall not go unpunished. As king, I am to punish wickedness committed in my dominions; and as an enraged husband, I must sacrifice you to my just resentment. In a word, this unfortunate prince, giving way to his rage, drew his scymetar, and approaching the bed, killed them both with one blow, turning their sleep into death: And afterwards taking them up, threw them out of a window, into the ditch that surrounded the palace.

Having avenged himself thus, he went out of town privately, as he came into it; and returning to his pavilion without saying one word of what had happened, he ordered the tents to be struck, and to make ready for his journey. This was speedily done, and before day he began his march, with kettle drums and other instruments of musick; that filled every one with joy, except the king, who was so much troubled at the disloyalty of his wife, that he was seized with extreme melancholy, which preyed upon him during his whole journey.

When he drew near the capital of the Indies, the sultan Schahriar, and all his court came out to meet him: The princes were overjoyed to see one another, and alighting, after mutual embraces, and other marks of affection and respect, they mounted again, and entered the city, with the acclamation of vast multitudes of people. The Sultan conducted his brother to the palace he had provided for him, which had a commu-

nication with his own, by means of a garden; and was so much the more magnificent, for it was set apart as a banqueting house for public entertainment, and other diversions of the court, and the splendor of it had been lately augmented by new furniture.

Schahriar immediately left the king of Tartary, that he might give him time to bathe himself, and to change his apparel. And as soon as he had done, he came to him again, and they sat down together upon a sofa or alcove. The courtiers kept at a distance, out of respect, and those two princes entertained one another suitably to their friendship, their nearness of blood, and the long separation that had been betwixt them. The time of supper being come, they eat together, after which they renewed their conversation, which continued till Schahriar perceiving that it was very late, left his brother to rest.

The unfortunate Schazenan went to bed; and tho' the conversation of his brother had suspended his grief for some time, it returned upon him with more violence; so that instead of taking his necessary rest, he tormented himself with cruel reflections. All the circumstances of his wife's disloyalty presented themselves a fresh to his imagination, in so lively a manner, that he was like one beside himself. In a word, not being able to sleep, he got up, and giving himself over to afflicting thoughts, they made such an impression upon his countenance, that the sultan could not but take notice of it; and said thus to himself, what can be the matter with the king of Tartary, that he is so melancholy? Has he any cause to complain of his reception? No, surely; I have received him as a brother whom I love, so that I can charge myself with no omission in that respect. Perhaps it grieves him to be at such a distance from his dominions, or from the queen, his wife: Alas! if that be the matter, I must forthwith give him the presents I designed for him, that he may return to Samarcande when he pleases. Accordingly next day Schahriar sent him part of those presents, being the greatest rarities, and the richest things that the Indies could afford. At the same time he endeavoured to divert his brother
every

every day by new objects of pleasure, and the finest treats; which, instead of giving the king of Tartary any ease, did only increase his sorrow.

One day Schahriar having appointed a great hunting match, about two days journey from his capital, in a place that abounded with deer, Schahzenan prayed him to excuse him, for his health would not allow him to bear him company. The Sultan, unwilling to put any constraint upon him, left him at his liberty, and went a hunting with his nobles. The king of Tartary being thus left alone, shut himself up in his apartment, and sat down at a window, that looked into the garden. That delicious place, and the sweet harmony of an infinite number of birds, which chose it for a place of retreat, must certainly have diverted him, had he been capable of taking pleasure in any thing; but being perpetually tormented with the fatal remembrance of his queen's infamous conduct, his eyes were not so often fixed upon the garden, as lifted up to heaven to bewail his misfortune.

Whilst he was thus swallowed up with grief, an object presented itself to his view, which quickly turned all his thoughts another way. A secret gate of the sultan's palace opened all of a sudden, and there came out of it twenty women, in the midst of whom marched the Sultaneſs, who was easily distinguished from the rest, by her majestick air. This princess thinking that the king of Tartary was gone a hunting with his brother the Sultan, came up with her retinue near the windows of his apartment; for the prince had placed himself so, that he could see all that passed in the garden, without being perceived himself. He observed, that the persons who accompanied the Sultaneſs, threw off their veils and long robes, that they might be at more freedom; but was wonderfully surprized when he saw ten of them to be blacks, and that each of them took his mistress. The Sultaneſs, on her part, was not long without her gallant. She clapp'd her hands, and called Masoud, Masoud, and immediately a black came down from a tree, and ran to her in all haste.

Modesty will not allow, nor is it necessary, to relate what passed between the blacks and the ladies. It is sufficient to say, that Schahzenan saw enough to convince him, that his brother had as much cause to complain as himself. This amorous company continued together till midnight, and having bath'd all together, in a great pond, which was one of the chief ornaments of the garden, they dress'd themselves, and re-entered the palace by the secret door, all except Masoud, who climb'd up his tree, and got over the garden-wall the same way as he came.

All this having passed in the king of Tartary's sight, it gave him occasion to make a multitude of reflections. How little reason had I, says he, to think that no one was so unfortunate as myself? It is certainly the unavoidable fate of all husbands, since the Sultan my brother, who is sovereign of so many dominions, and the greatest prince of the earth, could not escape it.

The case being so, what a fool am I to kill myself with grief? I'll throw it off, and the remembrance of a misfortune so common, shall never after this disturb my quiet. So from that moment he forebore afflicting himself. Being unwilling to sup till he saw the whole scene that was acted under his window, he called then for his supper, eat with a better appetite than he had done at any time after his coming from Samarcande, and listened with pleasure to the agreeable concert of vocal and instrumental musick, that was appointed to entertain him while at table.

He continued after this to be of a very good humour; and when he knew that the Sultan was returning, he went to meet him, and paid him his compliments, with a great deal of gaiety. Schahriar at first took no notice of this great alteration; but expostulated with him modestly, why he would not bear him company at hunting the stag; and without giving him time to reply, entertained him with the great number of deer and other game they had killed, and what pleasure he had had in the sport. Schahzenan heard him with attention, gave answers to every thing, and being rid of that melancholy, which formerly over-clouded his wit, he said a thousand agreeable and pleasant things to the Sultan.

Schahriar,

Schahriar, who expected to have found him in the same condition as he left him, was overjoyed to see him so cheerful; and spoke him to thus: Dear Brother, I return thanks to heaven for the happy change it has made in you during my absence; I am extremely rejoiced at it; but I have a request to make to you, and conjure you not to deny me. I can refuse you nothing, replies the king or Tartary, you may command Schahzenan as you please: Pray speak, I am impatient till I know what is your desire of me. Ever since you came to my court, replied Schahriar, I found you swallowed up by a deep melancholy, and I did in vain attempt to remove it by diversion of all sorts. I imagin'd it might be occasioned by reason of your distance from your dominions, or that love might have a great share in it; and that the queen of Samarcande, who, no doubt, is an accomplish'd beauty, might be the cause of it. I don't know if I be mistaken, but I must own, that it was the very particular reason why I would not importune you upon the subject, for fear of making you uneasy. But without my being able to contribute any thing towards it, I find now upon my return, that you are in the best humour that can be, and that your mind is entirely delivered from that black vapour which disturbed it. Pray do me the favour to tell me, why you were so melancholy, and how you came to be rid of it.

Upon this the king of Tartary continued for some time as if he had been in a dream, and contrived what he should answer; but at last replied as follows: You are my sultan and master, but excuse me, I beseech you, from answering your question. No, dear brother, said the Sultan, you must answer, I will take no denial. Schahzenan, not being able to withstand these pressing instances, answered; Well then brother, I will satisfy you, since you command me; and having told him the story of the queen of Samarcande's treachery; this, says he, was the cause of my grief; pray judge, whether I had not reason enough to give myself up to it.

O! my brother, says the Sultan (in a tone which shew'd that he had the same sentiments of the matter

with the king of Tartary) what a horrible story do you tell me! How impatient was I, till I heard it out! I commend you for punishing the traitors, who put such an outrage upon you. Nobody can blame you for that action: It was just; and for my part, had the case been mine, I should scarce have been so moderate as you. I would not have satisfy'd myself with the life of one woman; I verily think I should have sacrificed a thousand to my fury. I cease now to wonder at your melancholy. The cause of it was too sensible, and too mortifying not to make you yield to it. O heaven! What a strange adventure! Nor do I believe the like on't ever befel any man but yourself. But, in short, I must bless God, who has comforted you; and since I doubt not but your consolation is well-grounded, be so good as to let me know what it is, and conceal nothing from me. Schahzenan was not so easily prevailed upon in this point, as he had been in the other, because of his brother's concern in it. But being obliged to yield to his pressing instances, answer'd, I must obey you then, since your command is absolute; yet I am afraid that my obedience will occasion your trouble to be greater than ever mine was. But you must blame yourself for it, since you force me to reveal a thing, which I should otherwise have buried in eternal oblivion. What you say, answers Schahriar, serves only to increase my curiosity. Make haste to discover the secret, whatever it be. The king of Tartary being no longer able to refuse, gave him the particulars of all that he had seen of the blacks in disguise, of the lewd passion of the Sultanes, and her ladies; and to be sure he did not forget Masoud. After having been witness to those infamous actions, says he, I believe all women to be that way naturally inclined; and that they could not resist those violent desires. Being of this opinion, it seemed to me to be an unaccountable weakness in men to make themselves uneasy at their infidelity. This reflection brought many others along with it; and in short, I thought the best thing I could do, was to make myself easy. It cost me some pains indeed, but at last I effected it; and if you'll take my advice, you shall follow my example.

Though

Though the advice was good, the Sultan could not take it, but fell into a rage. What! says he, is the Sultaneſs of the Indies capable of prostituting herſelf in ſo baſe a manner! No, brother, I can't believe what you ſay, except I ſaw it with my eyes; your's muſt needs have deceived you; the matter is ſo important that I muſt be ſatisfied of it myſelf. Dear brother, answers Schahzenan, that you may without much difficulty. Appoint another hunting match, and when we are out of town with your court and mine, we will ſtop under our pavilions, and at night let you and I return alone to my apartments; I am certain the next day you will ſee what I ſaw. The Sultan approving the ſtratagem, immediately appointed a new hunting-match. And that ſame day the pavilions were ſet up at the place appointed.

Next day the two princes ſet out with all their retinue; they arrived at the place of encampment, and ſtaid there till night. Then Schahriar call'd his grand vizier, and without acquainting him with his deſign, commanded him to ſtay in his place during his abſence, and ſuffer no perſon to go out of the camp, upon any account whatever. As ſoon as he had given this order, the king of Grand Tartary and he took horſe, paſſed through the camp incognito, returned to the city, and went to Schahzenan's apartment. They had ſcarce placed themſelves in the ſame window where the King of Tartary had ſeen the diſguiſed blacks act their ſcene, but the ſecret gate opened, the Sultaneſs and her ladies entered the garden with the blacks, and ſhe having called upon Maſoud, the Sultan ſaw more than enough to convince him plainly of his diſhonour and miſfortune.

Oh heavens, cried he, what indignity! What horror! Can the wife of a ſovereign, ſuch as I am, be capable of ſuch an infamous action? After this, let no prince boaſt of his being perfectly happy. Alas! my brother, continues he (embracing the king of Tartary) let us both renounce the world; honeſty is baniſhed out of it; if it flatters us the one day, it betrays us the next; let us abandon our dominions and grandeur; let us go into foreign countries, where we may lead an obſcure

life, and conceal our misfortunes. Schahzenan did not at all approve of this resolution, but did not think fit to contradict Schahriar in the heat of his passion. Dear Brother, says he, your will shall be mine; I am ready to follow you whither you please: But promise me that you will return, if we can meet with any one that is more unhappy than ourselves. I agree to it, says the Sultan, but doubt much whether we shall. I am not of your mind in this, replies the king of Tartary; I fancy our journey will be but short. Having said thus, they went secretly out of the palace by another way than they came. They travell'd as long as 'twas day; and lay the first night under the trees, and getting up about break of day, they went on till they came to a fine meadow upon the bank of the sea, in which meadow there were tufts of great trees at some distance from one another. They sat down under those trees to rest and refresh themselves, and the chief subject of their conversation, was the lewdness of their wives.

They had not sat long, before they heard a frightful noise, and a terrible cry from the sea, which fill'd them with fear; then the sea opening, there arose up a thing like a great black column, which reach'd almost to the clouds. This redoubled their fear, made them rise speedily, and climb up into a tree to hide themselves. They had scarce got up, till looking to the place from whence the noise came, and where the sea opened, they observed that the black column advanced, winding about towards the shore, cleaving the water before it. They could not at first think what it should be, but in a little time they found, that it was one of those malignant genies that are mortal enemies to mankind, and always doing them mischief. He was black, frightful, had the shape of a giant, of a prodigious stature, and carried on his head a great glass box, shut with four locks of fine steel. He entered the meadow with his burden, which he laid down just at the foot of the tree where the two princes were, who looked upon themselves to be dead men. Mean while, the genie sat down by his box, and opening it with four keys that he had at his girdle, there came

out a lady magnificently apparelled, of a majestick stature, and a complete beauty. The monster made her sit down by him, and eyeing her with an amorous look: Lady (says he) nay, most accomplished of all ladies who are admired for their beauty, my charming mistress, whom I carried off on your wedding-day, and have loved so constantly ever since, let me sleep a few moments by you; for I found myself so very sleepy, that I came to this place to take a little rest. Having spoke thus, he laid down his huge head upon the lady's knees, and stretching out his legs which reached as far as the sea, he fell asleep, and snored so that he made the banks to echo again.

The lady happening at the same time to look up to the tree, saw the two princes, and made a sign to them with her hand to come down without making any noise. Their fear was extraordinary, when they found themselves discovered, and they prayed the lady, by other signs, to excuse them; but she, after having laid the monster's head softly down, rose up and spoke to them, with a low, but quick voice, to come down to her; she would take no denial. They made signs to her that they were afraid of the genie, and would fain have been excused. Upon which she ordered them to come down, and if they did not make haste, threatened to awake the giant, and bid him kill them.

These words did so much intimidate the princes, that they began to come down with all possible precaution, lest they should awake the genie. When they came down, the lady took them by the hand, and going a little farther with them under the trees, made a very urgent proposal to them. At first they rejected it, but she obliged them to accept it by her threats. Having obtained what she desired, she perceived that each of them had a ring on his finger, which she demanded of them. As soon as she received them, she went and took a box out of the bundle, where her toilet was, pulled out a string of other rings of all sorts, which she showed them, and asked them if they knew what those jewels meant? No, said they, we hope you will be pleased to tell us. These are, replies she, the rings of all the men to whom I have

granted my favour. They are full fourscore and eighteen of them, which I keep as token to remember them; and asked yours' for the same reason, to make up my hundred. So that, continues she, I have had an hundred gallants already, notwithstanding the vigilance of this wicked genie, that never leaves me. He is much the nearer for locking me up in this glass box, and hiding me in the bottom of the sea: I find a way to cheat him for all his care. You may see by this, that when a woman has formed a project, there's no husband or gallant that can hinder her putting it in execution. Men had better not put their wives under such restraint, if they have a mind they should be chaste. Having spoke thus to them, she put their rings upon the same string with the rest, and sitting her down by the monster, as before, laid his head again upon her lap, and made a sign for the princes to be gone.

They returned immediately by the same way they came, and when they were out of sight of the lady and the genie, Schahriar says to Schahzenan, Well, brother, what do you think of this adventure? Has not the genie a very faithful mistress? And don't you agree that there's no wickedness equal to that of women? Yes, brother, answers the King of Great Tartary; and you must also agree, that the monster is more unfortunate, and has more reason to complain, than we. Therefore, since we have found what we sought for, let us return to our dominions, and let not this hinder us to marry again. For my part, I know a method by which I think I shall keep inviolable the faith that my wife shall plight to me. I will say no more of it at present, but you will hear of it in a little time; and I am sure you will follow my example. The Sultan agreed with his brother; and continuing their journey, they arrived in the camp the third night after they left it.

The news of the sultan's return being spread, the courtiers came betimes in the morning before his pavilion to wait on him. He ordered them to enter, received them with a more pleasant air than formerly, and gave each of them a gratification. After which,

he told them he would go no farther, ordered them to take horse, and returned speedily to his palace.

As soon as ever he arrived, he ran to the sultaness's apartment, commanded her to be bound before him, and delivered her to his grand vizier, with an order to strangle her, which was accordingly executed by that minister, without enquiring into her crime. The enraged prince did not stop here, but cut off the heads of all the sultaness's ladies with his own hand. After this rigorous punishment, being persuaded that no woman was chaste, he resolved, in order to prevent the disloyalty of such as he should afterwards marry, to wed one every night, and have her strangled next morning. Having imposed this cruel law upon himself, he swore that he would observe it immediately after the departure of the king of Tartary, who speedily took leave of him, and being laden with magnificent presents, set forward on his journey.

Schahzenan being gone, Schahriar ordered his grand vizier to bring him the daughter of one of his generals. The vizier obeyed; the sultan lay with her, and putting her next morning into his hands again in order to be strangled, commanded him to get him another next night. Whatever reluctance the vizier had to put such orders in execution, as he owed blind obedience to the sultan his master, he was forced to submit. He brought him then the daughter of a subaltern, whom he also cut off next day. After her he brought a citizen's daughter; and, in a word, there was every day a maid married, and a wife murdered.

The rumour of this unparalleled barbarity occasioned a general consternation in the city, where there was nothing but crying and lamentation. Here a father in tears, and inconsolable for the loss of his daughter; and there tender mothers dreading lest theirs should have the same fate, making the air to resound beforehand with their groans. So that instead of the commendations and blessings which the sultan had hitherto received from his subjects, their mouths were now filled with imprecations against him.

The grand vizier, who, as has been already said, was the executioner of this horrid injustice against his will, had

had two daughters, the eldest called Scheherazade, and the youngest Dinarzade: The latter was a lady of very great merit; but the elder had courage, wit, and penetration infinitely above her sex; she had read abundance, and had such a prodigious memory, that she never forgot any thing. She had successfully applied herself to philosophy, physick, history, and the liberal arts; and for verse exceeded the best poets of her time: Besides this she was a perfect beauty, and all her fine qualifications were crowned by solid virtue.

The vizier passionately loved a daughter so worthy of his tender affection; and one day, as they were discoursing together, she says to him, Father, I have one favour to beg of you, and most humbly pray you to grant it me. I will not refuse it, answers he, provided it be just and reasonable. For the justice of it, says she, there can be no question, and you may judge of it by the motive which obliges me to demand it of you. I have a design to stop the course of that barbarity which the sultan exercises upon the families of this city. I would dispel those unjust fears which so many mothers have of losing their daughters in such a fatal manner. Your design, daughter, replies the vizier, is very commendable; but the disease you would remedy, to me seems incurable; how do you pretend to effect it? Father, says Scheherizade, since by your means the sultan makes every day a new marriage, I conjure you by the tender affection you bear to me, to procure me the honour of his bed. The vizier could not hear this without horror. O heaven! replies he, in a passion, have you lost your senses, daughter, that you make such a dangerous request to me? You know the sultan has sworn by his soul that he will never lie above one night with the same woman, and to order her to be killed the next morning; and would you that I should propose you to him? Pray consider well to what your indiscreet zeal will expose you. Yes, dear father, replies the virtuous daughter, I know the risk I run; but that does not frighten me. If I perish, my death will be glorious; and if I succeed, I shall do my country an important piece of service. No, no, says the vizier, whatever you can represent to engage me

me to let you throw yourself into that horrible danger, don't you think that ever I will agree to it. When the Sultan shall order me to strike my poinard into your heart, alas! I must obey him; and what a dismal employment is that for a father? Ah! if you don't fear death; yet at least be afraid of occasioning me the mortal grief of seeing my hand stain'd with your blood. Once more, father, says Scheherazade, grant me the favour I beg. Your stubbornness, replies the vizier, will make me aagry; why will you run headlong to your ruin? They that don't foresee the end of a dangerous enterprize, can never bring it to happy issue. I am afraid the same thing will happen to you, that happen'd to the afs, which was well, and could not keep himself so. What misfortunes besel the afs, replies Scheherazade? I'll tell it you, says the vizier, if you'll hear me.

F A B L E.

The Afs, the Ox, and the Labourer.

A Very rich merchant had several country houses, where he had abundance of cattle of all sorts. He went with his wife and family to one of those estates, in order to improve it himself. He had the gift of understanding the language of beasts, but with this condition, that he should interpret it to nobody on pain of death; and this hindred him to communicate to others what he learn'd by means of this gift.

He had in the same stall, an ox and an afs; and one day as he sat near them, and diverted himself to see his children play about him, he heard the ox say to the afs, Sprightly, O! how happy do I think you, when I consider the ease you enjoy, and the little labour that is required of you. -You are carefully rubbed down and wash'd, you have well dress'd corn, and fresh clean water. Your greatest business is to carry the merchant, our master, when he has any little journey to make, and were it not for that you would be perfectly idle. I am treated in a quite different manner, and my condition is as unfortunate as your's is pleasant. 'Tis scarce day-light when I am fastened to
a plow,

a plow, and there they make me work till night, to till up the ground; which fatigues me so, that sometimes my strength fails me. Besides the labourer, who is always behind me, beats me continually. By drawing the plow, my tail is all flea'd; and in short, after having labour'd from morning till night, when I am brought in, they give me nothing to eat but sorry dry beans, not so much as cleans'd from sand, or other things as pernicious; and to heighten my misery, when I have fill'd my belly with such ordinary stuff, I am forced to lie all night in my own dung: So that you see I have reason to envy your lot.

The ass did not interrupt the ox, till he had said all that he had a mind to say; but when he had made an end, answer'd, they that call you a foolish beast don't lie; you are too simple, you let them carry you whither they please, and shew no manner of resolution. In the mean time what advantage do you reap by the indignities you suffer? You kill yourself for the ease, pleasure, and profit of those that give you no thanks for so doing. But they would not treat you so, if you had as much courage as strength.

When they come to fasten you to the stall, why don't you make resistance? why don't you strike them with your horns, and shew that you are angry, by striking your foot against the ground? And, in short, why don't you frighten them by bellowing aloud? Nature has furnished you with means to procure you respect, but you don't make use of them. They bring you sorry beans, and bad straw; eat none of 'em, only smell to 'em, and leave 'em. If you follow the advice I give you, you will quickly find a change, for which you will thank me. The ox took the ass's advice in very good part, and own'd he was much oblig'd to him for it. Dear Sprightly, adds he, I will not fail to do all that you have said, and you shall see how I shall acquit myself. They held their peace after this discourse, of which the merchant heard every word.

Next morning betimes, the labourer comes to take the ox: He fastened him to the plow, and carried him to his ordinary work. The ox, who had not forgot
the

the afs's counsel, was very troublesome and untowardly all that day, and in the evening, when the labourer brought him back to the stall, and began to fasten him to it, the malicious beast, instead of presenting his horns willingly as he used to do, was restive, and went backward bellowing; and then made at the labourer, as if he would have push'd him with his horns: In a word, he did all that the afs advis'd him to. Next day the labourer came as usual, to take the ox to his labour; but finding the stall full of beans, the straw that he put in the night before not touch'd, and the ox lying on the ground with his legs stretch'd out, and panting in a strange manner, he believed him to be sick, pitied him, and thinking that it was not proper to carry him to work, went immediately and acquainted the merchant with it.

Who perceiving that the ox had followed all the mischievous advice of the afs, whom he thought fit to punish for it, he ordered the labourer to go and put the afs in the ox's place, and to be sure to work him hard. The labourer did so, the afs was forced to draw the plow all that day, which fatigued him so much the more, as he was not accus'tom'd to that sort of labour; besides, he had been so soundly beat, that he could scarce stand when he came back.

Mean while the ox was mightily pleas'd, he eat up all that was in his stall, and rested himself the whole day. He was glad at the heart that he had follow'd the afs's advice, blessed him a thousand times for it, and did not fail to compliment him upon it, when he saw him come back. The afs answer'd not one word, so vex'd was he to be so ill treated; but says within himself, 'tis by my own imprudence I have brought this misfortune upon myself; I liv'd happily, every thing smil'd upon me; I had all that I could wish, 'tis my own fault that I am brought to this miserable condition; and if I can't contrive some way to get out of it, I am certainly undone; and as he spoke thus, his strength was so much exhausted that he fell down at his stall, as if he had been half dead.

Here the grand vizier address'd himself to Scheherazade, and said, Daughter, you do just like the afs, you will

will expose yourself to destruction by your false prudence. Take my advice, be easy, and don't take such measures as will hasten your death. Father, replies Scheherazade, the example you bring me is not capable of making me change my resolution; I will never cease importuning you until you present me to the Sultan to be his bride. The vizier perceiving that she persisted in her demand, replied, alas then! since you will continue obstinate, I shall be obliged to treat you in the same manner as the merchant I named just now treated his wife in a little time after.

The merchant understanding that the ass was in a lamentable condition, was curious to know what passed betwixt him and the ox; therefore after supper, he went out by moonlight, and sat down by them, his wife bearing him company. When he arriv'd, he heard the ass say to the ox, Comrade, tell me, I pray you, what you intend to do to-morrow, when the labourer brings you meat? What will I do? says the ox, I will continue to do as you taught me. I will go off from him and threaten him with my horns, as I did yesterday; I will fain myself to be sick, and just ready to die. Beware of that, replies the ass, it will ruin you, for as I came home this evening, I heard the merchant, our master, say something that makes me tremble for you. Alas! what did you hear? says the ox, as you love me, hide nothing from me, my dear Sprightly. Our master, replied the ass, had these sad expressions to the labourer: Since the ox does not eat, and is not able to work, I would have him kill'd to-morrow, and we will give his flesh as an alms to the poor for God's sake; as for the skin that will be of use to us, and I would have you give it the carrier to dress; therefore don't fail, but send for the butcher. This is what I had to tell you, says the ass. The concern I have for your preservation, and my friendship for you, oblig'd me to let you know it, and to give you new advice. As soon as they bring you your bran and straw, rise up and eat heartily. Our master will by this think that you are cur'd, and no doubt will recall his orders for killing you; whereas if you do otherwise, you are certainly gone.

The discourse had the effect which the ass designed. The ox was strangely troubled at it, and bellowed out for fear. The merchant, who heard the discourse very attentively, fell into such a fit of laughter, that his wife was surprized at it, and said, Pray, husband, tell me what you laugh at so heartily, that I may laugh with you. Wife, says he, you must content yourself with hearing me laugh. No, replied she, I will know the reason. I cannot give you that satisfaction, answers he, but only that I laugh at what our ass just now said to our ox. The rest is a secret, which I am not allowed to reveal. And what hinders you from revealing the secret? says she. If I tell it you, answers he, it will cost me my life. You only jeer me, cried his wife; what you tell me now cannot be true. If you don't satisfy me presently, what you laugh at, and tell me what the ox and ass said to one another, I swear by heaven that you and I shall never bed together again.

Having spoke thus, she went into the house in a great fret, and setting herself in the corner, cried there all night. Her husband lay alone, and finding next morning that she continued in the same humour, told her, she was a very foolish woman to afflict herself in that manner, the thing was not worth so much; and that it did concern her as little to know the matter, as it concerned him much to keep it secret; Therefore I conjure you to think no more of it. I shall still think so much of it, says she, as never to forbear weeping till you have satisfied my curiosity. But I tell you very seriously, replied he, that it will cost me my life, if I yield to your indiscretion. Let what will happen, says she, I do insist upon it. I perceive, says the merchant, that 'tis impossible to bring you to reason, and since I foresee that you will occasion your own death by your obstinacy, I will call in your children, that they may see you before you die. Accordingly he call'd for 'em, and sent for her father and mother, and other relations. When they were come, and heard the reason of their being called for, they did all they could to convince her that she was in the wrong, but to no purpose: she told them she would rather die than yield that point to her husband. Her father and mother spoke

spoke to her by herself, and told her that what she desired to know was of no importance to her; but they could gain nothing upon her, either by their authority or intreaties. When her children saw that nothing would prevail to bring her out of that sullen temper, they wept bitterly. The merchant himself was like a man out of his senses, and was almost ready to risk his own life, to save that of his wife, whom he loved dearly.

Now, my daughter, says the vizier to Scheherazade, this merchant had fifty hens and a cock, with a dog that gave good heed to all that passed; and while the merchant was set down, as I said, and considering what he had best to do, he sees his dog run toward the cock as he was treading a hen, and heard him speak to him thus: Cock, says he, I am sure heaven will not let you live long; are you not ashamed to do that thing to-day? The cock standing up on tiptoe, answers the dog fiercely: And why, says he, should I not do it to-day as well as other days? If you don't know, replies the dog, then I'll tell you, that this day our master is in great perplexity. His wife would have him reveal a secret which, is of such a nature, that it will cost him his life if he doth it. Things are come to that pass, that it is to be feared he will scarcely have resolution enough to resist his wife's obstinacy; for he loves her, and is affected with the tears that she continually sheds, and perhaps it may cost him his life; we are all alarmed at it, and you only insult our melancholy, and have the impudence to divert yourself with your hens.

The cock answer'd the dog's reproof thus: What, has our master so little sense? He has but one wife, and can't govern her: and though I have fifty, I make them all do what I please. Let him make use of his reason, he will speedily find a way to rid himself of his trouble. How, says the dog, what would you have him do? Let him go into the room where his wife is, says the cock, lock the door, and take a good stick and thrash her well; and I'll answer for it, that will bring her to her right wits, and make her forbear to ask him any more what he ought not to tell her. The

merchant

merchant had no sooner heard what the cock said, but he took up a good stick, went to his wife, whom he found still a crying, and shutting the door, belaboured her so soundly, that she cried out, 'It is enough, husband, it is enough, let me alone, and I will never ask the question more.' Upon this, perceiving that she repented of her impertinent curiosity, he forbore drubbing her; and opening the door, her friends came in, were glad to find her cured of her obstinacy, and complimented her husband upon this happy expedient to bring his wife to reason. Daughter, adds the grand vizier, you deserve to be treated as the merchant treated his wife.

Father, replied Scheherazade, I beg you would not take it ill that I persist in my opinion. I am nothing moved by the story of that woman. I can tell you abundance of others, to persuade you that you ought not to oppose my design. Besides, pardon me for declaring to you, that your opposing me would be in vain; for if your paternal affection should hinder you to grant my request, I would go and offer myself to the Sultan. In short, the father, being overcome by the resolution of his daughter, yielded to her importunity, and though he was very much grieved that he could not divert her from such a fatal resolution, he went that minute to acquaint the Sultan, that next night he would bring him Scheherazade.

The Sultan was much surprized at the sacrifice which the grand vizier made to him. How could you resolve upon it, says he, to bring me your own daughter? Sir, answers the vizier, it's her own offer. The sad destiny that attends it could not scare her; she prefers the honour of being your majesty's wife one night, to her life. But don't mistake yourself, vizier, says the Sultan, to-morrow, when I put Scheherazade into your hands, I expect you would take away her life; and if you fail, I swear that yourself shall die. Sir, rejoins the vizier, my heart without doubt will be full of grief to execute your commands; but it is to no purpose for nature to murmur; tho' I be her father, I will answer for the fidelity of my hand to obey your order. Schahriar accepted his minister's offer, and told him he might bring his daughter when he pleased.

The grand vizier went with the news to Scheherazade, who received it with as much joy, as if it had been the most agreeable thing in the world; she thanked her father for having obliged her in so sensible a manner; and perceiving that he was overwhelmed with grief, she told him, in order to his consolation, that she hoped he would never repent his having married her to the Sultan; but that on the contrary, he should have reason to rejoice in it all his days.

All her business was to put herself in a condition to appear before the Sultan; but before she went, she took her sister Dinarzade apart, and says to her, My dear sister, I have need of your help in a matter of very great importance, and must pray you not to deny it me. My father is going to carry me to the Sultan to be his wife; don't let this frighten you, but hear me with patience. As soon as I am come to the Sultan, I will pray him to allow you to lie in the bride-chamber, that I may enjoy your company this one night more. If I obtain that favour, as I hope to do, remember to awake me to-morrow an hour before day, and to address me in these or some such words. 'My sister, if you be not asleep, I pray you that till day-break, which will be very speedily, you will tell me one of the fine stories of which you have read so many.' Immediately I will tell you one; and I hope by this means to deliver the city from the consternation they are under at present. Dinarzade answered that she would obey with pleasure what she required of her.

The time of going to bed being come, the grand vizier conducted Scheherazade to the palace, and retired after having introduced her into the Sultan's apartment. As soon as the Sultan was left alone with her, he ordered her to uncover her face, and found it so beautiful; that he was perfectly charmed with her; and perceiving her to be in tears, asked her the reason. Sir, answered Scheherazade, I have a sister, who loves me tenderly, as I do her; and I could wish that she might be allowed to be all night in this chamber, that I might see her, and bid her once more adieu. Will you be pleased to allow me the comfort of giving her this last testimony of my friendship. Schahriar having consented to it,

Dinar-

Dinarzade, was sent for, who came with all possible diligence. The Sultan went to bed with Scheherazade upon an alcove raised very high, according to the custom of the monarchs of the east; and Dinarzade lay in a bed that was prepared for her, near the foot of the alcove.

An hour before day, Dinarzade being awake, failed not to do as her sister ordered her. My dear sister, cries she, if you be not asleep, I pray until day-break which will be in a very little time, that you will tell me one of those pleasant stories you have read; alas! this may perhaps be the last time that ever I shall have that satisfaction.

Scheherazade, instead of answering her sister, address'd herself to the Sultan thus; Sir, will your majesty be pleased to allow me to give my sister this satisfaction? With all my heart, answers the Sultan. Then Scheherazade bid her sister listen; and afterwards addressing herself to Schahriar, began thus:

The First Night.

The Merchant and the Genie.

S I R,

THERE was formerly a merchant who had a great estate in lands, goods, and money. He had abundance of deputies, factors, and slaves. He was obliged from time to time to take journies, and talk with his correspondents; and one day being under a necessity of going a long journey, about an affair of importance, he took horse, and put a portmanteau behind him, with some biscuits and dates, because he had a great desert to pass over, where he could have no manner of provisions. He arrived without any accident at the end of his journey; and having dispatched his affairs, took horse again, in order to return home.

The fourth day of his journey, he was so much incommoded by the heat of the sun, and the reflection of that heat from the earth, that he turn'd out of the road, to refresh himself under some trees that he saw in the country. There he found at the foot of a great walnut-tree, a fountain of very clear running water and a light-

ing, tied his horse to a branch of the tree, and sitting down by the fountain, took some biscuits and dates out of his portmanteau; and as he eat his dates, threw the shells about on both sides of him. When he had done eating, being a good musselman, he washed his hands, his face, and his feet, and said his prayers. He had not made an end, but was still on his knees, when he saw a Genie appear, all white with age, and of a monstrous bulk; who, advancing towards him with a scymetar in his hand, spoke to him in a terrible voice, thus: Rise up, that I may kill thee with this scymetar, as you have killed my son; and accompanied those words with a frightful cry. The merchant being as much frightened at the hideous shape of the monster, as at those threatening words, answered him trembling, Alas! my good lord, of what crime can I be guilty towards you, that you should take away my life? I will, replies the Genie, kill thee, as thou hast killed my son. O heaven! says the merchant, how should I kill your son? I did not know him or ever saw him. Did not you sit down when you came hither, replies the Genie? Did not you take dates out of your portmanteau, and as you eat 'em, did not you throw the shells about on both sides; I did all that you say, answers the merchant, I cannot deny it. If it be so, replied the Genie, I tell thee, that thou hast killed my son; and the way was thus: When you threw the nutshells about, my son was passing by, and you threw one of them into his eye, which killed him; therefore I must kill thee. Ah! my lord, pardon me! cried the merchant. No pardon, answersthe Genie, no mercy. Is it not just to kill him that has killed another? I agree to it, says the merchant, but certainly I never killed your son; and if I have, it was unknown to me, and I did it innocently, therefore I beg you to pardon me, and to suffer me to live. No, no, says the Genie, persisting in his resolution, I must kill thee, since thou hast kill'd my son; and then taking the merchant by the arm, threw him with his face upon the ground, and lifted up his scymetar to cut off his head.

The merchant all in tears, protested he was innocent, bewailed his wife and children, and spoke to the Genie,

in the most moving expressions that could be uttered. The Genie with his scymetar still lifted up, had so much patience as to hear the wretch make an end of his lamentations, but would not relent. All this whining, says the monster, is to no purpose, tho' you should shed tears of blood, that shall not hinder me to kill thee, as thou hast killed my son. Why! replied the merchant, can nothing prevail with you? Will you absolutely take away the life of a poor innocent? Yes, replied the Genie, I am resolved upon it. As she had spoke those words, perceiving it was day, and knowing that the Sultan rose betimes in the morning to say his prayers, and hold his council, Scheherazade held her peace. Lord! sister, says Dinarzade, what a wonderful story is this! The remainder of it, says Scheherazade, is more surprizing, and you will be of my mind, if the Sultan will let me live this day, and permit me to tell it you the next night. Schahriar, who had listened to Scheherazade with pleasure, says to himself, I will stay till to-morrow, for I can at any time put her to death, when she has made an end of her story; so having resolved not to take away Scheherazade's life that day, he rose and went to his prayers, and then call'd his council.

All this while the grand vizier was terribly uneasy. Instead of sleeping, he spent the night in sighs and groans, bewailing the lot of his daughter, of whom he believed that he himself should be the executioner. And as, in this melancholy prospect, he was afraid of seeing the Sultan, he was agreeably surprized, when he saw the prince enter the council chamber without giving him the fatal orders he expected.

The Sultan, according to his custom, spent the day in regulating his affairs; and when night came, he went to bed with Scheherazade. Next morning before day, Dinarzade failed not to address herself to her sister, thus: My dear sister, if you be not asleep, I pray you till day-break, which must be in a very little time, to go on with the story you began last night. The Sultan, without staying till Scheherazade asked him leave, bid her make an end of the story of the Genie and the merchant, for I long to hear the issue of it; upon which Scheherazade spoke, and continued the story as follows.

The Second Night.

WHEN the merchant saw that the Genie was going to cut off his head, he cried out aloud, and said to him, For heaven's sake hold your hand! Allow me one word, be so good as to grant me some respite, allow me but time to bid my wife and children adieu, and to divide my estate among them by will, that they may not go to law with one another after my death; and when I have done so, I will come back to the same place, and submit to whatever you shall please to order concerning me. But, says the Genie, if I grant you the time you demand, I doubt you'll never return. If you will believe my oath, answers the merchant, I swear by all that's sacred, that I will come and meet you here without fail. What time do you demand then, replies the Genie? I ask a year, says the merchant; I cannot have less to order my affairs, and to prepare myself to die without regret. But I promise you, that this day twelve months I will return under those trees, to put myself into your hands. Do you take heaven to be witness to this promise, says the Genie? I do, answers the merchant, and repeat it, and you may rely upon my oath. Upon this the Genie left him near the fountain, and disappeared.

The merchant being recovered from his fright, mounted his horse, and set forward on his journey; and as he was glad on the one hand that he had escap'd so great a danger, so he was mortally sorry on the other, when he thought on his fatal oath. When he came home, his wife and children received him with all the demonstrations of a perfect joy. But he, instead of making them answerable returns, fell a weeping bitterly; from whence they readily conjectured, that something extraordinary had befallen him. His wife asked the reason of his excessive grief and tears; We are all overjoyed, says she, at your return; but you frighten us to see you in this condition; pray tell us the cause of your sorrow. Alas! replies the husband, the cause of it is, that I have but a year to live: and then told what had passed betwixt him and the Genie.

Genie, and that he had given him his oath to return at the end of the year, to receive death from his hands.

When they had heard this sad news, they all began to lament heartily. His wife made a pitiful outcry, beat her face, and tore her hair. The children being all in tears, made the house resound with their groans; and the father, not being able to overcome nature, mix'd his tears with theirs: So that, in a word, it was the most affecting spectacle that any man could behold.

Next morning the merchant applied himself to put his affairs in order; and the first of all to pay his debts. He made presents to his friends, gave great alms to the poor, set his slaves of both sexes at liberty, divided his estate among his children, appointed guardians for such of them as were not come of age; and restoring to his wife all that was due to her by contract of marriage, he gave her over and above all that he could do by law.

At last the year expired, and go he must. He put his burial clothes in his portmanteau; but never was there such grief seen as when he came to bid his wife and children adieu. They could not think of parting, but resolved to go along and to die with him; but finding that he must be forced to part with those dear objects, he spoke to them thus; My dear wife and children, says he, I obey the order of heaven in quitting you; follow my example, submit courageously to this necessity, and consider that 'tis the destiny of man to die. Having said these words, he went out of the hearing of the cries of his family; and taking his journey, arrived at the place where he promised to meet the Genie on the day appointed. He alighted, and setting himself down by the fountain, waited the coming of the Genie, with all the sorrow imaginable. Whilst he languished in this cruel expectation, a good old man leading a bitch, appeared and drew near him; they saluted one another; after which the old man says to him, Brother, may I ask you why you are come into this desert place, where there is nothing but evil spirits, and by consequence you cannot be safe. To look upon
 C 2 these

these fine trees, indeed, one would think the place inhabited; but it is a true wilderness, where it is not safe to stay long.

The merchant satisfied his curiosity, and told him the adventure which obliged him to be there. The old man listened to him with astonishment, and when he had done, cry'd out, This is the most surprizing thing in the world; and you are bound with the most inviolable oath? However, I will be witnesses of your interview with the Genie. And sitting down by the merchant, they talked together. But I see day, says Scheherazade, and must leave off; yet the best of the story is to come. The Sultan resolving to hear the end of it, suffered her to live that day also.

The Third Night.

NEXT morning Dinarzade made the same request to her sister as formerly, thus: My dear sister, says she, if you be not asleep, tell me one of those pleasant stories that you have read. But the Sultan, willing to understand what followed betwixt the merchant and the Genie, bid her go on with that, which she did as follows:

Sir, while the merchant and the old man that led the bitch were talking, they saw another old man coming to them, followed by two black dogs: After they had saluted one another, he asked them what they did in that place? The old man with the bitch told him the adventure of the merchant and Genie, with all that had passed between them, particularly the merchant's oath. He added, that it was the day agreed on, and that he was resolved to stay and see the issue.

The second old man thinking it also worth his curiosity, resolved to do the like; he likewise sat down by them; and they had scarce began to talk together, but there came a third old man, who addressing himself to the two former, asked why the merchant that sat with them looked so melancholy? They told him the reason of it, which appeared so extraordinary to him, that he also resolved to be witness to the result; and for that end sat down with them.

In a little time they perceived in the field a thick vapour, like a cloud of dust raised by a whirlwind, advancing towards them, which vanished all of a sudden, and then the Genie appeared; who, without saluting them, came up to the merchant with a drawn scymetar, and taking him by the arm, says, Get thee up, that I may kill thee, as thou didst my son. The merchant and the three old men being frightened, began to lament, and to fill the air with their cries. Here Scheherazade, perceiving day, left off her story, which did so much whet the Sultan's curiosity, that he was absolutely resolved to hear the end of it, and put off the Sultaness's execution till the next day.

Nobody can express the grand vizier's joy, when he perceived that the Sultan did not order him to kill Scheherazade; his family, the court, and all the people in general, were astonished at it.

The Fourth Night.

TOWARDS the end of the following night, Dinarzade failed not to awake the Sultaness. My dear sister, says she, if you be not asleep, pray tell me one of your fine stories. Then Scheherazade, with the Sultan's permission spoke as follows.

Sir, when the old man that led the bitch, saw the Genie lay hold of the merchant, and about to kill him without pity, he threw himself at the feet of the monster, and kissing them, says to him, Prince of Genies, I most humbly request you to suspend your anger, and do me the favour to hear me. I will tell you the history of my life, and of the bitch you see; and if you think it more wonderful and surprizing than the adventure of the merchant you are going to kill, I hope you will pardon the poor unfortunate man the third of his crime. The Genie took some time to consult upon it, but answered at last, Well then, I agree to it.

The History of the First Old Man, and the Bitch.

I Shall begin then, says the old man; listen to me, I pray you with attention. This bitch you see is
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my cousin; nay what is more, my wife; she was only twelve years of age when I married her, so that I may justly say, she ought as much to regard me as her father, as her kinsman and husband.

We lived together twenty years, without any children, yet her barrenness did not hinder my having a great deal of complaisance and friendship for her. The desire of having children only made me to buy a slave, by whom I had a son, who was extreme promising. My wife being jealous, conceived a hatred for both mother and child, but concealed it so well, that I did not know it till 'twas too late.

Mean time my son grew up, and was ten years old, when I was obliged to undertake a journey. Before I went, I recommended to my wife, of whom I had no mistrust, the slave and her son, and pray'd her to take care of 'em during my absence, which was for a whole year. She made use of that time to satisfy her hatred; she applied herself to magick, and when she knew enough of that diabolical art to execute her horrible contrivance, the wretch carried my son to a desolate place, where, by her enchantments, she changed my son into a calf, and gave him to my farmer to fatten, pretending she had bought him. Her fury did not stop at this abominable action, but she likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I asked for the mother and child: Your slave, says she, is dead; and for your son, I know not what is become of him, I have not seen him these two months. I was troubled at the death of the slave, but my son having only disappeared, as she told me, I was in hopes he would return in a little time. However, eight months passed, and I heard nothing of him. When the festival of the great Bairam happened, to celebrate the same, I sent to my farmer for one of the fattest cows, to sacrifice; and he sent me one accordingly. The cow which he brought me was my slave, the unfortunate mother of my son. I tied her, but as I was going to sacrifice her, she bellowed pitifully, and I could perceive streams of tears run from her eyes. This seemed to me very extraordinary, and finding myself, in spite of all I could do, seized with pity,

pity, I could not find in my heart to give her a blow, but ordered my farmer to get me another.

My wife, who was present, was enraged at my compassion, and opposing herself to an order which disappointed her malice, she cries out, What do you do, husband? Sacrifice that cow, your farmer has not a finer, nor one fitter for that use. Out of complaisance to my wife, I came again to the cow, and combating my pity, which suspended the sacrifice, was going to give her the fatal blow; when the victim redoubling her tears, and bellowing, disarmed me a second time. Then I put the mell into the farmer's hands, and bid him take and sacrifice her himself, for her tears and bellowing pierced my heart.

The farmer, less compassionate than I, sacrificed her; and when he flea'd her, found her to be nothing but bones, though to us she seemed very fat. Take her to yourself, says I to the farmer, I quit her to you; give her in alms, or which way you will; and if you have a very fat calf, bring it me in her stead. I did not inform myself what he did with the cow, but soon after he took her away, he came with a very fat calf. Tho' I knew not the calf was my son, yet I could not forbear being moved at the sight of him. On his part, as soon as he saw me, he made so great an effort to come to me, that he broke his cord, threw himself at my feet, with his head against the ground, as if he would excite my compassion, conjuring me not to be so cruel as to take his life; and did as much as was possible for him to do, to signify that he was my son.

I was more surprized and affected with this action, than with the tears of the cow; I found a tender pity, which made me concern myself for him, or rather nature did its duty. Go, says I to the farmer, carry home that calf, take great care of him, and bring me another in his place immediately.

As soon as my wife heard me say so, she immediately cried out, What do you do, husband? Take my advice, sacrifice no other calf but that. Wife, says I, I will not sacrifice him, I will spare him, and pray don't you oppose it. The wicked woman had no regard to my

desire, she hated my son too much, to consent that I should save him: I tied the poor creature, and taking up the fatal knife—Here Scheherazade stopt, because she perceived day-light.

Then Dinarzade said, Sister, I am enchanted with this story; which bespeaks my attention so agreeably. If the Sultan will suffer me to live to-day, answers Scheherazade, what I have to tell to-morrow, will divert you abundantly more. Schahriar, curious to know what would become of the old man's son that led the bitch, told the Sultaneſs he would be very glad to hear the end of that story next night.

The Fifth Night.

WHEN day began to draw near, Dinarzade put her sister's orders in execution very exactly; who being awaked, prayed the Sultan to allow her to give Dinarzade that satisfaction, which the prince, who took so much pleasure in the story himself, willingly agreed to.

Sir, then, says Scheherazade, the first old man who led the bitch, continuing his story to the Genie, to the two other old men, and the merchant, proceeded thus; I took the knife, says he, and was going to strike it into my son's throat; when turning his eyes, bathed with tears, in a languishing manner, towards me, he affected me so that I had no strength to sacrifice him, but let the knife fall, and told my wife positively that I would have another calf to sacrifice, and not that. She used all endeavours to make me change my resolution; but I continued firm, and pacified her a little, by promising that I would sacrifice him against the Bairam next year.

Next morning my farmer desired to speak with me alone; and told me, I come says he, to tell you a piece of news, for which I hope you will return me thanks. I have a daughter that has some skill in magick: Yesterday as I carried back the calf, which you would not sacrifice, I perceived she laughed when she saw him, and in a moment after fell a weeping, I asked her why she acted two such contrary parts at one
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and the same time. Father, replies she, the calf you bring back is our landlord's son: I laughed for joy to see him still alive, and I wept at the remembrance of the sacrifice that was made the other day of his mother, who was changed into a cow. These two metamorphoses were made by the enchantments of our master's wife, who hated the the mother and son. This is what my daughter told me, said the farmer, and I come to acquaint you with it.

At these words, the old man adds, I leave you to think, my lord Genie, how much I was surprized; I went immediately to my farmer, to speak with his daughter myself. As soon as I came, I went forthwith to the stall where my son was; he could not answer my embraces, but received them in such a manner, as fully satisfied me he was my son.

The farmer's daughter came: My good maid, says I, can you restore my son to his former shape? Yes, says she, I can. Ah! says I, if you can, I will make you mistress of all my fortune. She replied to me, smiling, You are our master, and I know very well what I owe to you, but I cannot restore your son into his former shape, but on two conditions: The first is, that you give him me for my husband; and the second is, that you allow me to punish the person who changed him into a calf. For the first, says I, I agree to it with all my heart: Nay, I promise you more, a considerable estate for yourself, independent on what I design for my son: In a word, you shall see how I will reward the great service I expect from you. As to what relates to my wife, I also agree to it; a person that has been capable of committing such a criminal action, deserves very well to be punished; I leave her to you, only I must pray you not to take her life. I am just a going then, answers she, to treat her as she has treated your son; I agree to it, says I, provided you restore my son to me beforehand.

Then the maid took a vessel full of water, pronounced words over it that I did not understand, and addressing herself to the calf, O calf, says she, if thou wast created by the almighty and sovereign master of the world, such as you appear at this time, continue in

that form; but if thou beest a man, and art changed into a calf by enchantment, return to thy natural shape, by the permission of the sovereign Creator. As she spoke these words, she threw water upon him, and in an instant he recovered his first shape.

My son, my dear son, cried I, immediately embracing him with such a transport of joy, that I knew not what I was doing; it is heaven that hath sent us this young maid, to take off the horrible charm by which you were enchanted, and to avenge the injury done to you and your mother. I doubt not, but in acknowledgment, you will take your deliverer to wife, as I have promised. He consented to it with joy; but before they married, she changed my wife into a bitch; and this is she you see here. I desired she should have this shape, rather than another less agreeable, that we might see her in the family without horror.

Since that time, my son is become a widower, and gone to travel; and it being several years since I heard of him, I am come abroad to enquire after him; and not being willing to trust any body with my wife, while I should come home, I thought fit to carry her every where with me. This is the history of myself and this bitch; is it not one of the most wonderful and surprizing that can be? I agree, it is, says the Genie, and upon that account I forgive the merchant the third of his crime.

When the first old man, Sir, continued the Sultaneſs, had finished his story, the second, who led the two black dogs, addressed himself to the Genie, and says to him: I am going to tell you what happened to me, and these two black dogs you see by me, and I am certain you will say, that my story is yet more surprizing than that which you have just now heard; but when I have told it you, I hope you will be pleased to pardon the merchant the second third of his crime. Yes, replies the Genie, provided your story surpass that of the bitch. Then the second old man began in this manner. But as Scheherazade pronounced these words, she saw it was day, and left off speaking.

O heaven! sister, says Dinarzade, those adventures are very singular. Sister, replies the Sultaneſs, they are

not comparable to those which I have to tell you next night, if the Sultan, my lord and master, be so good as to let me live. Schahriar answered nothing to that; but rose up, said his prayers, and went to council, without giving any order against the life of the charming Scheherazade.

The Sixth Night.

THE sixth night being come, the Sultan and his lady went to bed. Dinarzade awaked at the usual hour, and calling to the Sultaness, says, Dear sister, if you be not asleep, I pray you until it be day, to satisfy my curiosity; I am impatient to hear the story of the old man and the two black dogs. The Sultan consented to it with pleasure, being no less desirous to know the story than Dinarzade; and Scheherazade continued it as follows.

The Story of the Second Old Man, and the two black Dogs.

GREAT prince of Genies, says the old man, you must know that we are three brothers, I and the two black dogs you see: Our father left each of us, when he died, one thousand sequins. With that sum, we all entered into the same way of living, and became merchants. A little time after we had opened shop, my eldest brother, one of these two dogs, resolved to travel and trade in foreign countries. Upon this design, he sold his estate, and bought goods proper for the trade he intended.

He went away, and was absent a whole year; at the end of which, a poor man, who I thought had come to ask alms, presented himself before me in my shop, I said to him, God help you. God help you also, answered he, is it possible you don't know me? Upon this I looked to him narrowly, and knew him: Ah, brother, cried I, embracing him, how could I know you in this condition? I made him come into my house, and asked him concerning his health, and the success of his travels. Don't ask me that question, says he; when you see me, you see all: it would only renew my grief, to tell you all the particulars of the misfortunes that

have befallen me, and reduced me to this condition, since I left you.

I immediately shut up my shop, and carrying him to a bath, gave him the best clothes I had by me; and examining my books, and finding that I had doubled my stock, that is to say, that I was worth two thousand sequins, I gave him one half. With that, says I, brother, you may make up your loss. He joyfully accepted the proffer, recovered himself, and we lived together, as before.

Some time after, my second brother, who is the other of these two dogs, would also sell his estate. I, and his other brother, did all we could to divert him from it, but could not: He sold it, and with the money bought such goods as were suitable to the trade he designed. He joined a carravan, and took a journey. He returned at the end of the year, in the same condition as my other brother; and I having gained another thousand sequins, gave him them, with which he furnished his shop, and continued to follow his trade.

Some time after, one of my brothers comes to me to propose a trading voyage with them; I immediately rejected their proposal. You have travelled, says I, and what have you gained by it? Who can assure me, that I shall be more successful than you have been? They represented to me, in vain, all that they thought fit, to prevail upon me, to engage in that design with them, for I constantly refused; but they importuned me so much, that after having resisted their solicitation five whole years, they overcame me at last. But when we were to make preparations for our voyage, and to buy goods necessary to the undertaking, I found they had spent all, and that they had not one farthing left of the thousand sequins I had given each of them. I did not, however, upbraid them in the least with it. On the contrary, my stock being six thousand sequins, I shared the half of it with them, telling 'em, My brothers, we must venture these three thousand sequins, and hide the rest in some sure place; that in case our voyage be no more successful than yours was formerly, we may have wherewith to assist us, and to follow our ancient way of living. I gave each of them a thousand sequins,
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and keeping as much for myself, I buried the other three thousand in a corner of my house. We bought our goods, and after having embarked them on board of a vessel, which we freighted betwixt us three, we put to sea with a favourable wind. After a month's sail—But I see day, says Scheherazade, I must stop here.

Sister, says Dinarzade, this story promises a great deal; I fancy the rest of it must be very extraordinary. You are not mistaken, says the Sultaneß, and if the Sultan will allow me to tell you, I am persuaded it will very much divert you. Schahriar got up as he did the day before, without explaining his mind; but gave no order to the grand vizier to kill his daughter.

The Seventh Night.

WHEN the seventh night drew near a close, Dinarzade awaked the Sultaneß, and prayed her to continue the story of the second old man. I will, answered Scheherazade, provided the Sultan, my Lord and master, don't oppose it. Not at all, says Schahriar; I am so far from opposing it, that I desire you earnestly to go on with it.

To resume the thread of the story, says Scheherazade, you must know, that the old man who led the two dogs continued his story to the Genie, the other two old men and the merchant, thus: In short, says he, after two months sail, we arrived happily at port, where we landed, and had a very great vent for our goods. I, especially, sold mine so well, that I gained ten to one; and we bought commodities of that country, to transport and sell in our own.

When we were ready to embark, in order to return, I met, upon the bank of the sea, a lady handsome enough, but poorly clad: She came up to me presently, kissed my hand, prayed me with the greatest earnestness imaginable to marry her, and take her along with me. I made some difficulty to agree to it; but she said so many things to persuade me that I ought to make no objection to her poverty, and that I should have all the reason in the world to be satisfied with her conduct,
that

that I yielded. I ordered fit apparel to be made for her; and after having married her, according to form, I took her on board, and we set sail. During the navigation, I found the wife I had taken, had so many good qualities, that I loved her every day more and more. In the mean time my two brothers, who had not managed their affairs so well as I did mine, envied my prosperity; and their fury carried them so far, as to conspire against my life; so that one night, when my wife and I were asleep, they threw us both in the sea.

My wife was a Fairy, and by consequence, Genie, you know well she could not be drowned; but for me, it is certain I had been lost, without her help. I had scarce fallen into the water, till she took me up, and carried me to an island. When it was day, the Fairy said to me, You see, husband, that by saving your life, I have not rewarded you ill for your kindness to me. You must know, that I am a Fairy, and that being upon the bank of the sea, when you were going to embark, I found I had a strong inclination for you; I had a mine to try your goodness, and presented myself before you in that disguise wherein you saw me. You have dealt very generously with me, and I am mighty glad to have found an opportunity of testifying my acknowledgment to you: But I am incensed against your brothers, and nothing will satisfy me but their lives.

I listened to this discourse of the Fairy, with admiration; I thanked her as well as I could, for the great kindness she had done me: But, madam, says I, for my brothers, I beg you to pardon them; whatever cause they have given me, I am not cruel enough to desire their death. I told her the particulars of what I had done for them, which increased her indignation so, that she cried out, I must immediately fly after those ungrateful traitors, and take speedy vengeance on them; I will drown their vessel, and throw them into the bottom of the sea. No, my good lady, replied I, for the sake of heaven don't do so; moderate your anger, consider that they are my brothers, and that we must do good for evil.

I pacified the Fairy by those words; and as soon as I had spoke them, she transported me in a moment from
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the island where we were, to the roof of my own house, which was terraced, and disappeared in a moment. I went down, opened the doors, and dug up the three thousand sequins I had hid. I went afterwards to the place where my shop was, which I also opened; and was complimented by the merchants, my neighbours, upon my return. When I went to my house, I perceived two black dogs, which came to me in a very submissive manner: I knew not what it meant, but was much astonished at it. But the Fairy, who appeared immediately, says to me, husband, do not be surprized to see these two black dogs by you, they are your two brothers. I was troubled at these words, and asked her by what power they were so transformed. It was I that did it, says she, at least I gave commission to one of my sisters to do it, who at the same time sunk their ship. You have lost the goods you had on board, but I will make it up to you another way. As to your two brothers, I have condemned them to remain five years in that shape. Their perfidiousness too well deserves such a penance; and, in short, after having told me where I might hear of her, she disappeared.

Now the five years being out, I am travelling in quest of her; and as I passed this way, I met this merchant, and the good old man that led the bitch, and sat down by them. This is my history, O prince of Genies! don't you think it very extraordinary? I own it, says the Genie, and upon that account I remit the merchant the second third of the crime which he had committed against me.

As soon as the second old man had finished his story, the third began, and made the like demand of the Genie, with the two first; that is to say, to pardon the merchant the other third of his crime, provided the story he had to tell him, exceeded the two he had already heard, for singular events. The Genie made him the same promise as he had done the other two. Harken then, says the old man to him—but day appears, says Scheherazade, I must stop here.

I can't enough admire, sister, says Dinarzade, the adventures you have told me. I know abundance more, answers the Sultaness, that are still more wonderful.
Schahriar,

Schahriar willing to know if the story of the third old man would be as agreeable as that of the second, put off the execution of Scheherazade till the next day.

The Eighth Night.

AS soon as Dinarzade perceived it was time to call the Sultaness, she says, sister, I have been awake a long time, and had a great mind to awake you, I am so impatient to hear the story of the third old man. The Sultan answered, I can hardly think that the third story will surpass the two former ones.

Sir, replies the Sultaness, the third old man told his story to the Genie; I cannot tell it you, because it is not come to my knowledge but I know that it did so much exceed the two former stories, in the variety of wonderful adventures, that the Genie was astonished at it; and no sooner heard the end of it, but he said to the third old man, I remit the other third part of the merchant's crime upon the account of your story. He is very much obliged to all three of you, for having delivered him out of his danger by your stories; without which, he had not now been in the world. And having spoke thus he disappeared, to the great contentment of the company.

The merchant failed not to give his three deliverers the thanks he owed them. They rejoiced to see him out of danger; after which they bid him adieu, and each of them went on his way. The merchant returned to his wife and children, and passed the rest of his days with them in peace. But, Sir, added Scheherazade, how pleasant soever these stories may be, that I have told your majesty hitherto, they don't come near that of the Fisherman. Dinarzade perceiving that the Sultaness demurred, says to her, sister, since there is still some time remaining, pray tell us the story of the Fisherman, if the Sultan is willing. Schahriar agreed to it, and Scheherazade resuming her discourse, pursued it in this manner.

The Story of the Fisherman.

S I R,

THERE was a very ancient fisherman, so poor, that he could scarce earn enough to maintain himself, his wife, and three children. He went every day to fish betimes in a morning; and imposed it as a law upon himself, not to cast his nets above four times a day. He went one morning by moon-light, and coming to the sea-bank, undressed himself, and cast in his nets. As he drew them towards the shore, he found them very heavy, and thought he had a good draught of fish, at which he rejoiced within himself; but in a moment after, perceiving that instead of fish, there was nothing in his nets but the carcass of an ass, he was mightily vexed. Scheherazade stopt here, because she saw it was day.

Sister, says Dinarzade, I must confess, that the beginning of the story charms me, and I foresee that the result of it will be very agreeable. There is nothing more surprizing than the story of this fisherman, replied the Sultaness, and you will be convinced of it next night, if the Sultan will be so gracious as to let me live. Schahriar being curious to hear the success of such an extraordinary fishing, would not order Scheherazade to be put to death that day.

The Ninth Night.

MY dear sister, cries Dinarzade next morning at the usual hour, if you be not asleep, I pray you go on with the story of the fisherman; I am ready to die till I hear it. I am willing to give you that satisfaction, says the Sultaness; but at the same time, she demanded leave of the Sultan, and having obtained it, began the story again as follows:

Sir, when the fisherman, vexed to have made such a sorry draught, had mended his nets, which the carcass of the ass had broke in several places, he threw them in a second time; and when he drew them, found a great deal of resistance, which made him to think he had taken abundance of fish; but he found nothing except a pannier full of gravel and slime, which grieved him

him extremely. O fortune! cries he, with a lamentable tone, don't be angry at me, nor persecute a wretch who prays thee to spare him. I came hither from my house to seek for my livelihood, and thou pronouncest death against me. I have no other trade but this to subsist by: and notwithstanding all the care I take, I can scarcely provide what is absolutely necessary for my family. But I am in the wrong to complain of thee; thou takest pleasure to persecute honest people, and to leave great men in obscurity, while thou shewest favour to the wicked, and advancest those who have no virtue to recommend them.

Having finished this complaint, he threw away the pannier in a fret, and washing his nets from the slime, cast the the third time; but brought up nothing, except stone, shells and mud. Nobody can express his disorder; he was within an ace of going quite mad. However, when day began to appear, he did not forget to say his prayers, like a good musselman, and afterwards added this petition: 'Lord, you know, that I
' cast my nets only four times a day; I have already
' drawn them three times, without the least reward
' for my labour: I am only to cast them once more;
' I pray you to render the sea favourable to me, as
' you did to Moses.'

The fisherman having finished this prayer, cast his nets the fourth time; and when he thought it was time, he drew them as formerly, with great difficulty; but instead of fish, found nothing in them but a vessel of yellow copper, that by its weight seemed to be full of something; and he observed that it was shut up and sealed with lead, having the impression of a seal upon it, This rejoiced him: I will sell it, says he, to the founder, and with the money arising from the product, buy a measure of corn. He examined the vessel on all sides, and shook it, to see if what was within made any noise, and heard nothing. This circumstance, with the impression of the seal upon the leaden cover, made him to think there was something precious in it. To try this, he took a knife, and opened it with very little labour. He presently turned the mouth downward, but nothing came out, which surprized him extremely. He set it be-
fore

fore him, and while he looked upon it attentively, there came out a very thick smoke, which obliged him to retire two or three paces from it.

The smoke mounted as high as the clouds, and extending itself along the sea, and upon the shore, formed a great mist, which we may well imagine did mightily astonish the fisherman. When the smoke was all out of the vessel, it re-united itself, and became a solid body, of which there was formed a Genie twice as high as the greatest of giants. At the sight of a monster of such an unsizeable bulk, the fisherman would fain have fled, but was so frightened, that he could not go one step.

Solomon, cried the Genie immediately, Solomon, the great prophet, pardon, pardon; I will never more oppose your will, I will obey all your commands.—

Scheherazade perceiving day, broke off her story.

Upon which Dinarzade said, Dear sister, nobody can keep their promise better than you have done your's. This story is certainly more surprizing than all the former. Sister, replies the Sultaneſs, there are more wonderful things yet to come, if my lord, the Sultan, will allow me to tell them you. Schahriar had too great a desire to hear out the story of the fisherman, to deprive himself of that pleasure; and therefore put off the Sultaneſs's death another day.

The Tenth Night.

Dinarzade called her sister next night, when she thought it was time, and prayed her to continue the story of the fisherman; and the Sultan being also impatient to know what concern the Genie had with Solomon, Scheherazade continued her story thus:

Sir, the fisherman, when he heard these words of the Genie, recovered his courage, and says to him, Thou proud spirit, what is it that you talk? It's above eighteen hundred years since the prophet Solomon died, and we are now at the end of time: Tell me your history, and how you came to be shut up in this vessel.

The Genie turning to the fisherman, with a fierce look, says, You must speak to me with more civility; thou art very bold to call me a proud spirit. Very well, replies

replies the fisherman, shall I speak to you with more civility; and call you the owl of good luck? I say, answers the Genie, speak to me more civilly, before I kill thee. Ah! replies the fisherman, why would you kill me? Did not I just now set you at liberty, and have you already forgot it? Yes, I remember it, says the Genie, but that shall not hinder me to kill thee: I have only one favour to grant thee: And what's that, says the fisherman? It is, answers the Genie, to give you your choice, in what manner thou wouldst have me to take thy life. But wherein have I offended you, replies the fisherman? Is that your reward for the good services I have done you? I can't treat you otherwise, says the Genie; and that you may be convinced of it, hearken to my story.

I am one of those rebellious spirits that opposed themselves to the will of heaven; all the other Genies owned Solomon, the great prophet, and submitted to him. Sacar and I were the only Genies that would never be guilty of a mean thing: And to avenge himself that great monarch sent Asaph, the son of Barakhia, his chief minister, to apprehend me. That was accordingly done. Asaph seized my person, and brought me by force before his master's throne.

Solomon, the son of David, commanded me to quit my way of living, to acknowledge his power, and to submit myself to his commands: I bravely refused to obey, and told him, I would rather expose myself to his resentment, than swear fealty, and submit to him, as he required. To punish me, he shut me up in this copper vessel; and to make sure of me, that I should not break prison, he stampt (himself) upon this leaden cover, his seal, with the great name of God engraven upon it. Thus, he gave the vessel to one of the Genies who submitted to him, with orders to throw me into the sea, which was executed, to my sorrow.

During the first hundred year's imprisonment, I swore that if any one would deliver me before the hundred years expired, I would make him rich, even after his death: But that century ran out, and nobody did me that great office. During the second, I made an oath, that I would open all the treasures of the earth to any
one

one that should set me at liberty; but with no better success. In the third, I promised to make my deliverer a potent monarch, to be always near him in a spirit, and to grant him every day three demands, of what nature soever they might be: But this century ran out as well as the two former, and I continued in prison. At last being angry, or rather mad to find myself a prisoner so long, I swore, that if afterwards any one should deliver me, I would kill him without pity, and grant him no other favour but to choose what kind of death he would die; and therefore, since you have delivered me to day, I give you that choice.

This discourse afflicted the poor fisherman extremely: I am very unfortunate, cries he, to come hither to do such a piece of good service, to one that's so ungrateful. I beg you to consider your injustice, and revoke such an unreasonable oath; pardon me, and heaven will pardon you; if you grant me my life, heaven will protect you from all attempts against your's. No, thy death's resolved on, says the Genie, only choose how you will die. The fisherman perceiving the Genie to be resolute, was extremely grieved, not so much for himself, as for his three children; and bewailed the misery they must be reduced to by his death. He endeavoured still to appease the Genie, and says, Alas! be pleased to take pity on me, in consideration of the good service I have done you. I have told thee already, replies the Genie, it's for that very reason I must kill thee. That's very strange, says the fisherman, are you resolved to reward good with evil? The proverb says, 'That he who does good to one, who deserves it not, is always ill rewarded.' I must confess, I thought it was false; for in effect, there can be nothing more contrary to reason, or the laws of society. Nevertheless, I find now by cruel experience, that it is but too true. Don't let's lose time, replies the Genie, all thy reasonings shall not divert me from my purpose: make haste and tell me which way you choose to die.

Necessity is the mother of invention. The fisherman bethought himself of a stratagem. Since I must die then, says he to the Genie, I submit to the will of heaven; but before I choose the manner of death, I conjure you
by

by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you.

The Genie finding himself obliged to a positive answer, by this adjuration, trembled; and replied to the fisherman, ask what thou wilt, but make haste.—Day appearing, Scheherazade held her peace.

Sister, says Dinarzade, it must be owned that the more you speak, the more your surprize and satisfy. I hope the Sultan, our Lord, will not order you to be put to death, till he hears out the fine story of the fisherman. The Sultan is absolute, replies Scheherazade, we must submit to his will in every thing. But Schahriar being as willing as Dinarzade to hear an end of the story, did again put off the execution of the Sultaness.

The Eleventh Night.

SChahriar, and the princess, his spouse, passed this night in the same manner as they had done the former; and before break of day, Dinarzade awaked them with these words, she addressed to the Sultaness: I pray you, sister, to resume the story of the fisherman. With all my heart, said Scheherazade, I am willing to satisfy you, with the Sultan's permission.

The Genie (continued she) having promised to speak the truth, the fisherman says to him, I would know if you were actually in this vessel: Dare you swear it by the name of the great God? Yes, replied the Genie, I do swear by that great name, that I was, and it is a certain truth. In good faith, answered the fisherman, I cannot believe you; the vessel is not capable to hold one of your feet, and how should it be possible that your whole body could lie in it? I swear to thee, notwithstanding, replied the Genie, that I was there just as you see me here: Is it possible that thou dost not believe me after this great oath that I have taken? Truly not I, said the fisherman; nor will I believe you, unless you shew it me.

Upon which the body of the Genie was dissolved and changed itself into smoke, extending itself as formerly

merly upon the sea and shore; and then at last being gathered together, it began to re-enter the vessel, which it so continued to do successively, by a slow and equal motion, after a smooth and exact way, till nothing was left out, and immediately, a voice came forth, which said to the fisherman, Well now, incredulous fellow, I am all in the vessel, don't you believe me now?

The fisherman, instead of answering the Genie, took the cover of lead, and having speedily shut the vessel, Genie, cries he, now it's your turn to beg my favour, and to choose which way I shall put you to death; but not so, it's better that I should throw you into the sea, whence I took you: and then I will build a house upon the bank, where I will dwell to give notice to to all fishermen who come to throw in their nets, to beware of such a wicked Genie as thou art, who has made an oath to kill him that shall set thee at liberty.

The Genie, enraged at those expressions, did all he could to get out of the vessel again, but it was not possible for him to do it; for the impression of Solomon's seal prevented him: So perceiving that the fisherman had got the advantage of him, for he thought fit to dissemble his anger. Fisherman, says he, in a pleasant tone, take heed you don't do what you say; for what I spoke to you before was only by way of jest, and you are to take it no otherwise. O Genie! replies the fisherman, thou who wast but a moment ago, the greatest of all Genies, and now are the least of them, thy crafty discourse will signify nothing to thee, but to the sea thou shalt return: If thou hast staid there already so long as thou hast told me, thou may'st very well stay there till the day of judgment. I begged of thee in God's name, not to take away my life, and thou didst reject my prayers; I am obliged to treat you in the same manner.

The Genie omitted nothing that could prevail upon the fisherman: Open the vessel, says he, give me my liberty, I pray thee, and I promise to satisfy thee to thy own content. Thou art a mere traitor replies the fisherman, I should deserve to lose my life, if I be such a fool as to trust thee: thou wilt not fail to treat me in the same manner, as a certain Grecian king treated the
physician

physician Douban. 'Tis a story I have a mind to tell thee, therefore listen to it,

The Story of the Grecian king and the physician Douban.

THERE was in the country of Zouman, in Persia, a king, whose subjects were originally Greeks. This king was all over leprous, and his physicians in vain endeavoured his cure; and when they were at their wits end what to prescribe to him, a very able physician, called Douban, arrived at his court.

This physician had learnt his science in Greek, Persian, Turkish, Arabian, Latin, Syriac, and Hebrew books; and besides that, he was an expert philosopher, and fully understood the good and bad qualities of all sorts of plants and drugs. As soon as he was informed of the king's distemper, and understood that his physicians had given him over, he clad himself the best he could, and found a way to present himself to the king. Sir, says he, I know that all your majesty's physicians have not been able to cure you of the leprosy, but if you will do me the honour to accept my service, I will engage myself to cure you without drenches, or external applications.

The king listened to what he said, and answered, if you be able to perform what you do promise, I will enrich you and your posterity; and besides the presents I shall make you, you shall be my chief favourite. Do you assure me then, that you will cure me of my leprosy, without making me take any potion, or applying any external medicine? Yes, Sir, replies the physician, I promise myself success, through God's assistance, and to-morrow I will make trial of it.

The physician returned to his quarters, and made a mallet, hollow within, and at the handle he put in his drugs: he made also a ball in such a manner as suited his purpose, with which next morning, he went to present himself before the king, and falling down at his feet, kissed the very ground—Here Scheherazade, perceiving day, acquainted the Sultan with it, and held her peace.

I wonder, sister, says Dinarzade, where you learn so many fine things. You shall hear a great many others to-morrow, replies Scheherazade, if the Sultan, my master, will be pleas'd to prolong my life farther. Schahriar, who long'd as much as Dinarzade to hear the sequel of the story of Douban the physician, did not order the Sultaneſs to be put to death that day.

The Twelfth Night.

THE twelfth night was far advanced, when Dinarzade call'd, and says, Sister, you owe us the continuation of the agreeable history of the Grecian king, and the physician Douban. I am very willing to pay my debt, replies Scheherazade, and resum'd the story as follows.

Sir, the fisherman speaking always to the Genie, whom he kept shut up in his vessel, went on thus: The physician Douban rose up, and after a profound reverence, says to the king, he judged it meet that his majesty should take horse, and go to the place where he used to play at mell. The king did so, and when he arrived there, the physician came to him with the mell, and says to him, Sir, exercise yourself with this mell, and strike the ball with it until you find your hands and your body in a sweat. When the medicine I have put up in the handle of the mell is heated with your hand, it will penetrate your whole body; and as soon as you shall sweat, you may leave off the exercise, for then the medicine will have had its effect. As soon as you are returned to your palace, go into the bath, and cause yourself to be well wash'd and rubb'd; then go to bed, and when you rise to-morrow you will find yourself cured.

The king took the mell, and struck the ball which was returned by his officers that played with him; he struck it again, and played so long, till his hand and his whole body were in a sweat, and then the medicine shut up in the handle of the mell had its operation, as the physician said. Upon this the king left off play, returned to his palace, entered the bath, and observed very exactly what his physician had prescribed him.

He was very well after it, and next morning when he arose, he perceived with as much wonder as joy, that his leprosy was cured, and his body as clean, as if he had never been attacked with that distemper. As soon as he was dressed, he came into the hall of publick audience, where he mounted his throne, and shewed himself to his courtiers; who longing to know the success of the new medicine, came thither betimes, and when they saw the king perfectly cured, did all of them express a mighty joy for it. The physician Douban, entering the hall, bowed himself before the throne, with his face to the ground. The king perceiving him, called him, made him sit down by his side, shewed him to the assembly, and gave him all the commendation he deserved. His majesty did not stop here; but as he treated all his court that day, he made him to eat at his table alone with him. At these words, Scheherazade perceiving day, broke off her story. Sister, said Dinarzade, I know not what the conclusion of this story will be, but I find the beginning very surprizing. That which is to come, is yet better, answered the Sultaness; and I am certain you will not deny it, if the Sultan gives me leave to make an end of it to-morrow night. Schahriar consented, and arose very well satisfied with what he had heard.

The Thirteenth Night.

Dinarzade, willing to keep the Sultan in ignorance of her design, cried out as if she had started out of her sleep: O dear sister, I have had a troublesome dream, and nothing will sooner make me forget it than the remainder of the story of the Grecian king and the doctor Douban. I do conjure you by the love you always bore me, not to defer it a moment longer. I shall not be wanting, good sister, to ease your mind; and if my sovereign will permit me, I will go on. Schahriar, being charmed with the agreeable manner of Scheherazade's telling her stories, says to her, You will oblige me no less than Dinarzade, therefore continue.

The Grecian king (says the fisherman to the Genie) was not satisfied with having admitted the physician Douban to his table, but towards night, when he was
about

about dismissing the company, [he caused him to be clad in a long rich robe, like unto those which his favourites usually wore in his presence; and besides that, he ordered him two thousand sequins. The next day, and the day following, he was very familiar with him; in short, the prince thinking that he could never enough acknowledge the obligations he lay under to that able physician, bestowed every day new favours upon him. But this king had a grand vizier, that was avaricious, envious, and naturally capable of all sorts of mischief; he could not see, without envy, the presents that were given to the physician, whose other merits had already begun to make him jealous, and therefore he resolved to lessen him in the king's esteem. To effect this, he went to the king, and told him in private, that he had some advice to give him which was of the greatest concernment. The king having asked what it was? Sir, said he, it is very dangerous for a monarch to put confidence in a man whose fidelity he never tried. Tho' you heap favours upon the physician Douban, and shew him all the familiarity that may be, your majesty does not know but he may be a traitor at the same time, and come on purpose to this court to kill you. From whom have you this, answered the king, that you dare to tell it me? Consider to whom you speak, and that you advance a thing which I shall not easily believe. Sir, replied the vizier, I am very well informed of what I have had the honour to represent to your majesty, therefore do not let your dangerous confidence grow to a farther height: If your majesty be asleep, be pleased to awake; for I do once more repeat it, that the physician Douban did not leave the heart of Greece, his country, nor come here to settle himself at your court, but to execute that horrible design, which I have just now hinted to you.

No, no, vizier, replies the king, I am certain, that this man, whom you treat as a villain and a traitor, is one of the best and most virtuous men in the world, and there is no man I love so much. You know by what medicine, or rather by what miracle, he cured me of my leprosy: If he had had a design upon my life, why did he save me? He needed only have left me to

my disease, I could not have escaped it. My life was already half gone; forbear then to fill me with unjust suspicions: instead of listening to you, I tell you, that from this day forward, I will give that great man a pension of a thousand sequins *per* month for his life; nay, though I did share with him all my riches and dominions, I should never pay him enough, for what he has done for me: I perceive it to be his virtue, which raises your envy; but do not you think that I will be unjustly possessed with prejudice against him. I remember too well what a vizier said to king Sinbad, his master, to prevent his putting to death the prince, his son.—But, Sir, says Scheherazade, day-light appears, which forbids me to go any farther.

I am very well pleased that the Grecian king, says Dinarzade, had so much firmness of spirit, to reject the false accusation of the vizier. If you commend the firmness of that prince to-day, says Scheherazade, you will as much condemn his weakness to-morrow, if the Sultan be pleased to allow me time to finish this story. The Sultan, being curious to hear wherein the Grecian king discovered his weakness, did farther delay the death of the Sultaneſs.

The Fourteenth Night.

AN hour before day, Dinarzade awaked her sister, and says to her, You will certainly be as good as your word, madam, and tell us out the story of the fisherman? To assist your memory, I will tell you where you left off: It was where the Grecian king maintained the innocence of his physician Douban, against his vizier. I remember it, says Scheherazade, and am ready to give you satisfaction.

Sir, continues she, addressing herself to Schahriar, that which the Grecian king said about king Sinbad, raised the vizier's curiosity, who says to him, Sir, I pray your majesty to pardon me, if I have the boldness to demand of you, what the vizier of king Sinbad said to his master, to divert him from cutting off the prince his son. The Grecian king had the complaisance to satisfy him: That vizier, says he, after having represent-

ed to king Sinbad, that he ought to beware, lest on the accusation of a mother-in-law, he should commit an action, which he might afterwards repent of, told him this story.

The Story of the Husband and Parrot.

A Certain man had a fair wife, whom he loved so dearly, that he could scarce allow her to be out of his sight. One day, being obliged to go abroad, about urgent affairs, he came to a place where all sorts of birds were sold, and there bought a parrot, which not only spoke very well, but could also give an account of every thing that was done before it. He brought it in a cage to his house, prayed his wife to put in his chamber, and to take care of it, during a journey he was obliged to undertake, and then went out.

At his return, he took care to ask the parrot concerning what had passed in his absence, and the bird told him things that gave him occasion to upbraid his wife. She thought some of her slaves had betrayed her, but all of them swore they had been faithful to her; and they all agreed that it must have been the parrot, that had told tales.

Upon this, the wife bethought herself of a way, how she might remove her husband's jealousy, and at the same time revenge herself of the parrot, which she effected thus. Her husband being gone another journey, she commanded a slave in the night-time, to turn a hand-mill under the parrot's cage; she ordered another to throw water, in form of rain, over the cage; and a third to take a glass, and turn it to the right and to the left before the parrot, so as the reflections of the candle might shine on its face. The slaves spent great part of the night, in doing what their mistress commanded them, and acquitted themselves very dexterously.

Next night the husband returned, and examined the parrot again about what had passed during his absence. The bird answered, Good master, the lightning, thunder, and rain, did so much disturb me all

night, that I cannot tell how much I suffered by it. The husband, who knew that there had been neither thunder, lightning, nor rain, that night, fancied that the parrot, not having told him the truth in this, might also have lied to him in the other; upon which he took it out of the cage, and threw it with so much force to the ground, that he killed it. Yet afterwards he understood by his neighbours, that the poor parrot had not lied to him, when it gave him an account of his wife's base conduct, which made him repent he had killed it. Scheherazade stopt here, because she saw it was day.

All that you tell us, sister, says Dinarzade, is so curious, that nothing can be more agreeable. I shall be willing to divert you, answers Scheherazade, if the Sultan, my master, will allow me time to do it. Schahriar, who took as much pleasure to hear the Sultanesse, as Dinarzade, arose and went about his affairs, without ordering the vizier to cut her off.

The Fifteenth Night.

Dinarzade was punctual this night, as she had been the former, to awake her sister, and begged of her, as usual, to tell her a story. I am going to do it, sister, says Scheherazade; but the Sultan interrupted her, for fear she should begin a new story, and bid her finish the discourse between the Grecian king and his vizier, about his physician Douban. Sir, says Scheherazade, I will obey you; and went on with the story as follows.

When the Grecian king, says the fisherman to the Genie, had finished the story of the parrot; and you, vizier, adds he, because of the hatred you bear to the physician Douban, who never did you any hurt, you would have me cut him off; but I will take care of that, for fear I should repent it, as the husband did the killing of his parrot.

The mischievous vizier was too much concerned to effect the ruin of the physician Douban, to stop here. Sir, says he, the death of the parrot was but a trifle, and I believe his master did not mourn for him long, but why should your fear of wronging an innocent man,
hinder

hinder your putting this physician to death? Is it not enough that he is accused of a design against your life, to authorise you to take away his? When the business in question is to secure the life of a king, bare suspicion ought to pass for certainty; and it is better to sacrifice the innocent, than to spare the guilty. But, Sir, this is not an uncertain thing; the physician Douban, has certainly a mind to assassinate you. It is not envy which makes me his enemy; it is only my zeal, and the concern I have for preserving your majesty's life, that makes me give you my advice in a matter of this importance. If it be false, I deserve to be punished in the same manner as a vizier was formerly punished. What had the vizier done, says the Grecian king, to deserve punishment? I will inform your majesty of that, says the vizier, if you will be pleased to hear me.

The Story of the Vizier that was punished.

THERE was a king, says the vizier, who had a son that loved hunting mightily. He allowed him to divert himself that way very often; but gave orders to his grand vizier to attend him constantly, and never to lose sight of him.

One hunting-day, the huntsman having roused a deer, the prince, who thought the vizier followed him, pursued the game so far, and with so much earnestness, that he was left quite alone. He stopt, and finding he had lost his way, endeavoured to return the same way he came, to find out the vizier, who had not been careful enough to find him, and so wandered farther.

Whilst he rode up and down, without keeping any road, he met, by the way side, a handsome lady, who wept bitterly. He stopt his horse, asked who she was, how she came to be alone in that place, and what she wanted. I am, says she, daughter to an Indian king: As I was taking the air on horseback, in the country, I grew sleepy, fell from my horse, who is got away, and I know not what is become of him. The young prince taking compassion on her, asked her to get up behind him, which she willingly accepted.

As they passed by the ruins of a house, the lady signified a desire to alight on some occasion. The prince stopt, and desired her to alight; then he alighted himself, and went near the ruins with his horse in his hand: But you may judge how much he was surpris'd, when he heard the lady within it, say these words: 'Be glad, my children, I bring you a handsome young man, and very fat;' and other voices, which answered immediately, 'Mama, where is he, that we may eat him presently, for we are very hungry.'

The prince heard enough to convince him of his danger, and then he perceived that the lady, who called herself daughter to an Indian king, was a Hogsress, wife to one of those savage demons, called Hogres, who stay in remote places, and make use of a thousand wiles to surprize and devour passengers; so that the prince being thus frightened, mounted his horse, as soon as he could.

The pretended princess appeared that very moment, and perceiving she had missed her prey, she cries, Fear nothing, prince: Who are you? Whom do you seek? I have lost my way, replies he, and am seeking it. If you have lost your way, says she, recommend yourself to God, he will deliver you out of your perplexity. Then the prince lift up his eyes towards heaven—But, Sir, says Scheherazade, I am obliged to break off, for day appears.

I long mightily, says Dinarzade, to know what became of that young prince, I tremble for him. I will deliver you from your uneasiness to-morrow, answers the Sultaness, if the Sultan will allow me to live till then. Schahriar, willing to hear an end of this adventure, prolonged Scheherazade's life for another day.

The Sixteenth Night.

Dinarzade had such a mighty desire to hear out the story of the young prince, that she awaked that night sooner than ordinary, and said, Sister, pray go on with the story you began yesterday: I am much concerned for the young prince, and ready to die for fear that

that he was eat up by the Hogress and her children. Schahriar having signified that he had the same fear, the Sultaness replies, Well, Sir, I will satisfy you immediately.

After the counterfeit Indian princess had bid the young prince recommend himself to God, he could not believe she spoke sincerely, but thought she was sure of him, and therefore lifting up his hands to heaven, said, Almighty Lord, cast thine eyes upon me, and deliver me from this enemy. After this prayer, the Hogress entered the ruins again, and the prince rode off with all possible haste. He happily found his way again, and arrived safe and sound at his father's court, to whom he gave a particular account of the danger he had been in through the vizier's neglect: upon which the king, being incensed against that minister, ordered him to be strangled that very moment.

Sir, continues the Grecian's king's vizier, to return to the physician Douban, if you don't take care, the confidence you put in him will be fatal to you; I am very well assured that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say: But alas! who can assure you of that? He has perhaps cured you only in appearance, and not radically; whoknows but the medicine he has given you, may in time have pernicious effects?

The Grecian king, who had naturally very little sense, was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him: Vizier, says he, thou art in the right; he may be come on purpose to take away my life, which he may easily do, by the very smell of some of his drugs. We must consider what is fit for us to do in this case.

When the vizier found the king in such a temper as he would have him, Sir, says he, the surest and speediest method you can take to secure your life, is to send immediately for the physician Douban, and order his head to be cut off as soon as he comes. In truth, says the king, I believe that is the way we must take to prevent his design. When he had spoke thus, he called for one of his officers, and ordered him to go for the

physician ; who knowing nothing of the king's design, came to the palace in haste.

Know ye, says the king, when he saw him, why I sent for you ? No, Sir, answered he, I wait till your majesty be pleased to inform me. I sent for you, replied the king, to rid myself of you, by taking your life.

No man can express the surprize of the physician, when he heard the sentence of death pronounced against him. Sir, says he, why would your majesty take my life ? What crime have I committed ? I am informed by good hands, replies the king, that you came to my court only to attempt my life ; but to prevent you, I will be sure of your's. Give the blow, says he to the executioner, who was present, and deliver me from a perfidious wretch, who came hither on purpose to assassinate me.

When the physician heard this cruel order, he readily judged that the honours and presents he had received from the king, had procured him enemies, and that the weak prince was imposed upon. He repented that he had cured him of his leprosy, but it was now too late. Is it thus, replies the physician, that you reward me for curing you ? The king would not hearken to him, but ordered the hangman a second time to strike the fatal blow. The physician then had recourse to his prayers : Alas ! Sir, cries he, prolong my days, and God will prolong your's ; do not put me to death, lest God treat you in the same manner. The fisherman broke off his discourse here, to apply it to the Genie. Well, Genie, says he, you see what passed then betwixt the Grecian king and his physician Douban, is just now betwixt us.

The Grecian king, continues he, instead of having regard to the prayers of the physician, who begged him for God's sake to spare him, cruelly replied to him, No, no ; I must of necessity cut you off, otherwise you may take my life away with as much subtileness as you cured me. The physician melting into tears, and bewailing himself sadly for being so ill rewarded by the king, prepared for death. The executioner bound up his eyes, tied his hands, and went to draw his scymetar.

Then

Then the courtiers, who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence: But the king was inflexible, and answered them so, as they dared not to say any more of the matter.

The physician being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king, Sir, says he, since your majesty will not revoke the sentence of death, I beg, at least, that you would give me leave to return to my house, to give order about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those who are capable of making good use of them. I have one particularly I would present your majesty, it is a very precious book, and worthy to be laid up very carefully in your treasury. Well, replies the king, why is that book so precious as you talk of? Sir, says the physician, because it contains an infinite number of curious things; of which the chief is, that when you have cut off my head, if your majesty will give yourself the trouble to open the book at the sixth leaf, and read the third line of the left page, my head will answer all the questions you ask it. The king, being curious to see such a wonderful thing, deferred his death till next day, and sent him home under a strong guard.

The physician, during that time, put his affairs in order; and the report being spread, that an unheard-of prodigy was to happen after his death, the viziers, emirs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was soon brought in, and advanced to the foot of the throne, with a great book in his hand; there he called for a basin, upon which he laid the cover that the book was wrapped in, and presenting the book to the king: Sir, says he, take that book, if you please, and as soon as my head is cut off, order that it be put into the basin upon the cover of the book; as soon as it is put there, the blood will stop; then open the book, and my head will answer your questions. But, Sir, says he, permit me

once more to implore your majesty's clemency; for God's sake grant my request, I protest to you that I am innocent. Your prayers, answers the king, are in vain; and were it for nothing but to hear your head speak after your death, it is my will you should die. As he said this, he took the book out of the physician's hand, and ordered the executioner to do his duty.

The head was so dexterously cut off, that it fell into the basin, and was no sooner laid upon the cover of the book, but the blood stopped; then to the great surprize of the king, and all the spectators, it opened its eyes, and said, Sir, will your majesty be pleased to open the book? The king opened it, and finding that one leaf was as it were glewed to another, that he might turn it with the more ease, he put his finger to his mouth, and wet it with spittle. He did so till he came to the sixth leaf, and finding no writing on the place where he was bid to look for it, Physician, says he, to the head, there is nothing writ. Turn over some more leaves, replies the head. The king continued to turn over, putting always his finger to his mouth, until the poison with which each leaf was imbrued, coming to have its effect, the prince finding himself, all of a sudden, taken with an extraordinary fit, his eye-sight failed and he fell down at the foot of the throne in great convulsions. At these words, Scheherazade perceiving day, gave the Sultan notice of it, and forbore speaking. Ah, dear sister, says Dinarzade, how grieved am I that you have not time to finish this story; I should be inconsolable if you lose your life to-day. Sister, replies the Sultaneſs, that must be as the Sultan pleases; but I hope he will be so good as to suspend my death till to-morrow. And accordingly Schahriar, far from ordering her death that day, expected next night with much impatience; so earnest was he, to hear out the story of the Grecian king, and the sequel of the fisherman and the Genie.

The Seventeenth Night.

TH O' Dinarzade was very curious to hear the rest of the story of the Grecian king, she she did not awake that night, so soon as usual, so that it was almost

almost day before she called upon the Sultaneſs; and then ſaid, I pray you, ſiſter, to continue the wonderful ſtory of the Greek king; but make haſte, I beſeech you, for it will ſpeedily be day.

Scheherazade reſumed the ſtory where ſhe left off the day before: Sir, ſays ſhe to the Sultan, when the phyſician Douban, or rather his head, ſaw that the poiſon had taken effect, and that the king had but a few moments to live; Tyrant, it cried, now you ſee how princes are treated, who, abuſing their authority, cut off innocent men: God puniſhes ſoon or late their injuſtice and cruelty. Scarce had the head ſpoke theſe words, when the king fell down dead, and the head itſelf loſt what life it had.

Sir, continues Scheherazade, ſuch was the end of the Grecian king and the phyſician Douban. I muſt return now to the ſtory of the fiſherman and the Genie, but it is not worth while to begin it now, for it is day. The Sultan, who always obſerved his hours regularly, could ſtay no longer, but got up; and having a mind to hear the ſequel of the ſtory of the Genie and the fiſherman, he bid the Sultaneſs prepare to tell it him next night.

The Eighteenth Night.

DInarzade made amends this night for laſt night's neglect; ſhe awaked a long time before day, and calling upon Scheherazade, Siſter, ſays ſhe, if you be not aſleep, pray give us the reſt of the ſtory of the fiſherman and the Genie; you know the Sultan deſires to hear it as well as I.

I ſhall ſoon ſatiſfy his curioſity and your's, answers the Sultaneſs; and then addreſſing herſelf to Schahriar, Sir, continued ſhe, as ſoon as the fiſherman had concluded the hiſtory of the Greek king and his phyſician Douban, he made the application to the Genie, whom he ſtill kept ſhut up in the veſſel. If the Grecian king, ſays he, would have ſuffered the phyſician to live, God would alſo have ſuffered him to live; but he rejected his moſt humble prayers, and it is the ſame with thee, O Genie! Could I have prevailed with thee, to grant

me the favour I demanded, I should now have had pity upon thee; but since, notwithstanding the extreme obligation thou wast under to me, for having set thee at liberty, thou didst persist in thy design to kill me, I am obliged, in my turn, to be as hard-hearted to thee.

My good friend, fisherman, replies the Genie, I conjure thee once more, not to be guilty of so cruel a thing; consider, that it is not good to avenge one's self, and that on the other hand, it is commendable to do good for evil; do not treat me as Imama treated Ateca formerly. And what did Imama do to Ateca, replies the fisherman? Ho! says the Genie, if you have a mind to know it, open the vessel; do you think that I can be in a humour to tell stories in so strait a prison? I will tell you as many as you please, when you let me out. No, says the fisherman, I will not let thee out, it is in vain to talk of it, I am just going to throw you into the bottom of the sea. Hear me one word more, cries the Genie, I promise to do thee no hurt; nay, far from that, I will shew thee a way how thou may'st become exceeding rich.

The hope of delivering himself from poverty, prevailed with the fisherman. I could listen to thee, says he, were there any credit to be given to thy word; swear to me by the great name of God, that you will faithfully perform what you promise, and I will open the vessel; I do not believe you will dare to break such an oath.

The Genie swore to him, and the fisherman immediately took off the covering of the vessel: At that very instant the smoke came out, and the Genie having resumed his form, as before, the first thing he did, was to kick the vessel into the sea. This action frightened the fisherman: Genie, says he, what's the meaning of that? Won't you keep the oath you just now made? And must I say to you, as the physician Douban said to the Grecian king, suffer me to live, and God will prolong your days.

The Genie laughed at the fisherman's fear, and answered, No, fisherman, be not afraid, I only did it to divert myself, and to see if thou wouldst be alarmed at it:

it: But to persuade thee, that I am in earnest, take thy nets and follow me. As he spoke these words, he walked before the fisherman, who having taken up his nets, followed him, but with some distrust; they passed by the town, and came to the top of a mountain, from whence they descended into a vast plain, which brought them to a great pond, that lay betwixt four hills.

When they came to the side of the pond, the Genie says to the fisherman, Cast in thy nets, and take fish; the fisherman did not doubt to catch some, because he saw a great number in the pond; but he was extremely surprized, when he found they were of four colours, that is to say, white, red, blue, and yellow. He threw in his nets, and brought out one of each colour; having never seen the like, he could not but admire them, and judging that he might get a considerable sum for them, he was very joyful. Carry those fish, says the Genie to him, and present them to thy Sultan; he will give you more money for them than ever you had in your life. You may come every day to fish in this pond, and I give thee warning not to throw in thy nets above once a day, otherwise you will repent it. Take heed, and remember my advice; if you follow it exactly, you will find your account in it. Having spoke thus, he struck his foot, upon the ground, which opened, and shut again after it had swallowed up the Genie.

The fisherman being resolved to follow the Genie's advice exactly, forebore casting in his nets a second time; and returned to the town very well satisfied with his fish; and making a thousand reflections upon his adventure. He went straight to the Sultan's palace, to present him his fish. But, Sir, says Scheherazade, I perceive day, and must stop here.

Dear sister, says Dinarzade, how surprizing are the last events you have told us? I have much ado to believe that any thing you have to say can be more surprizing. Sister, replies the Sultaness, if the Sultan, my master, will let me live till to-morrow, I am persuaded you will find the sequel of the history of the fisherman, more wonderful than the beginning of it, and incomparably more diverting. Schahriar, being curious to know if the remainder of the story of the fisherman would be such

such as the Sultaness said, put off the execution of the cruel law once more.

The Nineteenth Night.

TOWARDS morning, Dinarzade called the Sultaness, and said, Dear sister, my pendulum tells me it will be day speedily, therefore pray continue the history of the fisherman; I am extremely impatient to know what the issue of it was. Scheherazade having demanded leave of Schahriar, resumed her discourse as follows: Sir, I leave it to your majesty to think how much the Sultan was surprized, when he saw the four fishes which the fisherman presented him. He took them up one after another, and beheld them with attention; and after having admired them a long time, Take those fishes, says he to his prime vizier, and carry them to the fine cook-maid that the emperor of the Greeks has sent me. I cannot imagine but they must be as good as they are fine.

The vizier carried them himself to the cook, and delivering them into her hands, Look ye, says he, there are four fishes newly brought to the Sultan, he orders you to dress them; and having said so, he returned to the Sultan his master, who ordered him to give the fisherman four hundred pieces of gold of the coin of that country, which he did accordingly.

The fisherman, who had never seen so much cash in his life-time, could scarce believe his own good fortune, but thought it must needs be a dream, until he found it to be real, when he provided necessaries for his family with it.

But, Sir, says Scheherazade, having told you what happened to the fisherman, I must acquaint you next, with what befel the Sultan's cook-maid, whom we shall find in a mighty perplexity. As soon as she had gutted the fishes, she put them upon the fire in a frying-pan, with oil, and when she thought them fried enough on one side, she turned them upon the other; but, O monstrous prodigy! scarce were they turned, when the wall of the kitchen opened, and in comes a young lady of wonderful beauty, and comely size. She was clad in
flowered

flowered satin, after the Egyptian manner, with pendants in her ears, a necklace of large pearls, and bracelets of gold, garnished with rubies, with a rod of myrtle in her hand. She came towards the frying-pan, to the great amazement of the cook-maid, who continued unmoveable at the sight, and striking one of the fishes with the end of the rod, says, 'Fish, fish, art thou in thy duty?' The fish having answered nothing, she repeated these words, and then the four fishes lift up their heads altogether, and said to her, 'Yes, yes; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content.' As soon as they had finished those words, the lady overturned the frying-pan, and entered again into the open part of the wall, which shut immediately, and became as it was before.

The cook-maid was mightily frightened at this, and coming a little to herself, went to take up the fishes that fell upon the hearth, but found them blacker than coal, and not fit to be carried to the Sultan. She was grievously troubled at it, and fell a weeping most bitterly. Alas! says she, what will become of me! If I tell the Sultan what I have seen, I am sure he will not believe me, but will be mightily enraged against me.

While she was thus bewailing herself, in comes the grand vizier, and asked her if the fishes were ready? she told him all that had happened, which we may easily imagine astonished him mightily, but without speaking a word of it to the Sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman, bid him bring four more such fish, for a misfortune had befallen the other, that they were not fit to be carried to the Sultan. The fisherman, without saying any thing of what the Genie had told him, in order to excuse himself from bringing them that very day, told the vizier, he had a great way to go for them, but would certainly bring them to-morrow.

Accordingly the fisherman went away by night, and coming to the pond, threw in his nets betimes next morning, took four such fishes as the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried them to the kitchen,

and

and shutting himself up all alone with the cook-maid, she gutted them, and put them on the fire, as she had done the four others the day before; when they were fried on one side, and that she had turned them upon the other, the kitchen wall opened, and the same lady came in with the rod in her hand, struck one of the fishes, spoke to it as before, and all four gave her the same answer. But, Sir, says Scheherazade, day appears, which obliges me to break off. What I have told you, is indeed very singular, but if I be alive to-morrow, I will tell you other things, which are yet better worth your hearing. Schahriar, conceiving that the sequel must be very curious, resolved to hear her next night.

The Twentieth Night.

NEXT morning the Sultan prevented Dinarzade, and says to Scheherazade, Madam, I pray you make an end of the story of the fisherman, I am impatient to hear it: Upon which the Sultaneſs continued it thus.

Sir, after the four fishes had answered the young lady, she overturned the frying-pan with her rod, and retired into the same place of the wall from whence she came out. The grand vizier being witness to what had passed; This is too surprizing and extraordinary, says he, to be concealed from the Sultan; I will inform him of this prodigy: which he did accordingly, and gave him a very faithful account of all that had happened.

The Sultan, being much surprized, was mighty impatient to see this himself. To this end, he sent immediately for the fisherman, and says to him, Friend, can't you bring me four more such fishes? The fisherman replied, if your majesty will be pleased to allow me three days time, I will do it. Having obtained his time, he went to the pond immediately, and at the first throwing in of his net, he took four such fishes, and brought them presently to the Sultan; who was so much the more rejoiced at it, that he did not expect them so soon, and ordered him other four hundred pieces of gold. As soon as the Sultan had the fish, he ordered them to be carried into the closet, with all that was necessary for frying them;

them ; and having shut himself up there with the vizier, that minister gutted them, put them in the pan upon the fire, and when they were fried on one side, turned them upon the other ; then the wall of the closet opened, but instead of the young lady, there came out a black, in the habit of a slave, and of a gigantic stature, with a great green battoon in his hand. He advanced towards the pan, and touching one of the fishes with his battoon, says to it with a terrible voice, ' Fish, art thou ' in thy duty ? ' At these words, the fishes raised up their heads, and answered, ' Yes, yes ; we are ; if you ' reckon, we reckon ; if you pay your debts, we pay ' ours ; if you fly, we overcome, and are content.'

The fishes had no sooner finished these words, but the black threw the pan into the middle of the closet, and reduced the fishes to a coal. Having done this, he retired fiercely, and entering again into the hole of the wall, it shut, and appeared just as it did before.

After what I have seen, says the Sultan to the vizier, it will not be possible for me to be easy in my mind. These fish, without doubt, signify something extraordinary, in which I have a mind to be satisfied. He sent for the fisherman, and when he came, he says to him, Fisherman, the fishes you have brought us, make me very uneasy ; where did you catch them ? Sir, answers he, I fished for them in a pond situated betwixt four hills, beyond the mountain that we see from hence. Know'st thou not that pond, says the Sultan to the vizier ? No, Sir, replies the vizier, I never so much as heard of it ; and yet, it is not sixty years since I hunted beyond that mountain, and thereabouts. The Sultan asked the fisherman, how far the pond might be from the palace ? The fisherman answered, it was not above three hours journey ; upon this assurance, and there being day enough beforehand, the Sultan commanded all his court to take horse, and the fisherman served them for a guide. They all ascended the mountain, and at the foot of it, they saw to their great surprize, a vast plain, that nobody had observed till then, and at last they came to the pond, which they found actually to be situated betwixt four hills as the fisherman had said. The water of it was so transparent, that they observed all the fishes to
be

be like those which the fisherman had brought to the palace.

The Sultan staid upon the bank of the pond, and after beholding the fishes with admiration, he demanded of his emirs, and all his courtiers, if it was possible they had never seen this pond, which was within so little a way of the town. They all answered, that they had never so much as heard of it.

Since you all agree, says he, that you never heard of it, and as I am no less astonished than you are, at this novelty, I am resolved not to return to my palace till I know how this pond came hither, and why all the fish in it are of four colours. Having spoke thus, he ordered his court to encamp; and immediately his pavilion and the tents of his household were planted upon the banks of the pond.

When night came, the Sultan retired under his pavilion, and spoke to the grand vizier by himself, thus: Vizier, my mind is very uneasy; this pond transported hither; the black that appeared to us in my closet, and the fishes that we heard speak; all this does so much whet my curiosity, that I cannot resist the impatient desire that I have to be satisfied in it. To this end, I am resolved to withdraw alone from the camp, and I order you to keep my absence secret; stay in my pavilion, and to-morrow morning, when the emirs and courtiers come to attend my levee, send them away, and tell them, that I am somewhat indisposed, and have a mind to be alone; and the following day tell them the same thing, till I return.

The grand vizier said several things to divert the Sultan from this design; he represented to him the danger to which he might be exposed, and that all his labour might perhaps be in vain: But it was to no purpose, the Sultan, was resolved on it, and would go. He put on a suit, fit for walking, and took his scymetar; and as soon as he saw that all was quiet in the camp, he goes out alone, and went over one of the hills without much difficulty; he found the descent still more easy, and when he came to the plain, walked on till the sun arose, and then he saw before him, at a considerable distance, a great building. He rejoiced at the sight, in hopes

hopes to be informed there, of what he had a mind to know. When he came near, he found it was a magnificent palace, or rather a very strong castle, of fine black polished marble, and covered with fine steel, as smooth as a looking-glass. Being mightily pleased that he had so speedily met with something worthy his curiosity, he stopped before the front of the castle, and considered it with abundance of attention.

He afterwards came up to the gate, which had two leaves, one of them open; tho' he might have entered when he would, yet he thought it best to knock. He knocked at first softly, and waited for some time; but seeing nobody, and supposing they had not heard him, he knocked harder the second time, but neither seeing nor hearing any body, he knocked again and again, but nobody appearing, it surprized him extremely; for he could not think, that a castle so well in repair, was without inhabitants. If there be nobody in it, says he to himself, I have nothing to fear; and if there be, I have wherewith to defend myself.

At last he entered, and when he came within the porch, he cried, Is there nobody here to receive a stranger, who comes in for some refreshment as he passes by? He repeated the same two or three times; but though he spoke very high, nobody answered. The silence increased his astonishment; he came into a very spacious court, and looking on every side, to see if he could perceive any body, he saw no living thing.—But, Sir, says Scheherazade, day appears, and I must stop.

Ah! sister, says Dinarzade, you break off at the very best of the story. It is true, answers the Sultaness; but, sister, you see I am forced to do so. If my lord the Sultan pleases, you may hear the rest to-morrow. Schahriar agreed to this, not so much to please Dinarzade, as to satisfy his own curiosity, being mightily impatient to know what adventure the prince met with in the castle.

The Twenty-First Night.

Dinarzade, to make amends for her neglect the night before, never laid eye together, and when she thought it was time, awaked the Sultaness, saying to her

her, My dear sister, pray give us an account of what happened in the fine castle where you left us yesterday.

Scheherazade forthwith resumed her story, and addressing herself to Schahriar, says, Sir, the Sultan perceiving nobody in the court, entered the great halls, which were hung with silk tapestry, the alcoves and sofas were covered with stuffs of Mecca, and the porches with the richest stuffs of the Indies, mixed with gold and silver. He came afterwards into an admirable saloon, in the middle of which there was a great fountain, with a lion of massy gold at each corner: water issued at the mouths of the four lions, and this water, as it fell, formed diamonds and pearls, that very well answered a jett of water, which springing from the middle of the fountain, rose as high almost as the bottom of a cupulo, painted after the Arabian manner.

The castle, on three sides, was encompassed by a garden, with flower-pots, water-works, groves, and a thousand other fine things concurring to embellish it; and what completed the beauty of the place, was an infinite number of birds, which filled the air with their harmonious notes, and always staid there, nets being spread over the trees, and fastened to the palace to keep them in. The Sultan walked a long time from apartment to apartment, where he found every thing very grand and magnificent. Being tired with walking, he sat down in an open closet, which had a view over the garden, and there reflecting upon what he had already seen, and did then see, all of a sudden he heard the voice of one complaining, accompanied with lamentable cries. He listened with attention, and heard distinctly these sad words: ‘ O fortune! thou who wouldst not
 ‘ suffer me longer to enjoy a happy lot, and hast made
 ‘ me the most unfortunate man in the world, forbear to
 ‘ persecute me, and by a speedy death, put an end to
 ‘ my sorrows. Alas! is it possible that I am still alive,
 ‘ after so many torments as I have suffered?’

The Sultan being affected with those pitiful complaints, rose up, and made toward the place where he heard the voice; and when he came to the gate of a great hall, he opened it, and saw a handsome young man, richly habited, set upon a throne raised a little
 6
 above

above the ground. Melancholy was painted on his looks. The Sultan drew near, and saluted him; the young man returned him his salute, by a low bow with his head; but not being able to rise up, he says to the Sultan, My lord, I am very well satisfied that you deserve I should rise up to receive you, and do you all possible honour; but I am hindered from doing so, by a very sad reason, and therefore hope you will not take it ill. My lord, replies the Sultan, I am very much obliged to you for having so good an opinion of me: As to the reason of your not rising, whatever your apology be, I heartily accept it. Being drawn hither by your complaints, and afflicted by your grief, I come to offer you my help; would to God that it lay in my power to ease you of your trouble; I would do my utmost to effect it. I flatter myself that you would willingly tell me the history of your misfortunes; but pray tell me first, the meaning of the pond near the palace, where the fishes are of four colours? what this castle is? how you came to be here? and why you are alone?

Instead of answering these questions, the young man began to weep bitterly. 'O how inconstant is fortune! cried he: she takes pleasure to pull down those men she had raised up. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?'

The Sultan moved with compassion to see him in that condition, prayed him forthwith to tell him the cause of his excessive grief. Alas! my lord, replies the young man, how is it possible but I should grieve, and why should not my eyes be inexhaustible fountains of tears? At these words lifting up his gown, he shewed the Sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble.—Here Scheherazade broke off, and told the Sultan that day appeared.

Schahiar was so much charmed with the story, and became so much in love with Scheherazade, that he resolved to let her live a month. He got up however as usual, without acquainting her with his resolution.

The Twenty-Second Night.

DInarzade was so impatient to hear out the story, that she called her sister next morning sooner than usual, and says to her, Sister, pray continue the wonderful story you began, but could not make an end of yesterday morning, I agree to it, replies the Sultaneſs; hearken then.

You may eaſily imagine, continues ſhe, that the Sultan was ſtrangely ſurprized, when he ſaw the deplorable condition of the young man. That which you ſhew me, ſays he, as it fills me with horror, whets my curioſity, ſo that I am impatient to hear your hiſtory, which, no doubt, is very ſtrange, and I am perſuaded that the pond and the fiſhes make ſome part of it; therefore I conjure you to tell it me. You will find ſome comfort in it, ſince it is certain, that unfortunate people will find ſome ſort of eaſe in telling their miſfortunes. I will not reſuſe you this ſatiſfaction, replies the young man, though I cannot do it without renewing my grief. But I give you notice before-hand, to prepare your ears, your mind, and even your eyes, for things which ſurpaſs all that the moſt extraordinary imagination can conceive.

The Hiſtory of the young King of the Black-Iſles.

YOU muſt know, my lord, continued he, that my father, who was called Mahmoud, was king of this country. This is the kingdom of the Black-Iſles, which takes its name from the four little neighbouring mountains, for thoſe mountains were formerly iſles: the capital where the king my father had his reſidence, was where that pond you now ſee is. The ſequel of my hiſtory will inform you of all thoſe changes.

The king my father died when he was ſeventy years of age; I had no ſooner ſucceeded him, but I married, and the lady I choſe to ſhare the royal dignity with me, was my couſin. I had all the reaſon imaginable to be ſatiſfied in her love to me; and, for my part, I had ſo much tendereſs for her, that nothing was comparable to

to the good understanding betwixt us, which lasted five years, at the end of which time, I perceived the queen, my cousin, had no more delight in me.

One day, while she was at the bath, I found myself sleepy after dinner, and lay down upon a sofa; two of her ladies, who were then in my chamber, came and sat down, one at my head, and the other at my feet, with fans in their hands to moderate the heat, and to hinder the flies from troubling me in my sleep. They thought I was fast, and spoke very low; but I only shut my eyes, and heard every word they said.

One of them says to the other, is not the queen much in the wrong, not to love such an amiable prince as this? Ay, certainly, replies the other, for my part I don't understand it, and I know not why she goes out every night, and leaves him alone! Is it possible that he does not perceive it? Alas! says the first, how would you have him to perceive it? she mixes every evening in his drink, the juice of a certain herb, which makes him sleep so sound all night, that she has time to go where she pleases, and as day begins to appear, she comes and lies down by him again, and wakes him by the smell of something she puts under his nose.

You may guess, my lord, how much I was surprized at this discourse, and with what sentiments it inspired me; yet, whatever emotions it made within me, I had command enough over myself to dissemble it, and feigned myself to awake without having heard one word of it:

The queen returned from the bath, we supped together, and before we went to bed, she presented me with a cup full of such water as I was accustomed to drink; but instead of putting it into my mouth, I went to a window that stood open, and threw out the water so privately, that she did not perceive it, and put the cup again into her hands, to persuade her that I had drunk it.

We went to bed together, and soon after, believing that I was asleep, though I was not, she got up with so little precaution, that she said so loud as I could hear it distinctly, sleep, and may you never wake again. She dressed herself speedily, and went out of the chamber.—

as Scheherazade spoke these words, she saw day appear, and stopt.

Dinarzade had heard her sister, with a great deal of pleasure, and Schahriar thought the history of the king of the Black-Isles, so worthy of his curiosity, that he rose up full of impatience for the rest of it.

The Twenty-third Night.

AN hour before day, Dinarzade being awake, failed not to call upon the Sultaneſs, and ſaid, Pray, dear ſiſter, go on with the hiſtory of the young king of the four Black-Islands. Scheherazade calling to mind where ſhe had left off, reſumed the ſtory thus :

As ſoon as the queen my wife went out, continues the king of the Black-Islands, I got up, dreſſed me in haſte, took my ſcymentar, and followed her ſo quick, that I ſoon heard the ſound of her feet before me, and then walked ſoftly after her, for fear of being heard. She paſſed thro' ſeveral gates, which opened upon her pronouncing ſome magical words, and the laſt ſhe opened was that of the garden, which ſhe entered ; I ſtopt at that gate, that ſhe might not perceive me, as ſhe croſſed a plat, and looking after her as far as I could in the night, I perceived that ſhe entered a little wood, whoſe walks were guarded by thick pallifadoes. I went thither by another way, and ſlipping behind the pallifadoes of a long walk, I ſaw her walking there with a man.

I gave very good heed to their diſcourſe, and heard her ſay thus ; I don't deſerve, ſays the queen to her gallant, to be upbraided by you for want of diligence, you know very well what hinders me ; but if all the marks of love that I have already given you, be not enough, I am ready to give you greater marks of it : you need but command me, you know my power ; I will, if you deſire it, before ſun-riſing, change this great city, and this fine place, into frightful ruins, which ſhall be inhabited by nothing but wolves, owls, and ravens ; would you have me to transport all the ſtones of thoſe walls ſo ſolidly built, beyond mount Caucasus, and out of the bounds of the habitable world, ſpeak but the word, and all thoſe places ſhall be changed.

As the queen finished these words her gallant and she came to the end of the walk, turned to enter another, and passed before me. I had already drawn my scymetar, and her gallant being next me, I struck him in the neck, and made him fall to the ground; I thought I had killed him, and therefore retired speedily without making myself known to the queen, whom I had a mind to spare, because she was my kinswoman.

In the mean time, the blow I had given her gallant was mortal; but she preserved his life by the force of her enchantments, in such a manner, however, that he could not be said to be either dead or alive. As I crossed the garden, to return to the palace, I heard the queen cry out lamentably, and judging by that how much she was grieved, I was pleased that I had spared her life.

When I returned to her apartment, I went to bed, and being satisfied with having punished the villain that did me the injury, I went to sleep; and when I awaked next morning, found the queen lying by me — Scheherazade was obliged to stop here, because she saw day.

O heaven! sister, says Dinarzade, how it troubles me that you can say no more. Sister, replies the Sultanes, you ought to have awaked me more early, it is your fault. I will make amends next night, replies Dinarzade, for I doubt not but the Sultan will be as willing to hear out the story as I am; and I hope he will be so good as to let you live one day more.

The Twenty-fourth Night.

Dinarzade was actually as good as her word, she call'd the Sultanes very early, saying, Dear sister, If you be not asleep, pray make an end of the agreeable history of the king of the Black-Isles; I am ready to die with impatience to know how he came to be changed into marble. You shall hear it, replies Scheherazade, if the Sultan will give me leave.

I found the queen lying by me then, says the king of the Black-Islands: I can't tell you whether she slept or not; but I got up without making any noise, and went to my closet, where I made an end of dressing myself. I afterwards went and held my council, and at

my return, the queen clad in mourning, her hair hanging about her eyes, and part of it pulled off, presented herself before me, and said; Sir, I come to beg your majesty not to be surprized to see me in this condition; three afflicting pieces of news, I have just now received all at once, are the cause of my heavy grief, of which the tokens you see are but very faint resemblances. Alas! what is that news, madam, said I? The death of the queen my dear mother, answers she, that of the king my father, killed in battle, and that of one of my brothers, who is also fallen in it.

I was not ill pleased, that she made use of this pretext to hide the true cause of her grief, and I thought she had not suspected me to have killed her gallant. Madam, says I, I am so far from blaming your grief, that I assure you, I am willing to bear what share of it is proper for me. I should very much wonder, if you were insensible of so great a loss: Mourn on, your tears are so many proofs of your good nature; but I hope, however, that time and reason will moderate your grief.

She retired into her apartment, where giving herself wholly up to sorrow, she spent a whole year in mourning, and afflicting herself. At the end of that time, she begged leave of me to build a burying place for herself, within the bounds of the palace, where she would continue, she told me, to the end of her days: I agreed to it, and she built a stately palace, with a cupola, that may be seen here, and she called it the Palace of Tears. When it was finished, she caused her gallant to be brought thither, from the place whither she had made him be carried the same night that I wounded him: she had hindered his dying, by a drink she gave him, and carried to him herself every day after he came to the Palace of Tears.

Yet with all her enchantments, she could not cure the wretch; he was not only unable to walk, and to help himself, but had also lost the use of his speech, and gave no sign of life, but only by his looks. Tho' the queen had no other consolation but to see him, and to say to him all that her foolish passion could inspire her with, yet every day she made him two long visits: I was
very

very well informed of all this, but pretended to know nothing of it.

One day I went out of curiosity to the Palace of Tears, to see how the princess employed herself, and going to a place where she could not see me, I heard her speak thus to her gallant; I am afflicted to the highest degree, to see you in this condition; I am as sensible as you yourself, of the tormenting grief you endure; but, dear soul, I always speak to you, and you don't answer me: How long will you be silent? Speak only one word: Alas! the sweetest moments of my life are these I spend here, in partaking of your grief. I cannot live at a distance from you, and would prefer the pleasure of always seeing you, to the empire of the universe.

At these words, which were several times interrupted by her sighs and sobs, I lost all patience; and discovering myself, came up to her, and said, Madam, you have mourned enough, 'tis time to give over this sorrow, which dishonours us both; you have too much forgot what you owe to me and to yourself. Sir, says she, if you have any kindness or complaisance left for me, I beseech you to put no force upon me, allow me to give myself up to mortal grief, 'tis impossible for time to lessen it.

When I saw that my discourse, instead of bringing her to her duty, served only to increase her rage, I gave over and retired. She continued every day to visit her gallant, and for two whole years, gave herself up to excessive grief.

I went a second time to the Palace of Tears, while she was there. I hid myself again, and heard her speak thus to her gallant: It is now three years since you spoke one word to me, you return no answer to the marks of love I give you, by my discourse and groans. Is it from want of sense, or out of contempt? O tomb! have you abated that excessive love he had for me? Have you shut those eyes that shewed me so much love, and were all my joy? No, no, I believe nothing of it. Tell me rather, by what miracle you became intrusted with the rarest treasure that ever was in the world.

I must confess, my lord, I was enraged at these words; for, in short, this gallant so much doated upon, this

adored mortal, was not such an one as you would imagine him to have been. He was a black Indian, a native of that country, I say, I was so enraged at that discourse, that I discovered myself all of a sudden, and addressing the tomb in my turn, O tomb! cried I, why don't you swallow up that monster in nature, or rather why don't you swallow up the gallant and his mistress?

I had scarce finished those words, when the queen who sat by the black, rose up like a fury. Ah cruel man! says she, thou art the cause of my grief, don't you think but I knew it. I have dissembled it but too long; 'tis thy barbarous hand which hath brought the object of my love to this lamentable condition; and you are so hard-hearted as to come and insult a despairing lover. Yes, said I, in a rage, 'tis I who chastised that monster, according to his desert; I ought to have treated thee in the same manner; I repent now that I did not do it, thou hast abused my goodness too long. As I spoke these words, I drew out my scymetar, and lifted up my hand to punish her; but she stedfastly beholding me, said with a jeering smile, Moderate thy anger. At the same time, she pronounced words I did not understand; and afterwards added, by virtue of my enchantments, I command thee immediately, to become half marble and half man. Immediately, my lord, I became such as you see me already, a dead man among the living, and a living man among the dead.—Here Scheherazade perceiving day, broke off her story.

Upon which Dinarzade says, Dear sister, I am extremely obliged to the Sultan, 'tis to his goodness I owe the extraordinary pleasure I have in your stories. My sister, replies the Sultaneſs, if the Sultan will be so good as to suffer me to live till to-morrow, I shall tell you a thing that will afford as much satisfaction as any thing you have yet heard. Though Schahriar had not resolved to defer the death of Scheherazade a month longer, he could not have ordered her to be put to death that day.

The Twenty-fifth Night.

Towards the end of the night, Dinarzade cried, Sister, if I don't trespass too much upon your complaisance, I would pray you to finish the history of
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the king of the Black-Islands. Scheherazade having awaked upon her sister's call, prepared to give her the satisfaction she required, and began thus.

The king, half marble and half man, continued his history to the Sultan, thus: After this cruel magician, unworthy of the name of a queen, had metamorphos'd me thus, and brought me into this hall, by another enchantment she destroyed my capital, which was very flourishing and full of people; she abolished the houses, the public places and markets, and made a pond and desert field of it, which you may have seen; the fishes of four colours in the pond, are the four sorts of people, of different religions, that inhabited the place. The white, are the Musselmens, the red, the Perians, who worshipp'd the fire, the blue, the Christians, and the yellow, the Jews: The four little hills were the four islands that gave name to this kingdom. I learned all this from the magician, who, to add to my affliction, told me with her own mouth, those effects of her rage. But this is not all, her revenge was not satisfied with the destruction of my dominions, and the metamorphosis of my person; she comes every day, and gives me over my naked shoulders an hundred blows with ox-pizzles, which makes me all over blood; and when she has done so, covers me with a coarse stuff of goats hair, and throws over it this robe of brocade that you see, not to do me honour, but to mock me.

After this part of the discourse, the young king could not withhold his tears; and the Sultan's heart was so pierced with the relation, that he could not speak one word to comfort him. A little time after, the young king, lifting up his eyes to heaven, cried out, Mighty creator of all things, I submit myself to your judgments, and to the decrees of your providence: I endure my calamities with patience, since 'tis your will it should be so; but I hope your infinite goodness will reward me for it.

The Sultan being much moved by the recital of so strange a story, and animated to revenge this unfortunate prince, says to him, Tell me whither this perfidious magician retires, and where her unworthy gallant may be, who is buried before his death. My lord, replies

the prince, her gallant, as I have already told you, is in the Palace of Tears, in a tomb in form of a dome, and that palace joins to this castle on the side of the gate; as to the magician, I can't precisely tell whither she retires, but every day at sun-rising she goes to see her gallant, after having executed her bloody vengeance upon me, as I have told you; and you see I am not in a condition to defend myself against so great cruelty. She carries him the drink with which she has hitherto prevented his dying, and always complains of his never speaking to her since he was wounded.

Oh, unfortunate prince, says the Sultan, you can never enough be bewailed! nobody can be more sensibly touched with your condition than I am; never did such an extraordinary misfortune befall any man, and those who write your history will have the advantage to relate a passage that surpasses all that has ever yet been written. There's nothing wanting but one thing, the revenge which is due to you, and I will omit nothing that can be done to procure it.

While the Sultan discours'd upon the subject with the young prince, he told him who he was, and for what end he entered the castle, and thought on a way to revenge him, which he communicated to him. They agreed upon the measures they were to take for effecting their design, but deferred the execution of it till the next day. In the mean time, the night being far spent, the Sultan took some rest; but the poor young prince passed the night without sleep, as usual, having never slept since he was enchanted; but conceived some hopes of being speedily delivered from his misery.

Next morning the Sultan got up before day, and, in order to execute his design, he hid in a corner his upper garment, that would have been cumbersome to him, and went to the Palace of Tears. He found it enlightened with an infinite number of flambeaux of white wax, and a delicious scent issued from several boxes of fine gold of admirable workmanship, all ranged in excellent order: As soon as he saw the bed where the black lay, he drew his scymetar, killed the wretch without resistance, dragged his corpse into the court of the castle, and threw it into a well. After this, he went
and

and lay down in the black's bed, took his scymetar, with him under the counterpane, and lay there to execute what he had designed.

The magician arrived in a little time: She first went into the chamber where her husband, the king of the Black-Islands was, stripped him and beat him with bulls-pizzles in a most barbarous manner. The poor prince filled the palace with his lamentations to no purpose, and conjured her in the most affecting manner that could be, to take pity on him; but the cruel woman would not give over, till she had given him an hundred blows. You had no compassion on my lover, said she, and you are to expect none from me.—— Scheherazade perceiving day, stopped, and could go no farther.

O heavens! says Dinarzade, sister, this was a barbarous inchantress indeed! but must we stop here? Will you not tell us, whether she received the chastisement she deserved? My dear sister, says the Sultaness, I desire nothing more, than to acquaint you with it tomorrow; but you know that depends on the Sultan's pleasure. After what Schahriar had heard, he was far from any design to put Scheherazade to death; on the contrary, he says to himself, I will not take away her life, 'till she has finished the surprizing story, tho' it should last for two months. It shall always be in my power to keep the oath I have made.

The Twenty-sixth Night.

AS soon as Dinarzade thought it time to call the Sultaness, she says to her, How much should I be obliged to you, dear sister, if you would tell us what passed in the Palace of Tears? Schahriar having signified that he was as curious to know it as Dinarzade, the Sultaness resumed the story of the young enchanted prince, as follows:

Sir, after the inchantress had given the king, her husband, an hundred blows with bulls-pizzles, she put on again his covering of goats hair, and his brocade gown over all; she went afterwards to the Palace of Tears, and as she entered the same, she renewed her

tears and lamentations; then approaching the bed, where she thought her gallant was, What cruelty, cries she, was it to disturb the contentment of so tender and passionate a lover as I am? O thou who reproachest me that I am too inhuman, when I make thee feel the effects of my resentment! Cruel prince, does not thy barbarity surpass my vengeance? Ah traitor! in attempting the life of the object which I adore, hast thou not robbed me of mine? Alas! says she, addressing herself to the Sultan, while she thought she spoke to the black, My soul, my life, will you always be silent? Are you resolved to let me die, without giving me so much comfort as to tell me that you love me? My soul, speak one word to me, at least, I conjure you.

The Sultan making as if he had awaked out of a deep sleep, and counterfeiting the language of the blacks, answers the queen with a grave tone, 'There's no force or power but in God alone, who is almighty.' At these words, the inchantress, who did not expect them, gave a great shout, to signify her excessive joy. My dear lord, cries she, don't I deceive myself, is it certain that I hear you, and that you speak to me? Unhappy wretch, said the Sultan, art thou worthy that I should answer thy discourse? Alas! replies the queen, why do you reproach me thus? The cries, replied he, the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity, hinder me to sleep night and day. I should have been cured long ago, and have recovered the use of my speech, hadst thou disenchanted him. That's the cause of my silence, which you complain of. Very well, says the inchantress, to pacify you, I am ready to do what you will command me; would you that I restore him as he was? Yes replies the Sultan, make haste to set him at liberty, that I be no more disturbed with his cries.

The inchantress went immediately out of the Palace of Tears, she took a cup of water, and pronounced words over it, which caused it to boil, as if it had been on the fire. She went afterwards to the hall, to the young king her husband, and threw the water upon him, saying, 'If the creator of all things did form thee so as thou art at present; or if he be angry with
' thee

‘ thee, don’t change. But if thou art in that condition
‘ merely by virtue of my enchantments, resume thy na-
‘ tural shape, and become what thou wast before.’ She
had scarce spoken these words, when the prince, finding
himself restored to his former condition, rose up freely,
with all imaginable joy, and returned thanks to God.
The enchantress then said to him, Get thee gone from
this castle, and never return here on pain of death. The
young king, yielding to necessity, went away from the
enchantress, without replying a word; and retired to a
remote place, where he immediately expected the success
of the design which the Sultan had begun so happily.
Mean while the enchantress returned to the Palace of
Tears, and supposing that she still spoke to the black,
says, Dear lover, I have done what you ordered, let
nothing now hinder you to give me that satisfaction of
which I have been deprived so long.

The Sultan continued to counterfeit the language of
the blacks: That which you have just now done, said
he, signifies nothing to my cure, you have only eased
me of part of my disease; you must cut it up by the
roots. My lovely black, replies she, What do you
mean by the root? Unfortunate woman, replies the
Sultan, don’t you understand that I mean the town,
and its inhabitants, and the four islands, which thou
had destroyed by thy enchantments?

The fishes every night at midnight, raise their heads
out of the pond, and cry for vengeance against thee
and me. This is the true cause of the delay of my cure.
Go speedily, restore things as they were, and at thy re-
turn, I will give thee my hand, and thou shalt help me
to rise.

The enchantress, filled with hopes from those words,
cried out in a transport of joy, My heart, My soul,
you shall soon be restored to your health, for I will im-
mediately do what you command me. Accordingly she
went that moment, and when she came to the brink of
the pond, she took a little water in her hand, and sprink-
ling it—Here Scheherazade saw day, and stopped.

Dinarzade says to the Sultaness, Sister, I am much re-
joiced to hear that the young king of the four Black-
Islands was disinchanted, and I already consider the

own and the inhabitants, as restored to their former state ; but I long to know what will become of the enchantress. Have a little patience, replies the Sultanness, you shall have the satisfaction you desire to-morrow, if the Sultan, my lord, will consent to it. Schahriar, having resolved on't already, as was said before, rose up, and went about his business.

The Twenty-Seventh Night.

AT the usual hour, Dinarzade called upon the Sultanness, thus : Dear sister, pray tell us what was the fate of the magician queen, as you promised us. Upon which, Scheherazade went on thus : The enchantress had no sooner sprinkled the water, and pronounced some words over the fishes and the pond, but the city was restored that very minute. The fishes became men, women and children ; Mahometans, Christians, Persians, or Jews ; freemen or slaves, as they were before ; every one having recovered their natural form. The houses and shops were immediately filled with their inhabitants, who found all things as they were before the enchantment. The Sultan's numerous retinue, who found themselves incamped in the largest square, were astonished to see themselves in an instant in the middle of a large, fine, and well-peopled city.

To return to the enchantress : As soon as she had made this wonderful change, she returned with all diligence to the Palace of Tears, that she might reap the fruits of it. My dear lord, cries she, as she entered, I come to rejoice with you for the return of your health : I have done all that you required of me, then pray rise, and give me your hand. Come near, says the Sultan, still counterfeiting the language of the blacks. She did so. You are not near enough, replies he, come nearer. She obeyed. Then he rose up, and seized her by the arm so suddenly, that she had not time to know who it was, and with a blow of his scymetar cut her in two, so that the one half fell one way, and the other another. This being done, he left the carcase upon the place, and going out of the Palace of Tears, he went to see the young king of the Black-Isles, who waited for him with a
great

great deal of impatience, and when he found him, Prince, says he, embracing him, rejoice; you have nothing to fear now, your cruel enemy is dead.

The young prince returned thanks to the Sultan in such a manner, as shewed that he was thoroughly sensible of the kindness that he had done him, and in acknowledgment, wished him a long life and all happiness. You may henceforward, says the Sultan, dwell peaceably in your capital, except you will go to mine, which is so near, where you shall be very welcome, and have as much honour and respect as if you were at home. Potent monarch, to whom I am so much indebted, replies the king, you think then, that you are very near your capital. Yes, says the Sultan, I know it, it is not above four or five hours journey. It will take you a whole year's journey, says the prince. I do believe indeed, that you came hither from your capital in the time you spoke of, because mine was enchanted; but since the enchantment is taken off, things are changed: However, this shall not hinder me to follow you, were it to the utmost corners of the earth. You are my deliverer, and that I may give you proofs of my acknowledging this, during my whole life, I am willing to accompany you, and to leave my kingdom without regret.

The Sultan was extremely surprized to understand that he was so far from his dominions, and could not imagine how it could be. But the young king of the Black-Islands convinced him so plainly, that he could no more doubt of it. Then the Sultan replied, It is no matter, the trouble that I shall have to return to my own country, is sufficiently recompensed by the satisfaction I have had to oblige you, and by acquiring you for a son; for since you will do me the honour to attend me, and that I have no child, I look upon you as one, and from this moment I appoint you my heir and successor.

The discourse between the Sultan and the king of the Black-Islands, concluded with most affectionate embraces, after which the young prince was totally taken up in making preparations for his journey, which were finished in three weeks time, to the great regret of his

court and subjects, who agreed to receive at his hands one of his nearest kindred for king.

At last the Sultan and young prince began their journey, with an hundred camels laden with inestimable riches from the treasury of the young king followed by fifty handsome gentlemen on horseback, perfectly well mounted and dressed. They had a very happy journey; and when the Sultan, who had sent couriers to give advice of his delay, and of the adventure which had occasioned it, came near his capital, the principal officers he had left there, came to receive him, and to assure him that his long absence had occasioned no alteration in his empire. The inhabitants came out also in great crowds, received him with mighty acclamations, and made publick rejoicings for several days.

Next day after his arrival, the Sultan gave all his courtiers a very ample account of all things, which, contrary to his expectation, had detained him so long. He acquainted them with his having adopted the king of the Four Black-Islands, who was willing to leave a great kingdom, to accompany and live with him; and, in short, as an acknowledgment of their loyalty, he rewarded each of them according to their rank.

And for the fisherman, as he was the first cause of the deliverance of the young prince, the Sultan gave him a plentiful estate, which made him and his family happy the rest of his days.

Here Scheherazade made an end of the story of the fisherman and the Genie. Dinarzade signified, that she had taken a great deal of pleasure in it; and Schahriar having said the same thing, the Sultaneſs told 'em, that she knew another which was much finer; and if the Sultan would give her leave, she would tell it them next morning, for day began to appear. Schahriar bethinking himself, that he had granted the Sultaneſs a month's reprieve, and being curious moreover to know if this new story would be as agreeable as she promised, got up, with a desire to hear it next night.

The Twenty-eighth Night.

DInarzade, according to custom, did not forget to call the Sultanefs when it was time. Madam, says she, I know not what's the matter with me, but I know very well, that one of the stories which you tell so agreeably, would be a great relief against that melancholy, which eats me up. Scheherazade, without answering her, began immediately, and told the Sultan the following story.

The Story of the Three Calenders, Sons of Kings; and of the Five Ladies of Bagdad.

SIR, said she, in the reign of Caliph Haroun Alraschid, there was at Bagdad, the place of his residence, a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good humour. One morning as he was at the place where he usually plyed, with a great basket, waiting for employment, a young handsome lady, covered with a great muslin veil, came to him, and said with a pleasant air, Hark ye, porter, take your basket to follow me. The porter, charmed with those few words, pronounced in so agreeable a manner, took his basket immediately, set it on his head, and followed the lady, saying, 'O happy day, a day of good luck.'

The lady stopped presently before a gate that was shut, and knocked: a christian, with a venerable, long white beard, opened the gate, and she put money into his hand, without speaking one word; but the christian, who knew what she wanted, went in, and in a little time after, brought a large jug of excellent wine. Take this jug, says the lady to the porter, and put it in your basket. This being done, she commanded him to follow her, and as she went on, the porter says still, 'O happy day! This is a day of agreeable surprize and joy.'

The lady stopped at a fruit-shop, where she bought several sorts of apples, apricots, peaches, quinces, lemons, citrons, oranges, myrtles, sweet basil, lilies, jessamin,

jeffamin; and some other sorts of flowers and plants that smell well; she bid the porter put all into his basket, and follow her. As she went by a butcher's stall, she made him weigh her twenty-five pounds of his best meat; which she ordered the porter to put also into his basket.

At another shop, she took capers, cucumbers, and other herbs preserved in vinegar: At another shop, she bought pistachios, walnuts, small nuts, almonds, kernels or pine-apples, and such other fruits; and at another, she bought all sorts of confections. When the porter had put all those things into his basket, and perceived that it grew full, My good lady, says he, you ought to have given me notice that you had so much provision to carry, and then I would have got a horse, or rather a camel, to have carried them; for if you buy ever so little more, I shall not be able to carry it. The lady laughed at the fellow's pleasant humour, and ordered him still to follow her.

Then she went to a druggist, where she furnished herself with all manner of sweet-scented waters, cloves, musk, pepper, ginger, and a great peice of ambergris, and several other Indian spices; this quite filled the porter's basket, and she ordered him to follow her. They walked till they came to a magnificent house, whose front was adorned with fine columns, and which had a gate of ivory. There they stopped, and the lady knocked softly.—Here Scheherazade perceiving day, broke off.

I must own, Sister, says Dinarzade, the beginning of this story has a great deal of curiosity, I fancy the Sultan will not deprive himself of the pleasure of hearing the rest of it; and indeed Schahriar was so far from ordering the Sultanes to be put to death, that he longed impatiently for next night, to know what passed in the fine house.

The Twenty-ninth Night.

Dinarzade being awake before day, addressed the Sultanes thus: Sister, if you be awake, I would pray you to continue the history you began yesterday; and Scheherazade went on with it thus:

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While the young lady and the porter staid for the opening of the gate, the porter had a thousand thoughts; he wondered that such a fine lady should come abroad to buy provisions; he concluded she could not be a slave, her air was too noble for that, and therefore he thought she must needs be a woman of quality. Just as he was about to ask her some questions upon that head, another lady came to open the gate, and appeared so beautiful to him, that he was perfectly surprized, or rather so much struck with her charms, that he was like to have let his basket fall, for he had never seen any beauty that came near her.

The lady who brought the porter with her, perceiving his disorder, and what occasioned it, diverted herself with it, and took so much pleasure to examine his looks, that she forgot the gate was open'd. Upon this the beautiful lady says to her, Pray, Sister, come in, what do you stay for? Don't you see this poor man so heavy laden, that he is scarce able to stand under it?

When she enter'd with the porter, the lady who opened the gate shut it, and all three, after having gone through a very fine porch, came into a spacious court, encompassed with an open gallery, which had a communication with several apartments on a floor, and extraordinarily magnificent. There was at the farther end of the court a sofa richly adorned, with a throne of amber in the middle of it, supported by four columns of ebony, enriched with diamonds and pearls of an extraordinary size, and covered with red sattin embroidered with Indian gold of admirable workmanship. In the middle of the court there was a great fountain, faced with white marble, and full of clear water, which fell into it abundantly out of the mouth of a lion of brass.

The porter, though heavy laden, could not but admire the magnificence of this house, and the excellent order that every thing was placed in; but that which particularly captivated his attention, was a third lady, who seemed to be a greater beauty than the second, and was set upon the throne just now mentioned; she came down from it, as soon as she saw the two former ladies, and advanced towards them: he judged by the respect which

the others shewed her, that she was the chief, in which he was not mistaken. This lady was called Zobeide, she who opened the gate was called Safie, and Amine was the name of her who went out to buy the provisions.

Zobeide says to the two ladies, when she came to them, Sisters, don't you see that this honest man is like to sink under his burden, why don't you ease him of it? Then Amine and Safie took to the basket, the one before and the other behind, and Zobeide also lent her hand, and all three together set it on the ground; then emptied it; and when they had done, the beautiful Amine took out money, and paid the porter liberally.— Day-light appearing, Scheherazade was obliged to keep silence; but Schahriar having a great desire to hear the rest of the story, he ordered the Sultaneſs to go on with it next night.

The Thirtieth Night.

NEXT morning Dinarzade being awaked by her impatience to hear the rest of the story, says to the Sultaneſs, For the sake of heaven, sister, if you be not asleep, give us an account what the ladies did with the provisions brought by Amine. You shall quickly hear it, says Scheherazade, if you listen to my story, which she resumed as follows:

The porter, very well satisfied with the money he had received, was to have taken up his basket, and be gone; but he could not tell how to think on't. Do what he could, he found himself stopped by the pleasure of seeing three such beauties, who appeared to him equally charming; for Amine having now laid aside her veil, was as handsome as either of them. That which surprized him most was, that he saw never a man about the house, yet most of the provisions he brought in, as the dry fruits, and the several sorts of cakes and confections, were fit chiefly for those who could drink and make merry.

Zobeide thought at first, that the porter staid only to take his breath, but perceiving that he staid too long, What d'ye wait for, says she, are you not well enough paid?

paid? And turning to Amine, says, Sister, give him something more, that he may depart satisfied. Madam, replies the porter, it is not that which stays me, I am over and above paid; I am sensible that I am unmannerly to stay longer than I ought, but I hope you will be so good as to pardon me, if I tell you, that I am astonished to see that there's no man with three ladies of such extraordinary beauty; and you know that a company of women without men, is as melancholy a thing as a company of men without women. To this he added several other pleasant things, to prove what he said, and did not forget the Bagdad proverb, 'That one is never well at table, except there be four in company;' and so concluded, that since they were but three, they had need of a fourth.

The ladies fell a laughing at the porter's discourse; after which, Zobeide says to him very gravely, Friend, you are a little too bold, and though you don't deserve that I should enter into particulars with you, yet I am willing to tell you, that we are three sisters, who do our business so secretly, that nobody knows any thing of it. We have too great reason to be cautious of acquainting indiscreet persons with it; and a good author that we have read, says, 'Keep your secret, and don't reveal it to any body. He that reveals it is no longer master of it. If your own breast cannot keep your secret, how do you think that another person will keep it?'

My ladies, replies the porter, by your very air, I judged at first that you were persons of extraordinary merit, and I conceive that I am not mistaken; though fortune has not given me wealth enough to raise me above my mean profession, yet I have not failed to cultivate my mind as much as I could, by reading books of science and history; and allow me, if you please, to tell you, that I have also read in another author, a maxim which I have always happily practised: 'We do not conceal our secrets, says he, but from such persons as are known to all the world to want discretion, and would abuse the confidence we put in them; but we make no scruple to discover them to prudent persons, because we know they can keep them.' A secret with

me is as sure as if it were in a closet, whose key is lost, and the door sealed up.

Zobeide perceiving that the porter did not want sense, but conceiving that he had a mind to have a share in their treat, she replies to him, smiling, You know that we are about to have a treat, and you know also that we have been at a considerable expence and it is not just that you should have a share of it, without contributing towards it. The beautiful Safie seconded her sister, and says to the porter, Friend, have you never heard that which is commonly said, ‘ If you bring any thing with you, you shall be welcome; but if you bring nothing, you must get you gone with nothing?’

The porter, notwithstanding his rhetorick, must, in all probability, have retired in confusion, if Amine had not taken his part, and said to Zobeide and Safie, My dear sisters, I conjure you to let him stay with us; I need not tell you that he will divert us, you see well enough he is capable of that: I must needs tell you, that without he had been very willing, as well as nimble, and hardy enough to follow me, I could not have done so much business in so little time; besides, should I repeat to you all the obliging expressions he made to me by the way, you would not be surprized at my protecting him.

At these words of Amine, the porter was so much transported with joy, that he fell on his knees, kissed the ground at the feet of that charming person, and raising himself up, says, Most beautiful lady, you began my good fortune to day, and now you complete it by this generous action; I cannot enough testify my acknowledgment for it. As to what remains, my ladies, says he, addressing himself to all the three sisters, since you do me so great honour, don't think that I will abuse it, or look upon myself as a person that deserves it. No, I shall always look upon myself as one of your most humble slaves. When he had spoken these words, he would have returned the money he had received, but the grave Zobeide ordered him to keep it. That which we have once given, says he, to reward those who have served us, we never take again.—Here day began to dawn, which put Scheherazade to silence.

Dinarzade, who listened with a great deal of attention, was much troubled at it, but had this comfort however, that the Sultan, who was as curious as she to know what passed betwixt the three beautiful ladies and the porter, ordered the Sultaneſs to go on with the rest of the story next night, and rose up to go about his business.

The Thirty-first Night.

THE next morning Dinarzade did not fail to awaken the Sultaneſs at the ordinary time, and said, Dear sister, if you are not asleep, I would pray you (until break of day, which is near at hand) to go on with that agreeable story you began. Upon which, Scheherazade addressed the Sultan thus: Sir, with your leave, I am willing to satisfy my sister's curiosity; and at the same time went on with the story of the Three Calenders, a sort of mahometan monks.

Zobeide would not take back the money from the porter, but said, My friend, in consenting that you stay with us, I must forewarn you, that it is not only on condition that you keep secret what we have required you, but also that you observe exactly the rules of good manners and civility. In the mean time the charming Amine put off the apparel she went abroad with, put on her night gown that she might be more easy, and covered the table, which she furnished with several sorts of meat, and upon a sideboard she set bottles of wine and cups of gold. Soon after the ladies took their places, and made the porter sit down by them, who was overjoyed to see himself at a table with three such admirable beauties. After they had eat a little, Amine, who sat next the sideboard, took up a bottle and a cup, filled out wine, and drank first herself, according to the custom of the Arabians, then she filled the cup to her sisters, who drank in course as they sat; and at last she filled it, the fourth time, to the porter, who, as he received it, kissed Amine's hand; and before he drank, sung a song to this purpose: That as the wind brings along with it the sweet scents of the perfumed places through which it passes, so the wine he was going to drink,

coming

coming from her fair hands, received a more exquisite taste than what it had of it's own nature. This song pleased the ladies so much, that each of them sung another in their turn. In short, they were extraordinary merry all the time of dinner, which lasted a long while, and nothing was wanting that could make it agreeable. The day being almost spent, Safie spoke in the names of the three ladies, and says to the porter, Arise, and begone; 'tis time for you to depart. But the porter, not willing to leave so good company, cried, Alas! ladies, whither do you command me to go in the condition I am in? I am quite beside myself, by what I have seen since I came hither, and having also drank above my ordinary, I shall never find the way home; allow me this night to recover myself, in any place where you please, for no less time is necessary for me to come to myself; but go when I will, I shall leave the best part of myself behind me.

Amine pleaded the second time for the porter, saying, Sisters, he is in the right, I am pleased with the request, he having already diverted us so well; and, if you'll take my advice, or if you love me as much as I think you do, let us keep him, to pass away the remaining part of the night. Sister, answered Zobeide, we can refuse you nothing; and then turning to the porter, said, We are willing once more to grant your request, but upon this new condition, that whatever we do in your presence, relating to ourselves, or any thing else, take heed you do not once open your mouth to ask the reason of it; for if you ask questions about that which does not belong to you, you may come to know that which will be no way pleasing to you; beware therefore, and do not be too curious to dive into the motives of our actions.

Madam, replies the porter, I promise to observe this condition with such exactness, that you shall have no cause to reproach me with breaking of it, and far less to punish my indiscretion; my tongue shall be immovable on this occasion, and my eye like a looking-glass, which retains nothing of the object that is set before it. And to shew you, says Zobeide with a serious countenance, that what we demand of you is not a new thing
among

among us, rise up and read what is written over our gate on the inside.

The porter went thither and read these words, written in large characters of gold: 'He who speaks of things that don't concern him, shall hear of things that won't please him.' Returning again to the three sisters, Ladies, says he, I give you my oath, that you shall never hear me speak any thing which does not concern me, or wherein you may have any concern.

This agreement being made, Amine brought in supper, and after the room was set round with tapers, that were mixed with aloes and ambergris, which gave a most agreeable scent, as well as a delicate light, she sat down at table with her sisters and the porter. They began again to eat and drink, sing, and repeat verses. The ladies took pleasure to fiddle the porter, under pretext of causing him to drink their healths, and abundance of witty sentences passed on both sides. In short, as they were all in the best humour in the world, they heard one knocking at the gate.—Scheherazade was obliged to stop here, because she observed day-light appearing.

The Sultan not doubting the sequel of this history deserved to be heard, put it off till the day following, and so arose.

The Thirty-second Night.

THE next night being almost at an end, Dinarzade called to the Sultaness; For heaven's sake, sister, if you are awake, let me pray you to continue the story of the three fair ladies; I am very impatient to know who it was that knocked at their gate. You shall hear it immediately, said she, I am sure that what I am now going to relate is worthy of my lord the Sultan's attention.

When the ladies, said she, heard the knocking, they all three got up to open the gate; but Safie, to whom this office did particularly belong, was the nimblest; which her other two sisters perceiving, sat down till she came back, to acquaint them who it could be that had any business with them so late. Safie returning, said,
Sisters,

Sisters, we have here a very fine opportunity to pass a good part of the night with much satisfaction, and if you be of the same mind with me, we shall not let it slip. There are three Calenders at our gate, at least they appear to be such by their habit; but that which you will most admire at is, they are all three blind of the right eye, and have their heads, beards, and eyebrows shaved, and, as they say, are but just come to Bagdad, where they never were before; and it being night, and not knowing where to find any lodging, they happened by chance to knock at this gate, and pray us, for the love of heaven, to have compassion on them, and receive them into the house; they care not what place we put them in, provided they may be under shelter; they would be satisfied with a stable; they are young and handsome enough, and seem also to be men of good sense; but I cannot without laughing, think of their pleasant and uniform figure. Here Safie fell a laughing so heartily, that it put the two sisters and the porter into the same mood. My dear sister, says she, are you content that they come in, it is impossible but with such persons as I have already described them to be, we shall finish the day better than we began it; they will afford us diversion enough, and put us to no charge, because they desire shelter only for this night, and resolve to leave us as soon as day appears.

Zobeide and Amine made some difficulty to grant Safie's request, for reasons they knew well enough. But she having so great a desire to obtain this favour, they could not refuse her; Go then, says Zobeide, and bring them in, but don't forget to acquaint them that they must not speak of any thing which does not concern them, and cause them to read what is written over the gate. Safie ran out with a great deal of joy, and in a little time after returned with the three Calenders in her company.

At their entrance they made a profound bow to the ladies, who rose up to receive them, told them most obligingly that they were very welcome, that they were glad to have met with an opportunity to oblige them, and to contribute towards relieving them from the fatigue of their journey, and at last invited them to sit down with them.

The magnificence of the place, and the civility of the ladies, made the Calenders to conceive a mighty idea of their fine landladies: But, before they sat down, having by chance cast their eyes upon the porter, whom they saw clad almost like one of those other Calenders, with whom they are in controversy about several points of discipline, because they never shave their beards, nor eye-brows; one of them said, Look here, I believe we have got one of our revolted Arabian brethren.

The porter being half asleep, and having his head pretty warm with wine, was affronted at these words, and with a fierce look, without stirring from his place, answered, Sit you down, and don't meddle with what does not concern you: Have you not read the inscription over the gate? Do not pretend to make people live after your fashion, but follow ours.

Honest man, says the Calender, do not put yourself in a passion; we should be very sorry to give you the least occasion, but on the contrary, we are ready to receive your commands. Upon which, to avoid all quarrels, the ladies interposed, and pacified them. When the Calenders were set at table, the ladies served them with meat; and Safie, being almost pleased with them, did not let them want for drink.

Scheherazade stopt her discourse, because she saw day appear, and the Sultan got up to follow his affairs, and promised to hear the rest of the story next day; for he had a great desire to know why those three Calenders were blind, and all three of the same eye.

The Thirty-third Night.

AN hour before day, Dinarzade being awake, said to the Sultaness, Dear sister, pray let me know what passed between the ladies and the Calenders. With all my heart, replied Scheherazade, and continued her story in the manner following:

After the Calenders had eat and drank liberally, they signified to the ladies, that they had a great desire to entertain them with a concert of musick, if they had any instruments in the house, and would cause them to be brought 'em: They willingly accepted the proffer,

and fair Safie going to fetch them, returned again in a moment, and presented them with a flute of her own country fashion, another of the Persian sort, and a tabor. Each man took the instrument he liked, and all three together began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices; but the words of the song made them now and then stop, and fall into excessive laughter.

At the height of this diversion, and when the company was in the midst of their jollity, somebody knocks at the gate; Safie left off singing, and went to see who it was. But, Sir, says Scheherazade to the Sultan, is it fit your majesty should know why this knocking happened so late at the ladies house, and the reason was thus: The Caliph Haroun Alraschid was accustomed to walk abroad in disguise very often by night, that he might see with his own eyes, if every thing was quiet in the city, and that no disorders were committed in it.

This night the caliph went out pretty early on his rambles, accompanied with Giafar his grand vizier, and Mesrour the chief of the eunuchs of his palace, all disguised in merchants habits; and passing-through the street where the three ladies dwelt, he heard the sound of the musick and great fits of laughter; upon which he commanded the vizier to knock, because he would go in, to know the reason of that jollity. The vizier, told him in vain, that it was some women a merry-making, that without question their heads were warm with wine, and that it would not be proper he should expose himself to be affronted by them: Besides, it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. No matter, said the caliph, I command you to knock. So it was the grand vizier Giafar that knocked at the ladies gate by the caliph's order, because he himself would not be known. Safie opened the gate, and the vizier perceiving by the light that she held in her hand, that she was an incomparable beauty, he acted his part very well, and with a very low bow and respectful behaviour, told her, Madam, we are three merchants of Mossoul, that arrived about ten days ago with rich merchandize, which

which we have in a warehouse at a khan [or inn] where we have also our lodging. We happened this day to be with a merchant of this city, who invited us to a treat at his house, where we had a splendid entertainment: and the wine having put us in humour, he sent for a company of dancers. Night being come on, and the musick and dancers making a great noise, the watch came by in the mean time, caused the gate to be opened, and some of the company to be taken up; but we had the good fortune to escape by getting over a wall. Now, saith the vizier, being strangers, and somewhat overcome with wine, we are afraid of meeting another, and perhaps the same watch, before we get home to our khan, which lies a good way from hence. Besides, when we come there, the gates will be shut, and not opened till morning: Wherefore, Madam, hearing, as we pass by this way, the sound of musick, we supposed you were not yet going to rest, and made bold to knock at your gate, to beg the favour of lodging ourselves in the house till morning, and if you think us worthy of your good company, we will endeavour to contribute to your diversion what lies in our power, to make some amends for the interruption we have given you; if not, we only beg the favour of staying this night under your porch.

Whilst Giafar held this discourse, fair Safie had time to observe the vizier, and his two companions, who were said to be merchants like himself, and told them that she was not mistress of the house; but if they would have a minute's patience, she would return with an answer.

Safie acquainted her sisters with the matter, who considered for some time what to conclude upon: But being naturally of a good disposition, and having granted the same favour to the three Calenders, they at last consented to let them in. Scheherazade intending to continue her story, saw day-light appear, which made her break off; but the quality of these new actors which the Sultaneſs had brought upon the stage, whetted the curiosity of Schahriar; who looking for some singular event, expected the next night with impatience.

The Thirty-fourth Night.

DInarzade, being as curious as the Sultan to know what the arrival of the caliph at the house of those three ladies might produce, did not forget to awaken the Sultaneſs very early next morning, and prayed her earneſtly to reſume the ſtory of the Calenders; which Scheherazade, with leave of the Sultan, purſued in the following manner :

The caliph, his grand vizier, and the chief of the eunuchs, being introduced by the fair Saſie, very courteouſly ſaluted the ladies and the Calenders : The ladies returned them the like civilities, ſuppoſing them to be merchants. Zobeide, as the chief, ſays to them with a grave and ſerious countenance, which was natural to her, ‘ You are welcome.’ But before I proceed farther, I hope you will not take it ill if we deſire one favour of you. Alas ! ſaid the vizier, What favour ? We can reſuſe nothing to ſuch fair ladies. Zobeide replied, ‘ It is, ‘ that you would only have eyes, but no tongues ; that ‘ you put no queſtion to us about the reaſon of any ‘ thing you may happen to ſee, and not to ſpeak of any ‘ thing that does not concern you, leſt you come to ‘ hear of things that will by no means pleaſe you.’

Madam, replied the vizier, you ſhall be obeyed. We are not cenſorious, nor impertinently curious ; ’tis enough for us to take notice of that which concerns us, without meddling with that which does not belong to us. Upon this they all ſat down, and the company being united, they drank to the health of the new comers.

While the vizier Giafar entertained the ladies in diſcourſe, the caliph could not forbear to admire their extraordinary beauty, graceful behaviour, pleaſant humours, and ready wit ; on the other hand, nothing was more ſurprizing to him than the Calenders being all three blind of the right eye. He would gladly have been informed of this ſingularity ; but the conditions ſo lately impoſed upon himſelf and his companions, would not allow him to ſpeak. This, with the richneſs of the furniture, the exact order of every thing, and neatneſs

neatness of the house, made him to think it was some enchanted place.

Their entertainment happening to be upon diversifements, and different ways of making merry, the Calenders arose, and danced after their fashion, which augmented the good opinion the ladies had conceived of them, and procured them the esteem of the caliph and his companions.

When the three Calenders had made an end of their dance, Zobeide arose, and taking Amine by the hand, said, Pray, sister, rise up, for the company will not take it ill if we use our freedom, and their presence need not to hinder our performance of what we are wont to do. Amine, by understanding her sister's meaning, rose up from her seat, carried away the dishes, the table, the flasks and cups, together with the instruments which the Calenders had played upon.

Safie, was not idle, but swept the room, put every thing again in its place, snuffed the candles, and put fresh aloes and ambergris to them, and then prayed the three Calenders to sit down upon the sofa on one side, and the caliph with his companions on the other: As to the porter, she says to him, get up and prepare yourself to serve in what we are going about; a man like you, that is one of the family, ought not to be idle. The porter, being somewhat recovered from his wine, gets up immediately, and having tied the sleeve of his gown to his belt, answers, here am I, ready to obey your commands in any thing. That's very well, replied Safie, stay till you are spoke to, you shall not be idle very long. A little time after, Amine came in with a chair, which she placed in the middle of the room; and so went to a closet, which having opened, she beckoned to the porter, and says to him, Come hither and help me; which he obeying, entered the closet, and returned immediately, leading two black bitches, with each of them a collar and chain; they looked as if they had been severely whipped with rods, and he brought them into the middle of the room.

Then Zobeide rising from her seat between the Calenders and the caliph, marched very gravely towards the porter, Come on, says she, with a great sigh, let

us perform our duty ; then tucking up her sleeves above her elbows, and receiving a rod from Sake, Porter, said she, deliver one of the bitches to my sister Amine, and come to me with the other.

The porter did as he was commanded ; the bitch that he held in his hand began to cry, and turning towards Zobeide, held her head up in a begging posture ; but Zobeide having no regard to the sad countenance of the bitch (which would have moved pity) nor her cries (that sounded thro' all the house) whipped her with the rod, till she was out of breath ; and having spent her strength, that she could strike no more, she threw down the rod and taking the chain from the porter, lifted up the bitch by her paws, and looking upon her with a sad and pitiful countenance, they both wept : After which, Zobeide, with her handkerchief wiped the tears from the bitch's eye, kissed her, returned the chain to the porter, bid him carry her to the place whence he took her, and bring her the other. The porter led back the whipped bitch to the closet, and receiving the other from Amine, presented her to Zobeide, who bid the porter hold her as he did the first, took up the rod, and treated her after the same manner ; and when she had wept over her, dried her eyes, and kissed her, returned her to the porter : But lovely Amine spared him the trouble of leading her back into the closet, and did it herself. The three Calenders and the caliph, with his companions, were extremely surprized at this execution, and could not comprehend why Zobeide, after having so furiously whipped those two bitches, that by the musselman religion are reckoned unclean animals, should cry with them, wipe off their tears, and kiss them ; they muttered among themselves, and the caliph, who being more impatient than the rest, longed exceedingly to be informed of the cause of so strange an action, and could not forbear making signs to the vizier to ask the question ; the vizier turned his head another way ; but being pressed by repeated signs he answered by others, that it was not yet time for the caliph to satisfy his curiosity.

Zobeide sat still some time in the middle of the room, where she had whipped the two bitches, to recover herself

self of the fatigue; and fair Safie called to her, Dear sister, will you not be pleased to return to your place, that I may also act my part? Yes, sister, replies Zobeide, and then went, and sat down upon the sofa, having the Caliph, Giafar, and Mesfrou on her right hand, and the three Calenders, with the porter, on her left.

Here, says Scheherazade to the Sultan, Sir, what has been hitherto told your majesty, must, without doubt, appear very strange; but what yet remains is more wonderful; and I am persuaded your majesty will think so, if you will be pleased to give me leave to finish the story next night; the Sultan agreed to it, and got up because it was day.

The Thirty-fifth Night.

DInarzade was no sooner awake next morning, but she called, Sister, if you are not asleep, pray continue the fine story of the three sisters. The Sultaneſs remembering where she left off, addressed her speech to the Sultan, and went on as follows: Sir, after Zobeide sat down, the whole company was silent for a while; at last Safie sitting on a chair in the middle of the room, spoke to her sister Amine, Dear sister, I conjure you to rise up, you know well enough what I would say; Amine rose, and went into another closet, near to that where the bitches were, and brought out a case covered with yellow satin, richly embroidered with gold, and green silk; she came near Safie, and opened the case, from whence she took a lute, and presented her: and after some time spent in tuning it, Safie began to play, and accompanying it with her voice, she sung a song about the torments that absence creates to lovers, with so much sweetness, that it charmed the caliph, and all the company. Having sung with a great deal of passion and action, she said to lovely Amine, pray take it, sister, for I can do no more, my voice fails me; oblige the company with a tune, and a song in my room. Very willingly, replied Amine, who taking the lute from her sister Safie, sat down in her place.

Amine, after some small trial, to see whether the instrument was in tune, played and sung almost as long upon the same subject, but with so much vehemency, and was so much affected, or rather transported, by the words of the song, that her strength failed her as she made an end of it.

Zobeide, willing to testify her satisfaction, said, Sister, you have done wonders, and we may easily see that you have a feeling of the grief you have expressed so much to the life. Amine was prevented from answering this civility, her heart being so sensibly touched at the same moment, that she was obliged, for air, to uncover her neck and breast, which did not appear so fair as might have been expected from such a lady as she; but on the contrary, black and full of scars, which frightened all the spectators. However, this gave her no ease, but she fell into a fit.—Here Scheherazade stopped, saying, Sir, I had almost forgot that it is day. With this she ended her discourse, and the Sultan arose from bed. And tho' this prince had not resolved to defer the death of the Sultaneſs, he could not, at this time, have resolved to take away her life; his curiosity was so great to hear out the story, which had so many unheard of events.

The Thirty-Sixth Night.

DInarzade awaked her sister as formerly, saying, Dear sister, I pray you to continue the story of the ladies and the Calenders: upon which she resumed her discourse in the manner following:

When Zobeide and Safie ran to help their sister, one of the Calenders could not forbear to say, we had better have slept in the streets than have come hither, had we thought to have seen such spectacles. The caliph, who heard this, came to him and the other Calenders, and asked them what might be the meaning of all this? They answered, Sir, we know no more than you do. What, says the caliph, are you not of the family? Nor can you resolve us concerning the two black bitches and the lady that fainted away, and has been so basely abused? Sir, said the Calenders, this
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is the first time that ever we were in the house, and came in but a few minutes before you.

This increased the caliph's astonishment: It may be, says he, this other man that is with you, may know something of it. One of the Calenders made a sign for the porter to come near: and asked him, whether he knew why those two black bitches had been whipped, and why Amine's bosom was so scarred. Sir, said the porter, I can swear by heaven, that if you know nothing of all this, I know as little as you do. 'Tis true, I live in this city, but I never was in the house 'till now, and if you are surprized to see me here, I am as much to find myself in your company; and that which increases my wonder is, That I have not seen one man with these ladies.

The caliph and his company, as well as the Calenders, supposed the porter had been one of the family, and hoped he could inform them of what they desired to know; but finding he could not, and resolving to satisfy his curiosity, cost what it would, he says to the rest, Look ye, we are here seven men, and have but three women to deal with, let us try if we can oblige them to satisfy us, and if they refuse it by fair means, we are in a condition to force them to it.

The grand vizier Giafar was against this method, and shewed the caliph what might be the consequence of it; but without discovering the prince to the Calenders, addressed him as if he had been a merchant, thus, Sir, consider, I pray you, that our reputation lies at stake. You know very well upon what conditions these ladies were ready to receive us, and we also agreed to them; what will they say of us if we break them? We shall be still more to blame, if any mischief befall us, for it is not likely that they would demand such a promise of us, if they did not know themselves in a condition to make us repent the breaking of it.

Here the vizier took the caliph aside, and whispered to him thus: Sir, the night will soon be at an end, and if your majesty will only be pleased to have so much patience, I will take these ladies to-morrow morning, and bring 'em before your throne, where you may be informed of all that you desire to know. Tho' this

advice was very judicious, the caliph rejected it, bid the vizier hold his tongue, and said, he would not stay till then, but would have satisfaction in the matter presently.

The next business was to know who should carry the message. The caliph endeavoured to prevail with the Calenders to speak first; but they excused themselves, and at last they agreed that the porter should be the man: And as they were consulting how to word this fatal question, Zobeide returned from her sister Amine, who was recovered of her fit, drew near them, and having overheard them speaking pretty loud, and with some passion, says, Gentleman, what is the subject of your discourse, what are you disputing about?

The porter answered immediately, Madam, these gentleman pray you to let them understand wherefore you wept over your two bitches, after you whipped them so severely, and how that lady's bosom, who lately fainted away, comes to be so full of scars? this is what I am ordered to ask in their name.

At these words, Zobeide looked with a stern countenance, and turning towards the caliph and the rest of the company, Is this true, gentlemen, says she, that you have given him order to ask me this question? All of them, except the vizier Giafar who spoke not a word, answered yes. On which she told them, in a tone that sufficiently expressed her resentment, Before we granted you the favour of being received into our house, and to prevent all occasion of trouble from you, because we are alone, we did it upon condition that you should not speak of any thing that did not concern you, lest you might come to hear that which would not please you; and yet after having received and entertained you as well as possibly we could, you make no scruple to break your promise. 'Tis true, that our easy temper has occasioned this, but that shall not excuse you, for your proceedings are very unhandsome. As she spoke these words, she gave three hard knocks with her foot, and clapping her hands as often together, cried, Come quick: Upon this, a door flew open, and seven strong, sturdy black slaves, with scymetars in their hands, rushed in, every one seized a man, threw him on the ground,

ground, and dragged him into the middle of the room, in order to cut off his head.

We may easily conceive what a fright the caliph was in; he then repented, but too late, that he had not taken his vizier's advice. In the mean time, this unhappy prince, Giafar, Mesrour, the porter, and the Calenders, were upon the point of losing their lives by their indiscreet curiosity. But before they would strike the fatal blow, one of the slaves says to Zobeide, and her sisters; High, mighty, and adorable mistresses, do you command us to cut their throats? Stay, says Zobeide, I must examine them first. The frightened porter interrupted her thus: In the name of heaven, don't make me die for another man's crime. I am innocent, they are to blame. Alas! says he, crying, How pleasantly did we pass our time! those blind Calenders are the cause of this misfortune; there's no town in the world but goes to ruin where-ever these inauspicious fellows come. Madam, I beg you not to destroy the innocent with the guilty, and consider, that it is more glorious to pardon such a wretch as I, who have no ways to help myself, than to sacrifice me to your resentment.

Zobeide, notwithstanding her anger, could not but laugh within herself at the porter's lamentation: But without answering him, she spoke a second time to the rest; Answer me, says she, and tell me who you are, otherwise you shall not live one moment longer. I cannot believe you to be honest men, nor persons of authority or distinction in your own countries; for if you were, you would have been more modest and more respectful to us.

The caliph, who was naturally impatient, was infinitely more impatient than the rest, to find his life depend upon the command of a lady justly incensed; but he began to conceive some hopes, when he saw the would know who they all were: For he imagined she would not take away his life, when once she came to be informed who he was; therefore he spoke with a low voice to the vizier, who was near him, to declare speedily who he was: But the vizier being more prudent, resolved to save his master's honour, and not let the world know

the affront he had brought upon himself by his own weakness; and therefore answered, We have what we deserve. But if he would have spoke in obedience to the caliph, Zobeide did not give him time: For having turned to the Calenders, and seeing them all three blind with one eye, she asked if they were brothers, One of them answered, No, madam, no otherwise than as we are Calenders; that is to say, as we observe the same rules. Were you born blind of the right eye, replied she? No, Madam, answers he, I lost my eye in such a surprizing adventure, that it would be instructive to every body were it in writing: After that misfortune I shaved my beard and eye-brows, and took the habit of a Calender, which I now wear.

Zobeide asked the other two Calenders the same question, and had the same answer; but he who spoke last added, Madam, to shew you that we are no common fellows, and that you may have some consideration for us, be pleased to know, that we are all three sons of kings; and tho' we never met together till this evening, yet we have had time enough to make that known to one another; and I assure you that the kings from whom we derive our being, made some noise in the world.

At this discourse Zobeide asswaged her anger, and said to the slaves, give them their liberty a while, but stay here. Those who tell us their history, and the occasion of their coming, do them no hurt, let them go where they please, but do not spare those who refuse to give us that satisfaction.—Here Scheherazade stopt, and her silence, as well as day-light, giving the Sultan to know, that it was time for him to rise, he got up, and resolved to hear the rest of the story next night; for he was impatient to know who these three one-eyed Calenders were.

The Thirty-seventh Night.

DInarzade, who also took a great deal of pleasure to hear the Sultaness's stories, says to her, about the close of the following night, Dear sister, if you be not asleep, I conjure you to go on with the agreeable story of the three Calenders.

Scheherazade

Scheherazade demanded leave of the Sultan, and having obtained it; Sir, says she, the three Calenders, the caliph, the grand vizier Giafar, the eunuch Mesfrou, and the porter, were all in the middle of the hall, sat upon a foot-carpet in the presence of the three ladies, who sat upon a sofa, and the slaves stood ready to do whatever their mistresses should command.

The porter, understanding that he might rid himself of his danger by telling his history, spoke first, and said, Madam, you know my history already, and the occasion of my coming hither; so that what I have to say, will be very short. My lady, your sister there, called me this morning at the place where I plyed as porter, to see if any body would employ me, that I might get my bread; I followed her to a vintner's, then to an herb-woman's, then to one that sold oranges, lemons, and citrons, then to a grocer's, next to a confectioner's, and a druggist's, with my basket upon my head as full as I was able to carry it; then I came hither, where you had the goodness to suffer me to continue till now, a favour that I shall never forget. This, madam, is my history.

When the porter had done, Zobeide says to him, Go, march, let's see you no more here. Madam, replies the porter, I beg you to let me stay; it would not be just, after the rest have had the pleasure to hear my history, that I should not also have the satisfaction to hear theirs. And having spoke thus, sat him down at the end of the sofa, glad to the heart to have escaped the danger that had frightened him so much. After him, one of the three Calenders directing his speech to Zobeide, as the principal of the three ladies, and the person that commanded him to speak, began his story thus:

The History of the First Calender, a King's Son.

MADAM, in order to inform you how I lost my right eye, and why I was obliged to put myself into a Calender's habit, I must tell you, that I am a king's son born, the king my father had a brother that reigned as he did, over a neighbouring kingdom; and the prince, his son, and I were almost of an age.

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After I had learned my exercises, and that the king my father granted me such liberty as suited my dignity, I went orderly every year to see my uncle, at whose court I diverted myself during a month or two, and then returned again to my father's. These several journeys gave occasion of contracting a very firm and particular friendship between the prince my cousin, and myself. The last time I saw him he received me with greater demonstrations of tenderness, than he had done at any time before; and resolving one day to give me a treat, he made great preparations for that purpose. We continued a long time at table, and after we had both supped very well; Cousin, says he, you will hardly be able to guess how I have been employed since your last departure from hence, now about a year past. I have had a great many men at work to perfect a design I have in my mind; I have caused an edifice to be built, which is now finished so as one may dwell in it: You will not be displeas'd if I shew it you. But first you are to promise me upon oath, that you will keep my secret, according to the confidence I repose in you.

The love and familiarity that was between us, would not allow me to refuse him any thing. I very readily took the oath required of me: Upon which he says to me, Stay here till I return, I will be with you in a moment; and accordingly he came with a lady in his hand, of singular beauty, and magnificently apparell'd: He did not discover who she was, neither did I think it was manners in me to make enquiry. We sat down again with this lady at table, where we continued some time, entertaining ourselves with discourses upon indifferent subjects; and now and then a full glass to drink one another's health. After which the prince said, Cousin, we must lose no time, therefore pray oblige me to take this lady along with you, and conduct her to such a place, where you will see a tomb newly built in form of a dome; you will easily know it, the gate is open, go in there together, and tarry till I come, which will be very speedily.

Being true to my oath, I made no farther enquiry, but took the lady by the hand, and by the directions which the prince my cousin had given me, I brought her

her to the place, by the light of the moon, without missing one step of the way. We were scarcely got thither, when we saw the prince following after, carrying a little pitcher with water, a hatchet, and a little bag with plaster.

The hatchet served him to break down the empty sepulchre in the middle of the tomb; he took away the stones one after another, and laid them in a corner: When all this was taken away, he digged up the ground, where I saw a trap-door under the sepulchre, which he lifted up, and underneath perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, Madam, it is by this way, that we are to go to the place I told you of: Upon which the lady drew nigh, and went down, and the prince began to follow after; but turning first to me, said, My dear cousin, I am infinitely obliged to you for the trouble you have been at, I thank you. Adieu. I cried, Dear cousin, what is the meaning of this? Be content, replied he, you may return back the same way you came.

Scheherazade being come this length, saw day appear, which hindred her to proceed any farther. The Sultan got up, but longed very much to know the design of the prince and his lady, which seemed as if they had a mind to bury themselves alive, and impatiently waited for next night, that he might be thoroughly informed of it.

The Thirty-eighth Night.

DInarzade awaked the Sultanes next night, as usual, and prayed her to continue the history of the first Calender. Schahriar having also signified to the Sultanes, that it would be very pleasing to him, she resumed the thread of her discourse as follows:

Madam, says the Calender to Zobeide, I could get nothing farther from him, but was obliged to take leave of him; as I returned to my uncle's palace, the vapours of the wine got up into my head; however, I got to my apartment, and went to bed. Next morning, when I awaked, I began to reflect upon what besel me the night before, and after recollecting all the circumstances
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of such a singular adventure, I fancied it was nothing but a dream. Being full of these thoughts I sent to see if the Prince, my cousin, was ready to receive a visit from me; but when they brought word back that he did not lie in his own lodgings that night, they knew not what was become of him, and were in much trouble about it, I conceived that the strange event of the tomb was but too true. I was sensibly afflicted at it; and stealing away privately from my people, I went to the publick burying-place, where there was a vast number of tombs like that which I had seen: I spent the day in viewing them one after another, but could not find that I sought for, and thus I spent four days successively in vain.

You must know that all this while, the King, my uncle, was absent, and had been a hunting for several days; and I grew weary of staying for him, and having prayed his ministers to make my apology to him at his return, I left his palace, and set out towards my father's court, from which I had never been so long absent before. I left the ministers of the king, my uncle, in great trouble, to think what was become of the prince, my cousin: But because of my oath I had made to keep his secret, I durst not tell them of any thing what I had seen or knew, in order to make them easy.

I arrived at my father's capital, the usual place of his residence, where, contrary to custom, I found a great guard at the gate of the palace, who surrounded me as I entered. I asked the reason, and the commanding officer replied, Prince, the army has proclaimed the grand vizier king, instead of your father, who is dead, and I take you prisoner in the name of the new king. At these words the guards laid hold of me, and carried me before the tyrant: I leave you to judge, madam, how much I was surprized and grieved.

This rebel vizier had entertained a mortal hatred against me of a long time, upon this occasion: When I was a stripling, I loved to shoot in a cross-bow; and being one day upon the terrace of the palace with my bow, a bird happening to come by, I shot, but missed him, and the ball by misfortune hit the vizier, who was taking the air upon the terrace of his own house, and

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put out one of his eyes. As soon as I understood it, I not only sent to make my excuse to him, but did it in person: Yet he always resented it, and, as opportunity offered, made me sensible of it. But now, Madam, that he had me in his power, he expressed his resentment in a very barbarous manner; for he came to me like a mad man, as soon as ever he saw me, and thrusting his finger into my right eye, pulled it out himself; and so, Madam, I became blind of one eye.

But the usurper's cruelty did not stop here; he ordered me to be shut up in a box, and commanded the executioner to carry me into the country, to cut off my head and leave me to be devoured by the birds of prey. The hangman and another carried me thus shut up on horseback into the country, in order to execute the usurper's barbarous sentence; but by my prayers and tears, I moved the executioner's compassion: Go, says he to me, get you speedily out of the kingdom, and take heed of ever returning to it, otherwise you will certainly meet your own ruin, and be the cause of mine. I thanked him for the favour he did me; and as soon as I was left alone, I comforted myself for the loss of my eye, by considering that I had very narrowly escaped much greater danger.

Being in such a condition I could not travel far at a time; I retired to remote places while it was day, and travelled as far by night as my strength would allow me. At last I arrived in the dominions of the king, my uncle, and came to his capital.

I gave him a long detail of the tragical cause of my return, and of the sad condition he saw me in. Alas! cried he, was it not enough for me to have lost my son, but must I have also news of the death of a brother I loved so dearly, and see you also reduced to this deplorable condition? He told me how uneasy he was, that he could hear nothing of his son, notwithstanding all the diligence and enquiry he could make. At these words, the unfortunate father burst out into tears, and was so much afflicted, that pitying his grief, it was impossible for me to keep the secret any longer; so that notwithstanding my oath to the prince my cousin, I told the king his father all that I knew.

His majesty listened to me with some sort of comfort, and when I had done. Nephew, says he, what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty near at the place and with the idea you still have of it, I fancy we shall find it: But since he ordered it to be built privately, and you took your oath to keep his secret, I am of opinion, that we ought to go in quest of it alone, without saying any thing. But he had another reason for keeping the matter secret, which he did not then tell me, and an important reason it was, as you will perceive by the sequel of my discourse.

We both of us disguised ourselves and went out by a door of the garden which opened into the field, and soon found what we sought for. I knew the tomb, and was so much the more rejoiced at it, because I had formerly sought it a long time in vain. We entered, and found the iron trap pulled down upon the entrance of the stair-case; we had much ado to raise it, because the prince had fastened it in the inside with the water and mortar formerly mentioned, but at last we did get it up.

The king, my uncle, went down first, I followed, and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of ante-chamber, full of a thick smoke, an ill-scent, which obscured the lamp that gave a very faint light.

From this ante-chamber, we came into another, very large, supported by great columns, and lighted by several branched candlesticks. There was a cistern in the middle, and provisions of several sorts standing on one side of it; but we were very much surprized to see nobody. Before us there appeared an high sofa, which we mounted by several steps, and over this, there appeared a very large bed, with the curtains drawn close. The king went up, and opening the curtains, perceived the prince his son and the lady in bed together, but burnt and changed to a coal, as if they had been thrown into a great fire, and taken out again before they were consumed.

But that which surprized me most of all was, that though this spectacle filled me with horror, the king, my uncle, instead of testifying his sorrow to see the prince,

prince, his son, in a frightful condition, spit on his face, and says to him, with a disdainful air, ' This is the punishment of this world, but that of the other will last to eternity ;' and not content with this, he pulled off his sandal, and gave his son a great blow on the cheek with it.

But, Sir, says Scheherazade, it is day ; I am sorry your majesty's time will not allow you to hear me farther. This story appearing very strange to the Sultan, he got up, and resolved to hear the rest of it next night.

The Thirty-ninth Night.

DInarzade being awake sooner than ordinary, called her sister Scheherazade. My good Sultaneſs, ſays ſhe, I pray you make an end of your ſtory of the firſt Calender, for I am ready to die with impatience till I know the iſſue of it. Very well then, ſaid Scheherazade ; you remember how the firſt Calender continued his ſtory to Zobeide ; I cannot enough expreſs, madam, ſaid he, how much I was aſtoniſhed when I ſaw the king, my uncle, abuſe the prince, his ſon, thus after he was dead. Sir, ſaid I, whatever grief this diſmal ſight is capable to impreſs upon me, I am forced to ſuſpend it, on purpoſe to aſk your majeſty what crime the prince my couſin may have committed, that his corpe ſhould deſerve this ſort of treatment ? Nephew, replied the king, I muſt tell you, that my ſon (who is unworthy of that name) loved his ſiſter from his infancy, and ſo ſhe did him : I did not hinder their growing love, becauſe I did not foreſee the pernicious conſequence of it. This tenderneſs increaſed as they grew in years, and came to ſuch a head, that I dreaded the end of it. At laſt, I applied ſuch remedies as were in my power ; I not only gave my ſon a ſevere reprimand in private, laying before him the foulneſs of the paſſion he was entertaining, and the eternal diſgrace he would bring upon my family, if he perſiſted in ſuch criminal courſes ; but I alſo repreſented the ſame thing to my daughter ; and beſides, I ſhut her up ſo cloſe that ſhe could have no converſation with her brother. But that unfortunate creature

creature had swallowed so much of the poison, that all the obstacles which by my prudence I could lay in the way, served only the more to inflame her love.

My son being persuaded of his sister's constancy, on pretence of building a tomb, caused this subterraneous habitation to be made, in hopes to find one day or other an opportunity to possess himself of that object which was the cause of his flame, and to bring her hither. He laid hold on the time of my absence, to enter by force into the place of his sister's confinement; but that is a thing which my honour would not suffer me to make publick. And after so damnable an action, he came and inclosed himself and her in this place, which he has supplied, as you see, with all sorts of provisions, that he might enjoy his detestable pleasures for a long time, which ought to be a subject of horror to all the world; but God, that would not suffer such an abomination, has justly punished them both. At these words, he melted into tears, and I joined mine with his.

After a while, casting his eyes upon me, Dear nephew, cried he, embracing me, if I have lost that unworthy son, I shall happily find in you what will better supply his place. And upon some other reflections he made on the doleful end of the prince and princess his daughter, we both fell into a new fit of weeping.

We went up the same stairs, again, and departed at last from that dismal place. We let down again the trap-door, and covered it with earth, and such other materials as the tomb was built of, on purpose to hide, as much as lay in our power, so terrible an effect of the wrath of God.

We had not been very long got back to the palace, unperceived by any one, but we heard a confused noise of trumpets, drums, and other instruments of war: we soon understood by the thick cloud of dust, which almost darkened the air, that it was the arrival of a formidable army. And it proved to be the same vizier that had dethroned my father, and usurped his throne, who with a vast number of troops was also come to possess himself of that of the king my uncle.

That prince, who, then had only his usual guards about him, could not resist so many enemies; they in-
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vested the city, and the gates being opened to them without any resistance, they very soon became masters of the city, and broke into the palace where the king, my uncle was, who defended himself till he was killed, and sold his life at a dear rate: for my part, I fought as well as I could for a while; but seeing we were forced to submit to a superior power, I thought on my retreat and safety, which I had the good fortune to effect by some back ways, and got to one of the king's servants, on whose fidelity I could depend.

Being thus surrounded with sorrows, and persecuted by fortune, I had recourse to a stratagem, which was the only means left me to save my life; I caused my beard and eye-brows to be shaved, and putting on a Calender's habit, I passed, unknown by any, out of the city; after that, by degrees, I found it easy to get out of my uncle's kingdom, by taking the by-roads.

I avoided passing through towns, until I was got into the empire of the mighty governor of the musselmen, the glorious and renowned Caliph Haroun Alraschid, when I thought myself out of danger; and considering what I was to do, I resolved to come to Bagdad, intending to throw myself at that monarch's feet, whose generosity is every where applauded. I shall move him to compassion, said I to myself, by the relation of my surprizing misfortunes, and without doubt he will take pity on such an unfortunate prince, and not suffer me to implore his assistance in vain.

In short, after a journey of several months, I arrived yesterday at the gate of this city, into which I entered about the dusk of the evening; and standing still a little while to revive my spirits, and to consider on which hand I was to turn, this other Calender you see here next to me, came also along; he saluted me, and I him: You appear, said I, to be a stranger as I am. You are not mistaken, replied he. He had no sooner returned this answer, but that third Calender you see there overtook us. He saluted us, and told us, he was a stranger newly come to Bagdad; so that as brethren we joined together, resolving not to separate from one another.

embassy, for several reasons; he was persuaded that nothing could be more commendable in a prince of my age, than to travel and see foreign courts; and besides, he was very glad to gain the friendship of the Indian Sultan. I departed with the ambassador, but with no great retinue, because of the length and difficulty of the journey.

When we had travelled about a month, we discovered at a distance a great cloud of dust, and under that we saw very soon fifty horse-men well armed, that were robbers, coming towards us at a full gallop. Scheherazade perceiving day, told the Sultan of it, who got up; but desiring to know what past between the fifty men on horseback and the Indian ambassador, this prince was somewhat impatient till next night came.

The Forty-first Night.

IT was almost day when Dinarzade awakened next morning, and called to her sister, If you be not asleep, dear sister, I pray you continue the story of the second Calender. Scheherazade began in this manner:

Madam, says the Calender, (always speaking to Zobeide) as we had ten horses laden with baggage and other presents, that I was to carry to the Indian sultan from the king my father, and that my retinue was but small, you may easily judge that these robbers came boldly up to us; and not being in a posture to make any opposition, we told them, that we were ambassadors, belonging to the sultan of the Indies, and hoped they would attempt nothing contrary to that respect that is due to them, thinking by this means to save our equipage and our lives: but the robbers most insolently replied, For what reason would you have us shew any respect to the Sultan your master? We are none of his subjects, nor are we upon his territories: And having spoke thus, they surrounded and fell upon us: I defended myself as long as I could; but finding myself wounded, and seeing the ambassador with his servants and mine lying on the ground, I made use of what strength was yet remaining in my horse, who was also very much wounded, and separated myself from
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the crowd, and rode away as fast as he could carry me; but he happening all of a sudden to fall under me, by weariness and the loss of blood, he fell down dead. I got rid of him in a trice; and finding that I was not pursued, it made me judge the robbers were not willing to quit the booty they had got.

Scheherazade perceiving day coming on, was obliged to stop here. O sister, says Dinarzade, to-morrow I shall be more diligent, in hopes you will make reparation to the Sultan for the loss that his curiosity has sustained through my neglect. Schahriar arose without saying one word, and went to his usual consultation.

The Forty-second Night.

Dinarzade failed not to call the Sultaness a good while before day: My dear sister, says she, if you be not asleep, I pray you resume the story of the Calender. I consent to it says Scheherazade; and so continued it in these words:

Here you see me, said the Calender, all alone, wounded, destitute of all help, and in a strange country; I durst not betake myself to the high road, fearing I might fall again into the hands of these robbers. When I had bound up my wound, which was not dangerous, I marched on the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave; I went in, and staid there that night with little satisfaction, after I had eaten some fruits that I gathered by the way.

I continued my journey for several days following, without finding any place of abode: But after a month's time, I came to a large town well inhabited, and situated so much the more advantageously, that it was surrounded with several rivers, so that it enjoyed a perpetual spring. The pleasant objects which then presented themselves to my view, afforded me some joy, and suspended for some time the mortal sorrow with which I was overwhelmed, to find myself in such a condition. My face, hands, and feet were all tawney and sun-burnt, and by my long journey, my shoes and stockings were quite worn out, so that I was forced to walk bare-footed;

and besides, my clothes were all in rags. I entered into the town to inform myself where I was, and addressed myself to a taylor that was at work in his shop; who perceiving by my air, that I was a person of more note than my outward appearance bespoke me to be, made me to sit down by him, and asked me who I was, and from whence I came, and what had brought me thither? I did not conceal any thing of all that had befallen me, nor made I any scruple to discover my quality.

The taylor listened with attention to my words; but after I had done speaking, instead of giving me any consolation, he augmented my sorrow: Take heed, says he, how you discover to any person what you have now declared to me; for the prince of this country is the greatest enemy that the king, your father, has, and he will certainly do you some mischief, when he comes to hear of your being in this city. I made no doubt of the taylor's sincerity, when he named the prince: But since that enmity, which is between my father and him, has no relation to my adventures, I must beg your pardon, madam, if I pass it over with silence.

I returned the taylor thanks for his good advice, and shewed myself inclinable wholly to follow his counsel, and assured him that his favours should never be forgot by me. And as he believed I could not but be hungry, he caused them to bring me somewhat to eat, and offered me at the same time a lodging in his house, which I accepted. Some days after, finding me pretty well recovered of the fatigue I had endured by a long and tedious journey, and besides, being sensible that most princes of our religion did apply themselves to some art or calling, that might stand them in stead upon occasion, he asked me, if I had learned any thing whereby I might get a livelihood, and not be burthensome to any man? I told him that I understood the laws, both divine and human; that I was a grammarian and poet; and above all, that I understood writing perfectly well. By all this, says he, you will not be able, in this country, to purchase yourself one morsel of bread; nothing is of less use here than those sciences; but if

you will be advised by me, says he, dress yourself in a labourer's habit; and since you appear to be strong, and of a good constitution, you shall go into the next forest and cut down fire-wood, which you may bring to the market to be sold; and I can assure you it will turn to so good an account that you may live by it, without dependence upon any man: And by this means you will be in a condition to wait for the favourable minute, when heaven shall think fit to dispel those clouds of misfortune that thwart your happiness, and oblige you to conceal your birth; I will take care to supply you with a rope and a hatchet.

The fear of being known, and the necessity I was under of getting a livelihood, made me agree to this proposal, notwithstanding all the meanness and hardships that attended it. The day following the taylor brought me a rope, a hatchet, and a short coat, and recommended me to some poor people that gained their bread after the same manner, that they might take me into their company. They conducted me to the wood, and the first day I brought in as much upon my head as brought me half a piece of gold, which is the money of that country: For though the wood is not far distant from the town, yet it was very scarce there, by reason that few or none would be at the trouble to go and cut it. I gained a good sum of money in a short time, and repaid my taylor what he had advanced for me.

I continued this way of living for a whole year; and one day that by chance I was gone farther into the wood than usual, I happened to light on a very pleasant place, where I began to cut down wood; and in pulling up the root of a tree, I espied an iron ring, fastened to a trap-door of the same metal. I took away the earth that covered it, and having lifted it up saw stairs, which I went down with my ax in my hand.

When I was come to the bottom of the stairs, I found myself in a large palace, which put me into a mighty consternation, because of a great light which appeared as clear in it, as if it had been above ground in the open air. I went forward along a gallery, supported by pillars of jasper, the base and chapiters of massy gold: But seeing a lady of a noble and free air, and

extraordinary beautiful, coming towards me, this turned my eyes from beholding any other object but her alone.

Here Scheherazade stopped, because day appeared: But Dinarzade said, Dear sister, I confess I am extremely well pleased with what you have told us to-day, and I do imagine that the following part must be no less surprizing. You are not mistaken said the Sultaneſs, for the remainder of this story of the second Calender is better worth my lord the Sultan's attention, than all that he has hitherto heard. I doubt that, says Schahriar, (as he was getting up) but we shall know that to-morrow.

The Forty-third Night.

THE Sultaneſs being awaked as usual, gave the Sultan an account, that the second Calender continued the story thus: Being desirous, says he, to spare the lady the trouble to come to me, I made haste to meet her; and as I was saluting her with a low bow, she asked me, What are you, a man or a genie? A man, madam, said I: I have no correspondence with genies. By what adventure, said she, (fetching a deep sigh) are you come hither? I have lived here these twenty-five years, and never saw any man but yourself during that time.

Her great beauty, which had already smitten me, and the sweetness and civility wherewith she received me, made me bold to say to her, Madam, before I have the honour to satisfy your curiosity, give me leave to tell you, that I am infinitely satisfied with this unexpected rencounter, which offers me an occasion of consolation in the midst of my affliction; and perhaps it may give me an opportunity to make you also more happy than you are. I gave her a true account by what strange accident she saw me, the son of a king, in such a condition as then I appeared in her presence; and how fortune would have it, that I should discover the entrance into that magnificent prison, where I had found her, but in an uneasy condition, according to appearance.

Alas!

Alas! prince, said she, (sighing once more) you have just cause to believe this rich and pompous prison cannot be otherwise than a most wearisome abode: the most charming place in the world being no way delightful when we are detained there contrary to our will. 'Tis not possible but you have heard of the great Epitimarus, king of the isle of Ebene, so called from that precious wood it produces in abundance; I am the princess, his daughter.

The king, my father, had chosen for me a husband, a prince, that was my cousin; but on my wedding-night, in the midst of the rejoicing, that was in the court, and the capital city of the kingdom of the isle of Ebene, before I was given to my spouse, a genie took me away. I fainted at the same moment, and lost all my senses; but when I came to myself again, I found myself in this place. I was a long time inconsolable, but time and necessity have accustomed me to see and receive the genie. 'Tis twenty-five years, as I told you before, that I have continued in this place, where, I must confess, I have every thing that I can wish for necessary to life, and also every thing that can satisfy a princess that loves nothing but fine dresses and fashions.

Every ten days, says the princess, the genie comes hither to lie with me one night, which he never exceeds; and the excuse he makes for it is, that he is married to another wife, who would grow jealous, if she came to know how unfaithful he was to her: Mean while, if I have occasion for him by day, or night, as soon as I touch a talisman, which is at the entrance into my chamber, the genie appears. It is now the fourth day since he was here, and I do not expect him before the end of six more; so, if you please, you may stay five days and keep me company, and I will endeavour to entertain you according to your quality and merit. I thought myself too fortunate, to have obtained so great a favour without asking it, to refuse so obliging a proffer. The princess made me go into a bagnio, which was the most handsome, the most commodious, and the most sumptuous, that could be imagined; and when I came forth, instead of my own clothes I found another very costly suit, which I did not esteem so much for its richness, as

that it made me look worthy to be in her company. We sat down on a sofa covered with rich tapestry, with cushions to lean upon of the rarest Indian brocade; and some time after she covered a table with several dishes of delicate meats. We ate together, and passed the remaining part of the day with much satisfaction; and at night she received me to her bed.

The next day, as she contrived all manner of ways to please me, she brought in, at dinner, a bottle of old wine, the most excellent that ever was tasted, and, out of complaisance she drank some part of it with me. When my head grew hot with the agreeable liquor, Fair princess, said I, you have been too long thus buried alive; come, follow me, and enjoy the real day, from which you have been deprived so many years, and abandon this false light, that you have here. Prince, replied she, with a smile, leave this discourse, if you out of ten days will grant me nine, and resign the last to the Genie, the fairest day that ever was would be nothing in my esteem. Princess, said I, 'tis the fear of the genie that makes you speak thus; for my part, I value him so little that I will break his talisman, with the conjuration that's wrote about it, in pieces. Let him come then, I will expect him, and how brave or redoubtable soever he be, I will make him feel the weight of my arm: I swear solemnly that I will extirpate all the genies in the world, and him first. The princess, who knew the consequence, conjured me not to touch the talisman, for that would be a means, said she, to ruin both you and me; I know what belongs to genies better than you. The fumes of the wine did not suffer me to hearken to her reasons; but I gave the talisman a kick with my foot, and broke it in several pieces.

At these words Scheherazade perceiving day, grew silent, and the Sultan got up, not doubting but the breaking of the talisman had some remarkable event, and therefore resolved to hear that story to the end.

The Forty-fourth Night.

DInarzade being awaked somewhat before day, says to the Sultaneſs, Siſter, if you are not aſleep, I pray you acquaint us with what happened in the ſubterranean palace, after the prince had broke the talisman. I am juſt going to relate it, ſays, Scheherazade. Upon which, re-aſſuming her narrative, ſhe continued her diſcourſe thus, in the perſon of the ſecond Calender.

The talisman was no ſooner broke but the palace began to ſhake, and was ready to fall, with a hideous noiſe like thunder, accompanied with flaſhes of lightning, and a great darkneſs. This terrible noiſe in a moment diſpelled the fumes of my wine, and made me ſenſible, but too late, of the folly I had committed. Princeſs, cried I, what means all this? She answered in a fright, and without any concern for her own miſfortune, Alas! you're undone, if you do not eſcape preſently.

I followed her advice, and my fears were ſo great, that I forgot my hatchet and cords. I was ſcarcely got to the ſtairs by which I came down, when the enchanted palace opened at once, and made a paſſage for the genie: he aſked the princeſs in great anger, What has happened to you, and why did you call me? 'A qualm at my ſtomach, ſaid the princeſs, made me fetch this bottle which you ſee here, out of which I drank twice or thrice, and by miſchance made a falſe ſtep, and fell upon the talisman, which is broke, and that is all the matter.'

At this answer, the furious genie told her, 'You are a falſe woman, and a liar: How came that ax and thoſe cords there?' 'I never ſaw them till this moment, ſaid the princeſs. Your coming in ſuch an impetuous manner has, it may be, forced them up in ſome place as you came along, and ſo brought them hither without your knowing it.'

The genie made no other answer but what was accompanied with reproaches and blows, of which I heard the noiſe. I could not endure to hear the pitiful cries and ſhouts of the princeſs ſo cruelly abuſed; I had

already laid off the suit she made put on, and took my own, which I had laid on the stairs the day before, when I came out of the bagnio: I made haste up stairs, being so much the more full of sorrow and compassion, that I had been the cause of so great a misfortune, and that by sacrificing the fairest princess on earth to the barbarity of a merciless genie, I was become the most criminal and ungrateful of mankind. 'Tis true, said I, she has been a prisoner these twenty-five years; but setting liberty aside she wanted nothing that could make her happy. My madness has put an end to her happiness and brought upon her the cruelty of an unmerciful devil; I let down the trap-door, covered it again with earth, and returned to the city with a burden of wood, which I bound up without knowing what I did; so great was my trouble and sorrow.

My landlord, the taylor, was very much rejoiced to see me: Your absence, said he, has disquieted me very much, by reason you had entrusted me with the secret of your birth, and I knew not what to think; I was afraid somebody had known you; God be thanked for your return. I thanked him for his zeal and affection, but never a word durst I say of what had past, nor the reason why I came back without my hatchet and cords.

I retired to my chamber, where I reproached myself a thousand times for my excessive imprudence: Nothing (said I) could have paralleled the princess's good fortune and mine, had I forbore to break the talisman.

While I was thus giving myself over to melancholy thoughts, the taylor came in and told me, An old man, said he, whom I do not know, brings me here your hatchet and cords, which he found in his way, as he tells me, and understood by your comrades that go along with you to the woods, that you lodge here; come out and speak to him, for he will deliver them to none but yourself.

At this discourse I changed colour, and fell a trembling. While the taylor was asking me the reason, my chamber-door opened at once, and the old man, having no patience to stay, appeared to us with my hatchet, and cords. This was the genie, the ravisher of the fair princess of the isle of Ebene, who had thus disguised himself,

himself, after he had treated her with the utmost barbarity. I am a genie, said he, son of the daughter of Elbis, prince of genies: Is not this your hatchet, said he, speaking to me, and are not these your cords?

Here Scheherazade saw day and left off. The Sultan found the story of the second Calender, too curious, not to desire that he might hear it out; and therefore got up, with an intention to hear the rest next morning.

The Forty-fifth Night.

THE day following, Dinarzade calls upon the Sultaneſs, My dear ſiſter, pray tell us how the genie treated the prince. I would ſatisfy your curioſity, replied Scheherazade; and then re-aſſumed her ſtory of the ſecond Calender thus:

The Calender continuing his diſcourſe to Zobeide, Madam, ſays he, after the genie had put the queſtion to me, he gave me no time to answer, not was it in my power; ſo much had his terrible aſpect put me beſide myſelf. He graſped me by the middle, dragged me out of the chamber, and mounting into the air, carried me up as high as the ſkies with ſuch ſwiftneſs, that I perceived I was got ſo high without being able to take notice of the way he carried me in ſo few moments. He deſcended again in like manner to the earth, which on a ſudden he cauſed to open with a knock of his foot, and ſo ſunk down at once, where I found myſelf in the enchanted palace, before the fair princeſs of the iſle of Ebene. But alas, what a ſpectacle was there! I ſaw that which pierced me to the heart; this poor princeſs was quite naked, all in blood, and laid upon the ground, more like one dead than alive, with her cheeks all bathed in tears.

Perfidious wretch, ſaid the genie to her, pointing at me, is not this your gallant? She caſt her languiſhing eyes upon me, and answered mournfully, I do not know him, I never ſaw him till this moment. What, ſaid the genie, he is the cauſe of thy being in the condition thou art juſtly in; and yet dareſt thou ſay thou doſt not know him? If I do not know him, ſaid the princeſs, would you have me to make a lye on purpoſe to ruin

him? Oh then, said the genie, pulling out a scymetar and presenting it to the princess, if you never saw him before, take the scymetar, and cut off his head. Alas, replied the princess, how is it possible that I should execute what you would force me to do? My strength is so far spent, that I cannot lift up my arm; and if I could how should I have the heart to take away an innocent man's life, and one I do not know? This refusal, said the genie to the princess, sufficiently informs me of your crime. Upon which, turning to me: And, thou, said he, dost thou not know her?

I should have been the most ungrateful wretch, and the most perfidious of all mankind, if I had not shewn myself as faithful to the princess as she was to me, who had been the cause of her misfortunes. Therefore I answered the genie, How should I know her, that never saw her till now? If that be so, said he, take the scymetar, and cut off her head: On this condition I will set thee at liberty, for then I shall be convinced that thou didst never see her till this very moment, as thou say'st thyself. With all my heart, replied I, and took the scymetar in my hand.

But, Sir, says Scheherazade, it is day, and I ought not to abuse your majesty's patience. These are wonderful events, said the Sultan to himself. We shall know to-morrow if the prince was so cruel as to pay obedience to the genie's command.

The Forty-sixth Night.

WHEN the night was near at an end, Dinarzade calls upon the Sultaness; Sister, if you be not asleep, I would pray you to continue the story which you could not finish yesterday. I will, said Scheherazade; and without loss of time you shall understand, that the second Calender went on thus:

Do not think, madam, that I drew near to the fair princess of the Isles of Ebene, to be the executioner of the genie's barbarity, I did it only to demonstrate by my behaviour, as much as possible, that as she had shewn her resolution to sacrifice her life for my sake, that I would not refuse to sacrifice mine for her's. The princess,

princess, notwithstanding her pain and suffering, understood my meaning; which she signified by an obliging look, and made me understand her willingness to die for me; and that she was satisfied to see how willing I was also to die for her. Upon this I stepped back, and threw the scymetar on the ground. I shall for ever, says I to the genie be hateful to all mankind should I be so base as to murder, I do not only say a person whom I do not know, but also a lady like this, who is ready to give up the ghost; do with me what you please, since I am in your power; I cannot obey your barbarous commands.

I see, said the genie, that you both out-brave me, and insult my jealousy; but both of you shall know by the treatment I give you, what I am capable to do. At these words the monster took up the scymetar, and cut off one of her hands, which left her only so much life as to give me a token with the other that she bid me for ever adieu. For the blood she had lost before, and that which gushed out then, did not permit her to live above one or two moments after this barbarous cruelty; the sight of which threw me into a fit. When I was come to myself again, I expostulated with the genie, why he made me languish in expectation of death: Strike, cried I, for I am ready to receive the mortal blow, and expect it as the greatest favour you can shew me. But instead of agreeing to that, Look ye, says he, how genies treat their wives whom they suspect of unfaithfulness; she has received thee here, and were I certain that she had put any further affront upon me, I would make thee to die this minute: but I will content myself to transform thee into a dog, ape, lion, or bird; take thy choice of any of these, I will leave it to thyself.

These words gave me some hopes to mollify him: O genie, said I, moderate your passion, and since you will not take away my life, give it me generously; I shall always remember your clemency, if you pardon me, as one of the best men in the world pardoned one of his neighbours that bore him a mortal hatred. The genie asked me what had passed between those two neighbours, and said, he would have patience till he

heard the story, which I told him thus; and I believe, madam, you will not take it ill, if I also relate it to you.

The Story of the envious Man, and of him that he envied.

IN a considerable town, two persons dwelt next door to one another; one of them conceived such a violent hatred against the other, that he who was hated resolved to remove his dwelling farther off, being persuaded that their being neighbours was the only cause from whence his animosity did arise: For tho' he had done him several pieces of service, he found, nevertheless, that his hatred was nothing diminished; therefore he sold his house, with what goods he had left, and retired to the capital city of that kingdom, which was not far distant. He bought a little spot of ground, which lay about half a league from the city; he had a house convenient enough, with a fine garden, and a pretty spacious court, wherein there was a deep well, which was not in use.

The honest man having made this purchase, put on a dervise's or monk's habit, to lead a retired life, and caused several cells to be made in the house, where in a short time he established a numerous society of dervises; he came soon to be publicly known by his virtue thro' which he acquired the esteem of a great many people, as well of the commonalty as of the chief of the city. In short, he was extremely honoured and cherished by every one. People came from afar to recommend themselves to his prayers; and all those who came to live with him, published what blessings they received thro' his means.

The great reputation of this honest man having spread to the town from whence he came, it touched the envious man so much to the quick, that he left his house and affairs, with a resolution to go and ruin him. With this intent he went to the new convent of dervises, of which his former neighbour was the head, who received him with all imaginable tokens of friendship. The envious man told him that he was come on purpose to communicate a business of importance to him, which he could not do but in private; and because that nobody shall

shall hear us, Let us, says he, take a walk in your court, and seeing night begins to draw on, command your dervises to retire to their cells. The head of the dervises did as he required.

When the envious man saw that he was alone with this good man, he began to tell him his errand, walking side by side in the court, till he saw his opportunity; and getting the good man near the brink of the well, he gave him a thrust, and pushed him into it, without any body's being witness to so wicked an action. Having done thus, he marched off immediately, got out at the gate of the convent, without being known of any one, and came home to his own house well satisfied with his journey, being fully persuaded that the object of his hatred was no more in this world; but he found himself highly mistaken.

Scheherazade could go no farther, because day began to appear. The Sultan conceived great indignation against the envious man, and says to himself, I heartily wish that no hurt may have come to this honest man, I hope to hear to-morrow that heaven did not forsake him on this occasion.

The Forty-seventh Night.

IF you be not asleep, sister, said Dinarzade, next morning, I conjure you to tell us if the honest dervise came safe and sound out of the well. Yes, replied Scheherazade: And the second Calender pursued his story thus: This old well, says he, was inhabited by fairies and genies, which happened luckily for the relief of the head of the convent; for they received and supported him, and carried him to the bottom, so that he got no hurt. He perceived well enough that there was something extraordinary in his fall, which must otherwise have cost him his life; whereas he neither saw nor felt any thing. But he soon heard a voice, which said, Do you know what honest man this is, to whom we have done this piece of service? Another voice answered, No. To which the first replied, Then I will tell you. This man out of charity, the greatest that ever was known, left the town he lived in, and
has

has established himself in this place, in hopes to cure one of his neighbours of the envy he had conceived against him; he had acquired such a general esteem, that the envious man, not able to endure it, came hither on purpose to ruin him, which he had performed had it not been for the assistance which we have given this honest man, whose reputation is so great, that the Sultan, who keeps his residence in the neighbouring city, was to pay him a visit to-morrow, to recommend the princess his daughter to his prayers.

Another voice asked, What need had the princess of the dervise's prayers? To which the first answered, You do not know, it seems, that she is possessed by genie Maimoun, the son of Dimdim, who is fallen in love with her. But I know well how this good head of the dervises may cure her; the thing is very easy, and I will tell it you. He has a black cat in his convent, with a white spot at the end of her tail, about the bigness of a small piece of Arabian money; let him only pull seven hairs out of the white spot, burn them, and smoke the princess's head with the fume, she will not only be presently cured, but be so safely delivered from Maimoun, the son of Dimdim, that he will never dare to come near her a second time.

The head of the dervises remembered every word of the discourse between the fairies and the genies, who were very silent all the night after. The next morning by break of day, when he could discern one thing from another, the well being broke down in several places, he saw a hole, by which he crept out with ease.

The other dervises, who had been seeking for him, were rejoiced to see him; he gave them a brief account of the wickedness of that man to whom he had given so kind a reception the day before, and retired into his cell. It was not long till the black cat, of whom the fairies and the genies had made mention in their discourses the night before, came to fawn upon her master, as she was accustomed to do; he took her up, and pulled out seven hairs off the white spot that was upon her tail, and laid them aside for his use when occasion should serve.

The sun was not high, when the Sultan, who would leave no means untried, that he thought could restore the princess to her perfect health, arrived at the gate of the convent. He commanded his guards to halt, whilst he, with his principal officers, went in. The dervises received him with profound respect.

The Sultan called their head aside, and says, Good Sheich, it may be you know already the cause of my coming hither. Yes, Sir, replies he very gravely, if I do not mistake it, 'tis the disease of the princess which procures me this honour that I have not deserved. That's the very thing, replied the Sultan. You will give me new life, if your prayers, as I hope they will, can procure my daughter's health. Sir, said the good man, if your majesty will be pleased to let her come hither, I am in hopes, thro' God's assistance and favour, she shall return in perfect health.

The prince, transported with joy, sent immediately to fetch his daughter, who very soon appeared with a numerous train of ladies and eunuchs, but masked, so that her face was not seen. The chief of the dervises caused a pall to be held over her head, and he had no sooner thrown the seven tufts of hair upon the burning coals, but the genie Maimoun, the son of Dimdim, gave a great cry, without any thing being seen, and left the princess at liberty; upon which, she took off the veil from her face, and rose up to see where she was, saying Where am I, and who brought me hither? At which words the Sultan, overcome with excess of joy, embraced his daughter, and kissed her eyes; he also kissed the chief of the dervises hands, and said to his officers, Tell me your opinion, what reward does he deserve that has thus cured my daughter? They all cried, he deserves her in marriage. That is what I had in my thoughts, said the Sultan; and I make him my son-in-law from this moment. Some time after the prime vizier died, and the Sultan conferred the place on the dervise. The Sultan himself also died without heirs male; upon which, the religious orders and the militia gathered together, and the honest man was declared and acknowledged Sultan by general consent.

Day-light appearing, Scheherazade was obliged to break off her story. Schahriar looked upon the dervise to be worthy of the crown he had got, but was desirous to know if the envious man did not die for spite; and got up with an intention to hear it next night.

The Forty-eighth Night.

DInarzade, when it was time, addressed her speech to the Sultaness thus: My dear sister, said she, if you be not asleep, I would pray you to conclude the story of the hated and envious man. With all my heart, answers Scheherazade. The second Calender continued his story thus: The honest dervise, said he, being mounted on the throne of his father-in-law, as he was one day in the midst of his courtiers upon a march, he espied the envious man among the crowd of people that stood as he passed along, and calling one of the viziers that attended him, whispered him in his ear thus: Go bring me that man you see there; but have a care you do not frighten him. The vizier obeyed, and when the envious man was brought into his presence, the Sultan said, Friend, I am extremely glad to see you. Upon which he called an officer, Go immediately, says he, and cause to be paid the man out of my treasury, one hundred pieces of gold; let him have also twenty load of the richest merchandize in my storehouses, and a sufficient guard to conduct him to his house. After he had given this charge to the officer, he bid the envious man farewell, and proceeded on his march.

When I had finished the recital of this story to the genie, the murderer of the princess of the isle of Ebene, I made the application to himself thus: O genie! you see here, that this bountiful Sultan did not content himself to have forgot the design of the envious man to take away his life, but treated him kindly, and sent him back with all the favours which I just now related. In short, I made use of all my eloquence, praying him to imitate so good an example, and to grant me pardon: But it was impossible for me to move his compassion.

All that I can do for thee, said he. is, that I will not take thy life; don't flatter thyself that I will send thee safe and sound back, I must let thee feel what I am able to do by my enchantments; with that he laid violent hands on me, and carried me cross the vault of the subterranean palace, which opened to give him passage; he flew up with me so high, that the earth seemed to be only a little white cloud; from thence he came down again like lightening, and alighted upon the ridge of a mountain.

There he took up a handful of earth, and pronounced or rather muttered, some words which I did not understand, and threw it upon me, Leave the shape of a man, says he to me, and take on thee that of an ape. He vanished immediately, and left me alone, transformed into an ape, overwhelmed with sorrow in a strange country, not knowing if I was near unto, or far from, my father's dominions.

I went down from the height of the mountain, and came into a plain country, which took me a month's time to travel thro', and then I came to a coast of the sea. It happened to be then a great calm, and I espied a vessel about half a league from the shore: I would not lose this good opportunity, but broke off a large branch from a tree, which I carried with me to the seaside, and set myself astride upon it, with a stick in each hand to serve me for oars.

I launched out in this posture, and advanced near the ship. When I was nigh enough to be known, the seamen and passengers that were upon the deck thought it an extraordinary spectacle, and all of them looked upon me with great astonishment. In the mean time I got aboard, and laying hold of a rope, I jumped upon the deck, and having lost my speech, I found myself in a very great perplexity; and indeed the risk I ran then, was nothing less than when I was at the mercy of the genie.

The merchants, being both superstitious and scrupulous, believed I should occasion some mischief to their voyage, if they received me; therefore, says one, I will knock him down with an hand-spike; says another, I will shoot an arrow through his guts; says a third, Let

us throw him into the sea. Some of them would not have failed to have executed their design, if I had not got to that side where the captain was; when I threw myself at his feet, and took him by the coat in a begging posture. This action, together with the tears which he saw gush from my eyes, moved his compassion; so that he took me into his protection, threatened to be revenged on him that would do me the least hurt; and he himself made very much of me. And on my part, though I had no power to speak, I did, by my gestures, shew all possible signs of gratitude.

The wind that succeeded the calm was gentle and favourable, and did not alter for fifty days, but brought us safe to the port of a fine town, well peopled, and of great trade, where we came to an anchor: It was so much the more considerable, that it was the capital city of a powerful state.

Our vessel was speedily surrounded with an infinite number of boats full of people, that either came to congratulate their friends upon their safe arrival, or to enquire for those they had left behind them in the country from whence they came, or out of curiosity, to see a ship that came from a far country.

Amongst the rest, some officers came on board, desiring to speak with the merchants in the name of the Sultan. The merchants appearing, one of the officers told them, The sultan, our master, hath commanded us to acquaint you, that he is glad of your safe arrival, and prays you to take the trouble, every one of you, to write some lines upon this roll of paper: And that his design by this may be understood, you must know that we had a prime vizier, who besides a great capacity to manage affairs, understood writing to the highest perfection. This minister is lately dead, at which the sultan is very much troubled, and since he can never behold his writing without admiration, he has made a solemn vow, not to give the place to any man but to him that can write as well as he did. Abundance of people have presented their writings; but, to this day, nobody in all this empire has been judged worthy to supply the vizier's place.

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Those merchants that believed they could write well enough to pretend to this high dignity, wrote one after another what they thought fit. After they had done, I advanced, and took the roll out of the gentleman's hand: But all the people, especially the merchants, cried out, he will tear it, or throw it into the sea, till they saw how properly I held the roll, and made a sign that I would write in my turn. Then they were of another opinion, and their fear turned into admiration: However, since they had never seen an ape that could write, nor could be persuaded that I was more ingenious than other apes, they offered to snatch the roll out of my hand; but the captain took my part once more. Let him alone, said he, suffer him to write. If he only scribbles the paper, I promise you that I will punish him upon the spot. If, on the contrary, he writes well, as I hope he will, because I never saw an ape so handy and ingenious, and so apprehensive of every thing, I do declare that I will own him as my son; I had one that had not the wit by far that he has. Perceiving that no man did any more oppose my design, I took the pen, and wrote before I had done, six sorts of hands used among the Arabians, and each specimen contained an extemporary distich or quatrain in praise of the sultan. My writing did not only outdo that of the merchants, but, I dare say, they had not before seen any such fair writing in that country. When I had done, the officers took the roll, and carried it to the sultan.

Thus far was Scheherazade come with her story when day-light appeared: Sir, said she to Schahriar, if I had time to continue, I would give your majesty an account of things far more surprizing than what I have already told. The Sultan, who had resolved to hear the end of the story, got up without saying one word.

The Forty-ninth Night.

THE next morning Dinarzade, being awake before day, called the Sultanness, and said, Sister, if you be not asleep, pray let us hear the rest of the adventures that happened to the ape. I believe my lord the Sultan is no less curious to know it than myself. You shall
both

both be satisfied, answered Scheherazade; and that you may soon be eased of your longing, the second Calender continued his story thus:

The sultan took little notice of any of the other writings, but considered mine, which was so much to his liking, that he says to the officers, Take the finest horse in my stable, with the richest harness, and a robe of the most sumptuous brocade, to put upon that person who wrote the six hands, and bring him hither to me. At this command the officers could not forbear laughing; the sultan grew angry at their boldness, and was ready to punish them, till they told him, Sir, we humbly beg your majesty's pardon; these hands were not written by a man, but by an ape. What do you say, says the sultan? Those admirable characters, are they not written by the hands of a man? No, Sir, replies the officers, we do assure your majesty that it was an ape, who wrote them in our presence. The sultan was too much surprized at this account not to desire a sight of me, and therefore says, Do what I command you, and bring me speedily that wonderful ape.

The officers returned to the vessel, and shewed the captain their order, who answered, the sultan's command must be obeyed. Whereupon they cloathed me with that rich brocade robe, and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace with a great number of courtiers, whom he gathered together to do me the more honour.

The cavalcade being begun, the harbour, the streets, the publick places, windows, terraces, palaces, and houses, were all filled with an infinite number of people of all sorts, who were curious to come from all parts of the city to see me; for the rumour was spread in a moment, that the sultan had chosen an ape to be his grand vizier, and after having served for a spectacle to the people, who could not forbear to express their surprize, by redoubling their shouts and cries, I arrived at the palace of the sultan.

I found the prince set on his throne in the midst of the grandees; I made my bow three times very low, and at last kneeled and kissed the ground before him, and

and afterwards sat down on my seat in the posture of an ape. The whole assembly admired me, and could not comprehend how it was possible that an ape should understand so well to give the sultan his due respect; and he himself was more astonished than any man. In short, the usual ceremony of the audience would have been compleat, could I have added speech to my behaviour; but apes do never speak, and the advantage I had of having been a man, did not allow me that privilege.

The sultan dismissed his courtiers, and none remained by him but the chief of the eunuchs, a little young slave, and myself. He went from his chamber of audience into his own apartment, where he ordered dinner to be brought. As he sat at table he gave me a sign to come near, and eat with them: To shew my obedience, I kissed the ground, stood up, sat me down at table, and eat with discretion and moderation.

Before the table was uncovered, I espied an inkhorn, which I made a sign should be brought me; having got it, I wrote upon a large peach some verses after my way, which testified my acknowledgement to the sultan; who having read them after my presenting him the peach, it increased his astonishment. When the table was uncovered, they brought him a particular liquor, of which he caused them to give me a glass: I drank, and wrote some new verses upon it, which explained the state I was in, after a great many sufferings. The sultan read them likewise, and said, An ape that was capable of doing so much, ought to be exalted above the greatest of men.

The sultan caused them to bring in a chess-board, and asked me by a sign, if I understood that game, and would play with him? I kissed the ground, and laying my hand upon my head, signified that I was ready to receive that honour. He won the first game, but I won the second and third; and perceiving he was somewhat displeas'd at it, I made a quatrain to pacify him; in which I told him, that two potent armies, had been fighting very eagerly all day, but that they made up a peace towards the evening, and pass'd the remaining part of the night very peaceably together upon the field of battle.

So many things appearing to the sultan, far beyond whatever any one had either seen or known of the behaviour or knowledge of apes, he would not be the only witness of these prodigies himself, but having a daughter, called the lady of beauty, to whom the head of the eunuchs, then present, was governor, Go, said the sultan to him, and bid your lady come hither: I am willing she should have a share in my pleasure.

The eunuch went, and immediately brought the princess, who had her face uncovered; but she was no sooner got into the room, then she put on her veil, and said to the sultan, Sir, your majesty must needs have forgot yourself; I am very much surprized that your majesty has sent for me to appear among men. How, daughter! said the sultan, you do not know what you say: Here is nobody but the little slave, the eunuch your governor, and myself, who have the liberty to see your face; and yet you lower your veil, and would make me a criminal in having sent for you hither. Sir, said the princess, your majesty shall soon understand that I am not in the wrong. That ape you see before you, though he has the shape of an ape, is a young prince, son of a great king: he has been metamorphosed into an ape by enchantment. A genie, the son of the daughter of Elbis, has maliciously done him this wrong, after having cruelly taken away the life of the princess of the isle of Ebene, daughter to the king of Epitmarus.

The sultan, astonished at this discourse, turned towards me, and spoke no more by signs, but in plain words, asked me, if it was true what his daughter said? Seeing I could not speak, I put my hand to my head to signify that what the princess spoke was true. Upon this the sultan said again to his daughter, How do you know that this prince has been transformed by enchantments into an ape? Sir, replied the lady of beauty, your majesty may remember that when I was past my infancy, I had an old lady waited upon me; she was a most expert magician, and taught me seventy rules of magick, by virtue of which I can transport your capital city into the midst of the sea in the twinkling of an eye, or beyond mount Caucasus. By this science, I know all in-
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chanted persons at first sight: I know who they are, and by whom they have been enchanted; therefore do not admire if I should forthwith relieve this prince, in despite of the enchantments, from that which hinders him to appear in your sight what he naturally is. Daughter, said the sultan, I did not believe you to have understood so much. Sir, replied the princess, these things are curious and worth knowing; but I think I ought not to boast of them. Since it is so, said the sultan, you can dispel the prince's enchantment. Yes, sir, said the princess, I can restore him to his first shape again. Do it then, said the sultan, you cannot do me a greater pleasure; for I will have him to be my vizier, and he shall marry you. Sir, said the princess, I am ready to obey you in all that you shall be pleased to command me.

Scheherazade, as she spoke, espied day, and broke off her story of the second Calender: And Schahriar, judging the sequel would be as diverting as the former part of it, resolved to hear it next day.

The Fiftieth Night.

DInarzade called the Sultanes at the usual hour, saying, Sister, if you be not asleep, pray do us the favour to tell us how the lady of beauty restored the second Calender to his former shape. You shall hear it, says Scheherazade: The Calender resumed his discourse thus:

The princess, the lady of beauty, went into her apartment, from whence she brought in a knife, which had some Hebrew words engraven on the blade: She made us all, viz. the sultan, the master of the eunuchs, the little slave, and myself, to go down into a private court adjoining to the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it she wrote several words in Arabian characters, some of them ancient, and others of those which they call the characters of Cleopatra.

When she had finished and prepared the circle as she thought fit, she placed herself in the center of it, where

she began abjurations, and repeated verses out of the Alcoran. The air grew insensibly dark, as if it had been night, and the whole world about to be dissolved: We found ourselves struck with a panick, and this fear increased the more when we saw the genie, the son of the daughter of Elbis, appear all of a sudden in the shape of a lion of a frightful size.

As soon as the princess perceived this monster, You dog, said she, instead of creeping before me, dare you present yourself in this shape, thinking to frighten me? And thou, replied the lion, art thou not afraid to break the treaty which was solemnly made and confirmed between us by oath, not to wrong or do one another any hurt! Oh! thou cursed creature! replied the princess, I can justly reproach thee with doing so. The lion answered fiercely, Thou shalt quickly have thy reward for the trouble thou hast given me to return: With that he opened his terrible throat, and ran at her to devour her; but she, being on her guard, leaped backward, got time to pull out one of her hairs, and by pronouncing three or four words, changed herself into a sharp sword, wherewith she cut the lion thro' the middle in two pieces.

The two parts of the lion vanished, and the head only was left, which changed itself into a large scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion, who finding himself worsted, took the shape of an eagle, and flew away: But the serpent at the same time took also the shape of an eagle, that was black and much stronger, and pursued him, so that we lost the sight of them both.

Some time after they had disappeared, the ground opened before us, and out of it came forth a cat, black and white, with her hair standing upright, and keeping a fearful miauling; a black wolf followed her close, and gave her no time to rest. The cat, being thus hard beset, changed herself into a worm, and being nigh to a pomegranate, that had accidentally fallen from a tree that grew on the side of a canal, which was deep, but not broad, the worm pierced the pomegranate in an instant, and hid itself, but the pomegranate

granate swelled immediately, and became as big as a gourd, which mounting up to the top of the gallery, rolled there for some space backward and forward, fell down again into the court, and broke into several pieces.

The wolfe, who had in the mean while transformed itself into a cock, fell a picking up the seeds of the pomegranate one after another; but finding no more, he came towards us with his wings spread, making a great noise, as if he would ask us whether there was any more seed. There was one lying on the brink of the canal, which the cock perceiving as he went back, ran speedily thither; but just as he was going to pick it up, the seed rolled into the river, and turned into a little fish.

But I see day, Sir, said Scheherazade, which had it not come so suddenly, I am persuaded that which I should have said farther would have given your majesty a great deal of satisfaction. Upon this she stopt, and the Sultan arose: But his thoughts being altogether taken up with such unheard-of adventures, he was extremely impatient till he heard the rest of the story.

The Fifty-fifth Night.

DInarzade made no scruple to disturb the Sultaneſs next morning, and called to her, Sister, if you be not asleep, pray begin where you left off that wonderful story last night; I am very desirous to know what followed after all those metamorphoses. Scheherazade called to mind where she had made a stop, and addressing her discourse to the Sultan, Sir, says she, the second Calender continued his story after this manner.

The cock jumped into the river and was turned into a pike, that pursued the small fish; they continued both under water above two hours, and we knew not what was become of them, but all of a sudden we heard terrible cries, which made us to quake, and a little while after we saw the genie and princess all in flames: They threw flashes of fire out of their mouths at one another, till they came to it hand to hand; then the two fires increased, with a thick burning smoke, which

mounted so high that we had reason to fear that it would set the place on fire. But we very soon had a more pressing occasion of fear, for the genie having got loose from the princess, came to the gallery where we stood, and blew flames of fire upon us: We had all perished, if the princess, running to our assistance, had not forced him, by her efforts, to retire, and defend himself against her; yet, notwithstanding all her diligence, she could not hinder the sultan's beard from being burnt, and his face spoiled, the chief of the eunuchs from being stifled, and burnt on the spot, nor a spark to enter my right eye, and make it blind. The sultan and I expected nothing but death, when we heard a cry, Victory, victory! and all of a sudden the princess appeared in her natural shape, but the genie was reduced to an heap of ashes.

The princess came near to us, that she might not lose time, called for a cup full of water, which the young slave, that had got no damage, brought her: She took it, and after pronouncing some words over it, threw it upon me, saying, If thou art become an ape by enchantment, change thy shape, and take that of a man, which thou hadst before. These words were hardly uttered, till I became a man, as I was before, one eye only excepted.

I was preparing myself to give thanks to the princess, but she prevented me, by addressing herself to her father thus: Sir, I have got the victory over the genie, as your majesty may see; but it is a victory that costs me dear; I have but a few minutes to live, and you will not have the satisfaction to make the match you intended; the fire has pierced me during the terrible combat, and I find it consumes me by degrees: This would not have happened, had I perceived the last of the pomegranate seeds, and swallowed it, as I did the other when I was changed into a cock: the genie had fled thither, as to his last intrenchment, and upon that the success of the combat depended, which would have been successful, and without danger to me: This slip obliged me to have recourse to fire, and to fight with those mighty arms as I did between heaven and earth, in your presence; for, in spite of all his redoubtable art
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and experience, I made the genie to know that I understood more than he: I have conquered and reduced him to ashes, but I cannot escape death, which is approaching.

Here Scheherazade broke off the story of the second Calender, and said to the Sultan, Sir, day-light appears, which forbids me to say any more; but if your majesty thinks fit to let me live till to-morrow, you shall hear the end of this story. Schahriar consented, and got up according to custom, to take care of the affairs of his empire.

The Fifty-second Night.

DInarzade awaking some time before day, called upon the Sultaness, and said, My dear sister, if you be not asleep, I would pray you to finish the story of the second Calender. Scheherazade resumed her discourse, and went on as follows:

The Calender always directing his speech to Zobeide, told her, Madam, the sultan suffered the princess, the lady of beauty, to go on with the recital of her combat: And when she had done, he spoke to her in a tone that sufficiently testified his grief. My daughter, said he, you see in what condition your father is; alas! I wonder that I am yet alive! Your governor, the eunuch, is dead, and the prince whom you have delivered from his enchantment has lost one of his eyes. He could speak no more, for his tears, sighs, and sobs made him speechless; his daughter and I were exceeding sensible of his sorrow, and wept with him.

In the mean time, while they were striving to outdo one another in grief, the princess cryed, I burn, Oh, I burn. She found that the fire which consumed her, had at last seized upon her whole body, which made her still cry, I burn, until death had made an end of her intolerable pains. The effect of that fire was so extraordinary, that in a few moments she was wholly reduced to ashes, as was the genie.

I can't tell you, madam, how much I was grieved at so dismal a spectacle; I had rather all my life have continued an ape or a dog, than to have seen my benefactress thus miserably perish. The sultan being afflicted

beyond all that can be imagined, cried out piteously, and beat himself on his head and stomach, until such time as being quite overcome with grief, he fainted away, which made me fear his life. In the mean time the eunuchs and officers came running at the sultan's cries, and with very much ado brought him to himself again. There was no need for that prince and me to give them a long narrative of this adventure, in order to convince them of their great loss. The two heaps of ashes, into which the princess and the genie had been reduced, was demonstration enough. The sultan was hardly able to stand upright, but was forced to be supported by them till he could get to his apartment.

When the noise of the tragical event had spread itself thro' the palace and the city, all the people bewailed the misfortune of the princess, the lady of beauty, and were sensible of the sultan's affliction. Every one was in deep mourning for seven days, and a great many ceremonies were performed: The ashes of the genie were thrown into the air, but those of the princess were gathered into a precious urn, to be kept, and the urn was set in a stately tomb, which was built for that purpose, on the same place where the ashes had lain.

The grief which the Sultan conceived for the loss of his daughter threw him into a fit of sickness, which confined him to his chamber for a whole month. He had not fully recovered strength when he sent for me; Prince, said he, hearken to the orders that I now give you, it will cost you your life, if you do not put them into execution. I assured him of exact obedience; upon which he went on thus: I have constantly lived in perfect felicity, and was never crossed by any accident; but by your arrival all the happiness I possessed is vanished; my daughter is dead, her governor is no more, and it is thro' a miracle that I am yet alive. You are the cause of all those misfortunes, for which it is impossible that I should be comforted; therefore depart from hence in peace, but without farther delay, for I myself must perish, if you stay any longer; I am persuaded that your presence brings mischief along with it. This is all I have to say to you. Depart and take care of ever appearing again in my dominions; there is no consideration whatsoever,

soever, that shall hinder me from making you repent of it. I was going to speak, but he stopt my mouth by words full of anger; and so I was obliged to remove from his palace, rejected, banished, thrown off by all the world, and not knowing what would become of me. Before I left the city, I went into a bagnio, where I caused my beard and eye-brows to be shaved, and put on a Calender's habit. I began my journey, not so much deploring my own miseries, as the death of the two fair princesses, of which I have been the occasion. I passed thro' many countries without making myself known; at last I resolved to come to Bagdad, in hopes to get myself introduced to the commander of the faithful, to move his compassion, by giving him an account of my strange adventures. I came hither this evening, and the first man I met was this Calender, our brother, that spoke before me. You know the remaining part, madam, and the cause of my having the honour to be here.

When the second Calender made an end of his story, Zobeide, to whom he had addressed his speech, told him, 'Tis very well, you may go which way you please; I give you leave: but instead of departing, he also petitioned the lady to shew him the same favour she had vouchsafed to the first Calender, and went and sat down by him. But, Sir, said Scheherazade, as she spoke these words, 'tis day, and I must go no farther; I dare however assure you, that how agreeable soever this story of the second Calender may seem to you, that of the third will be no less worthy of your hearing, if your majesty be pleased to have patience. The Sultan being desirous to know whether it would appear so wonderful as the last, got out of bed with a resolution to prolong Scheherazade's life farther, tho' the delay he had granted was determined several days before.

The Fifty-third Night.

ABOUT the latter end of the following night, Dinarzade addressed herself to the Sultaneß, thus: Dear sister, I pray, until day appear, which will be very soon, be pleased to relate some of the fine stories

you have read : I would willingly, said Schahriar, hear the story of the third Calender. Sir, replied Scheherazade, you shall be obeyed. The third Calender, perceiving it was his turn to speak, addressed his speech, as the rest had done, to Zobeide, and began in this manner.

The History of the Third Calender, a King's Son.

Most honourable Lady,

THAT which I am going to tell you very much differs from what you have heard already. The two princes that spoke before me have each lost an eye, by the pure effects of their destiny, but mine I lost thro' my own fault, and by hastening to seek my own misfortune, as you shall hear by the sequel of the story.

My name is Agib, and I am the son of a king, who was called Cassib : After his death I took possession of his dominions, and resided in the same city where he lived before. The city is situated on the sea-coast, has one of the finest and safest harbours in the world, an arsenal large enough for fitting out 50 men of war to sea, that are always ready on occasion, and light frigates, and pleasure-boats for recreation. My kingdom is composed of several fine provinces upon Terra Firma, besides a number of spacious islands, every one of which lie almost in sight of my capital city.

The first thing I did was to visit the provinces : I afterwards caused to fit out and man my whole fleet, and went to my islands to gain the hearts of my subjects by my presence, and to confirm them in their loyalty ; and some time after I returned, I went thither again. These voyages giving me some taste of navigation, I took so much pleasure in it, that I resolved to make some discoveries beyond my islands ; to which end I caused only ten ships to be fitted out, embarked on board them, and set sail.

Our voyage was very successful for forty days together, but on the forty-first night the wind became contrary, and withal so boisterous, that we were like to have been lost in the storm : about break of day the wind grew calm, and the clouds were dispersed, and the

the sun having brought back fair weather, we came close to an island, where we remained two days to take in fresh provisions: this being done, we put off again to sea. After ten days sail, we were in hopes of seeing land, for the tempests we had gone thro' had so much abated my curiosity, that I gave orders to steer back to my own coast; but I perceived at the same time that my pilot knew not where we were. Upon the tenth day, a seaman being sent to look out for land from the main-mast head, he gave notice, that on Starboard and larboard he could see nothing but the sky and the sea, which bounded the horizon; but just before us upon the stem, he saw a great blackness.

The pilot changed colour at this relation, and throwing his turban on the deck with one hand, and beating his breast with t'other, cried Oh, Sir, we are all lost, not one of us will escape; and with all my skill it is not in my power to prevent it: Having spoke thus, he fell a crying like a man who foresaw unavoidable ruin; his despair put the whole ship's crew in a terror. I asked him what reason he had thus to despair? He told me, the tempest, which he had out-lived, had brought us so far out of our course, that to-morrow about noon we shall come near to that black place, which is nothing else but the black mountain, that is a mine of adamant, which at this very minute draws all your fleet towards it, by virtue of your iron and nails that are in your ships; and when we come to-morrow at a certain distance, the strength of the adamant will have such a force, that all the nails will be drawn out of the sides and bottoms of the ships, and fasten to the mountain, so that your vessel will fall to pieces, and sink to the bottom. And as the adamant has a virtue to draw all iron to it, whereby its attraction becomes stronger, this mountain on the side of the sea is all covered over with nails, drawn out of an infinite number of vessels that have perished by it; and this preserves and augments its virtue at the same time.

This mountain, continues the pilot, is very rugged; on the top of it there is a dome of fine brass, supported by pillars of the same, and upon the top of that dome there stands a horse of the same metal, with a rider on

his back, who has a plate of lead fixed to his breast, upon which some talismanical characters are engraven: Sir, the tradition is, that this statue is the chief cause that so many ships and men have been lost and sunk in this place, and that it will ever continue to be fatal to all those that have the misfortune to come near to it, until such time that it shall be thrown down.

The pilot, having ended his discourse, began to weep afresh, and this made all the rest of the ship's company to do the like. I myself had no other thought, but that my days were there to have an end; in the mean time every one began to provide for his own safety, and to that end took all imaginable precautions; and, being uncertain of the event, they all made one another their heirs, by virtue of a will, for the benefit of those that should happen to be saved.

The next morning we perceived the black mountain very plain, and the idea we had conceived of it made it appear more frightful than it was. About noon we were come so near, that we found what the pilot had foretold to be true, for we saw all the nails and iron about the ships fly towards the mountain, where they fixed, by the violence of the attraction, with a horrible noise; the ships split asunder, and sunk into the sea, which was so deep about the place, that we could not sound it. All my people were drowned, but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain: I did not receive the least hurt, and my good fortune brought me to a landing-place, where there were steps that went up to the top of the mountain.

Scheherazade would have gone on with her story, but day appearing, she was obliged to keep silence. The Sultan was convinced by this beginning, that the Sultaneſs had not deceived him, and therefore we are not to wonder that he did not order her to die that day.

The Fifty-fourth Night.

FOR the sake of heaven, cried Dinarzade next morning, if you be not asleep, sister, go on with the story of the third Calender. My dear sister, said Scheherazade, the prince renewed his discourse thus:

At the sight of these steps, said he, for there was not a bit of ground either on the right or left, whereon a man could set his foot, I gave thanks to God, and recommended myself to his holy protection, as I began to mount the steps which were so narrow, rugged, and hard to get up, that had the wind blown ever so little, it would have thrown me down into the sea. But, at last, I got up to the top, without any accident. I came into the dome, and kneeling on the ground, gave God thanks for his mercies to me.

I passed the night under the dome, and in my sleep an old grave man appeared to me, and said, Hearken, Agib, as soon as thou art awake, dig up the ground under thy feet: thou shalt find a bow of brass, and three arrows of lead, that are made under certain constellations, to deliver mankind from so many calamities that threaten them. Shoot the three arrows at the statue, and the rider shall fall into the sea, but the horse will fall down by thy side, which thou must bury in the same place from whence you took the bow and arrows: This being done, the sea will swell and rise up to the foot of the dome that stands upon the top of the mountain: When it comes up so high, thou shalt see a boat with one man and an oar in each hand: This man is also of metal, but different from that thou hast thrown down; step on board to him, without mentioning the name of God, and let him conduct thee. He will in ten days time, bring thee into another sea, where thou shalt find an opportunity to get home to thy country safe and sound, provided, as I have told thee, thou dost not mention the name of God during the whole voyage.

This was the contents of the old man's discourse. When I awaked I was very much comforted by the vision, and did not fail to observe every thing that he had commanded me. I took the bow and arrows out of the ground, shot 'em at the horseman, and with the third arrow I overthrew him, and he fell into the sea, and the horse fell by my side, which I buried in the place whence I took the bow and arrows; and in the mean time, the sea swelled and rose up by degrees: When it came as high as the foot of the dome that stood

upon the top of the mountain, I saw afar off, a boat rowing towards me, and I returned God thanks that every thing succeeded according to my dream.

At last the boat came ashore, and I saw the man was made of metal, according as I had dreamt. I stept aboard, and took great heed not to pronounce the name of God, neither spoke I one word at all; I sat down, and the man of metal began to row off from the mountain. He rowed without ceasing till the ninth day, that I saw some islands, which put me in hopes that I should be out of all the danger that I was afraid of. The excess of my joy made me forget what I was forbidden to do: God's name be blest, said I, the Lord be praised.

I had no sooner spoke these words, but the boat sunk with the man of metal, and leaving me upon the surface, I swam the remaining part of the day towards that land which appeared nearest to me. A very dark night succeeded, and not knowing whereabouts I was, I swam at a venture; my strength at last began to fail, and I despaired of being able to save myself; when the wind began to blow hard, and a wave as big as a mountain threw me on a flat, where it left me, and drew back. I made haste to get ashore, fearing another wave might wash me back again. The first thing I did was to strip and wring the water out of my clothes, and then laid them down on the dry sand, which was still pretty warm by the heat of the day.

Next morning the sun dried my clothes betimes; I put them on, and went forward to see whereabouts I was; I had not walked very far, till I found I was got upon a little desert island, tho' very pleasant, where there grew several sorts of trees and wild fruits; but I perceived it was very far from the continent, which much diminished the joy I conceived for having escaped the danger of the seas. Notwithstanding, I recommended myself to God, and prayed him to dispose of me according to his good will and pleasure; at the same time I saw a vessel coming from the main land, before the wind, directly to the island. I doubted not but they were coming to anchor there, and being uncertain what sort of people they might be, whether friends or foes, I thought it not safe for me to be seen; I got up into a
very

very thick tree, from whence I might safely view them. The vessel came into a little creek, where ten slaves landed, carrying a spade and other instruments fit for digging up the ground; they went towards the middle of the island, where I saw them stop, and dig the ground a long while, after which I thought I saw them lift up a trap-door. They returned again to the vessel, and unladed several sorts of provisions and furniture, which they carried to that place where they had broken ground, and so went downward, which made me suppose it was a subterraneous dwelling.

I saw them once more go to the ship, and return soon after with an old man, who led a very handsome young lad in his hand, of about fourteen or fifteen years of age; they all went down at the trap door: And being come up again, having let down the trap door, and covered it over with earth, they returned to the creek where the ship lay, but I saw not the young man in their company; this made me believe that he staid behind in that place under ground, at which I could not but be extremely astonished.

The old man and the slaves went aboard again, and the vessel being got under sail, steered its course towards the main land. When I perceived they were at such distance that they could not see me, I came down from the tree, and went directly to the place where I had seen the ground broken; I removed the earth by degrees, till I found a stone that was two or three feet square. I lifted it up, and saw it covered the head of the stairs, which were also of stone. I went down, and came into a large room, where there was laid a foot-carpet, and a couch covered with tapestry, and cushions of rich stuff, upon which the young man sat, with a fan in his hand. I saw all this by the light of two tapers, together with the fruits and flower-pots he had standing about him. The young lad was startled at the sight of me. But to rid him of his fear, I spoke to him as I came in thus: Whoever you be, Sir, do not fear any thing, a king, and the son of a king, as I am, is not capable of doing you any prejudice: on the contrary, it is probable, that your good destiny has brought me hither, to deliver you out of this tomb, where it seems,

they have buried you alive, for reasons unknown to me. But that which makes me wonder, and what I cannot conceive (for you must know, that I have been witness to all that hath passed since your coming into this island) is, that you suffered yourself to be buried in this place without any resistance.

Scheherazade broke off here, and the Sultan arose, very impatient to know why this young lad was thus abandoned in a desert island, as to which he promised himself satisfaction next night.

The Fifty-fifth Night.

DInarzade perceiving it was time to call upon the Sultaness, said, Sister, if you be not asleep, pray resume the story of the third Calender. Scheherazade gave her no occasion to repeat her request, and went on this manner.

The young man, continued the third Calender, recovered himself at these words, and prayed me, with a smiling countenance to sit down by him; which when I had done, he said, Prince, I am to acquaint you with a matter so odd in itself, that it cannot but surprize you.

My father is a merchant jeweller, who has acquired, through his ingenuity in his calling, a great estate; he hath a great many slaves, and also deputies, whom he employs to go as supercargoes to sea with his own ships, on purpose to maintain the correspondence he has at several courts, which he furnishes with such precious stones as they want.

He had been married a long while, and without issue, when he understood by a dream that he should have a son, tho' his life would be but short, at which he was very much concerned when he awaked. Some days after, my mother acquainted him that she was with child, and the time which she supposed to be that of her conception agreed exactly with the day of his dream. She was brought to bed of me at the end of nine months; which occasioned great joy in the family.

My father, who had observed the very moment of my birth, consulted astrologers about my nativity, who told him, Your son shall live very happily till the age
of

of fifteen, when he will be in danger of losing his life, and hardly be able to escape it. But if his good destiny preserve him beyond that time, he will live to grow very old. 'Twill be then (said they) when the statue of brass, that stands upon the top of the mountain of Adamant, shall be thrown down into the sea by prince Agib, son of king Cassib; and, as the stars prognosticate, your son shall be killed fifty days afterwards by that prince.

As the event of this part of the prediction about the statue agrees exactly with my father's dream, it afflicted him much, that he was struck to the very heart with it. In the mean time, he took all imaginable care of my education until this present year, which is the fiftieth of my age; and he had notice given him yesterday, that the statue of brass had been thrown into the sea about ten days ago, by that same prince I told you of. This news has cost him so many tears, and has alarmed him so much, that he looks not like himself.

Upon these predictions of the astrologers, he has sought by all means possible to falsify my horoscope, and to preserve my life. 'Tis not long since he took the precaution to build me this subterranean habitation to hide me in, till the expiration of the fifty days after the throwing down of the statue; and therefore since it was that this had happened ten days ago, he came hastily hither to hide me, and promised at the end of forty days to come again and fetch me out. As for my own part, I am in good hopes, and cannot believe that prince Agib will come to seek for me in a place under ground, in the midst of a desert island. This, my lord, is what I have to say to you.

Whilst the jeweller's son was telling me this story, I laughed in myself at those astrologers who had foretold that I should take away his life; for I thought myself so far from being likely to verify what they said, that he had scarce done speaking, when I told him with great joy, Dear sir, put your confidence in the goodness of God, and fear nothing, you may consider it as a debt you was to pay; but that you are acquitted of it from this very hour: I am glad, that after my shipwreck I came so fortunately hither to defend you against all those

those that would attempt your death : I will not leave you till the forty days are expired, of which the foolish astrologers have made you apprehensive ; and in the mean while I will do you all the service that lies in my power : After which I shall have the benefit of getting to the main land in your vessel, with leave of your father and yourself ; and when I am returned into my kingdom, I shall remember the obligations I owe you, and endeavour to demonstrate my acknowledgments in a suitable manner.

This discourse of mine encouraged the jeweller's son, and made him have confidence in me. I took care not to tell him I was the very Agib whom he dreaded, lest I should put him into a fright, and took as much care not to give him any cause to suspect it. We passed the time in several discourses till night came on : I found the young lad of ready wit, and eat with him of his provisions, of which he had enough to have lasted beyond the forty days, though he had more guests than myself. After supper we continued some time in discourse ; at last we went to bed.

The next day, when we got up, I held the basin and water to him ; I also provided dinner, and set it on the table in due time : After we had done, I invented a play to divert ourselves, not only for that day, but for those that followed ; I prepared supper after the same manner as I had prepared dinner ; and having supped, we went to bed as formerly. We had time enough to contract friendship ; I found he loved me ; and for my part, I had so great a respect for him, that I have often said to myself, Those astrologers who predicted to his father, that his son should die by my hand, were impostors ; for it is not possible that I could commit so base an action. In short, madam, we spent thirty-nine days in the pleasantest manner that could be, in a place like that under ground.

The fortieth day appeared : And in the morning, when the young man awaked, he says to me with a transport of joy that he could not restrain, Prince, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail to be here anon, to give you a testimony of his gratitude for

it, and shall furnish you with all that's necessary for your return to your kingdom: But in the mean time, said he, I beg you to get ready some water very warm, to wash my whole body in that portable bagnio, that I may clean myself, and change my clothes, to receive my father more chearfully.

I set the water on the fire, and when it was hot, put it into the moveable bagnio: The youth went in, and I myself washed and rubbed him. At last he came out, and laid himself down in his bed that I had prepared, and covered him with his bed-clothes. After he had slept a while, he awaked, and said, Dear prince, pray do me the favour to fetch me a melon and some sugar, that I may eat some, and refresh me.

Out of several melons that remained, I took the best, and laid it on a plate; and because I could not find a knife to cut it with, I asked the young man, if he knew where there was one? There is one, said he, upon this cornice over my head: I accordingly saw it there, and made so much haste to reach it, that while I had it in my hand, my foot being entangled in the covering, I fell most unhappily upon the young man, and the knife ran into his heart in a minute.

At this spectacle I cried out most hideously; I beat my head, my face, and breast; I tore my clothes; I threw myself on the ground with unspeakable sorrow and grief! Alas, I cried, there were only some hours wanting, to have put him out of that danger from which he sought sanctuary here; and when I myself thought the danger past, then I became his murderer, and verified the prediction. But, O Lord! said I, lifting up my face and my hands to heaven, I beg thy pardon, and if I be guilty of his death, let me not live any longer.

Scheherazade perceiving day, was obliged to break off this doleful story. The Sultan of the Indies was moved with it, and found himself very uneasy to think what would become of the Calender after this, and resolved that Scheherazade should not die that day, because she was the only person that could resolve him.

The Fifty-sixth Night.

DInarzade awaked the Sultaneſs next morning as uſual. If you be not aſleep, ſiſter, ſaid ſhe, pray tell us what paſſed after the death of the young man. She went on as follows :

Madam, continued the third Calender, addreſſing himſelf to Zobeide, after this miſfortune I would have embraced death without any reluctance, had it preſented itſelf to me. But what we wiſh to ourſelves, whether good or bad, will not always happen: Nevertheleſs, conſidering with myſelf, that all my tears and ſorrows would not bring the young man to life again, and the forty days being expired, I might be ſurprized by his father, I quitted the ſubterranean dwelling, laid down the great ſtone upon the entry of it, and covered it with earth.

I had ſcarce done, when caſting my eyes upon the ſea towards the main land, I perceived the veſſel coming to fetch home the young man. I began then to conſider what I had beſt do: I ſaid to myſelf, if I am ſeen by the old man, he will certainly lay hold of me, and perhaps cauſe me to be maſſacred by his ſlaves, when he has ſeen his ſon killed: all that I can alledge to juſtify myſelf, will not be able to perſuade him of my innocence. It is better for me then to withdraw, ſince it is in my power, than to expoſe myſelf to his reſentment.

There happened to be near that ſubterranean habitation, a large tree with thick leaves, which I thought fit to hide me in. I got up to it, and was no ſooner fixed in a place where I could not be ſeen, but I ſaw the veſſel come to the ſame place where ſhe lay the firſt time.

This old man and his ſlaves landed immediately, and advanced towards the ſubterranean dwelling, with a countenance that ſhewed ſome hope; but when they ſaw the earth had been newly removed, they changed colour, particularly the old man. They liſted up the ſtone, and went down; they called the young man by his name, but he not anſwering, their fears increaſed; they went down to ſeek him; and at length found him
lying

lying upon the bed with the knife in his heart, for I had not power to take it out. At this sight, they cried out lamentably, which increased my sorrow: the old man fell down in a swoon. The slaves to give him air, brought him up in their arms, and laid him at the foot of the tree where I was; but notwithstanding all the pains they took to recover him, the unfortunate father continued a long while in that condition, and made them oftener than once despair of his life; but at last he came to himself. Then the slaves brought up his son's corpse, dressed in his best apparel, and when they had made a grave, they put him into it. The old man, supported by two slaves, and his face all covered with tears, threw the first earth upon him, after which the slaves filled up the grave.

This being done, all the furniture was brought up from under ground, and, with the remaining provisions, put on board the vessel. The old man, overcome with sorrow, and not being able to stand, was laid upon a sort of litter, and carried to the ship, which put forth to sea, and in a short time sailed quite out of sight. The day-light, which began to enter the Sultan's apartment, obliged Scheherazade to stop here; Schahriar arose at the usual hour, and for the same reason as before, he prolonged the Sultaness's life, and left her with Dinarzade.

The Fifty-seventh Night.

THE next morning before day, Dinarzade addressed herself to the Sultaness in these words; My dear sister, if you be not asleep, be pleased to continue the adventures of the third Calender. You must know then, sister, said Scheherazade, that the prince went on with the relation of his story to Zobeide and the company, as follows:

After the old man and his slaves were gone with the vessel, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up, and when the day came, I walked round the isle, and stopped in such places as I thought most proper to repose in when I had need.

I led this wearisome life for a month together; after which I perceived the sea to be mightily fallen, the island to be much larger, and the main land seemed to be drawing near me. In effect, the water grew so low, that there was but a small stream between me and the Terra Firma. I crossed it, and the water did not come above the middle of my leg. I marched so long upon the slime and sands, that I was very weary; at last I got upon firm ground, and when at a good distance from the sea, I saw a good way before me somewhat like a great fire, which gave me some comfort, for I said to myself, I shall find somebody or other, it not being possible that this fire should kindle of itself; but when I came nearer hand, I found my error, and saw that what I had taken to be a fire was a castle of red copper, which the beams of the sun made look at a distance as if it had been in flames.

I stopped near the castle, and sat down to admire its admirable structure, and to rest a while: I had not taken such a full view of this magnificent building as it deserved; when I saw ten handsome young men coming along, as if they had been taking a walk; but that which most surprized me was, that they were all blind of the right eye; they accompanied an old man who was very tall, and of a venerable aspect.

I could not but wonder at the sight of so many half-blind men all together, and every one of the same eye: As I was thinking in my mind, by what adventure all these men could come together, they came up to me, and seemed to be mighty glad to see me: After the first compliments were passed, they enquired what had brought me thither? I told them, my story would be somewhat tedious, but if they would take the trouble to sit down, I would satisfy their request. They did so, and I related to them all that had happened unto me since I left my kingdom, which filled them with astonishment.

After I had ended my discourse the young gentlemen prayed me to go with them into the castle; I accepted the proffer, and we passed thro' a great many halls, anti-chambers, bed-chambers, and closets, very well furnished, and arrived at last into a spacious hall,
where

where there were ten small blue sofas set round, and separate from one another, upon which they sat by day, and slept by night. In the middle of this round, there stood an eleventh sofa, not so high as the rest but of the same colour, upon which the old man, above-mentioned sat down, and the young gentlemen made use of the other ten, whereas each sofa could only contain one man; one of the young men says to me, Comrade, sit down upon that carpet in the middle of the room, and do not enquire into any thing that concerns us, nor the reason why we are all blind of the right eye, be content with what you see, and let not your curiosity go any farther.

The old man having sat a little while, rose up, and went out; but he returned in a minute or two, brought in supper to those ten gentlemen, distributed to each man his proportion by himself, and likewise brought me mine, which I eat by myself, as the rest did; and when supper was almost done, he presented to each of us a cup of wine.

They thought my story so extraordinary, that they made me repeat it after supper, and this gave occasion to discourses that lasted a good part of the night. One of the gentlemen observing that it was late, said to the old man, You see it is time to go to bed, and you don't bring us that with which we may acquit ourselves of our duty: At these words the old man arose, and went into a closet, from whence he brought out upon his head ten basons one after another, all covered with blue stuff; he set one before every gentleman, together with a light.

They uncovered their basons, in which there were ashes, coal-dust, and lamp-black; they mixed all together, and rubbed and bedaubed their faces with it in such a manner that they looked very frightful. After having thus blacked themselves they fell a weeping, and lamenting, beating their heads and breasts, and cried continually, This is the fruit of our idleness and debauches.

They continued thus almost the whole night, and when they left off, the old man brought them water, with which they washed their faces and hands, they
changed

changed all their clothes, which were spoiled, and put on others; so that they did not look in the least as if they had been doing so strange an action.

You may judge, madam, how uneasy I was all the while: I had a mind a thousand times to break the silence which those young gentlemen had imposed upon me, and ask questions; nor was it possible for me to sleep that night.

After we got up next day we went out to walk, and then I told them, Gentlemen, I declare to you, that I must renounce that law which you prescribed to me last night, for I cannot observe it: You are men of sense, and all of you have wit in abundance, you have convinced me of it, yet I have seen you do such actions as none but madmen could be capable of. Whatever misfortune befalls me, I cannot forbear asking, Why you bedaubed your faces with black? How it comes that each of you have but one eye? some singular thing must certainly be the cause of it, therefore I conjure you to satisfy my curiosity. To these pressing instances they answered nothing, but that it was none of my business to ask such questions, and that I should do well to hold my peace.

We passed that day in discourses upon indifferent subjects, and when night was come and every man had supped, the old man brought in the blue basons, and the young gentlemen bedaubed their faces, wept and beat themselves, crying, This is the fruit of our idleness and debauches, as before, and continued the same actions the following night. At last, not being able to resist my curiosity, I earnestly prayed them to satisfy me, or to shew me how to return to my own kingdom: for it was impossible for me to keep them company any longer, and to see every night such an odd spectacle, without being permitted to know the reason.

One of the gentlemen answered in behalf of the rest, Do not wonder at our conduct in regard to yourself, and that hitherto we have not granted your request: it is out of mere kindness, to prevent your sorrow of being reduced to the same condition with us. If you have a mind to try our unfortunate destiny, you need but speak, and we will give you the satisfaction you desire.

I told

I told them I was resolved on't, let come what will. Once more, said the same gentleman, we advise you to restrain your curiosity; it will cost you the loss of your right eye. No matter, said I, I declare to you, that if such a misfortune befall me I will not impute it to you, but to myself.

He farther represented to me, that when I had lost an eye, I must not hope to stay with them, if I were so minded, because their number was complete, and no addition could be made to it. I told them, that it would be a great satisfaction to me never to part from such honest gentlemen, but if there were necessity for it, I was ready to submit; and let it cost me what it would I begged them to grant my request.

The ten gentlemen perceiving that I was so positive in my resolution, took a sheep, and killed it, and after they had taken off the skin, presented me with a knife, telling me it would be useful to me on a certain occasion, which they should tell me of presently. We must sew you into this skin, said they, and then leave you; upon which a fowl of a monstrous size, called a roc, will appear in the air, and taking you to be a sheep, will come down upon you, and carry you up to the very sky; but let not that frighten you, he will come down with you again, and lay you on the top of a mountain. When you find yourself upon the ground, cut the skin with the knife, and throw it off. As soon as the roc sees you, he will fly away for fear, and leave you at liberty: Do not stay, but walk on till you come to a prodigious large castle, all covered with plates of gold, large emeralds, and other precious stones: Go up to the gate, which always stands open, and walk in: We have been in the castle as long as we have been here; we will tell you nothing of what we saw, or what befall us there, you will learn it of yourself; all that we can inform you is, that it hath cost each of us our right eye, and the penance which you have been witness to, is what we are obliged to do, because we have been there. The history of each of us in particular is so full of extraordinary adventures, that a large volume would not contain them. But we must explain ourselves no farther.

Here Scheherazade broke off the discourse, and says to the Sultan of the Indies, Sir, my sister called upon me this morning sooner than ordinary, I fear I have wearied your majesty's patience. But now day appears in very good season, and commands my silence. Schahriar's curiosity prevailed still upon him to dispense with his cruel oath.

The Fifty-eighth Night.

DInarzade did not call so early this night as she did the last, yet she called upon the Sultaneſs before day: If you be not asleep, sister, pray continue the story of the third Calender. Scheherazade resumed it thus, personating the Calender in his discourse to Zobeide.

Madam, when the gentleman had ended this discourse, I wrapt myself in the sheep's skin, held fast the knife which was given me; and after those young gentlemen had been at the trouble to sew the skin about me, they retired into the hall, and left me on the place. The roc they had spoke of was not long a coming, he fell down upon me, took me up between his talons, like a sheep, and carried me up to the top of the mountain.

When I found myself upon the ground, I made use of the knife, cut the skin, and throwing it off, the roc at the sight of me flew away. This roc is a white bird, of a monstrous size, his strength is such, that he can lift up elephants from the plains, and carry them to the tops of mountains, where he feeds upon them.

Being impatient till I reached the castle I lost no time, but made so much haste, that I got thither in half a day's journey, and I must say that I found it surpassed the description they had given me of it.

The gate being opened I entered into a court that was square, and so large that there was round it ninety-nine gates of wood of sanders and aloes, with one of gold, without counting those of several magnificent stair-cases, that led up to apartments above, besides many more I could not see. The hundred doors I spoke of opened into gardens or store-houses full of riches, or into places which contained things wonderful to be seen.

I saw

I saw a door standing open just before me, thro' which I entered into a large hall, where I found forty young ladies of such perfect beauty, that imagination could not go beyond it; they were all most sumptuously apparelled; and as soon as they saw me, rose up, and without expecting my compliments, said to me, with demonstrations of joy, Noble Sir, you are very welcome. And one spoke to me in the name of the rest, thus: We have been in expectation a long while of such a gentleman as you: your mein assures us that you are master of all the good qualities we can wish for; and we hope you will not find our company disagreeable or unworthy of your's.

They forced me, notwithstanding all the opposition I could make, to sit down on a seat that was higher than their's, and tho' I signified that I was uneasy; That's your place, said they, you are at present our lord, master, and judge, and we are your slaves, ready to obey your commands.

Nothing in the world, madam, did so much astonish me as the passion and eagerness of those fair ladies, to do me all possible service. One brought hot water to wash my feet, a second poured sweet scented water on my hands, others brought me all sorts of necessaries, and change of apparel; and others brought in a magnificent collation; and the rest came with glasses in their hands, to fill me delicious wines, and all in good order, and in the most charming manner that could be. I eat and drank; after which the ladies placed themselves about me, and desired an account of my travels. I gave them a full relation of my adventures, which lasted till night came on.

Scheherazade making a stop here, her sister asked her the reason; Do you not see 'tis day, says the Sultanes, wherefore did you not call me sooner?

The Sultan expecting some pleasant adventures from the arrival of the third Calender at the palace of the forty ladies, would not deprive himself of the pleasure to hear them, and therefore again put off the death of the Sultanes,

The Fifty-ninth Night.

DInarzade slept as long this night as she did the last, and when it was almost day she called to the Sultaness, Dear sister, if you be not asleep, pray tell us what passed in the fine castle where you left us yesterday. I will, said Scheherazade, and addressing her speech to the Sultan, said, Sir, the Calender resumed his narrative after this manner.

When I had made an end of my story, which I related to the forty ladies, some of them that sat nearest me, staid to keep me company, whilst the rest, seeing it was dark, rose up to fetch tapers: They brought a prodigious quantity, which made such a marvellous light as if it had been day, and they were so proportionably disposed, that nothing could be more beautiful.

Other ladies covered a table with dry fruits, sweetmeats, and every thing proper to make the liquor relish: And a side-board was set with several sorts of wine and other liquors. Some of the ladies came in with musical instruments, and when every thing was prepared, they invited me to sit down to supper. The ladies sat down with me, and we continued a long while at supper. They that were to play upon the instruments and sing, rose up, and made a most charming concert. The others began a sort of ball, and danced two and two, one after another, with a wonderful good grace.

It was past midnight ere those divertisements ended: At length one of the ladies says to me, You are doubtless wearied by the journey you have made to-day; it is time for you to go to rest; your lodging is prepared: But before you depart, make choice of any of us you like best, to be your bed-fellow. I answered, That I knew better things than to offer to make my own choice, since they were all equally beautiful, witty, and worthy of my respects and service, and that I would not be guilty of so much incivility, as to prefer one before another.

The same lady that spoke to me before, answered, We are very well satisfied of your civility, and find you are afraid to create a jealousy among us, which occasions your modesty; but let not this hinder you. We
assure

assure you, that the good fortune of her whom you chuse shall cause no jealousy; for we are agreed among ourselves, that every one of us shall have the same honour till it go round; and when forty days are past, to begin again; therefore make your free choice, and lose no time to go and take the repose you stand in need of. I was obliged to yield to their instances, and offered my hand to the lady that spoke; she, in return, gave me her's, and we were conducted to a sumptuous apartment, where they left us; and then every one retired to their own apartment.—But day appears, Sir, said Scheherazade to the Sultan, and your majesty, I hope, will permit me to leave the Calender prince with his lady. Schahriar returned no answer, but said to himself as he got up, I must allow that the story is extraordinary fine, and that I should be very much in the wrong not to hear it out.

The Sixtieth Night.

DInarzade did not fail about the latter end of the next night to address the Sultaness thus: If you be not asleep, sister, pray relate to us the following part of the wonderful story of the third Calender: Very willingly, said Scheherazade. The prince continued it thus: I was scarce dressed next morning, when the other thirty-nine ladies came into my chamber, all in other dresses than they had the day before: They bid me good-morrow, and enquired after my health; after which they carried me to a bagnio, where they washed me themselves, and whether I would or no, served me in every thing I stood in need of; and when I came out of the bath, they made me put on another suit much richer than the former.

We pass the whole day almost constantly at table; and when it was bed-time, they prayed me again to make choice of one of them to keep me company. In short, madam, not to weary you with repetitions, I must tell you, that I continued a whole year among those forty ladies, and received them into my bed one after another: and during all the time of this voluptuous life, we met not with the least kind of trouble. When the year was expired, I was strangely surprized

that these forty ladies, instead of appearing with their usual chearfulness, to ask how I did, entered one morning into my chamber all in tears: They embraced me with great tenderness one after another, saying, Adieu, dear prince, adieu! for we must leave you. Their tears affected me; I prayed them to tell me the reason of their grief, and of the separation they spoke of. For God's sake, fair ladies, let me know, said I, if it be in my power to comfort you, or if my assistance can be any way useful to you. Instead of returning a direct answer, Would to God, said they, we had never seen or known you. Several gentlemen have honoured us with their company before you; but never one of them had that comeliness, that sweetness, that pleasantness of humour and merit which you have; we know not how to live without you. After they spoke these words, they began to weep bitterly. My dear ladies, said I, be so kind as not to keep me in suspense any longer: Tell me the cause of your sorrow. Alas! said they, what other thing could be capable of grieving us, but the necessity of parting from you? It may so happen, that we shall never see you again; but if you be so minded, and have command enough over yourself, it is not impossible for us to meet again. Ladies, said I, I understand not your meaning, pray explain yourselves more clearly.

Oh then, said one of them, to satisfy you, we must acquaint you that we are all princesses, daughters of kings, we live here together in such manner as you have seen, but at the end of every year, we are obliged to be absent forty days upon indispensable duties, which we are not permitted to reveal; and afterwards we return again to this castle. Yesterday was the last of the year, and we must leave you this day, which is the cause of our grief. Before we depart, we will leave you the keys of every thing, especially those belonging to the hundred doors, where you will find enough to satisfy your curiosity, and to sweeten your solitude during our absence: But for your own welfare, and our particular concern in you, we recommend unto you to forbear opening the golden door, for if you do, we shall never see you again; and the fear of this augments

our grief. We hope, nevertheless, that you will follow the advice we give you, as you tender your own quiet, and the happiness of your life; therefore take heed that you do not give way to indiscreet curiosity, for you will do yourself a considerable prejudice. We conjure you therefore, not to commit this fault, but to let us have the comfort of finding you here again after forty days. We would willingly carry the key of the golden door along with us; but that would be an affront to a prince like you, to question your discretion and modesty.—— Scheherazade had a mind to go on; but she saw day appear, and stopped. The Sultan being curious to know what the third Calender would do when the forty ladies were gone, and had left him alone in the castle, referred the hearing of it till next day.

The Sixty-first Night.

THE officious Dinarzade being awake long before day, called to the Sultaneſs, if you be not asleep, ſiſter, conſider that it is time to tell the remaining part of the ſtory to our lord the Sultan. Scheherazade addressing herſelf to the Sultan, ſaid, Sir, your majeſty may be pleaſed to know, that the Calender purſued his ſtory thus :

Madam, ſays he, this diſcourſe of the fair princeſſes made me extremely ſorrowful. I omitted not to make them ſenſible how much their abſence would afflict me : I thanked them for their good advice, and aſſured them that I would follow it, and willingly do what was much more difficult, in order to be ſo happy as to paſs the reſt of my days with ladies of ſuch rare qualifications. We took leave of one another with a great deal of tendereſs, and having embraced them all, at laſt they departed, and I was left alone in the caſtle.

Their agreeable company, the good cheer, the concert of muſick, and other pleaſures, had ſo much diverted me during the whole year, that I neither had time, nor the leaſt deſire to ſee the wonderful things contained in this enchanted palace. Nay, I did not ſo much as take notice of a thouſand rare objects that were every day in my ſight; for I was ſo taken with the charming beauty of thoſe ladies, and took ſo much pleaſure in ſeeing them

wholly employed to oblige me, that their departure afflicted me very sensibly ; and though their absence was to be only forty days, it seemed to me an age to live without them.

I promised myself not to forget the important advice they had given me, not to open the golden door ; but as I was permitted to satisfy my curiosity in every thing else, I took the first of the keys of the other doors, which were hung in good order.

I opened the first door, and came into an orchard, which I believe the universe could not equal : I could not imagine any thing that could surpass it, but that which our religion promises us after death ; the symmetry, the neatness, the admirable order of the trees, the abundance and diversity of a thousand sorts of unknown fruits, their freshness and beauty, ravished my sight.

I ought not to forget, madam, to acquaint you, that this delicious orchard was watered after a very particular manner ; there were channels so artificially and proportionably digged, that they carried water in abundance to the roots of such trees as wanted it, for making them produce their leaves and flowers. Others carried it to those that had their fruit budded : Some carried it in lesser quantities to those whose fruits were growing big, and others carried only so much as was just requisite to water those which had their fruit come to perfection, and only wanted to be ripened. They exceeded the ordinary fruits of our gardens very much in bigness ; and lastly, those channels that watered the trees whose fruit was ripe, had no more moisture than just what would preserve them from withering.

I could never be weary to look at and admire so sweet a place ; and I should never have left it, had I not conceived a great idea of the other things which I had not seen. I went out at last with my mind filled with those wonders : I shut that door, and opened the next.

Instead of an orchard, I found a flower-garden, which was no less extraordinary in its kind : It contained a spacious plot, not watered so profusely as the former, but with greater niceness, furnishing no more water
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than just what each flower required. The roses, jessamins, violets, dills, hyacinths, wind-flowers, tulips, crows-foots, pinks, lilies, and an infinite number of other flowers, which don't grow in other places but at certain times, were there flourishing all at once, and nothing could be more delicious than the fragrant smell of this garden.

I opened the third door, where I found a large volary, paved with marble of several fine colours, that were not common. The cage was made of sanders and wood of aloes; it contained a vast number of nightingales, gold-finches, canary-birds, larks, and other rare singing-birds, which I never heard of; and the vessels that held their seed and water were of the most precious jasper or agate.

Besides, this volary was so exceeding neat, that considering its extent, one would think there could be no less than a hundred persons to keep it so clean as it was; but all this while not one soul appeared, either here or in the gardens where I had been; and yet I could not perceive a weed, or any superfluous thing there. The sun went down, and I retired, being perfectly charmed with the chirping notes of the multitude of birds, who then began to perch upon such places as were convenient for them to repose on during the night. I went to my chamber, resolving to open all the rest of the doors the days following, excepting that of gold.

I failed not to open the fourth door next day, and if what I had seen before was capable of surprizing me, that which I saw then put me into a perfect extacy. I went into a large court surrounded with buildings of an admirable structure, the description of which I will pass by, to avoid prolixity.

This building had forty doors, wide open, and thro' each of them there was an entrance into a treasury, several of which were of greater value than the largest kingdoms. The first contained heaps of pearls; and, what is almost incredible, the number of those stones which are most precious, and as large as pigeons' eggs, exceeded the number of those of the ordinary size. In the second treasury, there were diamonds, carbuncles, and rubies. In the third there were emeralds. In the
 1 3 fourth

fourth there were ingots of gold. In the fifth money. In the sixth ingots of silver. In the two following there was also money. The rest contained amethysts, chrysolites, topazes, opals, turquoises, and hyacinths, with all the other stones unknown to us, without mentioning agate, jasper, cornelian, and coral, of which there was a store-house filled, not only with branches, but whole trees.

Being filled with amazement and admiration, I cried out to myself, after having seen all these riches, Now, if all the treasures of the kings of the universe were gathered together in one place, they could not come near this: What good fortune have I to possess all this wealth with so many admirable princesses!

I shall not stay, madam, to tell you the particulars of all the other rare and precious things I saw the days following: I shall only tell you, that thirty-nine days afforded me but just as much time as was necessary to open ninety-nine doors, and to admire all that presented itself to my view, so that there was only the hundredth door left, the opening of which I was forbid.

Day began to appear in the apartments of the Sultan of the Indies, which imposed silence upon Scheherazade: But Schahriar was too much taken with this pleasant story, not to hear the remainder of it next day, and accordingly he got up with that resolution.

The Sixty-second Night.

DInarzade, who had as ardent a desire as Schahriar to hear what wonderful things were locked up by the key belonging to the golden door, called the Sultaness very early. If you be not asleep, sister, pray make an end of that amazing story of the third Calender. He went on thus, says Scheherazade: I was come to the fortieth day after the departure of those charming princesses, and had I but retained so much power of myself as I ought to have had, I should have been this day the happiest of all mankind, whereas now I am the most unfortunate. They were to return next day, and the pleasure of seeing them again ought to have restrained my curiosity: But thro' my weakness, which I shall ever repent, I yielded to the temptations of the evil spirit, who

gave

gave me no rest till I had thrown myself into those misfortunes that I have since undergone.

I opened that fatal door, which I promised not to meddle with, and had not moved my foot to go in, when a smell that was pleasant enough, but contrary to my constitution, made me faint away: Nevertheless I came to myself again, and instead of taking notice of this warning to shut the door, and forbear satisfying my curiosity, I went in, after I had stood some time in the air, to carry off the scent, which did not incommode me any more: I found a large place, very well vaulted, the pavement was strewed over with saffron; several candlesticks of massy gold, with lighted tapers that smelled of aloes and ambergris, lighted the place; and this light was augmented by lamps of gold and silver, that burnt with oil made of several sorts of sweet-scented materials.

Among a great many objects that engaged my attention, I perceived a black horse, of the handsomest and best shape that ever was seen. I went nearer, the better to observe him, and found he had a saddle and bridle of massy gold, curiously wrought. The one side of his trough was filled with clean barley and fessens, and the other with rose-water: I took him by the bridle, and led him forth to view him by the light; I got on his back, and would have had him move; but he not stirring, I whipped him with a switch I had taken up in his magnificent stable; and he had no sooner felt the stroke, than he began to neigh with a horrible noise, and extending his wings, which I had not seen before, he flew up with me into the air, quite out of sight. I thought on nothing then, but to sit fast; and considering the fear that had seized upon me, I sat very well. He afterwards flew down again towards the earth, and lighting upon the terrass of a castle, without giving me any time to get off, he shook me out of the saddle with such force, that he made me fall behind him, and with the end of his tail struck out mine eye.

Thus I became blind of one eye, and then I began to remember the predictions of the ten young gentlemen. The horse flew again out of sight. I got up very much troubled at the misfortune I had brought upon myself;

I walked upon the terrafs, covering my eye with one of my hands, for it pained me exceedingly, and then came down, and entered into a hall, which I knew prefently by the ten sofas in a circle, and the eleventh in the middle, lower than the reft, to be the fame caftle from whence I was taken away by the roc.

The ten half-blind gentlemen were not in the hall when I came in, but came foon after with the old man ; they were not at all furprized to fee me again, nor at the lofs of my eye ; but faid, We are forry that we cannot congratulate you upon your return, as we could have defired ; but we are not the caufe of your misfortune. I fhould be in the wrong to accufe you, faid I, for I have drawn it upon myfelf, and I can charge the fault upon no other perfon. If it be a confolation to the unfortunate, faid they, to have fellows, this example may afford us a fubject of rejoicing ; all that has happened to you, we have alfo undergone ; we tafted all forts of pleafure, during a year fucceffively ; and we had continued to enjoy the fame happinefs ftill, had we not opened the golden door, when the princeffes were abfent : You have been no wifer than we, and have had likewise the fame punifhment ; we would gladly receive you among us, to do fuch penance as we do, though we know not how long it may continue. But we have already declared the reafons that hinder us, therefore depart from hence, and go to the court of Bagdad, where you fhall meet with him that can decide your deftiny : They told me the way I was to travel, and fo I left them.

On the road I caufed my beard and eye-brows to be fhaven, and took on a Calender's habit. I have had a long journey, but at laft I arrived this evening in this city, where I met thefe my brother Calenders at the gate, being ftangers as well as myfelf. We wondered much at one another, to fee we were all three blind of the fame eye ; but we had not leifure to difcourfe long of our common calamities, we had only fo much time as to come hither, to implore thofe favours which you have been generoufly pleafed to grant us.

The third Calender having finifhed this relation of his adventures, Zobeide addreffed her fpeech to him
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and his fellow Calenders thus: Go wherever you think fit, you are all three at liberty. But one of them answered, Madam, we beg you to pardon our curiosity, and permit us to hear those gentlemen's stories who have not yet spoke. Then the lady turned to that side where the caliph, the vizier Giafar, and Mefrouf stood, whom she knew not; but said to them, 'Tis now your turn to tell me your adventures, therefore speak.

The grand vizier, Giafar, who had always been the spokesman, answered Zobeide, thus: Madam, in order to obey you, we need only to repeat what we have said already, before we entered your house: We are merchants of Mouffol, that came to Bagdad, to sell our merchandize that lies in the khan where we lodge. We dined to-day with several other persons of our profession, at a merchant's house of this city; who, after he had treated us with choice dainties, and excellent wines, sent for men and women dancers, and musicians. The great noise we made brought in the watch, who arrested some of the company, and we had the good fortune to escape: But it being already late, and the door of our khan shut up, we knew not whither to retire. It was our hap, as we passed along this street, to hear mirth at your house, which made us determine to knock at your gate. This is all the account that we can give you, in obedience to your commands.

Zobeide having heard this discourse, seemed to hesitate upon what she should say, which the Calenders perceiving, prayed her to grant the same favour to the three Mouffol merchants, as she had done to them. Well then, said she, I give my consent, for you shall all be equally obliged to me: I pardon you all, provided you depart immediately out of this house, and go whither you please.

Zobeide having given this command in a tone that signified she would be obeyed, the caliph, the vizier, Mefrouf, the three Calenders, and the porter, departed, without saying one word: For the presence of the seven slaves with their weapons kept them in awe. When they were out of the house, and the door shut, the caliph said to the Calenders, without making himself known, You Gentlemen strangers, that are newly

come to town, which way do you design to go, since it is not yet day? 'Tis that which perplexes us, Sir, said they. Follow us, replies the caliph, and we will bring you out of danger. After saying these words he whispered to the vizier, Take them along with you, and to-morrow morning bring them to me; I will cause their history to be put in writing, for it deserves a place in the annals of my reign.

The vizier Giafar took the three Calenders along with him; the porter went to his quarters, and the caliph and Mesfrou returned to the palace: The caliph went to bed, but could not get a wink of sleep, his spirits were so perplexed by the extraordinary things he had seen and heard: But above all he was most concerned to know who Zobeide was; what reason she could have to be so severe to the two black bitches, and why Amine had her bosom so mortified. Day began to appear whilst he was thinking upon these things; he arose and went to his council chamber, where he used to give audience, and sat upon his throne.

The grand vizier, came in a little after, and paid his respects as usual. Vizier, said the caliph, the affairs that we have to consider at present are not very pressing, that of the three ladies and the two black bitches is much more so: My mind cannot be at ease, till I be thoroughly satisfied in all those matters that have surprized me so much. Go bring these ladies and the Calenders at the same time; make haste, and remember that I do impatiently expect your return.

The vizier, that knew his master's quick and fiery temper, made haste to obey, and went to the ladies, to whom, he communicated, in a civil way, the orders he had to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils, and went with the vizier; as he passed by his own house, he took the three Calenders along with him, and they in the mean time, had got notice that they had both seen and spoke with the caliph, without knowing him. The vizier brought them to the palace with so much diligence, that the caliph was mighty well pleased at it. This prince,
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that he might keep good decorum before all the officers of his court that were then present, made those ladies be placed behind the hanging of the door of the room that was next his bedchamber, and kept the three Cailenders by him; who, by their respectful behaviour, gave sufficient proof, that they were not ignorant before whom they had the honour to appear.

When the ladies were placed, the caliph turned towards them, and said, Ladies, when I shall acquaint you that I came last night disguised, in a merchant's habit, into your house, it will certainly alarm you, and make you fear that you have offended me; and, perhaps, you believe that I have sent for you to no other end, but to shew some marks of my resentment: But be not afraid, you may rest assured, that I have forgot all that has past, and am very well satisfied with your conduct. I wish that all the ladies of Bagdad had as much discretion as you have given proof of before me. I shall always remember the moderation you made use of, after the incivility that we had committed. I was then a merchant of Moussol, but am at present Haroun Alraschid, the seventh caliph of the glorious house of Abbas, that holds the place of our great prophet. I have only sent for you to know who you are, and to ask you for what reason one of you, after severely whipping the two black bitches, did weep with them? And I am no less curious to know, why another of you has her bosom so full of scars.

Tho' the caliph pronounced these words very distinctly, and that the three ladies heard him well enough, yet the vizier Giafar did, out of ceremony, repeat them over again.

But, Sir, said Scheherazade 'tis day, and if your majesty thinks fit that I shall go on with the rest of this story, you will be pleased to prolong my life until to-morrow. The Sultan agreed to it, knowing that Scheherazade would relate the history of Zobeide, which he had a mighty desire to hear.

The Sixty-third Night.

DEAR sister, says Dinarzade, about break of day, if you be not asleep, pray tell us the story of Zobeide; for doubtless, that lady told it to the caliph, She

certainly did, says Scheherazade, after that prince, by his discourse, had encouraged her to it. And it was in this manner that she satisfied his curiosity.

The Story of Zobeide.

Commander of the faithful, says she, the relation which I am about to give your majesty is one of the strangest that ever was heard. The two black bitches and myself are sisters by the same father and mother; and I shall acquaint you by what strange accident they came to be metamorphosed. The two ladies that live with me, and are now here, are also my sisters by the father's side, but by another mother: She that has the scars upon her breast, her name is Amine, the other is Safie, and mine Zobeide.

After our father's death, the estate that he left us was equally divided among us, and as soon as these two sisters received their portions, they went from me to live with their mother. My other two sisters and myself stayed with our mother who was then alive, and when she died left each of us a thousand sequins. As soon as we received our portions, the two elder, (for I am the youngest) being married, followed their husbands, and left me alone. Some time after, my eldest sister's husband sold all that he had, and with that money and my sister's portion, they went both into Africa, where her husband, by riotous living and debauchery, spent all; and finding himself reduced to poverty, he found a pretext for divorcing my sister, and put her away.

She returned to this city, and having suffered incredible hardships by the way, came to me in so lamentable a condition, that it would have moved the hardest heart to compassion. I received her with all the tenderness she could expect, and enquiring into the cause of her sad condition, she told me with tears, how inhumanly her husband had dealt by her. I was so much concerned at her misfortune, that it drew tears from my eyes: I put her into a bagnio, and clothed her with my own apparel, and spoke to her thus: Sister, you are the elder, and I esteem you as my mother! During your absence, God has blest the portion that fell to my share, and

and the employment I follow to feed and bring up silkworms. Assure yourself there is nothing I have but what is at your service, and as much at your disposal as my own.

We lived very comfortably together for some months, and as we were often discoursing together about our third sister, and wondering we heard no news of her, she came in as bad a condition as the elder: her husband had treated her after the same manner; and I received her likewise with the same affection I had done the former.

Some time after, my two sisters, on pretence that they would not be chargeable to me, told me they had thoughts to marry again. I answered them, That if their putting me to charge was all the reason, they might lay those thoughts aside, and be very welcome to stay with me; for what I had would be sufficient to maintain us all three, answerable to our condition: But, says I, I rather believe you have a mind to marry again; which if you have, I am sure it will very much surprize me: After the experience you have had of the small satisfaction there is in wedlock, is it possible you dare venture a second time? You know how rare it is to meet with a husband that is a real honest man. Believe what I say, and let us live together, and live as comfortably as we can. All my persuasion was in vain, they were resolved to marry, and so they did. But after some months were past, they came back again, and begged my pardon a thousand times, for not following my advice. You are our youngest sister, said they, and abundantly more wise than we; but if you will vouchsafe to receive us once more into your house, and account us your slaves, we shall never commit such a fault again. My answer was, Dear sisters, I have not altered my mind with respect to you since we last parted from one another; come again, and take part of what I have. Upon this I embraced them again, and we lived together as we did formerly.

We continued thus a whole year in perfect love and tranquillity; and seeing that God had increased my small stock, I projected a voyage by sea, to hazard somewhat in trade. To this end, I went with my two sisters

to Balsora, where I bought a ship ready fitted for sea, and laded her with such merchandize as I brought from Bagdad; we set sail with a fair wind, and soon got through the Persian gulph; and when we got into the ocean, we steered our course to the Indies, and saw land the twentieth day. 'Twas a very high mountain, at the bottom of which we saw a great town, and having a fresh gale, we soon reached the harbour, where we cast anchor.

I had not patience to stay till my sisters were dressed to go along with me, but went ashore in the boat by myself; and making directly to the gate of the town, I saw there a great number of men upon the guard, some sitting, and others standing with battoons in their hands; and they had all such dreadful countenances that it frightened me; but perceiving they had no motion, nay not so much as with their eyes, I took courage, and went nearer, and then found they were all turned into stones. I entered the town and passed thro' the several streets, where there stood every where men in several postures, but all unmoveable and petrified. On that side where the merchants lived I found most of the shops shut, and in such as were open, I likewise found the people petrified. I looked up to the chimneys, but saw no smoak; which made me conjecture that those within, as well as those without, were all turned into stones.

Being come into a vast square, in the heart of the city, I perceived a great gate, covered with plates of gold, the two leaves of which stood open, and a curtain of silk stuff seemed to be drawn before it: I also saw a lamp hanging over the gate. After I had well considered the fabric, I made no doubt but it was the palace of the prince who reigned over that country; and being very much astonished that I had not met with one living creature, I went thither in hopes to find some. I entered the gate, and was still more surprized, when I saw none but the guards in the porches, all petrified; some standing, some sitting, and some lying.

I crossed over a large court, where I saw a stately building just before me, the windows of which were inclosed with gates of massy gold: I looked upon it to
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be the queen's apartment, and went into a large hall, where there stood several black eunuchs turned into stone. I went from thence into a room richly hung and furnished, where I perceived a lady in the same manner. I knew it to be the queen, by the crown of gold that hung over her head, and a necklace of pearl about her neck, each of them as big as a nut; I went up close to her to view it, and never saw any thing finer.

I stood some time and admired the riches and magnificence of the room; but above all, the foot-cloth, the cushions, and the sofas, which were all lined with Indian stuff of gold, with pictures of men and beasts in silver, drawn to admiration.

Scheherazade would have continued longer, but daylight put a stop to her discourse. The Sultan was mightily pleased with the story: I must, said he, as he was getting out of bed, know what all this wonderful pretrefaction of men will at last come to.

The Sixty-fourth Night.

DInarzade was so extremely pleased with the beginning of this story of Zobeide, that she did not fail to call the Sultaneſs before day: If you be not asleep, ſiſter, pray let us know what Zobeide ſaw more in this ſtrange palace. Scheherazade answered, the lady continued the ſtory to the caliph in this manner:

Sir, ſaid ſhe, I went out of the chamber where the petrified queen was, and came thro' ſeveral other apartments and cloſets richly furniſhed, and at laſt came into a vaſt large room, where there was a throne of maſſy gold, raiſed ſeveral ſteps above the floor, and enriched with large inchaſed emeralds, and a bed upon the throne of rich ſtuff, embroidered with pearls. That which ſurprized me more than all the reſt, was a ſparkling light which came from above the bed: Being curious to know from whence it came, I mounted the ſteps, and liſting up my head, I ſaw a diamond as big as the egg of an oſtrich, lying upon a low ſtool; it was ſo pure, that I could not find the leaſt blemiſh in it, and it ſparkled ſo bright, that I could not endure the luſtre of it, when I ſaw it by day.

On each side of the bed's head there stood a lighted flambeau, but to what use I could not comprehend: However, it made me imagine that there was some living creature in this place; for I could not believe that these torches continued thus burning of themselves. Several other rarities detained my curiosity in this room, which was inestimable, were it only for the diamond I mentioned.

The doors being all open, or but half shut, I surveyed some other apartments, that were as fine as those I had already seen. I looked into the offices and store-rooms, which were full of infinite riches, and I was so much taken with the sight of all these wonderful things, that I forgot myself, and did not think on my ship, or my sisters; my whole design was to satisfy my curiosity: Mean time, night came on, which put me in mind that it was time to retire. I was for returning by the same way I came in, but I could not find it, I lost myself among the apartments; and finding I was come back again to that large room, where the throne, the couch, the large diamond, and the torches stood, I resolved to make my night's lodging there, and to depart the next morning betimes, to get aboard my ship. I laid myself down upon the couch, not without some dread to be alone in a wild place; and this fear hindered my sleep.

About midnight I heard a voice like that of a man reading the alcoran, after the same manner, and in the same tone, as we use to read in our mosques. Being extremely glad to hear it, I got up immediately, and taking a torch in my hand to light me, I passed from one chamber to another, on that side where the voice came from: I came to the closet door, where I stood still, no ways doubting that it came from thence. I set down my torch upon the ground, and looking through a window, I found it to be an oratory. In short, it had, as we have in our mosques, a nich, that shews where we must turn to say our prayers: There were also lamps hung up, and the two candlesticks with large tapers of white wax burning.

I saw a little carpet laid down like those we have to kneel upon when we say our prayers, and a comely young
man

man sat upon this carpet reading the alcoran, which lay before him upon a desk, with great devotion. At the sight of this I was transported with admiration. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stones, and I did not doubt but there was something in it very extraordinary.

The door being only half shut, I opened it, and went in, and standing upright before the nich, I said this prayer aloud; 'Praise be to God that has favoured us with a happy voyage, and may he be graciously pleased to protect us in the same manner, until we arrive again in our own country. Hear me, O Lord, and grant my request.'

The young man cast his eyes upon me, and said, My good lady, pray let me know who you are, and what has brought you to this desolate city? And, in requital, I will tell you who I am, what happened to me, why the inhabitants of this city are reduced to that state you see them in, and why I alone am safe and sound in the midst of such a terrible disaster.

I told him in few words from whence I came, what made me undertake the voyage, and how I safely arrived at the port after twenty days' sailing; and when I had done, I prayed him to perform his promise, and told him how much I was struck by the frightful desolation which I had seen in all places as I came along.

My dear lady, says the young man, have patience for a moment. At these words he shut the alcoran, put it into a rich case, and laid it in the nich. I took that opportunity to observe him, and perceived so much good nature and beauty in him, that I felt such strange emotions in myself, as I never had done before. He made me sit down by him, and before he began his discourse, I could not forbear saying to him, with an air that discovered the sentiments I was inspired with, Amiable Sir, dear object of my soul, I can scarce have patience to wait for an account of all those wonderful things that I have seen since the first time I came into your city; and my curiosity cannot be satisfied too soon: therefore pray, Sir, let me know by what miracle you alone

alone are left alive among so many persons that have died in so strange a manner.

Scheherazade broke off here, and said to Schariar, Sir, perhaps your majesty does not perceive it is day; should I continue my discourse any longer, I should abuse your attention. The Sultan got up, resolving next night to hear the remainder of this wonderful story.

The Sixty-fifth Night.

IF you be not asleep, sister, said Dinarzade, next morning, before it was day, I would pray you to resume the story of Zobeide, and acquaint us what passed between her and the young man, that she found alive in the palace you gave us so fine a description of. I will immediately satisfy you, said the Sultaneſs. Zobeide went on with her story thus:

Madam, ſays the young man, you have given me to underſtand you have a knowledge of the true God, by the prayer you juſt now addreſſed to him. I will acquaint you with the moſt remarkable effect of his greatneſs and power. You muſt know, that this city was the metropolis of a mighty kingdom, over which the king my father did reign. That prince, his whole court, the inhabitants of the city, and all his other ſubjects, were magi, worſhippers of fire, and of Nardoun, the ancient king of the giants, who rebelled againſt God.

And though I was begotten and born of an idolatrous father and mother, I had the good fortune in my youth to have a woman-governeſs, who was a good muſſelman; I had the alcoran by heart, and underſtood the explanation of it perfectly well. Dear prince, would ſhe oftentimes ſay, there is but one true God; take heed that you do not acknowledge and adore any other. She taught me to read Arabick, and the book ſhe gave me to exerciſe upon was the alcoran. As ſoon as I was capable of underſtanding it, ſhe explained to me all the heads of this excellent book, and infuſed piety into my mind, unknown to my father or any body elſe. She happened to die, but not before ſhe had perfectly inſtructed me in all that was neceſſary to convince me of the muſſelman

musselman religion. After her death I persisted with constancy in the belief I was in; and I abhor the false god Nardoun, and the adoration of fire.

'Tis about three years and some months ago, that a thundering voice was heard all of a sudden so distinctly, through the whole city, that nobody could miss hearing it. The words were these: 'Inhabitants, abandon the worship of Nardoun, and of fire, and worship the only God that shews mercy.'

This voice was heard three years successively, but nobody was converted: So the last day of the year, at four o'clock in the morning, all the inhabitants in general were changed in an instant into stone, every one in the same condition and posture they happened to be then in. The king, my father, had the same fate, for he was metamorphosed into a black stone, as he is to be seen in this palace; and the queen, my mother, had the like destiny.

I am the only person that did not suffer under that heavy judgment, and ever since I have continued to serve him with more fervency than before. I am persuaded, dear lady, that he has sent you hither for my comfort, for which I render him infinite thanks; for I must own that this solitary life is very uneasy.

All these expressions, and particularly the last, increased my love to him extremely. Prince, said I, there is no doubt but Providence hath brought me into your port, to present you with an opportunity of withdrawing from this dismal place; the ship that I came in, may in some measure persuade you that I am in some esteem at Bagdad, where I have left also a considerable estate; and I dare engage to promise you sanctuary there, until the mighty commander of the faithful, who is viceregent to our prophet whom you acknowledge, do you the honour that is due to your merit. This renowned prince lives at Bagdad, and as soon as he is informed of your arrival in his capital, you will find that 'tis not in vain to implore his assistance. 'Tis impossible you can stay any longer in a city where all the objects you see must renew your grief: My vessel is at your service, where you may absolutely command as you shall think fit. He accepted the offer, and we dis-

coursed

coursed the remaining part of the night about our embarkment.

As soon as it was day we left the palace, and came aboard my ship, where we found my sisters, the captain, and the slaves, all very much troubled for my absence. After I had presented my sisters to the prince, I told them what had hindered my return to the vessel the day before, how I had met with the young prince, his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unlading the merchandize I brought along with me, and embarking, instead of that, all the precious things in the palace, as jewels, gold and money. We left the furniture and goods, which consisted of an infinite quantity of plate, &c. because our vessel could not carry it, for it would have required several vessels more to carry all the riches to Bagdad, that was in our option to take with us.

After we had laden the vessel with what we thought fit, we took such provisions and water aboard as were necessary for our voyage, (for we had still a great deal of those provisions left that we had taken in at Balsora); at last we set sail with a wind as favourable as we could wish.

Here Scheherazade saw day, and stopt her discourse: The Sultan arose without speaking a word, but he proposed to himself to hear the end of Zobeide's story, and the wonderful deliverance of this young prince.

The Sixty-sixth Night.

WHEN the ensuing night was almost gone, Dinarzade being impatient to know the success of Zobeide's voyage, called the Sultanness: My dear sister, day begins to break, for God's sake continue the story of yesternight, and tell us whether the young prince and Zobeide arrived safe at Bagdad. I will, says Scheherazade: Zobeide, addressing herself to the Caliph, went on thus:

Sir, said she, the young prince, my sisters and myself, enjoyed ourselves for some time very agreeably: But alas! this good understanding did not last long, for
my

my sisters grew jealous of the friendship between the prince and me, and maliciously asked me one day, what we should do with him when we came to Bagdad? I perceived immediately that they put this question to me, on purpose to discover my inclinations; therefore resolving to put it off with a jest, I answered them, I will take him for my husband; and upon that, turning myself to the prince, Sir, I humbly beg of you to give your consent, for as soon as we come to Bagdad, I design to offer you my person to be your slave, to do you all the service that is in my power, and to resign myself wholly to your commands.

The Prince answered, I know not, madam, whether you be in jest or no; but for my own part, I seriously declare, before these ladies, your sisters, that from this moment, I heartily accept your offer, not with any intention to have you as a slave, but as my lady and mistress; nor will I pretend to have any power over your actions. At these words my sisters changed colour, and I could perceive afterwards that they did not love me as formerly.

We were come into the Persian gulf, and not far from Balsora, where I hoped, considering the fair wind, we might have arrived the day following; but in the night, when I was asleep, my sisters watched their time, and threw me overboard. They did the same to the prince, who was drowned. I swam some minutes on the water; but by good fortune, or rather miracle, I felt ground. I went towards a black place, that by what I could discern in the dark, seemed to be land, and actually was a flat on the coast; which when day came, I found to be a desert island, lying about twenty miles from Balsora. I soon dried my clothes in the sun, and as I walked along, I found several sorts of fruit, and likewise fresh water, which gave me some hopes of preserving my life.

I laid myself down in a shade, and soon after I saw a winged serpent, very large and long, coming towards me, wriggling to the right and to the left, and hanging out his tongue, which made me think he had got some hurt. I arose, and saw a serpent larger than he, following him, holding him by the tail, and endeavouring to devour

devour him: I had compassion on him, and instead of flying away, I had the boldness and courage to take up a stone that by chance lay by me, and threw it at the great serpent with all my strength, whom I hit on the head and killed him. The other, finding himself at liberty, took to his wings and flew away: I looked a long while after him in the air, as being an extraordinary thing; but he flew out of sight, and I laid down again in another place in shade, and fell asleep.

When I awaked, judge how I was surpris'd to see a black woman by me, of a lively and agreeable complexion, who held two bitches tied together in her hand of the same colour. I sat up and asked her who she was? I am, said she, the serpent whom you deliver'd not long since from my mortal enemy. I knew not how to acknowledge the great kindness you did me, but by doing what I have done. I knew the treachery of your sisters, and to revenge you on them, as soon as I was set at liberty by your generous assistance I call'd several of my companions together, fairies like myself; we have carried all your lading that was in your vessel into your store-houses at Bagdad, and afterwards sunk it.

These two black bitches are your sisters, whom I have transformed into this shape: But this punishment is not sufficient; for I will have you to treat them after such a manner as I shall direct.

At those words the fairy took me fast under one of her arms, and the two bitches in the other, and carried me to my house in Bagdad, where I found all the riches which were laden on board my vessel in my store-houses. Before she left me, she deliver'd me the two bitches, and told me, If you will not be changed into a bitch, as they are, I ordain you in the name of him that governs the sea, to give each of your sisters every night 100 lashes with a rod, for the punishment of the crime they have committed against your person, and the young prince, whom they drowned. I was forced to promise that I would obey her order. Since that time I have whipped them every night, though with regret, whereof your majesty has been a witness. I give evidence by my tears with how much sorrow and reluctancy I must perform
this

this cruel duty ; and in this your majesty may see I am more to be pitied than blamed. If there be any thing else with relation to myself, that you desire to be informed of, my sister Amine will give you the full discovery of it, by the relation of her story.

After the caliph had heard Zobeide with a great deal of astonishment, he desired his grand vizier to pray fair Amine to acquaint him wherefore her breast was marked with so many scars.

But Sir, said Scheherazade, it is day, and I dare not detain your majesty any longer. Schahriar being persuaded that the story which Scheherazade was to relate would explain the former, said to himself, I must have the pleasure of hearing this story out : Upon which he arose, and resolved that Scheherazade should live one day longer.

The Sixty-seventh Night.

DInarzade was in a longing condition to hear the story of Amine, and therefore waked the Sultaneſs a long while before day, ſaying, Dear ſiſter, pray let us know why fair Amine had her breast ſo covered with ſcars. I conſent to it, ſays the Sultaneſs, and that no time may be loſt, you muſt know that Amine addreſſed herſelf to the caliph, and began her ſtory after this manner :

The Story of Amine.

Commander of the faithful, ſays ſhe, to avoid repeating what your majesty has already heard by my ſiſter's ſtory, I ſhall only add, that after my mother had taken a houſe for herſelf to live in, during her widowhood, ſhe gave me in marriage, with the portion my father left me, to a gentleman that had one of the beſt eſtates in this city.

I had ſcarce been a year married when I became a widow, and was left in poſſeſſion of all my huſband's eſtate, which amounted to 90 thouſand ſequins. The intereſt of this money was ſufficient to maintain me very honourably. In the mean time, when my firſt ſix months mourning was over, I cauſed to be made me ten ſuits
of

of clothes, very rich, so that each suit came to a thousand sequins; and when the year was past, I began to wear them.

One day, as I was busy all alone about my private affairs, there came one, and told me, that a lady desired to speak to me. I ordered them to bring her in. She was a person well stricken in years; she saluted me by kissing the ground, and told me kneeling, Dear lady, pray excuse the freedom I take to trouble you, the confidence I have in your charity makes me thus bold. I must acquaint your ladyship that I have a daughter, an orphan, who is to be married this day; she and I are both strangers, and have no acquaintance at all in this town; this puts me in a mighty perplexity, for we would have the numerous family with whom we are going to ally ourselves, to think we are not altogether strangers and without credit: Therefore, most beautiful lady, if you would vouchsafe to honour the wedding with your presence, we shall be infinitely obliged to you; because the ladies of your country will then know that we are not looked upon here as despicable wretches, when they shall come to understand, that a lady of your quality did us that honour. But alas, madam, if you refuse this request, we shall be altogether disgraced, and dare not address ourselves to any other.

This poor woman's discourse, mixed with tears, moved my compassion. Good woman, said I, do not afflict yourself, I am willing to grant you the favour you desire; tell me what place I must come to, and I will meet you as soon as I am dressed; the old woman was so transported with joy at my answer, that she kissed my feet without my being able to hinder it. Good charitable lady, said she, rising up, God will reward the kindness you have shewed to your servants, and make your heart as joyful as you have made theirs. It is too soon yet to give yourself that trouble; it will be time enough when I come to call you in the evening: So farewell, madam, said she, till I have the honour to see you again.

As soon as she was gone, I took the suit I liked best, with a necklace of large pearl, bracelets, pendants in my ears, and rings set with the finest and most sparkling

ling diamonds; for my mind presaged what would befall me.

When night drew on, the old woman came to call me, with a countenance full of joy; she kissed my hands, and said, My dear lady, the relations of my son-in-law, who are the principal ladies of the town, are now met together; you may come when you please, I am ready to wait on you. We went immediately, she going before, and I followed her with a good number of my maids and slaves very well dress'd: We stopt in a large street, newly swept and watered, at a large gate with a lanthorn before it, by the light of which I could read this inscription over the gate in golden letters: 'Here is the abode of everlasting pleasures and content.' The old woman knocked, and the gate was opened immediately.

They brought me to the lower end of the court, into a large hall, where I was received by a young lady of admirable beauty; she came up to me, and after having embraced me, she made me sit down by her upon a sofa, where there was a throne of precious wood, beset with diamonds; Madam, said she, you are brought hither to assist at a wedding; but I hope this marriage will prove otherwise than what you expected. I have a brother, one of the handsomest men in the world: he is fallen so much in love with the fame of your beauty, that his fate depends wholly upon you, and he will be the unhappiest of men, if you do not take pity on him. He knows your quality, and I can assure you he is in no wise unworthy of your alliance. If my prayers, madam, can prevail, I shall join them with his, and humbly beg you will not refuse the offer of being his wife.

After the death of my husband, I had no thought of marrying again: But I had no power to refuse the offer made by so charming a lady. As soon as I had given consent by silence, accompanied with a blush, the young lady clapt her hands, and immediately a closet-door opened, out of which came a young man of a majestic air, and so graceful a behaviour, that I thought myself happy to have made so great a conquest. He sat down by me, and by the discourse we had together, I found

that his merits far exceeded the account his sister had given me of him.

When she saw that we were satisfied one with another, she clapt her hands a second time, and out came a cadis or scrivener, who wrote our contract of marriage, signed it himself, and caused it to be attested by four witnesses he brought along with him. The only thing that my new spouse made me promise was, that I should not be seen by nor speak with any other man but himself, and he vowed to me upon that condition, that I should have no reason to complain of him. Our marriage was concluded and finished after this manner: so I became the principal actres of a wedding, whereunto I was only invited as a guest.

After we had been married a month, I had occasion for some stuffs; I asked my husband's leave to go out and buy them, which he granted; and I took that old woman along with me, of whom I spoke before, she being one of the family, and two of my own female slaves.

When we came to the street where the merchants dwell, the old woman told me, Dear mistress, since you want silk stuffs, I must carry you to a young merchant of my acquaintance; he has of all sorts, and it will prevent your wearying yourself, by going from one shop to another. I can assure you that he is able to furnish you with that which nobody else can. I was easily persuaded, and we entered into a shop belonging to a young merchant, a man likely enough. I sat down, and bid the old woman desire him to shew me the finest silk-stuffs he had: The woman bid me speak myself; but I told her it was one of the articles of my marriage-contract, not to speak to any man but my husband, which I ought to keep.

The merchant shewed me several stuffs, of which one pleased me better than the rest; but I bid her ask the price. He answered the old woman, I will not sell it for gold or money, but I will make her a present of it, if she will give me leave to kiss her cheek. I bid the old woman tell him, that he was very rude to propose such a thing. But instead of obeying me, she said, What the merchant desires of you is no such great matter; you need

not speak, but only present him your cheek, and the business will soon be done; the stuff pleased me so much, that I was foolish enough to take her advice. The old woman and my slaves stood up, that nobody should see, and I put up my veil; but instead of a kiss the merchant bit me till the blood came.

The pain and surprize was so great, that I fell down in a swoon, and continued in it so long, that the merchant had time to shut his shop, and fly for it. When I came to myself, I found my cheek all bloody: The old woman and my slaves took care to cover it with my veil, that the people that came about us could not perceive it, but supposed it to be only a fainting fit.

Scheherazade as she spoke these words, perceived day, and held her peace. The sultan, finding the relation very extraordinary and pleasant, rose up, with a design to hear the rest of it.

The Sixty-eighth Night.

WHEN next night was near an end, Dinarzade awaked, and called to the Sultaneſs, If you please, sister, pray continue the story of Amine. Scheherazade answered, the lady resumed it thus:

The old woman that was with me, being extremely troubled at this accident, endeavoured to comfort me; My dear mistress, said she, I beg your pardon, for I am the cause of this misfortune, having brought you to this merchant, because he is my countryman: but I never thought he would be guilty of such a villainous action. But do not grieve; let us make haste to go home, I will give you a medicine that shall perfectly cure you in three days time, so that the least mark shall not be seen. The fit had made me so weak, that I was scarce able to walk: But at last I got home, where I had a second fit, as I went into the chamber. Mean while, the old woman applied her remedy, so that I came to myself, and went to bed.

My husband came to me at night, and seeing my head bound up, asked me the reason. I told him, I had the head-ach, and hoped he would enquire no farther; but he took a candle, and saw my cheek was hurt: How comes this wound? said he. And tho' I was not

very guilty, yet I could not think of owning the thing: Besides to make such confession to a husband, I thought was somewhat indecent; therefore I told him, That as I was going to seek for that stuff you gave me leave to buy, a porter, carrying a load of wood, came so close by me, as I went through a narrow street, that one of the sticks gave me a rub on the cheek; but it is not much hurt. This put my husband in such a passion, that he vowed he should not go unpunished; for I will to-morrow give orders to the lieutenant of the police to seize upon all those brutes of porters, and cause them to be hanged. Being afraid to occasion the death of so many innocent persons, I told him, Sir, I should be sorry that so great a piece of injustice should be committed. Pray don't do it; for I should judge myself unpardonable, if I were the cause of so much mischief. Then tell me sincerely, said he, how came you by this wound? I answered, That it came thro' the inadvertency of a broom-feller upon an ass, who coming behind me, and looking another way, his ass gave me such a push, that I fell down, and hurt my cheek upon some glass. Is it so? said my husband; then to-morrow morning before sun-rising, the grand vizier Giafar shall have an account of this insolence, and he shall cause all the broom-fellers to be put to death. For the love of God, Sir, said I, let me beg of you to pardon them, for they are not guilty. How, madam, said he, what is it I must believe? Speak, for I am absolutely resolved to know the truth from your own mouth. Sir, said I, I was taken with a giddiness, and fell down, and that's the whole matter.

At these last words my husband lost all patience. Oh! cries he, I have given ear to your lies too long; with that, clapping his hands, in came three slaves; Pull her out of bed, said he, and lay her in the middle of the floor. The slaves obeyed his orders, one holding me by the head, another by the feet; he commanded the third to fetch him a scymetar, and when he had brought it, Strike, said he, cut her in two in the middle, and then throw her into the Tygris to feed the fishes. This is the punishment I give to those to whom I have given my heart, if they falsify their promise.

When

When he saw that the slave made no haste to obey his orders, Why do you not strike? said he, Who is it that holds you? What art thou waiting for?

Madam, then, said the slave, you are near the last moment of your life, consider if you have any thing to dispose of before you die. I begged leave to speak one word, which was granted me. I lifted up my head, and looking, wishfully to my husband, Alas! said I, to what condition am I reduced! must I then die in the prime of my youth? I could say no more, for my tears and sighs prevented me. My husband was not at all moved, but on the contrary, went on to reproach me; so that to have made answer would have been in vain. I had recourse to intreaties and prayers; but he had no regard to them, and commanded the slaves to proceed to execution. The old woman that had been his nurse, came in just at that moment, fell down upon her knees, and endeavoured to appease his wrath. My son, said she, since I have been your nurse, and brought you up, let me beg the favour of you to grant me her life; consider, that he who kills shall be killed, and that you will stain your reputation, and lose the esteem of mankind. What will not the world say of such a bloody rage? She spoke these words in such a taking way, accompanied with tears, that she gained upon him at last.

Well then, says he to his nurse, for your sake I will spare her life; but she shall carry some marks along with her, to make her remember the crime; with that, one of the slaves, by his order, gave me so many blows, as hard as he could strike, with a little cane, upon my sides and breast, that he fetched both skin and flein away, so that I lay senseless: After that he caused the same slaves, the executioners of his fury, to carry me into a house, where the old woman took care of me. I kept my bed four months: at last I recovered; the scars you saw yesterday against my will, have remained ever since.

As soon as I was able to walk, and go abroad, I resolved to go to the house which was my own by my first husband, but I could not find the place. My second husband, in the heat of his wrath, was not content to

have razed it to the ground, but caused all the street where it stood to be pulled down. I believe such a violent proceeding was never heard of before; but against whom should I make my complaint? The author had taken such care that he was not to be found, neither could I know him again if I saw him: And suppose I had known him, is it not easily seen that the treatment I met with proceeded from absolute power? then how dared I make any complaint?

Being desolate, and unprovided of every thing, I had recourse to my dear sister Zobeide, who gave your majesty just now an account of her adventures: to her, I made known my misfortune; she received me with her accustomed goodness, and advised me to bear it with patience. This is the way of the world, said she, which either robs us of our means, our friends, or our lovers; and oftentimes of all at once: And at the same time to confirm what she had said, she gave me an account of the loss of the young prince, occasioned by the jealousy of her two sisters; she told me also by what accident they were transformed into bitches: And in the last place, after a thousand testimonials of her love towards me, she shewed me my youngest sister, who had likewise taken sanctuary with her, after the death of her mother.

Thus we gave God thanks, who had brought us together again, resolving to live a single life, and never to separate any more, for we have enjoyed this peaceable way of living a great many years: And as it was my business to mind the affairs of the house, I always took pleasure to go myself, and buy in what we wanted. I happened to go abroad yesterday, and the things I bought I caused to be brought home by a porter, who proved to be a sensible and jocose fellow, and we kept him by us for a little diversion. Three Calenders happened to come to our door, as it began to grow dark, and prayed us to give them shelter till the next morning: We gave them entrance, but upon certain conditions, which they agreed unto; and after we had made them sit down at the table by us, they gave us a concert of musick after their fashion, and at the same time we heard knocking at our gate. These were the three
merchants

merchants of Mouffol, men of a very good mein, who begged the same favour which the Calenders had obtained before: We consented to it upon the same conditions, but neither of them kept their promise; and tho' we had power as well as justice on our side to punish them, yet we contented ourselves with demanding from them the history of their lives, and consequently bounded our revenge with dismissing them, after they had done, and deprived them of the lodging they demanded.

The caliph Haroun Alraschid was very well satisfied with these strange stories, and declared publicly his astonishment at what he had heard.

But, Sir, said Scheherazade, day begins to break, so that I have not time to acquaint your majesty what the caliph did to put an end to the enchantments of the two black bitches. Schahriar supposing that the Sultaneſs would quite finish the story of the five ladies and the three Calenders the next night, rose up, and suffered her to live till next morning.

The Sixty-ninth Night.

FOR the love of heaven, sister, says Dinarzade, before it was day, if you be not asleep, tell us how the two black bitches were brought to their former shape, and what became of the three Calenders. I will satisfy your curiosity, said Scheherazade: Then addressing her discourse to Schahriar, she pursued it thus:

Sir, the caliph having satisfied his curiosity, thought himself obliged to give some marks of grandeur and generosity to the Calender princes, and also to give the three ladies some proofs of his bounty. He himself, without making use of his minister, the grand vizier, spoke to Zobeide, Madam, this fairy, that shewed herself to you in the shape of a serpent, and imposed such a rigorous command upon you, did she not tell you where her place of abode was? Or rather, did she not promise to see you, and restore those bitches to their natural shape?

Commander of the faithful, answered Zobeide, I forgot to tell your majesty, that the fairy left with me a bundle of hair, saying withal, that her presence would

one day stand me in stead; and then, if I only burnt two tufts of this hair, she would be with me in a moment, though she were beyond mount Caucasus. Madam, says the caliph, where is the bundle of hair? She answered, Ever since that time I have had such a particular care of it, that I always carry it about me: Upon which she pulled it out, opened the case a little where it was, and shewed it him. Well then, said the caliph, let us make the fairy come hither; you could not call her in a better time, for I long to see her.

Zobeide having consented to it, fire was brought in, and she threw the whole bundle of hair into it. The palace began to shake at that very instant, and the fairy appeared before the caliph, in the shape of a lady very richly dressed.

Commander of the faithful, said she to the prince, you see I am ready to come and receive your commands. The lady who gave me this call by your order, did me a particular piece of service; to make my gratitude appear, I revenged her of her sisters' inhumanity, by changing them into bitches: But if your majesty commands it, I will restore them to their former shape.

Handsome fairy, said the caliph, you cannot do me a greater pleasure; vouchsafe them that favour, and after that I will find some means to comfort them for their hard penance: But besides, I have another boon to ask in favour of that lady, who has had such cruel usage from an unknown husband: And as you undoubtedly know a great many things, we have reason to believe, that you cannot be ignorant of this; oblige me with the name of this barbarous fellow, that could not be contented to exercise his barbarous cruelty upon her person, but has also most unjustly taken from her all the substance she had. I only admire how such an unjust and inhuman action could be performed in spite of my authority, and not come to my ears.

To serve your majesty, answered the fairy, I will restore the two bitches to their former state, and I will so cure the lady of her scars, that it shall never appear she was so beaten; and at last I will tell you who it was that did it.

The caliph sent for the two bitches from Zobeide's
house,

house, and when they came, a glass of water was brought to the fairy, upon her desire: She pronounced some words over it, which nobody understood; then throwing some part of it upon Amine, and the rest upon the bitches, the latter became two ladies of surprizing beauty, and the scars that were upon Amine vanished away. After which the fairy said to the caliph, Commander of the faithful, I must now discover to you the unknown husband you enquire after; he is very near related to yourself, for it is prince Amin, your eldest son, who falling passionately in love with this lady, by the fame he had heard of her beauty, he, by an intrigue, got her brought to his house, where he married her. As to the strokes he caused to be given her, he is in some measure excusable; for the lady his spouse had been a little too easy, and the excuses she had made were capable to make him believe he was more faulty than really she was. This is all I can say to satisfy your curiosity; and at these words she saluted the caliph, and vanished.

The prince being filled with admiration, and having much satisfaction in the changes that had happened thro' his means, did such things as will perpetuate his memory to all ages. First, he sent for his son Amin, and told him, that he was informed of his secret marriage, and how he had wounded Amine upon a very slight cause. Upon this the prince did not wait for his father's commands, but received her again immediately.

After which the caliph declared, that he would give his own heart and hand to Zobeide, and offered the other three sisters to the Calenders, that were kings sons who accepted them for their brides with a great deal of joy. The caliph assigned each of them a magnificent palace in the city of Bagdad, promoted them to the highest dignities of his empire, and admitted them to his counsels.

The town clerk of Bagdad being called, with witnesses, wrote the contracts of marriage; and the famous caliph Haroun Alraschid, by making the fortune of so many persons that had undergone such incredible calamities, drew a thousand blessings upon himself.

The Story of Sindbad, the Sailor.

DInarzade having awaked her sister the Sultaneſs, as uſual, and prayed her to tell her another ſtory, Scheherazade aſked leave of the Sultan, and having obtained it, began thus :

Sir, in the reign of the ſame caliph Haroun Alraſchid, whom I formerly mentioned, there lived at Bagdad a poor porter called Hindbad. One day, when the weather was exceſſive hot, he was employed to carry a heavy burden, from one end of the town to the other. Being very weary, and having ſtill a great way to go, he came into a ſtreet, where a delicate weſtern breeze blew on his face, and the pavement of the ſtreet being ſprinkled with roſe-water, he could not deſire a better place to reſt in. Therefore, laying off his burden, he ſat down by it, near a great houſe.

He was mightily pleaſed that he ſtopt in this place ; for an agreeable ſmell of wood of aloes and of peſtils that came from the houſe, mixing with the ſcent of the roſe-water, did completely perfume and embalm the air. Beſides, he heard from within, a concert of ſeveral ſorts of inſtrumental muſick, accompanied with the harmonious notes of nightingales, and other birds, peculiar to that climate. This charming melody, and the ſmell of ſeveral ſorts of victuals, made the porter to think that there was a feaſt, and great rejoicings within. His occaſions leading him ſeldom that way, he knew not who dwelt in the houſe : But to ſatiſfy his curioſity, he went to ſome of the ſervants, whom he ſaw ſtanding at the gate in magnificent apparel, and aſked the name of the maſter of the houſe. How, replied one of them, do you live in Bagdad, and know not that this is the houſe of ſignor Sindbad, the ſailor, that famous traveller, who has ſailed round the world ? The porter, who had heard of this Sindbad's riches, could not but envy a man whoſe condition he thought to be as happy as his own was deplorable : And his mind being fretted with thoſe reflections, he liſted up his eyes to heaven, and ſays, loud enough to be heard, Almighty creator of all things, conſider the difference between Sinbad and me !

I am

I am every day exposed to fatigues and calamities, and can scarce get coarse barley-bread for myself and my family, whilst happy Sindbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain from thee a lot so agreeable? And what have I done to deserve one so miserable? Having finished his expostulation, he struck his foot against the ground, like a man swallowed up of grief and despair.

Whilst the porter was thus indulging his melancholy, a servant came out of the house, and taking him by the arm, bid him follow him, for signor Sinbad his master, wanted to speak with him.—Here day, beginning to appear, Scheherazade broke off her story, but resumed it again next morning as follows :

The Seventieth Night.

SIR, your majesty may easily imagine, that poor Hindbad was not a little surprized at this compliment; for, considering what he had said, he was afraid Sinbad had sent for him to punish him: therefore he would have excused himself, alledging, That he could not leave his burden in the middle of the street. But Sinbad's servants assured him they would look to it, and pressed the porter so, that he was obliged to yield.

The servants brought him into a great hall, where abundance of people sat round a table, covered with all sorts of fine dishes. At the upper end there sat a grave, comely, venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics, all ready to serve him. This grave gentleman was Sinbad. The porter, whose fear was increased at the sight of so many people, and of a banquet so sumptuous, saluted the company trembling. Sinbad bid him draw near, and setting him down at his right hand, served him himself, and gave him excellent wine, of which there was a good store upon the side-board.

When dinner was over, Sinbad began his discourse to Hindbad; and calling him brother, according to the manner of the Arabians, when they are familiar one

with another, he asked him his name and employment. Signor, answered he, my name is Hindbad. I am very glad to see you, replies Sindbad; and I dare say the same for all the company: But I would be glad to hear from your own mouth, what it is you said awhile ago in the street. For Sindbad had heard it himself thro' the window, before he sat down at table, and that occasioned his calling for him.

Hindbad, being surprized at the question, hung down his head, and replied, Signor, I confess that my weariness put me out of humour, and occasioned me to speak some indiscreet words, which I beg you to pardon. Oh, don't you think I am so unjust, replies Sindbad, to resent such a thing as that; I consider your condition, and instead of upbraiding you with your complaints, I am sorry for you: But I must rectify your mistake concerning myself. You think, no doubt, that I have acquired, without labour and trouble, the ease and conveniency which I now enjoy. But don't mistake yourself, I did not attain to this happy condition, without enduring more trouble of body and mind, for several years, than can well be imagined. Yes, gentlemen, adds he, speaking to the whole company, I can assure you, my troubles were so extraordinary, that they were capable of discouraging the most covetous man from undertaking such voyages as I did, to acquire riches. Perhaps you have never heard a distinct account of my wonderful adventures and dangers I met with, in my seven voyages; and since I have this opportunity, I am willing to give you a faithful account of them, not doubting but it will be acceptable.

And because Sindbad was to tell this story particularly upon the porter's account, he ordered his burden to be carried to the place appointed: and began thus:

The Story of Sindbad, the Sailor.

His First Voyage.

MY father left me a considerable estate, most part of which I spent in debauches, during my youth; but I perceived my error, and called to mind that riches were

were perishable, and quickly consumed by such ill husbands as myself. I farther considered, that by my irregular way of living, I wretchedly mispent my time, which is the most valuable thing in the world. I remembered the saying of the great Solomon, which I had frequently heard from my father, That death is more tolerable than poverty. Being struck with those reflections, I gathered together the ruins of my estate, and sold all my moveables in the publick market to the highest bidder. Then I entered into a contract with some merchants that traded by sea: I took the advice of such as I thought most capable to give it me: And, resolving to improve what money I had, I went to Balfora, a port on the Persian gulph, and embarked with several merchants, who joined with me to fit out a ship on purpose.

We set sail, and steered our course towards the East-Indies, through the Persian gulph, which is formed by the coasts of Arabia Felix on the right, by those of Persia on the left, and, according to common account, is seventy leagues at the broadest place. The eastern sea, as well as that of the Indies, is very spacious. It is bounded on one side by the coasts of Abyllinia, and is 4500 leagues in length to the isles of Vakvak*. At first, I was troubled with the sea-sickness, but speedily recovered my health, and was not afterwards troubled with that disease.

In our voyage we touched at several islands, where we sold or exchanged our goods. One day, whilst under sail, we were becalmed near a little island, even almost with the surface of the water, which resembled a green meadow. The captain ordered his sails to be furled, and suffered such persons as had a mind, to land upon the island, amongst whom I was one.

** These islands according to the Arabians, are beyond China; and are so called from a tree which bears a fruit of that name. They are, without doubt, the isles of Japan; but they are not however, so far from Abyssinia.*

But while we were diverting ourselves with eating and drinking, and refreshing ourselves from the fatigue
of

of the sea, the island trembled all of a sudden, and shook us terribly.

Here Scheherazade stopped, because day appeared, but resumed her discourse next morning as follows :

The Seventy-first Night.

SIR, Sindbad pursued his story thus: They perceived the trembling of the island on board the ship, and called us to re-embark speedily, or we should all be lost; for what we took for an island, was only the back of a whale. The nimblest got into the sloop, others betook themselves to swimming; but for my part, I was still upon the back of the whale when he dived into the sea, and had time only to catch hold of a piece of wood that we had brought out of the ship to make a fire. Mean while, the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favourable gale that was just risen, and hoisting his sails, pursued his voyage, so that it was impossible to recover the ship.

Thus was I exposed to the mercy of the waves, and struggled for my life all the rest of the day and the following night. Next morning I found my strength gone, and despaired of saving my life, when a wave threw me happily against an island. The bank was high and rugged, so that I could scarcely have got up, had it not been for some roots of trees, which fortune seemed to have preserved in this place for my safety. Being got up, I lay down upon the ground half dead, until such time as the sun appeared. Then, though I was very feeble, both by reason of my hard labour and want of victuals, I crept along to see for some herbs fit to eat, and had not only the good luck to find some, but likewise a spring of excellent water, which contributed much to recover me. After this I advanced farther into the island, and came at last into a fine plain, where I perceived a horse feeding at a great distance. I went towards him between hope and fear, not knowing whether I was going to lose my life, or save it. When I came near, I perceived it to be a very fine mare, tied to a stake. Whilst I looked upon her, I heard the voice of a man from under ground, who immediately appeared to me,

me, and asked who I was? I gave him an account of my adventure, after which, taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I eat some victuals which they offered me, and then, having asked them what they did in such a desert place? They answered, that they were grooms, belonging to king Mihrage, sovereign of the island; and that every year, at the same season, they brought thither the king's mares, and fastened them as I saw that mare, until they were covered by a horse that came out of the sea, who, after he had done so, endeavoured to destroy the mares; but they hindered him by their noise, and obliged him to return to the sea; after which, they carried home the mares, whose foals were kept for the king's use, and called sea-horses. They added, that they were to get home to-morrow, and had I been one day later, I must have perished, because the inhabited part of the island was at a great distance, and it would have been impossible for me to have got thither without a guide.

Whilst they entertained me thus, the horse came out of the sea, as they had told me, covered the mare, and afterwards would have devoured her; but upon a great noise made by the grooms, he left her, and went back to the sea.

Next morning they returned with their mares to the capital of the island, took me with them, and presented me to king Mihrage. He asked me who I was? By what adventure I came into his dominions? And, after I had satisfied him, he told me he was much concerned for my misfortune, and at the same time ordered that I should want nothing which his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I frequented men of my own profession, and particularly enquired for those who were strangers, if perhaps I might hear any news from Bagdad, or find an opportunity to return thither. For king Mihrage's capital is situated on the bank of the sea, and has a fine harbour, where ships arrive daily from the different quarters of the world. I frequented also the society of the learned Indians, and took delight to hear

hear them discourse ; but withal, I took care to make my court regularly to the king, and conversed with the governors and petty kings, his tributaries, that were about him. They asked me a thousand questions about my country ; and I being willing to inform myself as to their laws and customs, asked them every thing which I thought worth knowing.

There belongs to this king an island named Cassel ; they assured me, that every night a noise of drums was heard there, whence the mariners fancied, that it was

the residence of Degial*. I had a great mind to see this wonderful place, and in my way thither saw fishes of 100 and 200 cubits long, that occasion more fear than hurt ; for they are so fearful, that they will fly upon the rattling of two sticks or boards. I saw likewise other fishes about a cubit in length, that had heads like owls.

** Degial to the Mahometans is the same with Antichrist to us. According to them he is to appear about the end of the world, and will conquer all the earth, except Mecca, Medina, Tarsus, and Jerusalem, that are to be preserved by angels, which he shall see round them.*

As I was one day at the port after my return, a ship arrived, and as soon as she cast anchor,

they began to unload her, and the merchants on board ordered their goods to be carried into the magazine. As I cast my eye upon some bales, and looked to the name, I found my own, and perceived the bales to be the same that I had embarked at Balsora. I also knew the captain ; but being persuaded that he believed me to be drowned, I went, and asked him whose bales these were ? He replied, that they belonged to a merchant of Bagdad, called Sindbad, who came to sea with him ; but one day, being near an island, as we thought, he went ashore, with several other passengers, upon this supposed island, which was only a monitrous whale, that lay asleep upon the surface of the water : But as soon as he felt the heat of the fire they had kindled on his back, to dress some victuals, he began to move, and dived under water ; most of the persons who were upon him perished, and among them unfortunate Sindbad. Those bales belonged to him, and I am resolved to trade with them,

until

until I meet with some of his family, to whom I may return the profit. Captain, says I, I am that Sindbad whom you thought to be dead, and those bales are mine. Here Scheherazade stopt till next morning, and went on as follows:

The Seventy-second Night.

SIndbad pursuing the story, says to the company, When the captain heard me speak thus, O heaven! says he, who can we ever trust now-a-days? There is no faith left among men. I saw Sindbad perish with my own eyes, and the passengers on board saw it as well as I, and yet you tell me you are that Sindbad: What impudence is this? to look on you, one would take you to be a man of probity, and yet you tell a horrible falshood, in order to possess yourself of what does not belong to you. Have patience, captain, replied I, do me the favour to hear what I have to say. Very well, says he, speak, I am ready to hear you. Then I told him how I escaped, and by what adventure I met with the grooms of king Mihrage, who brought me to his court.

He began to abate of his confidence upon my discourse, and was soon persuaded that I was no cheat: For there came people from his ship, who knew me, made me great compliments, and testified a great deal of joy to see me alive. At last, he knew me himself, and embracing me, Heaven be praised, says he, for your happy escape, I can't enough express my joy for it; there's your goods, take and do with them what you will. I thanked him, acknowledged his probity, and in requital, offered him part of my goods as a present, which he generously refused.

I took out what was most valuable in my bales, and presented it to king Mihrage, who, knowing my misfortune, asked me how I came by such rarities; I acquainted him with the whole story. He was mightily pleased at my good luck, accepted my present, and gave me one much more considerable in return. Upon this, I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes,
sanders,

sanders, camphire, nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Balsora, from whence I came to this city, with the value of 100,000 sequins*.

**The Turkish sequin is about 9s. sterling.*

My family and I received one another with all the transports that can happen from true and sincere friendship. I bought

slaves of both sexes, fine lands, and built me a great house. And thus I settled myself, resolving to forget the miseries I had suffered, and to enjoy the pleasures of life.

Sindbad stopped here, and ordered the musicians to go on with their concerts, which his story had interrupted. The company continued to eat and drink till the evening, that it was time to retire, when Sindbad sent for a purse of 100 sequins, and giving it to the porter, says, Take this, Hindbad, return to your home, and come back to-morrow to hear some more of my adventures. The porter went home astonished at the honour done him, and the present made him. The relation of it was very agreeable to his wife and children, who did not fail to return thanks to God for what providence had sent him by the hand of Sindbad.

Hindbad put on his best clothes next day, and returned to the bountiful traveller, who received him with a pleasant air, and caressed him mightily. When all the guests were come, dinner was set upon the table, and continued a long time. When it was ended, Sindbad, addressing himself to the company, says, Gentlemen, be pleased to give me audience, and listen to the adventures of my second voyage; they better deserve your attention than the first. Upon which every one held his peace, and Sindbad went on thus:

The second Voyage of Sindbad, the Sailor.

I Designed, after my first voyage, to spend the rest of my days at Bagdad, as I had the honour to tell you yesterday; but it was not long ere I grew weary of a quiet life. My inclination to trade revived. I bought goods proper for the commerce I designed, and put to sea a second time with merchants of known probity.

We

We embarked on board a good ship, and after recommending ourselves to God, set sail: We traded from island to island, and exchanged commodities with great profit. One day we landed in an isle covered with several sorts of fruit-trees, but so desert, that we could neither see man nor beast upon it. We went to take a little fresh air in the meadows, and along the streams that watered them. Whilst some diverted themselves with gathering flowers, and others with gathering fruits, I took my wine and provisions, and sat down by a stream betwixt two great trees, which formed a curious shade. I made a very good meal, and afterwards fell asleep. I can't tell how long I slept, but when I awaked, the ship was gone. Here Scheherazade broke off, because day appeared, but next night continued the story thus:

The Seventy-third Night.

I Was very much surprized, says Sindbad, to find the ship gone. I got up and looked about every where, and could not see one of the merchants who landed with me. At last I perceived the ship under sail, but at such a distance, that I lost sight of her in a very little time.

I leave you to guess at my melancholy reflections in this sad condition: I was like to die of grief: I cried out sadly; I beat my head and breast, and threw myself down upon the ground, where I lay some time in a terrible agony, one afflicting thought being succeeded by another still more afflicting, I upbraided myself an hundred times, for not being content with the product of my first voyage, that might very well have served me all my life. But all this was in vain, and my repentance out of season.

At last I resigned myself to the will of God; and not knowing what to do, I climbed up to the top of a great tree, from whence I looked about on all sides, to see if there was any thing that could give me hopes. When I looked towards the sea, I could see nothing but sky and water; but looking towards the land, I saw something white; and coming down from the tree, I took up what provision I had left, and went towards it, the distance

distance being so great, that I could not distinguish what it was.

When I came nearer, I thought it to be a white bowl, of a prodigious height and bigness; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not, and that there was no climbing up to the top of it, it was so smooth. It was at least 50 paces round.

By this time the sun was ready to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of a monstrous size, that came flying toward me. I remembered a fowl, called roc, that I had often heard mariners speak of, and conceived that the great bowl, which I so much admired, must need be its egg. In short, the bird lighted, and set over the egg to hatch it. As I perceived her coming, I crept close to the egg, so that I had before me one of the legs of the bird, that was as big as the trunk of a tree; I tied myself strongly to it with the cloth that went round my turban,

** Mark Paul, in his travels, and father Martini in his history of China, speak of this bird, and say it will take up an elephant, and a rhinoceros.*

in hopes that when the * roc flew away next morning, she would carry me with her out of this desert island. And after having passed the night in this condition, the bird actually flew away next morning, as soon as it was day, and carried me so high, that I could not see the earth; she afterwards descended all of a sudden with so much rapidity that I lost my senses. But when the roc was fat, and that I found myself upon the ground, I speedily untied the knot, and had scarce done, when the bird having taken up a serpent of a monstrous length in her bill, flew straight away.

The place where it left me was a very deep valley, encompassed on all sides with mountains so high, that they seemed to reach above the clouds, and so full of steep rocks, that there was no possibility to get out of the valley. This was a new perplexity upon me: so that

that when I compared this place with the desert island the roc brought me from, I found that I had gained nothing by the change.

As I walked through this valley, I perceived it was strewed with diamonds, some of which were of a surprising bigness. I took a great deal of pleasure to look upon them; but speedily I saw at a distance such objects as very much diminished my satisfaction, and which I could not look upon without terror; that was a great number of serpents, so big, and so long, that the least of them was capable of swallowing an elephant. They retired in the day-time to their dens, where they hid themselves from the roc, their enemy, and did not come out but in the night-time.

I spent the day in walking about the valley, resting myself at times in such places as I thought most commodious. When night came on, I went into a cave, where I thought I might be in safety; I stopped the mouth of it, which was low and strait, with a great stone, to preserve me from the serpents; but not so exactly fitted as to hinder light from coming in. I supped on part of my provisions, but the serpents, which began to appear, hissing about in the mean time, put me into such extreme fear, that you may easily imagine I did not sleep. When day appeared, the serpents retired, and I came out of the cave trembling; I can justly say, that I walked a long time upon diamonds, without having a mind to touch any of them. At last I sat down, and notwithstanding my uneasiness, not having shut my eyes during the night, I fell asleep, after having eat a little more of my provision. But I had scarce shut my eyes, when something, that fell by me with great noise, wakened me, and that was a great piece of fresh meat; and at the same time I saw several others fall down from the rocks in different places.

I always looked upon it to be a fable, when I heard mariners and others discourse of the valley of diamonds, and of the stratagems made use of by some merchants to get jewels from thence; but then I found it to be true. For, in reality, those merchants come to the neighbourhood of this valley, when the eagles have

Young ones, and throwing great joints of meat into the valley, the diamonds, upon whose points they fall stick to them; the eagles, which are stronger in this country than any where else, fall down with great force upon those pieces of meat, and carry them to their nests upon the top of the rocks, to feed their young eagles with; at which time the merchants, running to their nests, frighten the eagles by their noise, and take away the diamonds that stick to the meat. And this stratagem they make use of to get the diamonds out of the valley, which is surrounded with such precipices that nobody can enter it.

I believed ever till then, that it was not possible for me to get out of this abyss, which I looked upon as my grave; but then I changed my mind; for the falling in of those pieces of meat, put me in hopes of a way of saving my life. Here day began to appear, which obliged Scheherazade to break off, but she went on with it next night as follows:

The Seventy-fourth Night.

SIR, says she to the Sultan, Sindbad continued the story of the adventure of his second voyage thus: I began to gather together the greatest diamonds that I could see, and put them into the leather bag where I used to carry my provisions. I afterwards took the largest piece of meat I could find, tied it close round me with the cloth of my turban, and then laid myself upon the ground with my face downward, the bag of diamonds being tied fast to my girdle, that it could not possibly drop off.

I had scarce laid me down till the eagles came, each of them seized a piece of meat, and one of the strongest having taken me up, with a piece of meat on my back, carried me to his nest on the top of the mountain. The merchants fell straightway a shouting to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was: He was very much afraid when he saw me; but recovering himself, instead of enquiring how I came thither, he began to quarrel with me, and asked, why I stole his goods? You will treat me, replied I, with more civility.

civility, when you know me better. Don't trouble yourself, I have diamonds enough for you and me too, more than all the other merchants together. If they have any, it is by chance; but I chose myself in the bottom of the valley, all those which you see in this bag; and having spoke those words, I shewed them him. I had scarce done speaking, when the other merchants came trooping about us, very much astonished to see me, but they were much more surprized when I told them my story: Yet they did not so much admire my stratagem to save myself, as my courage to attempt it.

They carried me to the place where they staid all together, and there having opened my bag, they were surprized at the largeness of my diamonds, and confessed, that in all the courts where they had been, they never saw any that came near them. I prayed the merchant, to whom the nest belonged whither I was carried, for every merchant had his own, to take as many for his share as he pleased: He contented himself with one, and that too the least of them; and when I pressed him to take more, without fear of doing me any injury, No, says he, I am very well satisfied with this, which is valuable enough to save me the trouble of making any more voyages, to raise as great a fortune as I desire.

I spent the night with those merchants, to whom I told my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy, when I found myself delivered from the danger I have mentioned: I thought myself to be in a dream, and could scarce believe myself to be out of danger.

The merchants had thrown their pieces of meat into the valley for several days. And each of them being satisfied with the diamonds that had fallen to his lot, we left the place next morning all together, and travelled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took the first port we came at, and came to the isle of Roha, where the trees grow that yield camphire. This tree is so large, and its branches so thick, that 100 men may easily sit under its shade.

The

The juice, of which the camphire is made, runs out from a hole bored in the upper part of the tree, is received in a vessel, where it grows to a consistency, and becomes what we call camphire; and the juice thus drawn out, the tree withers and dies.

There is in this island the rhinoceros, a creature less than the elephant, but greater than the buffalo; they have a horn upon their nose, about a cubit long; this horn is solid, and cleft in the middle from one end to the other, and there is upon it white draughts, representing the figure of a man. The rhinoceros fights with the elephant, runs his horn into his belly, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes, and making him blind, he falls to the ground; and, that which is astonishing, the roc comes and carries them both away in her claws, to be meat for her young ones.

I pass over many other things peculiar to this island, lest I should be troublesome to you. Here I exchanged some of my diamonds for good merchandize. From thence we went to other isles, and at last, having touched at several trading towns of the firm land, we landed at Balsora, from whence I went to Bagdad. There I immediately gave great alms to the poor, and lived honourably upon the vast riches I had brought, and gained with so much fatigue. Thus Sindbad ended the story of the second voyage, gave Hindbad another 100 sequins, and invited him to come next day to hear the story of the third. The rest of the guests returned to their homes, and came again the next day at the same hour, and to be sure the porter did not fail, having by this time almost forgot his former poverty. When dinner was over, Sindbad demanded attention, and gave them an account of his third voyage, as follows:

Sindbad the Sailor's third Voyage.

THE pleasures of the life which I then led, soon made me forget the risks I had run in my two former voyages; but being then in the flower of my age, I grew weary of living without business, and hardening myself against the thought of any danger I might incur, I went from Bagdad with the richest commodities

modities of the country, to Balsora. There I embark-
ed again with the merchants. We made a long na-
vigation, and touched at several ports, where we drove
a considerable commerce. One day being out in the
main ocean, we were attacked by a horrible tempest,
which made us lose our course. The tempest continued
several days, and brought us before the port of an
island, where the captain was very unwilling to enter;
but we were obliged to cast anchor there. When we
had furl'd our sails, the captain told us, that this, and
some other neighbouring islands, were inhabited by hairy
savages, who would speedily attack us; and, tho' they
were but dwarfs, yet our misfortune was such, that we
must make no resistance, for they were more in number
than the locusts; and if we happened to kill one of
them, they would all fall upon us and destroy us.—
Here day beginning to appear, Scheherazade broke off
her story, and continued it next night, as follows:

The Seventy-fifth Night.

THIS discourse of the captain, says Sindbad, put
the whole company into a great consternation, and
we found very soon to our cost, that what we had told
us was but too true; an innumerable multitude of
frightful savages, covered all over with red hair, and
about two feet high, came swimming towards us, and
encompassed our ship in a little time. They spoke to
us as they came near, but we understood not their lan-
guage; they climbed up the sides of the ship with so
much agility as surprized us. We beheld all this with
a mortal fear, without daring to offer at defending our-
selves, or to speak one word to divert them from their
mischievous design. In short, they took down our sails,
cut the cable, and hauling to the shore, made us all get
out; and afterwards carried the ship into another island,
from whence they came. All travellers carefully avoid-
ed that island where they left us, it being very danger-
ous to stay there, for a reason you shall hear anon,
but we were forced to bear our affliction with patience.

We went forward into the island, where we found
some fruits and herbs to prolong our lives as long as we
could; but we expected nothing but death. As we

went on, we perceived at a distance a great pile of building, and made towards it. We found it to be a palace, well built, and very high, with a gate of ebony of two leaves, which we thrust open. We entered the court, where we saw before us a vast apartment, with a porch, having on one side a heap of mens bones, and on the other a vast number of roasting spits. We trembled at this spectacle, and being weary with travelling, our legs failing under us, we fell to the ground, being seized with a mortal fear, and lay a long time immoveable.

The sun was set, and whilst we were in this lamentable condition just now mentioned, the gate of the apartment opened with a great noise, and there came out the horrible figure of a black man, as high as a tall palm-tree. He had but one eye, and that in the middle of his forehead, where it looked as red as a burning coal. His fore-teeth were very long and sharp, and came without his mouth, which was as deep as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant, and covered his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a giant, we lost all sense, and lay like men dead.

At last we came to ourselves, and saw him sitting in the porch looking at us; when he had considered us well, he advanced towards us, and laying his hand upon me, he took me up by the nape of my neck, and turned me round as a butcher would do a sheep's head; after having viewed me well, and perceiving me to be so lean that I had nothing but skin and bone, he let me go. He took up all the rest one by one, viewed them in the same manner, and the captain being the fattest, he held him with one hand, as I would do a sparrow, and, thrusting a spit through him, kindled a great fire, roasted, and eat him in his apartment for his supper; which being done, he returned to his porch, where he lay and fell asleep, snoring louder than thunder: He slept thus till morning; for our parts, it was not possible for us to enjoy any rest, so that we passed the night in the most cruel fear that can be imagined. Day being
come,

come, the giant awaked, got up, went out, and left us in the palace.

When we thought him at a distance, then we broke the melancholy silence we had kept all night, and every one grieving more than another, we made the palace to resound with our complaints and groans. Though there were a great many of us, and that we had but one enemy, we had not at first the presence of mind to think of delivering ourselves from him by his death. This enterprize however, tho' hard to put in execution, was the only design we ought naturally to have formed.

We thought upon several other things, but determined nothing; so that submitting to what it should please God to order concerning us, we spent the day in running about the island, for fruit and herbs to sustain our lives. When evening came, we sought for a place to lie in, but found none; so that we were forced, whether we would or not, to return to the palace.

The giant failed not to come back, and supped once more upon one of our companions, after which he slept, and snoared till day, and then went out and left us as formerly. Our condition was so very terrible, that several of my comrades designed to throw themselves into the sea, rather than die so strange a death; and those who were of this mind, argued with the rest to follow their example. Upon which one of the company answered, That we were forbid to destroy ourselves: but allowing it to be lawful, it was more reasonable to think of a way to rid ourselves of the barbarous tyrant, who designed so cruel a death for us.

Having thought of a project for that end, I communicated the same to my comrades, who approved it. Brethren, said I, you know there's a great deal of timber floating upon the coast: if you'll be advised by me, let us make several floats of it that may carry us, and when they are done, leave them there till we think fit to make use of them. In the mean time, we will execute the design to deliver ourselves from the giant, and if it succeed, we may stay here with patience till some ship pass by, that may carry us out of this fatal island; but if it happen to miscarry, we will speedily get to our floats, and put to sea. I confess, that by exposing our-

elves to the fury of the waves, we run a risk of losing our lives; but if we do, is it not better to be buried in the sea, than in the entrails of this monster, who has already devoured two of us? My advice was relished, and we made floats capable of carrying three persons each.

We returned to the palace towards the evening, and the giant arrived a little while after. We were forced to conclude on seeing another of our comrades roasted. But at last revenged ourselves on the brutish giant thus: After he had made an end of his cursed supper, he lay down on his back, and fell asleep. As soon as we

heard him snore*, according to his custom, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into the fire till they were burning hot, we

* *It would seem the Arabian author has taken this story from Homer's Odyſſey.*

thrust them into his eye all at once, and blinded him. The pain occasioned him to make a frightful cry, and to get up, and stretch out his hands, in order to sacrifice some of us to his rage; but we ran to such places as he could not find us, and after having sought for us in vain, he groped for the gate, and went out, howling dreadfully.—Scheherazade stopped here, but next night resumed her story thus:

The Seventy sixth Night.

WE went out of the palace after the giant, continues Sindbad, and came to the shore, where we had left our floats, and put them immediately into the sea. We waited till day, in order to get upon them, in case the giant came towards us with any guide of his own species; but we hoped if he did not appear by sun-rising, and gave over his howling, which we still heard, that he would die; and if that happened to be the case, we resolved to stay in that island, and not to risk our lives upon the floats; but day had scarce appeared, when we perceived our cruel enemy, accompanied with two others almost of the same size, leading him; and a great number more coming before him with a very quick pace.

When

When we saw this, we made no delay, but got immediately upon our floats, and rowed off from the shore. The giants, who perceived this, took up great stones, and running to the shore, entered the water up to the middle, and threw so exactly, that they sunk all the floats but that I was upon, and all my companions, except the two with me, were drowned. We rowed with all our might, and got out of the reach of the giants. But when we got out to sea, we were exposed to the mercy of the waves and winds, and tossed about sometimes on one side, and sometimes on another, and spent that night and the following day under a cruel uncertainty, as to our fate; but next morning we had the good luck to be thrown upon an island, where we landed with much joy. We found excellent fruit there, that gave us great relief, so that we pretty well recovered our strength.

In the evening we fell asleep on the bank of the sea, but were awaked by the noise of a serpent, as long as a palm-tree, whose scales made a rustling as he crept along. He swallowed up one of my comrades, notwithstanding his loud cries, and the efforts he made to rid himself from the serpent; which, shaking him several times against the ground, crushed him, and we could hear him gnaw and tear the poor wretch's bones, when we had fled a great distance from him. Next day we saw the serpent again, to our great terror, when I cried out, O heaven, to what dangers are we exposed! We rejoiced yesterday at our having escaped from the cruelty of a giant, and the rage of the waves, and now are we fallen into another danger altogether as terrible.

As we walked about, we saw a large tall tree, upon which we designed to pass the following night, for our security; and having satisfied our hunger with fruit, we mounted it accordingly. A little while after, the serpent came hissing to the root of the tree, raised itself up against the trunk of it, and meeting with my comrade, who sat lower than I, swallowed him at once, and went off.

I staid upon the tree till it was day, and then came down, more like a dead man, than one alive, expect-

ing the same fate with my two companions. This filled me with horror, so that I was going to throw myself into the sea; but nature prompting us to a desire to live as long as we can, I withstood this temptation to despair, and submitted myself to the will of God, who disposes of our lives at his pleasure.

In the mean time I gathered together a great quantity of small wood, brambles, and dry thorns, and making them up into faggots, made a great circle with them round the tree, and also tied some of them to the branches over my head. Having done thus, when the evening came, I shut myself up within this circle, with this melancholy piece of satisfaction, that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to come at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made; so that he sat till day, like a cat watching in vain for a mouse that has retired, to a place of safety. When day appeared, he retired but I dared not to leave my fort until the sun arose.

I was fatigued with the toil he had put me to, and suffered so much by his poisonous breath, that death seeming more eligible to me, than the horror of such a condition, I came down from the tree, and, not thinking on the resignation I had made to the will of God the preceding day, I ran towards the sea, with a design to throw myself into it headlong.—Here Scheherazade stopt, because day appeared, and next night continued her story thus:

The Seventy-seventh Night.

SIndbad pursued the account of his third voyage thus: God, says he, took compassion on my desperate state; for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the linen from my turban, displayed it, that they might observe me. This had the desired effect, all the crew perceived me, and the captain sent me his boat. As soon as I came aboard, the merchants and seamen flocked about me, to know how I came into that desert island; and after I had

had told them all that befel me, the oldest among them said to me, They had several times heard of the giants that dwelt in that island, that they were cannibals and eat men raw as well as roasted; and as to the serpents, they added, that there were abundance in the isle, that hid themselves by day, and came abroad by night. After having testified their joy at my escaping so many dangers, they brought me the best of what they had to eat; and the captain, seeing that I was all in rags, was so generous as to give me one of his own suits. We were at sea for some time, touched at several islands, and at last landed at that of Salabat, where there grows sanders, a wood of great use in physick. We entered the port, and came to an anchor. The merchants began to unload their goods, in order to sell or exchange them. In the mean time, the captain came to me, and said, Brother, I have here a parcel of goods that belonged to a merchant, who sailed some time on board this ship, and he being dead, I design to dispose of them for the benefit of his heirs, when I know them. The bales he spoke of lay on the deck, and shewing them to me, he says, There are the goods; I hope you will take care to sell them, and you shall have factorage. I thanked him that he gave me an opportunity to employ myself, because I hated to be idle.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged. And when he asked the captain in whose name he should enter those he gave him the charge of; Enter them, says the captain, in the name of Sindbad the sailor. I could not hear myself named without some emotion, and looking stedfastly on the captain, I knew him to be the person, who, in my second voyage, had left me in the island where I fell asleep by a brook, and set sail without me, or sending to see for me. But I could not remember him at first, he was so much altered since I saw him.

And as for him, who believed me to be dead, I could not wonder at his not knowing me. But, captain, says I, was the merchant's name, to whom those bales belonged, Sindbad? Yes, replies he, that was his name;

he came from Bagdad, and embarked on board my ship at Balsora. One day, when we landed at an island to take in water and other refreshments, I know not by what mistake, I set sail without observing that he did not reimbark with us; neither I nor the merchants perceived it till four hours after. We had the wind in our stern, and so fresh a gale, that it was not then possible for us to tack about for him. You believe him then to be dead, says I? Certainly, answers he. No, captain, says I, look upon me, and you may know that I am Sindbad whom you left in that desert island. I fell asleep by a brook, and when I awaked, I found all the company gone. At these words the captain looked stedfastly upon me. Here Scheherazade perceiving day, broke off her story, and next day resumed it thus:

The Seventy-eighth Night.

THE captain, continued Sindbad, having considered me attentively, knew me at last, embraced me, and said, God be praised that fortune has supplied my defect. There are your goods, which I always took care to preserve, and to make the best of them at every port where I touched. I restore them to you with the profit I have made of them. I took them from him, and at the same time acknowledged how much I owed to him.

From the isle of Salabat, we went to another, where I furnished myself with cloves, cinnamon, and other spices. As we sailed from that island, we saw a tortoise that was twenty cubits in length and breadth. We observed also a fish, which looked like a cow, and gave milk, and its skin is so hard, that they usually make bucklers of it. I saw another, which had the shape and colour of a camel. In short, after a long voyage, I arrived at Balsora, and from thence returned to this city of Bagdad, with so much riches, that I knew not what I had. I gave a great deal to the poor, and bought another great estate to what I had already.

Thus Sindbad finished the history of his third voyage; gave another 100 sequins to Hindbad, invited him to dinner again next day, and to hear the story of his fourth

fourth voyage. Hindbad and the company retired; and next day, when they returned, Sindbad after dinner continued the story of his adventures.

The Fourth Voyage of Sindbad, the Sailor.

THE pleasures, says he, and the divertisements I took after my third voyage, had not charms enough to divert me from another. I was again prevailed upon by my passion for traffic, and curiosity to see new things. I therefore put my affairs in order, and having provided a stock of goods fit for the places where I designed to trade, I set out on my journey. I took the way of Persia, of which I travelled several provinces, and then arrived at a port, where I embarked. We set sail, and having touched at several ports of Terra Firma, and some of the eastern islands, we put out to sea, and were seized by such a sudden gust of wind, as obliged the captain to furl his sails, and to take all other necessary precautions to prevent the danger that threatened us. But all was in vain, our endeavours took no effect, the sails were torn in a thousand pieces, and the ship was stranded, so that a great many of the merchants and seamen were drowned, and the cargo lost.

Scheherazade perceiving day, held her peace; but resumed her story next night, as follows:

The Seventy-ninth Night.

IHAD the good fortune, continues Sindbad, with several of the merchants and mariners, to get a plank, and we were carried by the current to an island which lay before us. There we found fruit and fountain water, which preserved our lives. We staid all night near the place where the sea cast us ashore, without consulting what we should do, our misfortune had dispirited us to much.

Next morning, as soon as the sun was up, we walked from the shore, and, advancing into the island, saw some houses, to which we went; and as soon as we came thither, we were encompassed by a great number of blacks, who seized us, shared us among them, and carried us to their respective habitations.

I, and five of my comrades, were carried to one place; they made us sit down immediately, and gave us a certain herb, which they made signs to us to eat. My comrades not taking notice that the blacks eat none of it themselves, consulted only the satisfying of their own hunger, and fell to eating with greediness. But I, suspecting some trick, would not so much as taste it, which happened well for me; for in a little time after, I perceived my companions had lost their senses, and that when they spoke to me, they knew not what they said.

The blacks fed us afterwards with rice, prepared with oil of cocoas; and my comrades, who had lost their reason, eat of it greedily. I eat of it also, but very sparingly. The blacks gave us that herb at first on purpose to deprive us of our senses, that we might not be aware of the sad destiny prepared for us; and they gave us rice on purpose to fatten us: For, being cannibals, their design was to eat us as soon as we grew fat. They did accordingly eat my comrades, who were not sensible of their condition, but my senses being entire, you may easily guess, gentlemen, that instead of growing fat, as the rest did, I grew leaner every day. The fear of death under which I laboured, turned all my food into poison. I fell into a languishing distemper, which proved my safety; for the blacks, having killed and eat up my companions, seeing me to be, withered, lean, and sick, deferred my death till another time.

Mean while I had a great deal of liberty, so that there was scarce any notice taken of what I did, and this gave me an opportunity one day to get at a distance from the houses, and to make my escape. An old man, who saw me, and suspected my design, called to me as loud as he could to return; but instead of obeying him, I redoubled my pace, and quickly got out of sight. At that time there was none but the old man about the houses, the rest being abroad, and not to come home till night, which was pretty usual with them. Therefore, being sure that they could not come time enough to pursue me, I went on till night, when I stopped to rest a little, and to eat some of the provisions

sions I had taken care of; but I speedily set forward again, and travelled seven days, avoiding those places which seemed to be inhabited, and lived for the most part upon cocoa-nuts, which served me both for meat and drink. On the eighth day I came near the sea, and saw all of a sudden white people like myself, gathering of pepper, of which there was great plenty in that place; this I took to be a good omen, and went to them without any scruple. Scheherazade broke off here, and went on with the story next night, as follows:

The Eightieth Night.

THE people who gathered pepper, continued Sindbad, came to meet me as soon as they saw me, and asked me in Arabick, who I was, and whence I came? I was overjoyed to hear them speak in my own language, and willingly satisfied their curiosity, by giving them an account of my shipwreck, and how I fell into the hands of the blacks. Those blacks, replied they, eat men, and by what miracle did you escape their cruelty? I told them the same story I now told you, at which they were wonderfully surprized.

I staid with them till they had gathered their quantity of pepper, and then sailed with them to the island from whence they came. They presented me to their king, who was a good prince; he had the patience to hear the relation of my adventures, which surprized him; and he afterwards gave me clothes, and commanded care to be taken of me.

The island was very well peopled, plentiful of every thing, and the capital was a place of great trade. This agreeable place of retreat was very comfortable to me after my misfortune, and the kindness of this generous prince towards me compleated my satisfaction. In a word, there was not a person more in favour with him than myself, and by consequence every man in court and city sought how to oblige me; so that in a very little time, I was looked upon rather as a native than a stranger.

I observed one thing, which to me looked very extraordinary; all the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day to take the liberty to ask the king how that came to pass? His majesty answered, That I talked to him of things, which nobody knew the use of in his dominions.

I went immediately to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a locksmith, who made me a bridle according to the pattern I shewed him, and then he made me also some stirrups. When I had all things compleated, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so mightily pleased with them, that he testified his satisfaction by large presents to me. I could not avoid making several others for his ministers and principal officers of his household, who all of them made me presents that enriched me in a little time. I also made for the people of best quality in the city, which gained me great reputation and regard from every body.

As I made my court very exactly to the king, he says to me one day, Sindbad, I love thee; and all my subjects who know thee, treat thee according to my example. I have one thing to demand of thee, which thou must grant. Sir, answered I, there's nothing but what I will do, as a mark of my obedience to your majesty, whose power over me is absolute. I have a mind thou shouldst marry, replies he, that so thou mayst stay in my dominion, and think no more of thy own country. I dared not resist the prince's will, and so he gave me one of the ladies of his court, a noble, beautiful, chaste, and rich lady. The ceremonies of marriage being over, I went and dwelt with the lady, and for some time we lived together in perfect harmony. I was not, however, very well satisfied with my condition, and therefore designed to make my escape on the first occasion, and to return to Bagdad; which my present settlement, how advantageous soever, could not make me forget.

While

While I was thinking on this, the wife of one of my neighbours, with whom I had contracted a very strict friendship, fell sick, and died. I went to see and comfort him in his affliction, and finding him swallowed up with sorrow, I said to him as soon as I saw him, God preserve you and grant you a long life. Alas! replies he, how do you think I should obtain that favour, you wish me? I have not above an hour to live. Pray, says I, don't entertain such a melancholy thought; I hope it will not be so, but that I shall enjoy your company for many years. I wish you, says he, a long life; but for me my days are at an end, for I must be buried this day with my wife. This is a law which our ancestors established in this island, and always observed it inviolably. The living husband is interred with the dead wife; and the living wife with the dead husband. Nothing can save me; every one must submit to this law.

While he was entertaining me with an account of this barbarous custom, the very hearing of which frightened me cruelly, his kindred, friends, and neighbours came in a body to assist at the funerals. They put on the corpse the woman's richest apparel, as if it had been her wedding-day, and dressed her with all her jewels; then they put her into an open coffin, and lifting it up, began their march to the place of burial. The husband walked at the head of the company, and followed the corpse. They went up to a high mountain, and when they came thither, took up a great stone, which covered the mouth of a very deep pit, and let down the corpse with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be put into another open coffin without resistance, with a pot of water, and seven little loaves, and was let down in the same manner they let down his wife. The mountain was pretty long and reached to the sea. The ceremony being over they covered the hole again with the stone, and returned.

It is needless, gentlemen, for me to tell you that I was the only melancholy spectator of this funeral, whereas the rest were scarcely moved at it, the thing was so customary to them. I could not forbear speaking
my

my thoughts of this matter to the king: Sir, says I, I cannot enough admire at the strange custom in this country, of burying the living with the dead. I have been a great traveller, and seen many countries, but never heard of so cruel a law. What do you mean, Sindbad, says the king, 'tis a common law? I shall be interred with the queen, my wife, if she die first. But Sir, says I, may I presume to demand of your majesty, if strangers be obliged to observe this law? Without doubt, replies the king, (smiling at the occasion of my question) they are not exempted, if they be married in this island.

I went home very melancholy at this answer; for the fear of my wife's dying first, and that I should be interred alive with her, occasioned me to have very mortifying reflections. But there was no remedy, I must have patience, and submit to the will of God. I trembled however at every little indisposition of my wife; but alas! in a little time my fears came upon me all at once, for she fell sick, and died in a few days.

Scheherazade stopt here for that time, and resumed the thread of her story next night thus:

The Eighty-first Night.

YOU may judge at my sorrow, continues Sindbad; to be interred alive, seemed to me as deplorable an end, as to be devoured by cannibals. But I must submit, the king and all his court would honour the funeral with their presence, and the most considerable people of the city did the like. When all was ready for the ceremony, the corpse was put into a coffin, with all her jewels and magnificent apparel. The cavalcade was begun, and as second actor in this doleful tragedy, I went next the corpse, with my eyes full of tears, bewailing my deplorable fate. Before I came to the mountain, I made an essay on the minds of the spectators: I addressed myself to the king in the first place, and then to all those who were round me, and bowing before them to the earth, to kiss the border of their garments, I prayed them to have compassion upon me. Consider, said I, that I am a stranger,

stranger, and ought not to be subject to this rigorous law, and that I have another wife and children in my own country *. It was to no purpose for me to speak thus, no soul was moved at it; on the contrary, they made haste to let down my wife's corpse into the pit, and put me down the next-moment in an open coffin, with a vessel full of water and seven loaves. In short, the fatal ceremony being performed, they covered up the mouth of the pit, notwithstanding the excess of my grief, and my lamentable cries.

** He was a Mahometan, and they allow Polygamy.*

As I came near the bottom, I discovered by help of the little light that came from above, the nature of this subterranean place; it was a vast long cave, and might be about fifty fathom deep. I immediately smelt an insufferable stench, proceeding from the multitude of dead corpse, which I saw on the right and left; nay, I fancied that I heard some of them sigh out their last. However, when I got down, I immediately left my coffin, and getting at a distance from the corpse, held my nose, and lay down upon the ground, where I staid a long time, bathed in tears. Then reflecting on my sad lot, it is true, said I, that God disposes all things according to the decrees of his providence; but, poor Sindbad, art not thou thyself the cause of thy being brought to die so strange a death? Would to God thou hadst perished in some of those tempests which thou hast escaped! Then thy death had not been so lingering and terrible in all its circumstances. But thou hast drawn all this upon thyself by thy cursed avarice. Ah, unfortunate wretch! Shouldst thou not rather have staid at home, and quietly enjoyed the fruits of thy labour?

Such were the vain complaints with which I made the cave to echo, beating my head and stomach out of rage and despair, and abandoning myself to the most afflicting thoughts. Nevertheless I must tell ye, that instead of calling death to my assistance in that miserable condition, I felt still an inclination to live, and to do all I could to prolong my days. I went groping about with my nose stopt, for the bread and water that was
in

in my coffin, and took some of it. Tho' the darknefs of the cave was fo great that I could not diftinguifh day and night, yet I always found my coffin again, and the cave feemed to be more fpacious and fuller of corpfes than it appeared to me at firft. I lived for fome days upon my bread and water, which being all fpent, at laft, I prepared for death.—At thefe words Scheherazade left off, but refum'd the ftory next night thus:

The Eighty-second Night.

AS I was thinking of death, continued Sindbad, I heard the ftone lifted up from the mouth of the cave, and immediately the corpfes of a man was let down. When men are reduced to neceffity, it is natural for them to come to extreme refolutions. While they let down the woman I approached the place where her coffin was to be put, and as foon as I perceived they were covering again the mouth of the cave, I gave the unfortunate wretch two or three great blows over the head, with a large bone that I found; which ftunned, or, to fay the truth, killed her. I committed this inhuman action merely for the fake of her bread and water that was in her coffin, and thus I had provifions for fome days more. When that was fpent, they let down another dead woman, and a live man; I killed the man in the fame manner; and, as good luck would have it for me, there was then a fort of mortality in the town, fo that by this means I did not want for provifions.

One day as I had difpatched another woman, I heard fomething walking, and blowing or panting as it walked. I advanced towards that fide from whence I heard the noife, and upon my approach the thing puffed and blew harder, as if it had been running away from me. I followed the noife, and the thing feemed to flop fometimes, but always fled and blew as I approached. I followed it fo long, and fo far, till at laft I perceived a light, refembling a ftar; I went on towards that light, and fometimes loft fight of it, but always found it again, and at laft difcovered that it came through a hole in the rock, large enough for a man to get out at.

Upon this, I stopped some time to rest myself, being much fatigued with pursuing this discovery so fast: Afterwards coming up to the hole, I went out at it, and found myself upon the bank of the sea. I leave you to guess at the excess of my joy: it was such, that I could scarce persuade myself of its being real.

But when I was recovered from my surprize, and convinced of the truth of the matter, I found the thing which I had followed, and heard puff and blow, to be a creature which came out of the sea, and was accustomed to enter at that hole to feed upon the dead carcases.

I considered the mountain, and perceived it to be situated betwixt the sea and the town, but without any passage or way to communicate with the latter, the rocks, on the side of the sea, were so rugged and steep. I fell down upon the shore to thank God for this mercy, and afterwards entered the cave again to fetch bread and water, which I did by day-light with a better appetite, than I had done since my interment in the dark hole.

I returned thither again, and groped about among the biers for all the diamonds, rubies, pearls, gold bracelets, and rich stuffs I could find; these I brought to the shore, and tying them up neatly into bales, with the cords that let down the coffins, I laid them together upon the bank, waiting till some ship passed by, without any fear of rain, for it was not then the season.

After two or three days, I perceived a ship that had but just come out of the harbour, and passed near the place where I was. I made a sign with the linen of my turban, and called to them as loud as I could: They heard me, and sent a boat to bring me on board, when the mariners asked by what misfortune I came thither; I told them that I had suffered shipwreck two days ago, and made shift to get ashore with the goods they saw. It was happy for me that those people did not consider the place where I was, nor enquire into the probability of what I told them; but without any more ado, took me on board with my goods. When I came to the ship, the captain was

was so well pleased to have saved me, and so much taken up with his own affairs, that he also took the story of my pretended shipwreck upon trust, and generously refused some jewels which I offered him.

We passed by several islands, and among others that called the isle of Bells, about ten days sail from Serendib, with a regular wind, and six from that of Kela, where we landed. This island produces lead-mines, Indian canes, and excellent camphire.

The king of the isle of Kela is very rich and potent, and the isle of Bells*, which is about two days journey in extent, is also subject to him. The

* *Now Ceilan.*

inhabitants are so barbarous that they still eat human flesh. After we had finished our commerce in that island, we put to sea again, and touched at several other ports; at last I arrived happily Bagdad with infinite riches, of which it is needless to trouble you with the detail. Out of thankfulness to God for his mercies, I gave great alms for the entertainment of several mosques, and for the subsistence of the poor, and employed myself wholly in enjoying my kindred and friends, and making good cheer with them.

Here Sindbad finished the relation of his fourth voyage, which was more surprizing to the company than all the three former. He gave a new present of 100 sequins to Hindbad, whom he prayed to return with the rest next day at the same hour, to dine with him and hear the story of his fifth voyage. Hindbad and the rest of his guests took leave of him, and retired. Next morning when they all met, they sat down at table, and when dinner was over, Sindbad began the relation of his fifth voyage as follows:

The Fifth Voyage of Sindbad the Sailor.

THE pleasures I enjoyed had again charms enough to make me forget all the troubles and calamities I had undergone, without curing me of my inclination to make new voyages. Therefore I bought goods, ordered them to be packed up and loaded, and sat out with them, for the best sea-port, and there, that I might not be obliged to depend upon a captain,

but

but have a ship at my own command, I staid till one was built on purpose, at my own charge. When the ship was ready, I went on board with my goods: But not having enough to load her, I took on board me several merchants of different nations with their merchandize.

We sailed with the first fair wind, and after a long navigation, the first place we touched at was a desert island, where we found an egg of a roc, equal in bigness with that I formerly mentioned. There was a young roc in it just ready to be hatched, and the bill of it began to appear.

At these words Scheherazade stopt, because day began to enter the Sultan's apartment; but next night she resumed her story thus:

The Eighty-third Night.

SINDBAD the sailor, says she, continued the relation of his fifth voyage as follows: The merchants, whom I had taken on board my ship, and who landed with me, broke the egg with hatchets, and made a hole in it, from whence they pulled out the young roc piece after piece, and roasted it. I had earnestly persuaded them from meddling with the egg, but they would not listen to me.

Scarce had they made an end of their treat, when there appeared in the air at a considerable distance from us, two great clouds. The captain, whom I hired to sail my ship, knowing by experience what it meant, cryed that it was the he and the roc that belonged to the young one, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us. We made haste to do so, and set sail with all possible diligence.

In the mean time the two rocs approached with a frightful noise, which they redoubled when they saw the egg broke, and their young one gone. But having a mind to avenge themselves, they flew back towards the place from whence they came, and disappeared for some time, while we made all the sail we could, to prevent that which unhappily befel us.

They returned, and we observed that each of them carried between their talons stones, or rather rocks, of a monstrous size. When they came directly over my ship, they hovered, and one of them let fall a stone, but by the dexterity of the steersman, who turned the ship with the rudder, it missed us, and falling by the side of the ship, into the sea, divided the water so, that we almost could see to the bottom. The other roc, to our misfortune, threw the stone so exactly upon the middle of the ship, that it split in a thousand pieces. The mariners and passengers were all killed by the stone, or sunk. I myself had the last fate; but as I came up again, I caught hold, by good fortune, of a piece of the wreck, and swimming sometimes with one hand, and sometimes with the other, but always holding fast my board, the wind and the tide being for me, I came to an island, whose bank was very steep. I overcame that difficulty however, and got ashore.

I sat down upon the grass, to recover myself a little from my fatigue, after which I got up and went into the island to view it. It seemed to be a delicious garden. I found trees every where, some of them bearing green, and other's ripe fruits, and streams of fresh pure water, with pleasant windings and turnings. I eat of the fruits, which I found excellent; and drank of the water, which was very pleasant.

Night being come, I lay down upon the grass in a convenient place enough, but I could not sleep an hour at a time, my mind was so disturbed with the fear of being alone in so desert a place. Thus I spent best part of the night in fretting, and reproached myself for my imprudence in not staying at home, rather than undertaking this last voyage. These reflections carried me so far, that I began to form a design against my own life, but day-light dispersed those melancholy thoughts, and I got up, and walked among the trees, but not without apprehensions of danger.

When I was a little advanced into the island, I saw an old man, who to me seemed very weak and feeble. He sat upon the bank of a stream, and at first I took him to be one who had been shipwrecked as myself. I went towards him and saluted him, but he only bowed

bowed his head a little. I asked him what he did there, but instead of answering me, he made a sign for me to take him upon my back, and carry him over the brook, signifying that it was to gather fruit.

I believed him really to stand in need of my help, so took him upon my back, and having carried him over, bid him get down, and for that end stooped, that he might get off with ease; but instead of that (which I laugh at every time I think on't) the old man, who to me appeared very decrepit, clasped his legs nimbly about my neck, and then I perceived his skin to resemble that of a cow. He sat astride me upon my shoulders, and held my throat so strait, that I thought he would have strangled me, the fright of which made me faint away, and fall down.

Day appearing, Scheherazade was obliged to stop here, but pursued her story thus next night:

The Eighty-fourth Night.

Notwithstanding my fainting, continued Sindbad, the ill-natured old fellow kept fast about my neck, but opened his legs a little to give me time to recover my breath. When I had done so, he thrust one of his feet against my stomach, and struck me so rudely on the side with the other, that he forced me to rise up against my will. Being got up, he made me walk under the trees, and forced me now and then to stop, to gather and eat fruit such as we found. He never left me all day, and when I lay down to rest me by night, he laid himself down with me, holding always fast about my neck. Every morning he pushed me to make me awake, and afterwards obliged me to get up and walk, and pressed me with his feet. You may judge then, gentlemen, what trouble I was in, to be charged with such a burden as I could no way rid myself from.

One day I found in my way several dry calabashes that had fallen from a tree; I took a large one, and, after cleaning it, pressed into it some juice of grapes, which abounded in the island; having filled the calabash, I set it in a convenient place, and coming hither again some days after, I took up my calabash, and setting it to my mouth, found the wine to be so good, that it made me
presently

presently not only forget my sorrow, but I grew vigorous, and was so light hearted, that I began to sing and dance as I walked along.

The old man, perceiving the effect which this drink had upon me, and that I carried him with more ease than I did before, made a sign for me to give him some of it. I gave him the calabash, and the liquor pleasing his palate, he drank it all off. There being enough of it to fuddle him, he became drunk immediately, and the fumes getting up into his head, he began to sing after his manner, and to dance with his breech upon my shoulders. His jolting about made him vomit, and he loosened his legs from about me by degrees; so finding that he did not press me as before, I threw him upon the ground, where he lay without motion, and then I took up a great stone, with which I crushed his head to pieces.

I was extremely rejoiced, to be freed thus for ever from this cursed old fellow, and walked upon the bank of the sea, where I met the crew of a ship that had cast anchor, to take in water to refresh themselves. They were extremely surprized to see me, and to hear the particulars of my adventures. You fell, said they, into the hands of the old man of the sea, and are the first that ever escaped strangling by him. He never left those he had once made himself master of, till he destroyed them, and he has made this island famous by the number of men he has slain; so that the merchants and mariners who landed upon it, dared not to advance into the island but in numbers together.

After having informed me of those things, they carried me with them to the ship; the captain received me with great satisfaction, when they told him what had befallen me. He put out again to sea, and after some days sail, we arrived at the harbour of a great city, whose houses were built with good stone.

One of the merchants of the ship, who had taken me into his friendship, obliged me to go along with him, and carried me to a place appointed for a retreat for foreign merchants. He gave me a great bag, and having recommended me to some people of the town, who used to gather cocoas he desired them to take me with them

to do the like ; Go, says he, follow them, and do as you see them do, and don't separate from them, otherwise you endanger your life. Having thus spoke, he gave me provisions for the journey, and I went with them.

We came to a great forest of trees, extreme strait and tall, and their trunks were so smooth, that it was not possible for any man to climb up to the branches that bore the fruit. All the trees were cocoa-trees, and when we entered the forest, we saw a great number of apes of several sizes, that fled as soon as they perceived us, and climbed up to the top of the trees with surprising swiftness.

Scheherazade would have gone on, but day appearing prevented her, and next night she resumed her discourse as follows :

The Eighty-fifth Night.

THE merchants with whom I was, continued Sindbad, gathered stones, and threw them at the apes on the top of the trees. I did the same, and the apes out of revenge threw cocoa-nuts at us as fast, and with such gestures, as sufficiently testified their anger and resentment ; we gathered up the cocoas, and from time to time threw stones to provoke the apes ; so that by this stratagem we filled our bags with cocoa-nuts, which it had been impossible for us to have done otherwise.

When we had gathered our number, we returned to the city, where the merchant, who sent me to the forest, gave me the value of the cocoas I brought : Go on, says he, and do the like every day, until you have got money enough to carry you home. I thanked him for his good advice, and insensibly gathered together so many cocoas as mounted to a considerable sum.

The vessel in which I came, sailed with merchants, who loaded her with cocoas. I expected the arrival of another, which landed speedily for the like loading. I embarked on board the same all the cocoas that belonged to me, and when she was ready to sail, I went and took leave of the merchant, who had been so kind to me ; but he could not embark with me, because he had not finished his affairs.

We set sail towards the islands where pepper grows in great plenty. From thence we went to the isle of

Comari*, where the best sort of wood of aloes grows, and whose inhabitants have made it an inviolable law to themselves to drink no wine, nor to suffer any place of debauch. I exchanged my cocoas in those two islands for pepper and wood of aloes, and

* *This island, or peninsula, ends at the cape, which we now call cape Comorin. It is also called Comar and Camor.*

went with other merchants a pearl-fishing. I hired divers; who fetched me up those that were very large and pure. I embarked joyfully in a vessel that happily arrived at Balsora; from thence I returned to Bagdad, where I made vast sums of my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done upon my return from other voyages, and endeavoured to ease myself from my fatigues, by diversions of all sorts.

When Sindbad had done his story, he ordered one hundred sequins to Hindbad, who retired with all the other guests; but next morning the same company returned to dine with rich Sindbad; who, after having treated them as formerly, demanded audience, and gave the following account of his sixth voyage.

The Sixth Voyage of Sindbad, the Sailor.

Gentlemen, says he, you long without doubt to know how, after being shipwrecked five times, and escaping so many dangers, I could resolve again to try my fortune, and expose myself to new hardships. I am astonished at it myself, when I think on't, and must certainly have been induced to it by my stars. But be that how it will, after a year's rest, I prepared for a sixth voyage, notwithstanding the prayers of my kindred and friends, who did all that was possible to prevent me.

Instead of taking my way by the Persian gulph, I travelled once more thro' several provinces of Persia and the Indies, and arrived at a sea-port, where I embarked on board a ship, the captain of which was resolved on a long voyage.

It was very long indeed, but, at the same time, so unfortunate, that the captain and pilot lost their course, so that they knew not where they were. They found it at last, but we had no ground to rejoice at it. We were all seized with extraordinary fear, when we saw the captain quit his post, and cry out. He threw off his turban, pulled the hair of his beard, and beat his head like a madman. We asked him the reason, and he answered, that he was in the most dangerous place of all the sea. A rapid current carries the ship along with it, and we shall all of us perish in less than a quarter of an hour. Pray to God to deliver us from this danger; we can't escape it, if he don't take pity on us. At these words he ordered the sails to be changed; but all the ropes broke, and the ship, without being possible to help it, was carried by the current to the foot of an inaccessible mountain, where she was run ashore, and broke to pieces, yet so as we saved our lives, our provisions, and the best of our goods.

This being over, the captain says to us, God has now done what he pleased; we may every man dig our grave here; and bid the world adieu; for we are all in so fatal a place, that none shipwrecked here did ever return to their homes again. His discourse afflicted us mortally, and we embraced one another with tears in our eyes, bewailing our deplorable lot.

The mountain at the foot of which we were cast, was the coast of a very long and large island. This coast was covered all over with wrecks, and by the vast number of men's bones, we saw every where, and which filled us with horror, we concluded that abundance of people had died there. It is also incredible to tell what a quantity of goods, and riches we found cast ashore there. All those objects served only to augment our grief. Whereas in all other places, rivers run from their channels into the sea, here a great river of fresh water runs out of the sea into a dark cave, whose entrance is very high and large. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, or other precious stones. Here is also a sort of fountain of pitch or bitumen, that runs into the sea which the fishes swallow, and then vomit it up again,

turned into ambergris: and this the waves throw up on the beach in great quantities. Here grow also trees, most of which are wood of aloes, equal in goodness to those of Camari.

To finish the description of this place, which may well be called the gulph, since nothing ever returns from it, it is not possible for a ship to get off from it, when once they come within such a distance of it. If they be driven thither by a wind from the sea, the wind and the current ruin them; and if they come into it, when a land-wind blows, which might seem to favour their getting out again, the height of the mountain stops the wind, and occasions a calm, so that the force of the current runs them ashore, where they are broken to pieces, as ours was; and that which completes the misfortune is, that there is no possibility to get to the top of the mountain, or to get out any manner of way.

We continued upon the shore, like men out of their senses, and expected death every day. At first we divided our provisions as equally as we could, and so every one lived a longer or shorter while, according to their temperance, and the use they made of their provisions.

Scheherazade perceiving day, left off speaking; but next night she resumed the story as follows:

The Eighty-sixth Night.

THOSE who died first, continued Sindbad, were interred by the rest; and, as for my part, I paid the last duty to all my companions: nor are you to wonder at this; for besides that I husbanded the provision that fell to my share better than they, I had provisions of my own, which I did not share with my comrades; yet when I buried the last, I had so little remaining, that I thought I could not hold out long. So that I dug a grave, resolving to lie down in it, because there was none left alive to inter me. I must confess to you at the same time, that while I was thus employed, I could not but reflect upon myself as the cause of my own ruin, and repented that I had ever undertaken this last voyage. Nor did I stop at reflections
only,

only, but had well nigh hastened my own death, and began to tear my hands with my teeth.

But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cave, where, considering the river with great attention, I said to myself, This river, which runs thus under ground, must come out somewhere or other. If I make a float, and leave myself to the current, it will bring me to some inhabited country, or drown me. If I be drowned, I lose nothing, but only change one kind of death for another; and if I get out of this fatal place, I shall not only avoid the sad fate of my comrades, but perhaps find some new occasion of enriching myself. Who knows but fortune waits, upon my getting off this dangerous shelf, to compensate my shipwreck with usury.

After this, I immediately went to work on a float. I made it of good large pieces of timber and cables, for I had choice of them, and tied them together so strong, that I had made a very solid little float. When I had finished it, I loaded it with some bales of rubies, emeralds, ambergris, rock-crystal, and rich stuffs. Having balanced all my cargo exactly, and fastened them well to the float, I went on board it with two little oars that I had made, and leaving it to the course of the river, I resigned myself to the will of God.

As soon as I came into the cave, I lost all light, and the stream carried me I knew not whither. Thus I floated some days in perfect darkness, and once found the arch so low, that it very nigh broke my head, which made me very cautious afterwards to avoid the like danger. All this while I eat nothing but what was just necessary to support nature; yet notwithstanding this frugality, all my provisions were spent. Then a pleasing sleep seized upon me. I can't tell how long it continued; but when I awaked, I was surprized to find myself in the middle of a vast country, at the brink of a river, where my float was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake; but being

persuaded that I was not asleep, I recited the following words in Arabick aloud: ' Call upon the Almighty, he will help thee; thou needest not perplex thyself about any thing else: shut thy eyes, and while thou art asleep, God will change thy bad fortune into good.'

One of the blacks, who understood Arabick, hearing me speak thus, came towards me, and said, Brother, don't be surprized to see us; we are inhabitants of this country, and came hither to-day to water our fields, by digging little canals from this river, which comes out of the neighbouring mountain. We perceived something floating upon the water, went speedily to see what it was, and perceiving your float, one of us swam into the river, and brought it thither, where we fastened it, as you see, until you should awake. Pray tell us your history, for it must be extraordinary; how did you venture yourself into this river, and whence did you come? I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and when I had satisfied my hunger, I gave them a true account of all that had befallen me, which they listened to with admiration. As soon as I had finished my discourse, they told me, by the person who spoke Arabick and interpreted to them what I said, That it was one of the most surprizing stories they ever heard, and that I must go along with them, and tell it their king myself; the king is too extraordinary to be told by any other than the person to whom it happened. I told them I was ready to do whatever they pleased.

They immediately sent for a horse, which was brought them in a little time; and having made me get up upon him, some of them walked before me to shew me the way, and the rest took my float and cargo, and followed me.

Here Scheherazade was obliged to stop, because day appeared, but towards the close of next night resumed the thread of her story thus:

The Eighty-seventh Night.

WE marched thus all together, till we came to the city of Serendib, for it was in that Island where I landed. The blacks presented me to their king; I approached his throne, and saluted him as I used to do the kings of the Indies; that is to say, I prostrated myself at his feet, and kissed the earth. The prince ordered me to rise up, received me with an obliging air, and made me come up, and sit down near him. He first asked me my name, and I answered, They call me Sindbad the sailor, because of the many voyages I had undertaken, and that I was a citizen of Bagdad. But, replies he, how came you into my dominions, and from whence came you last?

I concealed nothing from the king; I told him all that I have now told you, and his majesty was so surprized and charmed with it, that he commanded my adventure to be written in letters of gold, and laid up in the archives of his kingdom. At last my float was brought in, and the bales opened in his presence: he admired the quantity of wood of aloes and ambergris, but, above all, the rubies and emeralds, for he had none in his treasury that came near them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them, one after another, I fell prostrate at his feet, and took the liberty to say to him, Sir, not only my person is at your majesty's service, but the cargo of the float, and I would beg of you to dispose of it as your own. He answered me with a smile, Sindbad, I will take care not to covet any thing of your's, nor to take any thing from you that God has given you; far from lessening your wealth, I design to augment it, and will not let you go out of my dominions without marks of my liberality. All the answer I returned was prayers for the prosperity of that prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me, and ordered people to serve me at his own charge. The officer was very faithful in the execution of his orders, and made all the goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in seeing the city, and what was most worthy of my curiosity.

** Geographers place it on this side the line, in the first climate.*

† The eastern geographers make a parasangue longer than a French league.

The isle of Serendib * is situated just under the equinoctial line; so that the days and nights there are always of twelve hours each, and the island is eighty † parasangues in length, and as many in breadth.

The capital city stands in the end of a fine valley, formed by a mountain in the middle of the island, which is the highest in the world. It is seen three days sail off at sea. There are rubies and several sorts of minerals in it, and all the rocks for the most part emerald, a metal-limestone made use of to cut and smooth other precious stones. There grow all sorts of rare plants and trees, especially cedars and cocoas. There is also a pearl-fishing in the mouth of its river; and in some of its valleys there are found diamonds. I made, by way of devotion, a pilgrimage to the place whither Adam was confined after his banishment from paradise, and had the curiosity to go to the top of it.

When I came back to the city, I prayed the king to allow me to return to my country, which he granted me in the most obliging and most honourable manner. He would needs force a rich present upon me; and when I went to take my leave of him, he gave me one much more considerable, and at the same time charged me with a letter for the commander of the faithful, our sovereign, saying to me, I pray you give this present from me, and this letter to caliph Haroun Alraschid, and assure him of my friendship. I took the present and letter in a very respectful manner, and promised his majesty punctually to execute the commission with which he was pleased to honour me. Before I embarked, this prince sent to seek for the captain and the merchants that were to go with me, and ordered them to treat me with all possible respect.

The letter from the king of Serendib was written on the skin of a certain animal of great value, because of its being so scarce, and of a yellowish colour. The characters of this letter were of azure, and the contents thus:

“ The king of the Indies, before whom march 100
 “ elephants, who lives in a palace that shines with
 “ 100000 rubies, and who has in his treasury 20000
 “ crowns enriched with diamonds, to caliph Ha-
 “ roun Alraschid.

“ Tho’ the present we send you be inconsiderable
 “ receive it however as a brother and a friend, in con-
 “ sideration of the hearty friendship which we bear for
 “ you, and of which we are willing to give you proof.
 “ We desire the same part in your friendship, consider-
 “ ing that we believe it to be our merit, being of the
 “ same dignity with yourself. We conjure you this in
 “ quality of a Brother. Adieu.”

The present consisted in the first place, of one single ruby made into a cup, about half a foot high, an inch thick, and filled with round pearls of half a dram each. 2. Of the skin of a serpent, whose scales were as large as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it. 3. In 50000 drams of the best wood of aloes, with 30 grains of camphire as big as pistachios. And 4. A she-slave of ravishing beauty, whose apparel was all covered over with jewels.

The ship set sail, and after a very long and successful navigation, we landed at Balsora, from thence I went to Bagdad, where the first thing I did was to acquit myself of my commission. Scheherazade stopt, because day appeared, and next night proceeded thus:

The Eighty-eighth Night.

ITook the king of Serendib’s letter, continues Sindbad, and went to present myself at the gate of the commander of the faithful, followed by the beautiful slave, and such of my own family as carried the presents. I gave an account of the reason of my coming, and was immediately conducted to the throne of the caliph. I made my reverence by prostration, and, after a short speech, gave him the letter and present. When he had

read what the king of Serendib wrote to him, he asked me, if that prince were really so rich and potent as he had said in his letter? I prostrated myself a second time, and rising again, Commander of the faithful, says I, I can assure your majesty he doth not exceed the truth on that head, I am witness of it. There is nothing more capable of raising a man's admiration, than the magnificence of his palace. When the prince appears in publick, he has a throne fixed on the back of an elephant, and marches betwixt two ranks of his ministers, favourites, and other people of his court; Before him, upon the same elephant, an officer carries a golden lance in his hand; and behind the throne there is another, who stands upright, with a column of gold, on the top of which there is an emerald half a foot long, and an inch thick; before him there marches a guard of 1000 men, clad in cloth of gold and silk, and mounted on elephants richly caparisoned.

While the king is on his march, the officer, who is before him on the same elephant, cries from time to time, with a loud voice, Behold the great monarch, the potent and redoubtable sultan of the Indies, whose palace is covered with 100000 rubies, and who possesses 20000 crowns of diamonds.

Behold the crowned monarch greater than the great Solima*, and the great Mihrage†. After he had pronounced those words, the officer behind the throne cries in his turn, This monarch, so great and so powerful, must die, must die, must die. And the officer before replies, Praise be to him who lives for ever.

* *Solomon.*
 † *An ancient king of a great island of the same name in the Indies and very much famed among the Arabians for his power and wisdom.*

Farther, the king of Serendib is so just, that there are no judges in his dominions. His people have no need of them. They understand and observe justice exactly of themselves. The caliph was much pleased with my discourse. The wisdom of that king, says he, appears in his letter, and after what you tell me, I must confess, that his wisdom is worthy of his people, and his people deserve so wise a prince. Having spoken thus

he

he discharged me, and sent me home with a rich present.

Sindbad left off speaking, and his company retired, Hindbad having first received 100 sequins; and next day they returned to hear the relation of his seventh and last voyage, as follows:

The Seventh and last Voyage of Sindbad the Sailor.

BEING returned from my sixth Voyage, I absolutely laid aside all my thoughts of travelling any farther. For, besides that my years did now require rest, I was resolved no more to expose myself to such risk as I had run. So that I thought of nothing but to pass the rest of my days in quiet. One day as I was treating a parcel of my friends, one of my servants came, and told me, That an officer of the caliph's asked for me. I rose from the table, and went to him. The caliph, says he, has sent me to tell you, that he must speak with you. I followed the officer to the palace, where being presented to the caliph, I saluted him by prostrating myself at his feet. Sindbad, says he to me, I stand in need of you; you must do me the service to carry my answer and present to the king of Serendib. It is but just I should return his civility.

This command of the caliph to me was like a clap of thunder. Commander of the faithful replied I, I am ready to do whatever your majesty shall think fit to command me; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to go out of Bagdad. Hence I took occasion to give him a large and particular account of all my adventures, which he had the patience to hear out.

As soon as I had finished, I confess, says he, that the things you tell me are very extraordinary, yet you must for my sake undertake this voyage which I propose to you. You have nothing to do but to go the isle of Serendib, and deliver the commission which I give you. After that you are at liberty to return. But you must go; for you know it would be indecent, and not suitable to my dignity, to be indebted to the king of that island. Perceiving that the caliph insisted upon it, I

submitted, and told him that I was willing to obey. He was very well pleased at it, and ordered me 1000 sequins for the charge of my journey.

I prepared for my departure in a few days, and as soon as the caliph's letter and present were delivered to me, I went to Balsora, where I embarked, and had a very happy voyage. I arrived at the isle of Serendib, where I acquainted the king's ministers with my commission, and prayed them to get me speedy audience. They did so, and I was conducted to the palace in an honourable manner, where I saluted the king by prostration, according to custom. That prince knew me immediately, and testified very great joy to see me. O Sindbad, says he, you are welcome; I swear to you I have many times thought of you since you went hence, I bless the day upon which we see one another once more. I made my compliment to him, and after having thanked him for his kindness to me, I delivered the caliph's letter and present, which he received with all imaginable satisfaction.

The caliph's present was a compleat set of cloth of gold, valued at 1000 sequins. Fifty robes of rich stuff, a hundred others of white cloth, the finest of Cairo, Suez, * Cusa and † Alexan-

* *A port on the Red-Sea.*

† *A town of Arabia.*

dria, a royal crimson bed, and a second of another fashion. A vessel of agat, broader than deep of an inch thick, and half a foot wide, the bottom of

which represented in bass-relief, a man with one knee on the ground, who held a bow and an arrow, ready to let fly at a lion. He sent him also a rich table, which, according to tradition, belonged to the great Solomon. The caliph's letter was as follows:

“ Greeting in the name of the sovereign guide of the
 “ right-way, to the potent and happy sultan, from
 “ Abdallah Haroun Alraschid, whom God hath set
 “ in the place of honour, after his ancestors of
 “ happy memory.

“ We received your letter with joy, and send you
 “ this from the council of our port; the garden of
 “ superior wits. We hope when you look upon it,
 “ you

“ you will find our good intention, and be pleased with it. Adieu.”

The king of Serendib was mightily pleased that the caliph answered his friendship. A little time after this audience, I solicited leave to depart, and obtained the same with much difficulty. I got it however at last, and the king when he discharged me made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there as I hoped. God ordered it otherwise.

Three or four days after my departure, we were attacked by corsairs, who easily seized upon our ship, because it was no vessel of force. Some of the crew offered resistance, which cost them their lives. But for me and the rest, who were not so imprudent, the corsairs saved us on purpose to make slaves of us.

Day beginning to appear, Scheherazade was obliged to keep silence, but next night resumed the story thus:

The Eighty-ninth Night.

SIR, says she to the Sultan of the Indies, Sindbad continuing his story, told the company, We were all stripped, and instead of our own clothes, they gave us sorry rags, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, carried me to his house, treated me well, and clad me handsomely for a slave. Some days after, not knowing who I was, he asked me if I understood any trade? I answered, that I was no mechanic, but a merchant, and that the corsairs, who sold me, robbed me of all I had. But tell me, replies he, Can you shoot with a bow? I answered, That the bow was one of my exercises in my youth, and I had not yet forgot it. Then he gave me a bow and arrows, and, taking me behind him upon an elephant, carried me to a vast forest some leagues from the town. We went a great way into the forest, and when he thought fit to stop, he bid me alight; then, shewing me a great tree, Climb up that tree, says he, and shoot at the elephants as you see them pass by, for there is a prodigious number of

them in this forest, and if any of them fall, come and give me notice of it. Having spoke thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during that time, but next morning, as soon as the sun was up, I saw a great number; I shot several arrows among them, and at last one of the elephants fell, the rest retired immediately, and left me at liberty to go and acquaint my patron with my booty. When I had told him the news, he gave me a good meal, commended my dexterity, and cared for me mightily. We went afterwards together to the forest, where we dug a hole for the elephant; my patron designing to return when it was rotten, and to take his teeth, &c. to trade with.

I continued this game for two months, and killed an elephant every day, getting sometimes upon one tree, and sometimes upon another. One morning, as I looked for the elephants, I perceived with an extreme amazement, that, instead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such a number that the earth was covered with them, and shook under them. They encompassed the tree where I was with their trunks extended, and their eyes all fixed upon me. At this frightful spectacle I continued immovable, and was so much frightened, that my bow and arrows fell out of my hand.

My fears were not in vain; for after the elephants had stared upon me some time, one of the largest of them put his trunk round the foot of the tree, and pulled so strong, that he plucked it up, and threw it on the ground; I fell with the tree, and the elephant taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder: He put himself afterwards at the head of the rest, who followed him in troops, and carried me to a place where he laid me down on the ground, and retired with all his companions. Conceive, if you can, the condition I was in: I thought myself to be in a dream; at last, after having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, covered all

over with the bones and teeth of elephants. I confess to you, that this object furnished me with abundance of reflections. I admired the instinct of those animals; I doubted not but that was their burying-place, and that they carried me thither on purpose to tell me that I should forbear to persecute them, since I did it only for their teeth. I did not stay on the hill, but turned towards the city, and, after having travelled a day and a night, I came to my patron; I met no elephant in my way, which made me think they had retired farther into the forest, to leave me at liberty, to come back to the hill without any obstacle.

As soon as my patron saw me; Ah, poor Sindbad, says he, I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and a bow and arrows on the ground, and after having sought for you in vain, I despaired of ever seeing you more. Pray tell me what befel you, and by what good hap thou art still alive. I satisfied his curiosity, and going both of us next morning to the hill, he found to his great joy that what I had told him was true. We loaded the elephant upon which we came, with as many teeth as he could carry; and when we were returned, Brother, says my patron, for I will treat you no more as my slave, after having made such a discovery as will enrich me. God bless you with all happiness and prosperity. I declare before him, that I give you your liberty. I concealed from you what I am now going to tell you.

The elephants of our forest have every year killed us a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty animals killed them one time or other. God has delivered you from their fury, and has bestowed that favour upon you only. It is a sign that he loves you, and has use for your service in the world. You have procured me incredible gain. We could not have ivory formerly, but by exposing the lives of our slaves, and now our whole city is enriched by your means. Don't think I pretend to have rewarded you by giving you your liberty, I will also give you considerable riches. I could engage all our city to contribute towards making

making your fortune, but I will have the glory of doing it myself.

To this obliging discourse I replied, Patron, God preserve you. Your giving me my liberty is enough to discharge what you owe me, and I desire noother reward for the service I had the good fortune to do to you and your city, but leave to return to my own country. Very well, says he, the

** A regular wind that comes six months from the east, and as many from the west.* Mocon * will in a little time bring ships for ivory. I will send you home then, and give you wherewith to bear your charges. I thanked him again

for my liberty, and his good intentions towards me. I staid with him expecting the Mocon; and during that time, we made so many journies to the hill, that we filled all our warehouses with ivory. The other merchants, who traded in it did the same thing, for it could not be long concealed from them.

At these words Scheherazade, perceiving day, broke off, but resumed the story next night.

The Ninetieth Night.

SIR, says she to the Sultan of the Indies, Sindbad went on with the relation of his seventh voyage thus:

The ships arrived at last, and my patron, himself having made choice of the ship wherein I was to embark, he loaded half of it with ivory on my account, he laid in provisions in abundance for my passage, and besides obliged me to accept a present of the curiosities of the country of great value. After I had returned him a thousand thanks for all his favours, I went aboard. We set sail, and as the adventure, which procured me this liberty, was very extraordinary, I had it continually in my thoughts.

We stopt at some islands to take in fresh provisions: our vessel being come to a port on the Terra Firma in the Indies, who touched there, and not being willing to venture by sea to Balsora, I landed my proportion of the ivory, resolving to proceed on my journey by land.

I made

I made vast sums of my ivory, I bought several rarities, which I intended for presents, and when my equipage was got ready, I set out in company of a large caravan of merchants. I was a long time on the way, and suffered very much, but endured all with patience, when I considered that I had nothing to fear from the seas, from pirates, from serpents, nor of the other perils I had undergone.

All these fatigues ended at last, and I came safe to Bagdad. I went immediately to wait upon the caliph, and gave him an account of my embassy. That prince told me, he had been uneasy, by reason I was so long a returning, but that he always hoped God would preserve me. When I told him the adventure of the elephants, he seemed to be much surprized at it, and would never have given any credit to it had he not known my sincerity. He reckoned this story, and the other relations I had given him, to be so curious, that he ordered one of his secretaries to write them in characters of gold, and lay them up in his treasury. I retired very well satisfied with the honours I received, and the presents which he gave me; and after that I gave myself up wholly to my family, kindred, and friends,

Sindbad here finished the relation of his seventh and last voyage, and then addressing himself to Hindbad, Well, friend, says he, did you ever hear of any person that suffered so much as I have done, or of any mortal that has gone through so many perplexities? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life? As he said this, Hindbad drew near to him, and kissing his hand, said, I must acknowledge, Sir, that you have gone through terrible dangers, my troubles are not comparable to your's; if they afflict me for a time, I comfort myself with the thoughts of the profit I get by them. You not only deserve a quiet life, but are worthy besides of all the riches you enjoy, because you make such a good and generous use of them. May you therefore continue to live in happiness and joy till the day of your death. Sindbad gave him 100 sequins more, received him into the number of his friends, and desired him to quit his porter's employment, and come and dine every day with him, that he might
all

all his days have reason to remember Sindbad the sailor.

Scheherazade, perceiving it was not yet day, continued her discourse, and began another story.

The Three Apples.

SIR, said she, I have already had the honour to entertain your majesty with a ramble, which the caliph Haroun Alraschid made one night from his palace; I must give you an account of one more.

This prince one day commanded the grand vizier Giafar, to come to his palace the night following. Vizier, said he, I will take a walk round the town, to inform myself what people say, and particularly how they are pleased with my officers of justice. If there be any against whom they have reason of just complaint, we will turn them out, and put others in their stead, that shall officiate better. If, on the contrary, there be any that have gained their applause, we will have that esteem for them which they deserve. The grand vizier being come to the palace at the hour appointed, the caliph, he, and Mesrour the chief of the eunuchs, disguised themselves so as they could not be known, and went out all three together.

They passed through several places, and by several markets: And as they entered a small street, they perceived by the light of the moon, a tall man, with a white beard, that carried nets on his head, and a club in his hand. The old man, says the caliph, does not seem to be rich, let us go to him and enquire into his circumstances. Honest man, said the vizier, who art thou? The old man replied, Sir, I am a fisher, but one of the poorest and most miserable of the trade; I went from my house about noon to go a fishing, and from that time to this I have not been able to catch one fish; and at the same time I have a wife and small children, and nothing to maintain them.

The caliph, moved with compassion, says to the fisherman, Hast thou the courage to go back and cast thy nets once more? We will give thee a hundred sequins for what thou shalt bring up. At this proposal,

posaf, the fisherman, forgetting all his day's toil, took the caliph at his word; and, with him, Giafar and Mesrour returned to the Tygris; he saying to himself, These gentlemen seem to be too honest and reasonable not to reward my pains; and if they give me the hundredth part of what they promise me, it will be a great deal.

They came to the bank of the river, and the fisherman throwing in his net, when he drew it again, brought up a trunk, close shut, and very heavy. The caliph made the grand vizier pay him 100 sequins immediately, and sent him away. Mesrour, by his master's order, carried the trunk on his shoulder, and the caliph was so very eager to know what was in it, that he returned to the palace with all speed. When the trunk was opened, they found in it a large basket made of palm-leaves, shut up, and the covering of it sewed with red thread. To satisfy the caliph's impatience, they would not take time to unrip it, but cut the thread with a knife, and they took out of the basket a bundle wrapt up in a sorry piece of hanging, and bound about with a rope; which being untied, and the bundle opened, they found, to their great amazement, the corpse of a young lady, whiter than snow, all cut in pieces.

Scheherazade stopt here, because she saw it was day, and next night continued it thus:

The Ninety-first Night.

SIR, your majesty may imagine a great deal better than I am able to express it, the astonishment of the caliph at this dreadful spectacle: His surprize was instantly changed into passion, and darting an angry look at the vizier, Ah! thou wretch, said he, is this your inspection into the actions of my people? Do they commit such impious murders under thy ministry in my capital city, and throw my subjects into the Tygris, that they may cry for vengeance against me at the day of judgment? If thou dost not speedily revenge the murder of this woman, by the death of her murderer, I swear by heaven, that I will cause thee to be hanged, and forty more of thy kindred, Comman-
der

der of the faithful, replied the grand vizier, I beg your majesty to grant me time to make enquiry. I will allow thee no more, said the caliph, than three days ; therefore thou must look to it.

The vizier Giafar went home in great confusion of mind. Alas ! said he, how is it possible that in such a vast and populous city as Bagdad, I should be able to detect a murderer, who undoubtedly committed the crime without witness, and perhaps may be already gone from hence ? Any other but I would take some wretched person out of prison, and cause him to die, to satisfy the caliph ; but I will not burden my conscience with such a barbarous action, I will rather die than save my life at that rate.

He ordered the officers of the police and justice to make strict search for the criminal ; they sent their servants about, and they themselves were not idle, for they were no less concerned in this matter than the vizier. But all their endeavours turned to nothing, what pains soever they took they could not find out the murderer ; so that the vizier concluded his life to be gone, unless some remarkable providence hindered it.

The third day being come, an officer came to this unfortunate minister, with a summons to follow him, which the vizier obeyed. The caliph asked him for the murderer. He answered with tears in his eyes, Commander of the faithful, I have not found any person that could give me the least account of him. The caliph, full of fury and rage, gave him many reproach-

ful words, and ordered that he and forty Bermecides * more should be hanged up at the gate of the palace.

In the mean while, the gibbets were preparing, and orders were sent to seize forty

Bermecides more in their houses ; a publick crier was sent about the city to cry thus, by the caliph's order, Those who have a desire to see the grand vizier Giafar hanged, and forty more Bermecides of his kindred, let them come to the square before the palace.

When all things were ready, the criminal judge, and a great

* *The Bermecides were a family come out of Persia, and of them the grand vizier was descended.*

a great many officers belonging to the palace brought out the grand vizier with the forty Bermecides, and set each of them at the foot of the gibbet designed for them, and a rope was put about each of their necks. The multitude of people that filled the square, could not without grief and tears behold this tragical sight; for the grand vizier and the Bermecides were loved and honoured on account of their probity, bounty, and impartiality, not only in Bagdad, but through all the dominions of the caliph.

Nothing could prevent the execution of this prince's too severe and irrevocable sentence, and the lives of the honestest people in the city were just going to be taken away, when a young man of handsome mein, and good apparel, pressed through the croud till he came where the grand vizier was, and after he kissed his hand, said, Most excellent vizier, chief of the emirs of this court, and comforter of the poor; you are not guilty of the crime for which you stand here. Withdraw, and let me expiate the death of the lady that was thrown into the Tygris. 'Tis I who murdered her, and I deserve to be punished for it.

Tho' those words occasioned great joy to the vizier, yet he could not but pity the young man, in whose look he saw something that instead of being ominous, was engaging: But as he was about to answer him, a tall man pretty well in years, who had likewise forced his way through the croud, came up to him, saying, Sir, do not believe what this young man tells you, I killed that lady who was found in the trunk, and this punishment ought only to fall upon me. I conjure you in the name of God, not to punish the innocent for the guilty. Sir, says the young man to the vizier, I do protest that I am he who committed this vile act, and nobody else had any hand in it. My son, said the old man, 'tis despair that brought you hither, and you would anticipate your destiny. I have lived a long while in the world, and 'tis time for me to be gone; let me therefore sacrifice my life for your's. Sir, said he again to the vizier, I tell you once more I am the murderer, let me die without any more ado.

The controversy between the old man and the young
one

one, obliged the grand vizier Giafar to carry them both before the caliph, which the judge criminal consented to, being very glad to serve the vizier. When he came before the prince, he kissed the ground seven times, and spake after this manner: Commander of the faithful, I have brought here before your majesty this old man and this young man, who both confess themselves to be the sole murderers of the lady. Then the caliph asked the criminals which of them it was that so cruelly murdered the lady, and threw her into the Tygris? The young man assured him it was he, but the old man maintained the contrary. Go, says the caliph to the grand vizier, and cause them both to be hanged. But, Sir, says the vizier if only one of them be guilty, it would be unjust to take the lives of both. At these words the young man spoke again, I swear by the great God, who has raised the heavens so high as they be, that I am the man who killed the lady, cut her in quarters and threw her into the Tygris about four days ago. I renounce my part of happiness amongst the just at the day of judgement, if what I say be not truth; therefore I am he that ought to suffer. The caliph being surprized at this oath, believed him; especially since the old man made no answer to this. Whereupon, turning to the young man, Thou wretch, said he, what was it that made thee commit that detestable crime, and what is it that moves thee to offer thyself voluntarily to die? Commander of the faithful, said he, if all that has past between that lady and me were set down in writing, it would be a history that might be very useful for other men. I command thee then to relate it, said the caliph. The young man obeyed, and began. His history was thus:

Scheherazade would have gone on, but she was obliged to defer it to the night following.

The Ninety-second Night.

Shahriar prevented the Sultanes, and desired to know what the young man's speech was to Haroun Alraschid. Sir, said Scheherazade, the words he spoke were these:

The story of the Lady that was murdered, and of the young Man her Husband.

COMMANDER of the faithful, your majesty may be pleased to know, that this murdered lady was my wife, the daughter of this old man you see here, who is my own uncle by the father's side. She was not above twelve years old when he gave her to me, and it is now eleven years ago. I have three children by her, all boys, yet alive, and I must do her that justice to say, that she never gave me the least occasion for offence; she was chaste, of good behaviour, and made it her whole business to please me. And for my part I loved her entirely, and rather prevented her in granting any thing she desired, than opposed it.

About two months ago she fell sick; I took all imaginable care of her, and spared nothing that could procure her a speedy recovery: After a month she began to grow better, and had a mind to go to the bagnio. Before she went out of the house, Cousin, said she (for so she used to call me out of familiarity) I long for some apples, if you would get me any, you would please me extremely. I have longed for them a great while, and I must own 'tis come to that height, that if I be not satisfied very soon, I fear some misfortune will befall me. With all my heart, said I, I will do all that's in my power to make you easy.

I went immediately round all the markets and shops in the town to seek for apples, but I could not get one, though I offered to pay a sequin a-piece. I returned home very much dissatisfied at my disappointment; and for my wife, when she returned from the bagnio, and saw no apples, she became so very uneasy, that she could not sleep all night: I got up betimes in the morning, and went through all the gardens, but had no better success than the day before; only I happened to meet an old gardener, who told me, that all my pains would signify nothing, for I could not expect to find apples any where but in your majesty's garden at Balsora. As I loved my wife passionately, and would not have any thing of neglect to satisfy her chargeable upon me. I put myself in a traveller's habit, and after
I had

I had told her my design, I went to Balsora, and made my journey with so great diligence, that I returned at the end of fifteen days, with three apples, which cost me a sequin a-piece; there were no more left in the garden, so that the gardener would let me have them no cheaper. As soon as I came home, I presented them to my wife, but her longing was over, so she satisfied herself with receiving them, and laid them down by her. In the mean time she continued sickly, and I knew not what remedy to get for her.

Some few days after I returned from my journey, I was sitting in my shop in the publick place where all sorts of fine stuffs are sold, and saw an ugly, tall, black slave, come in with an apple in his hand, which I knew to be one of those I had brought from Balsora. I had no reason to doubt it, because I was certain there was not one to be had in all Bagdad, nor in any of the gardens about it. I called to him, and said, Good slave, pr'ythee tell me where thou hadst this apple? 'Tis a present (said he, smiling) from my mistress. I was to see her to-day, and found her out of order. I saw three apples lying by her, and asked her where she had them. She told me, The good man, her husband, had made a fortnight's journey on purpose for them, and brought them her. We had a collation together; and, when I took my leave of her, I brought away this apple that you see.

This discourse put me out of my senses; I rose, shut up my shop, ran home with all speed, and going to my wife's chamber, looked immediately for the apples, and seeing only a couple, asked what was become of the third. Then my wife, turning her head to the place where the apples lay, and perceiving there were but two, answered me coldly, Cousin, I know not what is become of it. At this answer I did verily believe what the slave told me to be true; and at the same time, giving myself up to madness and jealousy, I drew my knife from my girdle, and thrust it into the unfortunate creature's throat. I afterwards cut off her head, and divided her body into four quarters, which I packed up in a bundle, and hiding it in a basket, sewed it up with a thread of red yarn, put all together

together in a trunk, and when night came, I carried it on my shoulder down to the Tygris, where I sunk it.

The two youngest of my children were already put to bed and asleep, the third was gone abroad; but at my return, I found him sitting by my gate, weeping very fore. I asked him the reason; Father, said he, I took this morning from my mother without her knowledge, one of those three apples you brought her, and I kept it a long while; but, as I was playing some time ago with my little brother in the street, a tall slave that went by, snatched it out of my hands, and carried it with him. I ran after him, demanding it back, and besides told him, that it belonged to my mother, who was sick; and that you had made a fortnight's journey to fetch it; but all to no purpose, he would not restore it. And whereas I still followed him, crying out; he turned and beat me, and then ran away as fast as ever he could from one lane to another, till at length I lost sight of him. I have since been walking without the town, expecting your return, to pray you, dear father, not to tell my mother of it, lest it should make her worse. And when he had said those words he fell a weeping again more bitterly than before.

My son's discourse afflicted me beyond all measure. I then found myself guilty of an enormous crime, and repented too late of having so easily believed the calumnies of a wretched slave, who, from what he had learnt of my son, invented that fatal lye.

My uncle here present, came just at the time to see his daughter, but instead of finding her alive, understood from me that she was dead, for I did conceal nothing from him; and, without staying for his censure, declared myself the greatest criminal in the world.

Upon this, instead of reproaching me, he joined his tears with mine, and we wept three days together without intermission, he for the loss of a daughter whom he always loved tenderly; and I for the loss of a dear wife, of whom I had deprived myself after so cruel a manner, by giving too easy credit to the report of a lying slave.

This, Commander of the faithful, is the sincere confession your majesty commanded from me. You have

have heard now all the circumstances of my crime, and I most humbly beg of you to order the punishment due for it; how severe soever it may be, I shall not in the least complain, but esteem it too easy and gentle.

Scheherazade perceiving day, left off speaking; but next night pursued her discourse thus:

The Ninety-third Night.

SIR, said she, the caliph was very much astonished at the young man's relation. But this just prince, finding he was rather to be pitied than condemned, began to speak in his favour: This young man's crime, said he, is pardonable before God, and excusable with men. The wicked slave is the sole cause of this murder; it is he alone that must be punished: wherefore, said he, looking upon the grand vizier, I give you three days time to find him out; if you do not bring him within that space, you shall die in his stead. The unfortunate Giafar, who thought himself now out of danger, was terribly perplexed at this new order of the caliph; but as he durst not return any answer to this prince, whose hasty temper he knew too well, he departed from his presence, and retired to his house with tears in his eyes, persuading himself he had but three days to live; for he was so fully persuaded that he should not find the slave, that he made not the least enquiry about him. Is it possible, said he, that in such a city as Bagdad, where there is an infinite number of negro slaves, I should be able to find him out that is guilty? So that unless God be pleased to bring it about, as he hath already detected the murderer, nothing can save my life.

He spent the two first days in mourning with his family, who sat round him weeping and complaining of the caliph's cruelty. The third day being come, he prepared himself to die with courage, as an honest minister, and one that had nothing to trouble his conscience; he sent for notaries and witnesses, who signed the last will he made in their presence. After which he took leave of his wife and children, and bid them the last farewell. All his family were drowned in tears, so
that

that there never was a more sorrowful spectacle. At last the messenger came from the caliph to tell him that he was out of all patience, having heard nothing from him, nor concerning the negro slave, which he had commanded him to search for; I am therefore ordered, said he, to bring you before his throne. The afflicted vizier made ready to follow the messenger; but as he was going out, they brought him his youngest daughter, about five or six years of age. The nurses that attended her, presented her to her father to receive his last blessing.

As he had a particular love for that child, he prayed the messenger to give him leave to stop for a moment, and taking his daughter in his arms, he kissed her several times: as he kissed her, he perceived she had somewhat in her bosom that looked bulky, and had a sweet scent. My dear little one, said he, what hast thou in thy bosom? My dear father, said she, 'tis an apple, upon which is written the name of our lord and master the caliph; our slave * Rihan sold it me for two sequins.

** This word signifies in Arabick, Basilick, an odoriferous plant, and the Arabians call their slaves by this name, as the custom in France is to give the name of Jessamine to a footman.*

At these words Apple and Slave, the grand vizier cried out with surprize, intermixed with joy, and putting his hand into the child's bosom, pulled out the apple. He caused the slave, who was not far off, to be brought immediately, and when he came, Rascal, said he, where hadst thou this apple? My lord, said the slave, I swear to you that I neither stole it in your house, nor out of the commander of the faithful's garden; but t'other day, as I was going along a street, where three or four small children were at play, one of them having it in his hand, I snatched it from him, and carried it away. The child ran after me, telling me it was none of his own, but belonged to his mother, who was sick; and that his father, to save her longing, had made a long journey, and brought home three apples, whereof this was one, which he had taken from his mother without her knowledge. He said what he could to make me

give it him back, but I would not; and so brought it home, and sold it for two sequins to the little lady, your daughter; and this is the whole truth of the matter.

Giafar could not enough admire how the roguery of a slave had been the cause of an innocent woman's death, and almost of his own. He carried the slave along with him, and when he came before the caliph, he gave that prince an exact account of all that the slave had told him, and the chance that had brought him to the discovery of his crime.

Never was any surprize so great as that of the caliph, yet he could not prevent himself from falling into excessive fits of laughter. At last he recovered himself, and with a serious mein told the vizier, That since his slave had been the occasion of a strange accident, he deserved an exemplary punishment. Sir, I must own it, said the vizier, but his guilt is not irremissible; I remember a strange story of a

* *Nourreddin signifies in Arabick the light of religion.*

† *And Bedreddin the full moon of religion.*

vizier of Cairo, called * Nourreddin Ali, and † Bedreddin Hassan of Balfora, and since your majesty delights to hear such things, I am ready to tell it, upon condition that if your

majesty finds it more astonishing than that which gives me occasion to tell it, you will be pleased to pardon my slave. I am content, said the caliph; but you undertake a hard task, for I do not believe you can save your slave, the story of the apples being very singular. Upon this, Giafar began his story thus:

The Story of Nourreddin Ali, and Bedreddin Hassan.

Commander of the faithful, there was in former days a sultan of Egypt, a strict observer of justice, gracious, merciful, and liberal, and his valour made him terrible to his neighbours. He loved the poor, and protected the learned, whom he advanced to the highest dignities. This sultan had a vizier, who was prudent, wise, sagacious, and well versed in other sciences. This minister had two sons, very handsome men, and who in every

every thing followed his own footsteps. The eldest was called Schemfeddin * Mohammed, and the younger Nourreddin Ali. The last especially was endowed with all the good qualities that any man could have.

* *That is to say, the sun of religion.*

The vizier their father being dead, the sultan sent for them, and after he had caused them both to put on the usual robes of a vizier; I am as sorry, says he, for the loss of your father as you yourselves; and because I know you live together, and love one another entirely, I will bestow his dignity upon you conjunctly, Go, and imitate your father's conduct.

The two new viziers humbly thanked the sultan, and went home to their house, to make due preparation for their father's interment. They did not go abroad for a month, and then went to court, where they appeared continually on council-days; when the sultan went out a hunting, one of the brothers went along with him, and this honour they had by turns. One evening as they were talking after supper, the next day being the elder brother's turn to go a hunting with the sultan, he said to his younger brother, Since neither of us is yet married, and that we live so lovingly together, a thought is come into my head: Let us both marry in one day, and let us choose two sisters out of some family that may suit our quality: What do you think of this fancy? I must tell you, brother, answered Nourreddin Ali, that 'tis very suitable to our friendship; there cannot be a better thought; for my part, I am ready to agree to any thing you should think fit. But hold, this is not all, says Schemfeddin Mohammed; my fancy carries me farther, Suppose both our wives should conceive the first night of our marriage, and should happen to be brought to bed on one day, your's of a son, and mine of a daughter, we will give them to one another in marriage, when they come to age. Nay, says Nourreddin Ali aloud, I must acknowledge that this prospect is admirable; such a marriage will perfect our union, and I willingly consent to it. But then, brother, says he farther, if this marriage should happen, would you expect that my son should settle a jointure on your daughter? There's

no difficulty in that replied the other; for I am persuaded, that besides the usual articles of the marriage contract, you will not fail to promise, in his name at least, three thousand sequins, three good manors, and three slaves. No, said the younger, I will not consent to that; are we not brethen, and equal in title and dignity? Don't you and I both know what's just? The male being nobler than the female, it is your part to give a large dowry with your daughter. By what I perceive, you are a man that would have your business done at another man's charge.

Although Nourreddin Ali spoke these words in jest, his brother being of an ill temper, was offended at it, and falling into a passion: A mischief upon your son, said he, since you prefer him before my daughter: I wonder you had so much confidence, as to believe him worthy of her, you must needs have lost your judgment to think you are my equal, and say we are colleagues: I would have you to know, you fool, that since you are so impudent, I would not marry my daughter to your son, though you would give him more than you are worth. This pleasant quarrel between two brothers about the marriage of their children before they were born, went so far, that Schemseddin Mohammed concluded with threatening; Were I not tomorrow, says he, to attend the sultan, I would treat you according as you deserve; but at my return, I shall make you sensible that it does not become a younger brother to speak so insolently to his elder brother, as you have done to me. Upon this, he retired to his apartment, and his brother went to bed.

Schemseddin Mohammed rose very early next morning, and goes to the palace, to attend the sultan, who went to hunt about Cairo near the pyramids. As for Nourreddin Ali, he was very uneasy all the night, and considering that it would not be possible for him to live longer with a brother, who treated him with so much haughtiness, he provided a good mule, furnished himself with money, jewels, provisions, and victuals, and having told his people, that he was going on a private journey for two or three days, he departed.

When

When he was out of Cairo, he rode by the desert towards Arabia; but his mule happening to tire by the way, he was forced to continue his journey on foot. A courier that was going to Balsora, by good fortune overtaking him, took him up behind him. As soon as the courier came to Balsora, Nourreddin Ali alighted, and returned him thanks for his kindness: As he went about to seek for a lodging, he saw a person of quality with a great retinue coming along, to whom all the people shewed a mighty respect, and stood still till he past by, and Nourreddin Ali stopt among the rest. This was the grand vizier to the sultan of Balsora, who walked thro' the city to see that the inhabitants kept good order and discipline.

This minister casting his eye by chance on Nourreddin Ali, found something extraordinary in his aspect, looked very attentively upon him, and as he came near him, and saw him in a traveller's habit, he stood still, asked him who he was, and from whence he came? Sir, said Nourreddin Ali, I am an Egyptian, born at Cairo, and have left my country, because of the unkindness of a near relation, and am resolved to travel thro' the world, and rather to die than return home again. The grand vizier, who was a reverend old gentleman, after hearing those words, says to him, Son, beware, don't pursue your design, there is nothing but misery in the world; you are not sensible of the hardships you must endure; come follow me, I may perhaps make you forget the thing that has forced you to leave your own country.

Nourreddin Ali followed the grand vizier, who soon perceived his good qualities, and fell so much in love with him, that one day he says to him in private, My son, I am, as you see so far gone in years, that there is no likelihood I shall live much longer. Heaven has bestowed only one daughter upon me, who is as beautiful as you are handsome, and now fit for marriage. Several people of the greatest quality at this court have desired her for their sons, but I could not grant their request. I have a love for you, and think you so worthy to be received into my family, that, preferring you before all those that have sought her, I am ready to accept you for my son-in-law. If you like the proposal,

sal, I will acquaint the sultan my master that I have adopted you by this marriage, and I will pray him to grant you the reversion of my dignity of grand vizier in the kingdom of Balsora. In the mean time nothing being more requisite for me, than ease in my old age, I will not only put you in possession of my estate; but leave the administration of publick affairs to your management.

When the grand vizier had made an end of this kind and generous proposal, Nourreddin Ali fell at his feet, and expressing himself in terms that demonstrated his joy and gratitude, told the vizier, that he was at his command in every thing. Upon this the vizier sent for his chief domesticks, ordered them to furnish the great hall of his palace, and prepare a great feast; he afterwards sent to invite the nobility of the court and city, to honour him with their company; and when they were all met (Noureddin Ali having now told him who he was) he said to those lords, for he thought it proper to speak thus, on purpose to satisfy such of them to whom he had refused his alliance; I am now, my lords, to discover a thing to you, which hitherto I have kept secret. I have a brother, who is grand vizier to the sultan of Egypt, as I am to the sultan of this kingdom. This brother has but one son, whom he would not marry in the court of Egypt, but sent him hither to marry my daughter, that both our branches may be re-united. His son, whom I knew to be my nephew, as soon as I saw him, is the young gentleman I here present to you, and is to be my son-in-law. I hope you will do me the honour to be present at his wedding, which I am resolved to celebrate this day. The noblemen, who could not take it ill that he preferred his nephew before all the great matches that had been proposed to him, said, that he had very good reason for what he did, were willing to be witnesses to the ceremony, and wished that God might prolong his days to enjoy the satisfaction of the happy match.

Here Scheherazade broke off, because day appeared, and next night resumed her story.

The Ninety-fourth Night.

SIR, said she, the grand vizier Giafar, continued his story to the caliph thus: The lords met at the vizier of Balsora's house, having testified their satisfaction at the marriage of his daughter with Nourreddin Ali, sat down to dinner, which lasted a long while; and the latter course was sweet-meats, of which every one, according to custom, took what they thought fit. The notaries came in with the marriage contract, the chief lords signed it, and when the company departed, the grand vizier ordered his servants to prepare a bagnio, and had every thing in readiness for Nourreddin Ali to bathe. He had fine new linen, and every thing else provided for him in the most curious manner: When he had washed and dried himself, he was going to put on his former apparel, but had an extraordinary rich suit brought him. Being dressed and perfumed with the most odoriferous essences, he went to see the grand vizier, his father-in-law, who was exceeding well pleased with his genteel mein; and having made him sit down, My son, said he you have declared unto me who you are, and the quality you had at the court of Egypt. You have also told me of a difference betwixt you and your brother, which occasioned you to leave your country, I desire you to make me your entire confidant, and to acquaint me with the cause of your quarrel; for now you have no reason, either to doubt me, or to conceal any thing from me.

Nourreddin Ali gave him an account of every circumstance of the quarrel; at which the vizier burst out into a fit of laughter, and said, this is one of the oddest things that I ever heard: Is it possible, my son, that your quarrel should rise so high about an imaginary marriage? I am sorry you fell out with your elder brother upon such a frivolous matter; but I find he is in the wrong to be angry at what you only spoke in jest, and I ought to thank heaven for that difference which has procured me such a son-in-law. But, said the old gentleman, 'tis late, and time for you to retire; go to your bride, my son, she expects you: To-morrow I

will present you to the sultan, and hope he will receive you in such a manner as shall satisfy us both.

Nourreddin Ali took leave of his father-in-law, and went to his spouse's apartment. It is remarkable, continued Giafar, that Schemseddin Mohammed happened also to marry at Cairo the very same day that this marriage was solemnized at Balsora, the particulars of which are as follow :

After Nourreddin Ali left Cairo, with an intention never to return, Schemseddin Mohammed, his elder brother, who was gone a hunting with the sultan of Egypt, did not come back in a month ; for the sultan loved that game extremely, and therefore continued the sport all that while. Schemseddin at his return, ran to Nourreddin Ali's apartment, but was much surprized when he understood, that under pretence of taking a journey of two or three days, he went away on a mule the same day that the sultan went a hunting, and had never appeared since. It vexed him so much the more, because he did not doubt but the hard words he had given him was the cause of his going away. He sent a messenger in search of him, who went to Damascus, and as far as Aleppo, but Nourreddin was then at Balsora. When the courier returned and brought word that he heard no news of him, Schemseddin Mohammed intended to make further enquiry after him in other parts, and in the mean time had a fancy to marry, and matched with the daughter of one of the greatest lords in Cairo, upon the same day his brother married the daughter of the grand vizier of Balsora.

But this is not all, said Giafar, at the end of nine months Schemseddin Mohammed's wife was brought to bed of a daughter at Cairo, and on the same day Nourreddin's wife brought forth a son at Balsora, who was called Bedreddin Hassan.

The grand vizier of Balsora testified his joy, by great gifts and publick entertainments for the birth of his grandson. And to shew his son in law the great esteem he had for him, he went to the palace, and most humbly begged of the sultan to grant Nourreddin Ali his office, that he might have the comfort before his death to see his son-in-law made grand vizier in his stead.

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The sultan, who had taken a great liking to Nourreddin, when his father presented him after his marriage, and had ever since heard every body speak well of him, readily granted his father-in-law's request, and caused Nourreddin immediately to put on the robe of a grand vizier.

The next day, when the father saw his son-in-law preside in council, as he himself had done, and perform all the offices of a grand vizier, his joy was compleat. Nourreddin Ali behaved himself so well in every thing, that one would have thought he had been all his lifetime employed in such affairs. He continued afterwards to assist in council every time, when the infirmities of age would not permit his father-in-law to appear.

The old gentleman died about four years after with great satisfaction, to see a branch of his family that promised so fair to support the grandeur of it.

Nourreddin Ali performed his last duty to him with all possible love and gratitude. And as soon as his son Bedreddin Hassan, had attained to seven years of age, he provided him a most excellent tutor, who taught him such things as became his birth. The child had a ready wit, and a genius capable of receiving all the good instructions that could be given.

Scheherazade was going on, but perceiving day, she put an end to the discourse, and resumed it thus the night following:

The Ninety-fifth Night.

SIR, the vizier Giasar continuing his story, told the caliph, that after Bedreddin Hassan had been two years under the tuition of his master, who taught him perfectly to read, he learnt the Alcoran by heart. His father Nourreddin Ali put him afterwards to other tutors, by whom his mind was cultivated to such a degree, that when he was twelve years of age he had no more occasion for them. And then as his physiognomy promised wonders, he was admired by all that looked upon him.

Hitherto Nourreddin Ali had kept him to his study, and had not yet brought him in publick; but now he

carried him to the palace, on purpose to have the honour of kissing the sultan's hand, who received him very graciously. The people that saw him in the streets were charmed with his genteel mein, and gave him a thousand blessings.

His father proposing to make him capable of supplying his place, spared no cost for that end, and brought him up to business of the greatest moment, on purpose to qualify him betimes. In short, he omitted nothing to advance a son he loved so well. But as he began to enjoy the fruits of his labour, he was all of a sudden taken with a violent fit of sickness; and finding himself past recovery, disposed himself to die a good musselman.

In that last and precious moment he forgot not his son Bedreddin, but called for him, and said, My son, you see this world is transitory, there is nothing durable but that which I shall speedily go to. You must therefore from henceforth begin to fit yourself for this change, as I have done; you must prepare for it without murmuring, and so as to have no trouble of conscience for not acting the part of a real honest man. As for your religion, you are sufficiently instructed in it, by what you have learnt from your tutors, and your own study; and as to what belongs to an honest man, I shall give you some instructions, which I hope you will make good use of. As it is a necessary thing to know one's self, and that you cannot come to that knowledge, without you first understand whom I am, I shall now tell it you.

I am (says he) a native of Egypt; my father, your grandfather, was first minister to the sultan of that kingdom. I myself had the honour to be vizier to that same sultan, and so has my brother, your uncle, who I suppose is yet alive; his name is Schemseddin Mohammed. I was obliged to leave him, and come into this country, where I have raised myself to the high dignity I now enjoy. But you will understand all these matters more fully by a manuscript that I shall give you.

At the same time, Nourreddin Ali pulled out his pocket-book, which he had written with his own hand, and carried always about him, and giving it to Bedreddin Hassan, Take it (said he) and read it at your leisure; you

you will find, among other things, the day of my marriage, and that of your birth; these are such circumstances, as perhaps you may hereafter have occasion to know, therefore you must keep it very carefully.

Bedreddin Hassan being most afflicted to see his father in that condition, and sensibly touched with this discourse, could not but weep when he received the pocket-book, and promised at the same time never to part with it.

That very moment Nourreddin Ali fainted, so that it was thought he would have expired; but he came to himself again, and uttered these words:

My son, says he, the first instruction I give you, is, Not to make yourself familiar with all sorts of people. The way to live happy is to keep your mind to yourself, and not to tell your thoughts easily.

Secondly, Not to do violence to any body whatever, for in that case you will draw every body's hatred upon you. You ought to consider the world as a creditor, to whom you owe moderation, compassion, and forbearance.

Thirdly, Not to say a word when you are reproached; for, as the proverb says, He that keeps silence is out of danger. And in this case particularly you ought to practise it. You also know what one of our poets says upon this subject, That silence is the ornament and safe-guard of life; That our speech ought not to be like a storm of rain that spoils all. Never did any man yet repent of having spoke too little whereas many have been sorry that they spoke so much.

Fourthly, To drink no wine, for that is the source of all vices.

Fifthly, To be frugal in your way of living; if you do not squander your estate away, it will maintain you in time of necessity. I do not mean you should be either too liberal or too niggardly; for tho' you have never so little, if you husband it well, and lay it out on proper occasions, you shall have many friends; but if on the contrary you have great riches, and make but a bad use of them, all the world will forsake you, and leave you to yourself.

In short, Nourreddin Ali continued till the last moment of his breath to give good advice to his son; and when he was dead, he was magnificently interred.

Scheherazade stopt her discourse here, because she saw day, and deferred the residue of her story till next night.

The Ninety-sixth Night.

THE Sultaneſs of the Indies being awaked by her ſiſter Dinarzade at the uſual hour, ſhe addreſſed herſelf to Schahriar. Sir, ſaid ſhe, the caliph was very well ſatiſfied to hear the grand vizier Giaſar relate his ſtory, and he continued it thus:

Nourreddin Ali was buried with all the honours due to his quality. Bedreddin Haſſan of Baſſora, for ſo he was called, becauſe born in that town, was ſo overwhelmed with grief for the death of his father, that inſtead of a month's time to mourn, according to cuſtom, he kept himſelf cloſe ſhut up in tears and ſolitude about two months, without ſeeing any body, or ſo much as going abroad to pay his duty to the ſultan of Baſſora; who being diſpleaſed at his neglect, looked upon it as a ſlight put on his court and perſon, ſuffered his paſſion to prevail, and in his fury, called for the new grand vizier, (for he had created a new one as ſoon as Nourreddin Ali died) commanded him to go to the houſe of the deceaſed, and ſeize upon it, with all his other houſes, lands, and effects, without leaving any thing for Bedreddin Haſſan, and to bring him priſoner along with him.

The new grand vizier, accompanied with a great many meſſengers belonging to the palace, juſtices, and other officers, went immediately to execute his commiſſion. But one of Bedreddin Haſſan's ſlaves happening accidentally to come into the crowd, no ſooner underſtood the vizier's errand, but he ran before in all haſte to give his maſter warning. He found him ſitting in the porch of his houſe, as melancholy as if his father had been but newly dead. He fell down at his feet out of breath, and after he had kiſſed the hem of his garment, cried out, My lord, ſave yourſelf immediately. Bedreddin Haſſan, liſting up his head, What's the mat-

ter, what news dost thou bring? My lord, said he, there is no time to be lost; the sultan is horribly incensed against you, and he has sent people to take all you have, and also to seize your person.

The words of this faithful and affectionate slave, put Bedreddin Hassan into great confusion; May not I have so much time, said he, as to take some money and jewels along with me? No, Sir, replied the slave, the grand vizier will be here this moment. Be gone immediately, save yourself. Bedreddin Hassan rose up from his sofa in all haste, put his feet in his sandals, and after he had covered his head, with the tail of his gown, that his face might not be known, he fled, without knowing what way to go, to avoid the impending danger.

The first thought that came into his head, was to get out of the next gate with all speed. He ran without stopping till he came to the publick church-yard, and since it was growing dark, he resolved to pass that night on his father's tomb. It was a large edifice, in form of a dome, which Nourreddin Ali built when he was alive. Bedreddin met a very rich jew by the way, who was a banker and merchant, and was returning from a place where his affairs had called him to the city.

The Jew, knowing Bedreddin, halted, and saluted him very courteously. Day beginning to appear as Scheherazade spoke these words, she put it off till next night, when she resumed her discourse again.

The Ninety-seventh Night.

SIR, said she, the caliph was very attentive to the grand vizier's discourse, who went on after this manner: Isaac the Jew, after he had paid his respects to Bedreddin Hassan, by kissing his hand, says, My lord, dare I be so bold to ask whither you are going at this time of night all alone, and so much troubled? Has any thing disquieted you? Yes, said Bedreddin, a while ago I was asleep, and my father appeared to me in a dream, looking very fiercely upon me, as if he were extraordinary angry. I started out of my sleep very much frightened, and came out immediately to go and pray upon his tomb.

My lord, said the Jew, (who did not know the true reason why Bedreddin left the town) your father of happy memory, and my good lord, had store of merchandize in several vessels, which are yet at sea, and belong to you; I beg the favour of you to grant me the first refusal of them before any other merchant. I am able to pay down ready money for all the goods that are in your ships: And to begin, if you will give me those that happen to come in the first ship that arrives in safety, I will pay you down in part of payment a thousand sequins. And drawing out a bag from under his gown, he shewed it him sealed up with one seal.

Bedreddin Hassan being banished from home, and dispossessed of all that he had in the world, looked upon this proposal of the Jew's as a favour from heaven, and therefore accepted it with a great deal of joy. My lord, said the Jew, then you sell unto me for 1000 sequins, the lading of the first of your ships that shall arrive in port. Yes, answered Bedreddin, I sell it to you for a 1000 sequins; it is done. Upon this the Jew delivered him the bag of 1000 sequins, and offered to count them, but Bedreddin Hassan saved him the trouble, and said, he would trust his word. Since it is so, my lord, said he, be pleased to favour me with a small note in writing of the bargain we have made. And having said this, he pulled the inkhorn from his girdle, and taking a small reed out of it neatly cut for writing, he presented it to him with a piece of paper he took out of his letter-case: and whilst he held the ink-horn, Bedreddin Hassan wrote these words.

“ This writing is to testify, that Bedreddin Hassan
 “ of Balsora has sold to Isaac the Jew, for the sum of
 “ one thousand sequins, received in hand, the lading of
 “ the first of his ships that shall arrive in this port.”

“ Bedreddin Hassan of Balsora.”

This note he delivered to the Jew, who put it in his letter-case, and then took his leave of him.

While Isaac pursued his journey to the city, Bedreddin made the best of his way to his father Nourreddin Ali's tomb. When he came to it, he bowed his face to the ground, and, with his eyes full of tears, deplored

plored his miserable condition. Alas! said he, unfortunate Bedreddin, what will become of thee? Whither canst thou fly for refuge against the unjust prince that persecutes thee? Was it not enough to be afflicted for the death of so dear a father? Must fortune needs add new misfortunes to just complaints? He continued a long time in this posture, but at last rose up again, and leaning his head upon his father's sepulchre, his sorrows returned more violently than before; so that he sighed and mourned, till, overcome with heaviness, he stretched himself all along upon the floor, and fell asleep.

He had not slept long, till a genie, who had retired to that church-yard during the day, and was intending, according to his custom, to range about the world at night, espying this young man in Nourreddin Ali's tomb; he entered, and finding Bedreddin lying on his back, was surprized at his beauty.

Day-light appeared, and prevented Scheherazade's going on with her story, but next night at the usual hour she continued it thus:

The Ninety-eighth Night.

WHEN the genie had attentively considered Bedreddin Hassan, he said to himself, To judge of this creature by his good mein, he would seem to be an angel of the terrestrial paradise, whom God has sent to put the world in a flame with his beauty. At last, after he had satisfied himself with looking upon him, he took a flight into the air, where meeting by chance with a fairy, they saluted one another; after which he said to her, Pray descend with me into the church-yard, where I stay, and I will shew you a prodigious beauty, which is worthy your admiration as well as mine. The fairy consented, and both descended in an instant; they came into the tomb. Look ye, said the genie to the fairy, shewing her Bedreddin Hassan, Did you ever see a young man of a better shape, and more beautiful than this?

The fairy, having attentively observed Bedreddin, returned to the genie; I must confess, said she, that he's a very handsome man, but I just now came from

seeing an object at Cairo, more admirable than this; and if you will hear me, I will tell you a strange story concerning her. You will very much oblige me in so doing, answered the genie. You must know then, said the fairy, (for I will tell it you at length) that the sultan of Egypt has a vizier called Schemseddin Mohammed, who has a daughter of about twenty years of age, the most beautiful and complete person that ever was known. The sultan having heard of this young lady's beauty, sent the other day for her father, and told him, I understand you have a daughter to marry; I have a mind to marry her: Will not you consent to it? The vizier, who did not expect this proposal, was troubled at it, and instead of accepting it joyfully, which another in his place would certainly have done, he answered the sultan; May it please your majesty, I am not worthy of the honour you confer upon me, and I most humbly beseech you to pardon me, if I do not agree to your request. You know I had a brother called Nourreddin Ali, who had the honour, as well as myself, to be one of your viziers: We had some differences together, which was the cause of his leaving me on a sudden, and since that time I have had no account of him till within these four days, that I heard he died at Balsora, being grand vizier to the sultan of that kingdom.

He has left a son behind him, and there having been an agreement between us to match our children together, if ever we had any, I am persuaded he intended that match when he died; and being desirous to fulfil the promise on my part, I conjure your majesty to grant me leave. You have in your court many other lords, who have daughters as well as I, on whom you may please to bestow that honour.

The sultan of Egypt was incensed against Schemseddin Mohammed to the highest degree.

Here Scheherazade stopt, because day appeared, and next night resumed her story; still personating the vizier Giafar speaking to Haroun Alraschid the caliph.

The Ninety-ninth Night.

THE sultan of Egypt, provoked at this bold denial of Schemseddin Mohammed, says to him in passion which he could not restrain; Is this the way you requite my proposal to stoop so low as to desire your alliance; I know how to revenge your daring to prefer another to me, and I swear that your daughter shall be married to the most contemptible and ugly of all my slaves. And, having spoken those words, he angrily bid the vizier be gone, who went home to his house full of confusion, and extraordinary sad.

This very day the sultan sent for one of his grooms, who is hump-backed, big-bellied, crook-legg'd, and as ugly as a hobgoblin; and after having commanded Schemseddin Mohammed to consent to marry his daughter to this ghastly slave, he caused the contract to be made and signed by witnesses in his own presence. The preparations for this fantastical wedding are all ready, and this very moment all the slaves belonging to the lords of the court of Egypt are waiting at the door of a bagnio, each with a flambeau in his hand, for the crook-back'd groom, who is bathing himself, to go along with them to his bride, who is already dressed to receive him; and when I departed from Cairo, the ladies met for that purpose were going to conduct her in her nuptial attire to the hall, where she is to receive her hump-backed bridegroom, and is this minute now expecting him. I have seen her, and do assure you, that no person can look upon her without admiration.

When the fairy left off speaking, the genie says to her, Whatever you think or say, I cannot be persuaded that the girl's beauty exceeds that of this young man. I will not dispute it with you, answered the fairy; for I must confess he deserves to be married to that charming creature, which they design for hump-back. And I think it were a deed worthy of us to obstruct the sultan of Egypt's injustice, and put this young gentleman in the room of the slave. You are in the right, answered the genie; I am extremely obliged to you for so good a thought; let us deceive him. I consent to your revenge upon the sultan of Egypt; let us comfort a distressed

ressed father, and make his daughter as happy as she thinks herself miserable; I will do my utmost endeavour to make this project take, and I am persuaded, you will not be backward. I will be at the pains to carry him to Cairo, before he awake, and afterwards leave it to your care, to carry him elsewhere, when we have accomplished our design.

The fairy and the genie having thus concerted what they had to do, the genie lifted up Bedreddin Hassan gently, and with an inconceivable swiftness, carried him through the air, and set him down at the door of a publick house next to the bagnio, whence hump-back was to come with the train of slaves that waited for him. Bedreddin Hassan awaked that very moment, and was mightily surprized to find himself in the middle of a city he knew not; he was a going to cry out, and to ask where he was; but the genie touched him gently on the shoulder, and forbid him to speak a word. Then he put a torch in his hand, and bid him go and mix with the crowd at the bagnio-door and follow them till you come into a hall, where they are going to celebrate a marriage. The bride-groom is a hump-backed fellow, and by that you will easily know him. Put yourself at the right hand as you go in, and then immediately open the purse of sequins you have in your bosom, and distribute 'em among the musicians and dancers, as they go along; and when you are got into the hall, give money also to the female slaves you see about the bride, when they come near you; but every time you put your hand in your purse, be sure to take out a whole handful, and do not spare them. Observe to do every thing exactly as I have told you, with great presence of mind; be not afraid of any person or thing, and leave the rest to a superior power, who will order matters as he thinks fit.

Young Bedreddin, being well instructed in all that he was to do, advanced towards the door of the bagnio: the first thing he did was to light his torch as that of a slave; and then mixing among them as if he belonged to some noblemen of Cairo, he marched along as they did, and followed hump-back, who came out of the bagnio, and mounted a horse out of the sultan's own stable.

stable. Day-light appearing, put a stop to Scheherazade's discourse, and she deferred the following part of the story till next night.

The Hundredth Night.

SIR, said she, the vizier Giafar continued his discourse, and said, Bedreddin Hassan, coming near to the musicians, and men and women dancers, who went just before the bridegroom, pulled out time after time whole handfuls of sequins, which he distributed among them: and as he thus gave his money with an unparallel'd grace and engaging mein, all those that received it cast their eyes upon him; and, after they had a full view of his face, they found him so handsome and comely, that they could not look off again.

At last they came to Schemseddin Mohammed's gate, who was Bedreddin Hassan's uncle, and little thought his nephew was so near. The door-keepers, to prevent any disorder, kept back all the slaves that carried torches, and would not let them come in. Bedreddin was likewise refused; but the musicians who had free entrance, stood still, and protested they would not go in, if they hindered him to go along with them. He is not one of the slaves, say they, look upon him and you'll soon be satisfied as to that. He is certainly a young stranger, who is curious to see the ceremonies observed at weddings in this city, and saying thus, they put him in the midst of them, and carried him in whether the porters would or no; they took his torch out of his hand, and gave it to the first they met: having brought them into the hall, they placed him at the right hand of the hump-backed bridegroom, who sat near the vizier's daughter on a throne most richly adorned.

She appeared very lovely in all her dresses, but in her face there was nothing to be seen but vexation and mortal grief. The cause of this was easy to be guessed at, when she had by her side a bridegroom so very deformed, and so unworthy of her love. The throne of that ill-matched couple, was in the midst of a sofa. The ladies of the emirs, viziers, and those of the sultan's

tan's bed-chamber, and several other ladies of the court and city were placed on each side, a little lower; every one according to their quality, and all of them so fine and richly dressed, that it was one of the pleasanter sights that could be seen, each of them holding a large wax taper in their hand.

When they saw Bedreddin Hassan come into the room, they all fixed their eyes upon him, and admiring his shape, his behaviour, and the beauty of his face they could not forbear looking upon him. When he was set down every one left their seats, and came near to him to have a full view of his face, and almost all of 'em, as they turned to their seats, found themselves moved with tender passion.

The disparity between Bedreddin Hassan and the hump-backed groom, who made such a horrible figure, occasioned a great murmuring among the company; insomuch that the ladies cried out, We must give our bride to this handsome young gentleman, and not to this ugly hump-back. Nor did they rest here, but uttered imprecations against the sultan, who, abusing his absolute power, would unite ugliness and beauty together. They did also upbraid the bridegroom, so as they put him quite out of countenance, to the great satisfaction of the spectators, whose shouts for some time put a stop to the concert of musick in the hall. At last the musicians began again, and the women who had dressed the bride, came all about her. But Scheherazade perceiving day, broke off till next night, when she continued her story.

Note, The hundred and first, and the hundred and second night, in the original, contain only a description of seven robes, and seven different dresses, which the vizier Schemseddin Mohammed's daughter changed at the sound of the instruments. And this description having nothing pleasant in it, and besides being intermixt with verses, which in the Arabian tongue are very fine, but would lose their beauty by a translation, I thought it not worth while to translate those two nights.

The Hundred and Third Night.

SIR, says Scheherazade to the sultan of the Indies, I hope your majesty has not forgot, that 'tis the grand vizier Giafar, who speaks to the caliph Haroun Alraschid. Each time, continues he, that the new bride changed her habit, she rose up from her seat, followed by her bride-woman, and passed by hump-back without giving him one look, and went towards Bedreddin Hassan, beforewhom she presented herself in her new attire. On this occasion, Bedreddin, according to the instructions given him by the genie, failed not to put his hands in his purse, and pulled out handfuls of sequins, which he distributed among the women that followed the bride. Nor did he forget the players and dancers, but also threw money to them. 'Twas pleasant to see how they pushed one another to gather it up. They shewed themselves very thankful, and made him signs that the young bride should be for him, and not for the hump-back fellow. The women that attended her, told her the same thing, and did not value whether the groom heard them or not; for they put a thousand tricks upon him, which very much pleased the spectators.

When the ceremony of changing habits was passed, the musick ceased and went away, but made a sign to Bedreddin Hassan to stay behind. The ladies did the same, and went all home, but those that belonged to the house. The bride went into a closet, whither her woman followed to undress her, and none remained in the hall but the hump-back groom, Bedreddin Hassan and some of the domesticks.

Hump-back, who was furiously mad at Bedreddin, suspecting him to be his rival, gave him a cross look, and said, And thou, what dost thou wait for? Why art thou not gone as well as the rest? Be gone. Bedreddin having no pretence to stay, withdrew, not knowing what to do with himself. But he was not got out of the porch when the genie and the fairy met and stopped him. Whither are you going? said the fairy; Stay, for hump-back is not in the hall, he is gone out about some business you have nothing to do

do but return, and introduce yourself into the bride's chamber. As soon as you are alone with her, tell her boldly that you are her husband, that the sultan's intention was only to make sport with the groom; and to make this pretended bridegroom some amends, you had caused to be prepared for him, in the stable, a good dish of cream. And then tell her all the fine things you can think on to persuade her; for being so handsome as you are, little persuasion will do, she will think herself happy in being deceived so agreeably. In the mean time we will take care that the hump-back shall not return, and let nothing hinder you to pass the night with your bride, for she is your's and none of his.

While the fairy thus encouraged Bedreddin, and instructed him how he should behave himself, Hump-back was really gone out of the room. For the genie went to him in the shape of a great cat, miauling at a most fearful rate. The fellow called to the cat, he clapped his hands to make her flee, but instead of that, the cat stood upon her hinder feet, flaring with her eyes like fire, looking fiercely at him, miaulling louder than she did at first, and growing bigger till she was as large as an ass. At this sight, Hump-back would have cried out for help, but his fear was so great, that he stood gaping and could not utter one word; and that he might have no time to recover, the genie changed himself immediately into a large buffalo, and in this shape called to him, with a voice that redoubled his fear, Thou hump-backed villain. At these words the affrighted groom cast himself upon the ground, and covering his face with his gown, 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, (replies the genie;) hast thou the boldness to venture to marry my mistress? O my lord, (said Hump-back) I pray you to pardon me; if I am guilty, 'tis through ignorance. I did not know that this lady had a buffalo to her sweet-heart; command me in any thing you please, I give you my oath that I am ready to obey you. By death (replied the genie) if thou goest out from hence, or speakest a word till the sun rises, I will crush thy head

to pieces ; but then I give thee leave to go from hence : I warn thee to make dispatch, and not to look back ; but if thou hast the imprudence to return, it shall cost thee thy life. When the genie had done speaking, he transformed himself into the shape of a man, took Hump-back by the legs, and after having set him against the wall with his head downwards, if thou stir, said he, before the sun rise, as I have told thee already, I will take thee by the heels again, and dash thy head in a thousand pieces against the wall.

To return to Bedreddin Hassan, who being prompted by the genie, and the presence of the fairy, he got into the hall again, from whence he slipt into the bride-chamber, where he sat down, expecting the success of his adventure. After a while the bride arrived, conducted by an old matron, who came no farther than the door, exhorting the bridegroom to do his duty like a man, without looking in to see if it was Hump-back or another, and then locked the door, and retired.

The young bride was mightily surprized instead of Hump-back to find Bedreddin Hassan, who came up to her with the best grace in the world ! What ! my dear friend, (said she) by your being here at this time of night you must be my husband's comrade ? No, madam, (said Bedreddin) I am of another sort of quality than that ugly hump-back. But (said she) you don't consider that you speak degradingly of my husband. He your husband, madam, (replies he) can you retain those thoughts so long ? Be convinced of your mistake, madam, for so much beauty must never be sacrificed to the most contemptible of all mankind, 'Tis I, madam, that am the happy mortal for whom it is reserved. The sultan had a mind to make himself merry, by putting this trick upon the vizier your father, but he chose me to be your real husband. You might have observed how the ladies, the musicians, the dancers, your women, and all the servants of your family, were pleased with this comedy. We have sent that hump-back fellow to his stable again, where he is just now eating a dish of cream. And you may rest assured that he will never appear any more before your eyes.

At this discourse the vizier's daughter (who was
more

more like one dead than alive when she came into the bride-chamber) put on a gay air, which made her so handsome, that Bedreddin was perfectly charmed with her.

I did not expect, said she, to meet with so pleasing a surprize; and I had condemned myself to live unhappy all my days. But my good fortune is so much the greater, that I possess in you a man that is worthy of my tenderest affection.

Having spoken thus, she undressed herself, and slept into bed. Bedreddin Hassan, overjoyed to see himself possessor of so many charms, made haste to follow her, and laid his clothes upon a chair, with a bag that he got from the Jew; which notwithstanding all the money he had pulled out, was still full. He likewise laid off his turban, and put on a night-cap that had been ordained for Hump-back, and so went to bed in his shirt and drawers*. His drawers were of blue fatin, tied with a lace of gold.

* *All the eastern nations lie in their drawers but this circumstance will stand him in stead in the sequel of the story.*

Day beginning to dawn, obliged Scheherazade to stop; but next night, being called

upon at the ordinary hour, she resumed her story, and went on after this manner:

The Hundred and Fourth Night.

WHilst the two lovers were asleep, (said the grand vizier Giafar) the genie, who had met again with the fairy, says to her, That it was high time to finish what was begun, and so successfully carried on hitherto; then let us not be overtaken by day-light, which will soon appear; go you and bring off the young man again without awaking him.

The fairy went into the bed-chamber where the two lovers were fast asleep, and took up Bedreddin Hassan just as he was, that is to say, in his shirt and drawers; and in company with the genie with a wonderful swiftness flew away with him to the gates of Damascus in Syria, where they arrived just at the time when the officers of the mosques, appointed for that end, were calling

calling the people to come to prayers at break of day. The fairy laid Bedreddin Hassan softly on the ground, and leaving him close by the gate, departed with the genie.

The gate of the city being opened, and a great many people assembled to get out, they were mightily surprized to see Bedreddin Hassan lying in his shirt and drawers upon the ground. One said, He has been hard put to it to get away from his mistress, that he could not get time to put on his clothes. Look ye, says another, how people expose themselves; sure enough he has spent most part of the night in drinking with his friends, till he has got drunk, and then, perhaps, having occasion to go out, instead of returning, is come this length, and not having his senses about him, was overtaken with sleep. Others were of another opinion; but nobody could guess what had been the occasion of his coming thither.

A small puff of wind happening to blow at the same time, uncovered his breast, that was whiter than snow. Every one being struck with admiration at the fineness of his complexion, they spoke so loud that it awaked the young man.

His surprize was as great as theirs, when he found himself at the gate of a city, where he had never been before, and encompassed by a crowd of people gazing at him. Gentlemen, said he, for God's sake tell me where I am, and what you would have of me? One of the crowd spoke to him saying, Young man, the gates of the city were just now opened, and as we came out we found you lying here in this condition, and stood still to look on you: Have you lain here all night? And don't you know that you are at one of the gates of Damascus? At one of the gates of Damascus! answered Bedreddin; sure you mock me. When I lay down to sleep last night I was at Cairo. When he said these words, some of the people moved with compassion for him, said, 'Tis a pity that such a handsome young man should have lost his senses; and so went away.

My son, says an old gentleman to him, you know not what you say. How is it possible that you being this morning at Damascus, could be last night at Cairo?

'Tis true for all that, said Bedreddin; for I swear to you, that I was all day yesterday at Balsora. He had no sooner said these words, but all the people fell into a fit of laughter, and cried out, He's a fool, he's a madman. There were some, however, that pitied him because of his youth; and one among the company said to him, My son, you must certainly be crazed, you do not consider what you say. Is it possible that a man could yesterday be at Balsora, the same night at Cairo, and next morning at Damascus? Sure you are asleep still, come rouse up your spirits. What I say, answered Bedreddin Hassan, is so true, that last night I was married in the city of Cairo. All those that laughed before, could not forbear laughing again, when he said so: Call yourself to mind, says the same person that spoke before, you have sure enough dreamt all this, and that fancy still possesses your brain. I am sensible of what I say, answered the young man. Pray can you tell me how it was possible for me to go in a dream to Cairo, where I am very certain I was in person, and where my bride was seven times brought before me, each time dressed in a different habit, and where I saw an ugly hump-backed fellow, to whom they intended to give her? Besides, I want to know what is become of my gown, my turban, and the bag of sequins I had at Cairo.

Though he assured them that all these things were matter of fact, yet they could not forbear to laugh at him: which put him into such a confusion, that he knew not well what to think of all those adventures.

Day-light, which began to appear in Schahriar's apartment, imposed silence on Scheherazade; but next night she resumed her story.

The Hundred and Fifth Night.

SIR, said she, after Bedreddin Hassan had confidently affirmed all that he said to be true, he rose up to go into the town, and every one that followed him, called out, A madman, a fool. Upon this some looked out at their windows, some came to their doors, and others joined with those that were about him, calling out as they

they did, A madman; but not knowing for what. In this perplexity of mind the young gentleman happened to come before a pastry-cook's shop, and went into it to avoid the rabble.

This pastry-cook had formerly been captain to a troop of Arabian robbers, who plundered the caravans; and though he was become a citizen of Damascus, where he behaved himself to every one's content; yet he was dreaded by all those that knew him, wherefore as soon as he came out to the rabble that followed Bedreddin, they dispersed.

The pastry-cook, seeing them all gone, asked him what he was, and who brought him thither? Bedreddin Hassan told him all, not concealing his birth, nor the death of his father the grand vizier: He afterwards gave him an account why he left Balsora; how, after he had fallen asleep the night following upon his father's tomb, he found himself when he awaked at Cairo, where he had married a lady; and at last, in what amazement he was, when he found himself at Damascus, without being able to penetrate into all those wonderful adventures.

Your history is one of the most surprizing (said the pastry-cook); but if you will follow my advice, you shall let no man know those matters you have revealed to me, but patiently expect till heaven think fit to put an end to your misfortunes; you shall be free to stay with me till then; and since I have no children, I will own you for my son, if you consent to it; and after you are so adopted, you may freely walk up and down the city, without being exposed any more to the insults of the rabble.

Tho' this adoption was below the son of a grand vizier, Bedreddin was glad to accept of the pastry-cook's proposals, judging it the best thing he could do, considering his then circumstances. The cook clothed him, called for witnesses, and went before a notary, where he acknowledged him for his son. After this, Bedreddin, staid with him by the name of Hassan, and learned the pastry-trade.

Whilst this past at Damascus, Schemseddin Mohammed's daughter awaked, and finding Bedreddin gone

out of bed, supposed he had risen softly for fear of disturbing her, but he would soon return. As she was in expectation of him, her father the vizier (who was mightily vexed at the affront put upon him by the sultan) came and knocked at her chamber-door with a resolution to bewail her sad destiny. He called her by her name, and she knowing him by his voice, immediately got up, and opened the door. She kissed his hand, and received him with so much satisfaction in her countenance, as surprized the vizier, (who expected to find her drowned in tears, and as much grieved as himself.) Unhappy wretch! said he in a passion, do you appear before me thus? after the hideous sacrifice you have just consummated, can you see me with so much satisfaction? Scheherazade left off when she came this length, because day appeared; and next night resumed her discourse to the sultan of the Indies.

The Hundred and Sixth Night.

SIR, the grand vizier Giafar went on with the relation of Bedreddin Hassan's story thus:

The new bride seeing her father angry at her pleasant countenance, says to him, For God's sake, Sir, do not reproach me wrongfully; 'tis not the hump-back fellow, whom I abhor more than death; 'tis not that monster I have married; every body laughed him to scorn, and put him so out of countenance, that he was forced to run away and hide himself, to make room for a charming young gentleman, who is my real husband. What fable do you tell me, said Schemfeddin Mohammed, roughly? What! Did not Crook-back lie with you to-night? No, Sir, said she, it was that young gentleman I told you of, who has large eyes and black eye-brows. At these words the vizier lost all patience, and fell into a terrible passion. Ah, wicked woman! says he, you will make me distracted! 'Tis you, father, said she, that puts me out of my senses by your incredulity. So 'tis not true, replies the vizier, that Hump-back——Let us talk no more of Hump-back, said she, a curse upon Hump-back, must I always have him cast in my dish. Father, said she,
I tell

I tell you once more, that I did not bed with him, but with my dear spouse, who, I believe, is not very far off.

Schemfeddin Mohammed went out to seek him, but instead of seeing him, was mightily surprized to find Hump-back with his head on the ground, and his heels uppermost, as the genie had set him against the wall, What's the meaning of this, said he? who placed you thus? Crook-back, knowing it to be the vizier, answered, alas! alas! 'tis you then that would marry me to the mistress of a buffalo, the sweetheart of an ugly genie; I won't be your fool, you shan't put a trick upon me.

Scheherazade stopt here, and next night resumed her story thus:

The Hundred and Seventh Night.

SIR, Schemfeddin Mohammed, when he heard Hump-back speak thus, thought he was raving, and bid him move, and stand upon his legs. I will take care how I do that, said Hump-back, unless the sun be risen. Know, Sir, that when I came hither last night, on a sudden a black cat appeared to me, and in an instant grew as big as a buffalo. I have not forgot what he said to me, therefore you may go about your business, and leave me here. The vizier, instead of going away, took him by the heels, and made him get up. Then Hump-back ran off as fast as he could, without looking behind him; and coming to the palace presented himself to the sultan, who laughed heartily when he told him the story how the genie had served him.

Schemfeddin Mohammed returned to his daughter's chamber, more astonished than before. Well then, my abused daughter, said he, can you give me no farther light into this matter? Sir, said she, I can give you no other account, than what I have done already. Here are my husband's clothes, which he left upon the chair; perhaps you may find somewhat there that may solve your doubt. Then she shewed him Bedreddin's turban, which he took and examined narrowly on all sides. I should

* *The town of Moussoul is in Mesopotamia, built over-against old Nineveh.*

take this to be a vizier's turban, if it were not made after the Moussoul * fashion. But perceiving somewhat to be sewed between the stuff and the lining, he called for scissars, and having

unript it, found the paper which Nourreddin Ali gave Bedreddin his son as he was dying, and which he had put into his turban for more security.

Schemseddin Mohammed having opened the paper, knew his brother Nourreddin's hand, and found this superscription, For my son Bedreddin Hassan. Before he could make any reflections upon it, his daughter delivered him the bag, that lay under his clothes, which he likewise opened, and found it full of sequins; for, as I told you before, notwithstanding all the liberality of Bedreddin, it was still kept full by the genie, and fairy. He read these following words upon a note in the bag, A thousand sequins belonging to Isaac the Jew. And these lines underneath, which the Jew wrote before he parted from Bedreddin Hassan, 'Delivered to Bedreddin Hassan, for the cargo of the first of those ships that formerly belonged to Nourreddin Ali his father, of worthy memory, sold unto me upon its arrival in this place.' He had scarce read these words, when he gave a shout, and fainted away.

Scheherazade gave over here, and next night began again thus:

The Hundred and Eighth Night.

SIR, the vizier Schemseddin Mohammed being recovered from his fit by the help of his daughter, and the women she called to her assistance; Daughter (said he) do not frighten yourself at this accident, the reason of it is such as you can scarcely believe. Your bridegroom is your cousin, the son of Nourreddin Ali. The thousand sequins in the bag puts me in mind of a quarrel I had with my dear brother, 'tis without doubt the dowry he gives you. God be praised for all things, and particularly for this miraculous adventure, which demonstrates his almighty power. Then looking
again

again upon his brother's writing, he kissed it several times, shedding abundance of tears.

He looked over the book from one end to t'other, where he found the date of his brother's arrival at Balfora, of his marriage, and of the birth of Bedreddin Haffan; and when he compared the same with the day of his own marriage, and the birth of his daughter at Cairo, he admired how every thing did agree so exactly.

The happy discovery put him into such a transport of joy, that he took up the book, with the ticket of the bag, and shewed it to the sultan, who pardoned what was past, and was so much pleased with the relation of this adventure, that he caused it with all its circumstances to be put in writing for the use of posterity.

Mean while the vizier Schemfeddin Mohammed could not comprehend the reason why his nephew did not appear; he expected him every moment, and was impatient to have him in his arms. After he had expected him seven days in vain, he searched for him through all Cairo, but could hear no news of him, which perplexed him very much. This is the strangest adventure, said he, that ever man met with. And not knowing what alteration might happen, he thought fit to draw up in writing with his own hand, after what manner the wedding had been solemnized; how the hall and his daughter's bed-chamber was furnished, and other circumstances. He likewise made the turban, the bag, and the rest of Bedreddin's things into a bundle, and locked them up—

The sultaneſs ſtopped here, and next night purſued her diſcourſe thus :

The Hundred and Ninth Night.

SIR, after ſome days were paſt, the vizier's daughter perceived herſelf with child, and was brought to bed of a ſon after nine months. A nurſe was provided for the child, beſides other women and ſlaves to wait upon him; and his grandfather called him Agib.*

* *This word in Arabick, ſignifies wonderful.*

When young Agib had attained the age of seven, the vizier, instead of teaching him to read at home, put him to school with a master who was in great esteem; and two slaves were ordered to wait upon him. Agib used to play with his school-fellows, and as they were all inferior to him in quality, they shewed him great respect, according to the example of their master, who many times would pass by faults in him that he would not pass by in the rest. This complaisance spoiled Agib, so that he became proud and insolent, would have his play-fellows bear all of him, and would bear nothing from them, but be master every where; and if any one took the liberty to thwart him, he would call them a thousand names, and many times beat them.

In short, all the scholars were weary of his company, and complained of him to their master. He answered, That they must have patience. But when he saw that Agib still grew more and more insolent, and occasioned him a great deal of trouble, Children, said he to his scholars, I find Agib is a little insolent gentleman; I will shew you a way how to mortify him, so as he shall never torment you any more. Nay, I believe it will make him leave the school. When he comes again to-morrow, and that you have a mind to play together, set yourselves round him, and do one of you call out, Come let us play, but upon condition, that they who desire to play shall tell his own name, and the names of his father and mother; and they who refuse it, shall be esteemed bastards, and not suffered to play in our company.

Next day when they were gathered together, they failed not to follow their master's instructions; they placed themselves round Agib, and one of them called out. Let us begin a play, but on condition, that he who cannot tell his own name, and that of his father and mother, shall not play at all. They all cried out, and so did Agib, we consent to it. Then he that spoke first asked every one the question, and all fulfilled the condition except Agib, who answered, My name is Agib, my mother is called the lady of beauty, and my father Schemseddin Mohammed, vizier to the sultan.

At these words all the children cried out, Agib, What do you say? That's not the name of your father, but your

your grandfather. A curse on you, said he in a passion, What! dare you say that the vizier Schemseddin Mohammed is not my father? No, no, cried they with great laughter, he is but your grandfather, and you shall not play with us. Nay, we will take care how we come into your company. Having spoken thus, they all left him, scoffing him, and laughing among themselves, which mortified Agib so much, that he wept.

This school-master who was near, and heard all that passed, came just at the nick of time, and speaking to Agib, says he, Agib, do not you know that the vizier Schemseddin Mohammed is none of your father, but your grandfather, and the father of your mother, the lady of beauty? We know not the name of your father no more than you do. We only know that the sultan was going to marry your mother to one of his grooms, a hump-back fellow; but a genie lay with her. This is hard upon you, and ought to teach you to treat your school-fellows with less haughtiness than you have done hitherto.

Here Scheherazade stopped, but next night resumed her discourse thus:

The Hundred and Tenth Night.

SIR, little Agib being nettled at this, ran hastily out of the school, and went home crying. He came straight to his mother's chamber, who being alarmed to see him thus grieved, asked him the reason? He could not answer for tears, his grief was so great, and it was but now and then he could speak plain enough to repeat what had been said to him, and occasioned his sorrow.

When he came to himself, Mother, (said he) for the love of God be pleased to tell me who is my father? My son, (said she) Schemseddin Mohammed, that every day makes so much of you, is your father? You do not tell me truth (said he) he is your father, and none of mine. But whose son am I? At this question, the lady of beauty calling to mind her wedding-night, which had been succeeded by a long widowhood, began to shed tears, repining bitterly at the loss of so lovely a husband as Bedreddin.

Whilst the lady of beauty and Agib were both weeping, in comes the vizier, who demanded the reason of their sorrow. The lady told him the shame Agib had undergone at school, which did so much affect the vizier that he joined his tears with theirs, and judging from this, that the misfortune which had happened to his daughter, was the common discourse of the town, he was quite out of patience.

Being thus afflicted, he went to the sultan's palace, and falling prostrate at his feet, most humbly prayed him to give him leave to make a journey into the provinces of the Levant, and particularly to Balfora, in search of his nephew Bedreddin Hassan. For he could not bear any longer, that the people of the city should believe a genie had got his daughter with child.

The sultan was much concerned at the vizier's affliction, approved his resolution, and gave him leave to go. He caused a passport also to be written for him, praying, in the most obliging terms that could be, all kings and princes, in whose dominions the said Bedreddin might sojourn, to grant that the vizier might bring him along with him.

Schemseddin Mohammed, not knowing how to express his thankfulness to the sultan for this favour, thought it his duty to fall down before him a second time, and the floods of tears he shed gave him sufficient testimony of his gratitude. At last, having wished the sultan all manner of prosperity, he took his leave and went home to his house, where he disposed every thing for his journey; and the preparations for it were carried on with so much diligence, that in four days after, he left the city, accompanied with his daughter, the lady of beauty, and his grandson Agib.

Scheherazade perceiving day, stopped: And the sultan of the Indies got up, extremely pleased with the sultaness's discourse, and resolved to hear it to the end. Scheherazade satisfied his curiosity the night following, thus:

The Hundred and Eleventh Night.

SIR, the grand vizier Giafar continuing his discourse to the caliph Haroun Alraschid, proceeded thus: Schemseddin Mohammed set out for Damascus with his daughter the beautiful lady, and Agib his grand-child. They travelled nineteen days without stopping any where; but on the twentieth, arriving in a very pleasant mead, at a small distance from the gate of Damascus, they stopped there, and pitched their tents upon the banks of a river that runs thro' the town, and gives a very agreeable prospect to its neighbourhood.

The vizier Schemseddin Mohammed declared he would stay in that pleasant place two days, and pursue his journey on the third. In the mean time he gave leave to his retinue to go to Damascus: And almost all of them made use of it: Some influenced by curiosity to see a city they had heard so much of, and others by the opportunity of vending there the Egyptian goods they had brought with them, or buying stuffs, and the rarities of the country. The beautiful lady desiring her son Agib might share in the satisfaction of viewing that celebrated city, ordered the black eunuch that acted in the quality of his governor, to conduct him thither, and take care he came to no harm.

Agib, in magnificent apparel, went along with the eunuch, who had a large cane in his hand. They had no sooner entered the city, than Agib, fair and glorious as the day, attracted the eyes of the people. Some got out of their houses to gain a nearer and narrower view of him; others put their heads out of the windows, and those who passed along the street, were not satisfied in stopping to look upon him; but kept pace with him, to prolong the pleasure of the agreeable sight: In fine, there was nobody that did not admire him, and bequeath a thousand benedictions to the father and the mother that had given being to so fine a child. By chance the eunuch and he passed by the shop where Bedreddin Hassan was, and there the crowd was so great, that they were forced to halt.

The pastry-cook, that had adopted Bedreddin Haffan, had died some years before, and left him his shop and all his estate. So Bedreddin became master of the shop, and managed the pastry trade so dexterously, that he gained great reputation in Damascus. Bedreddin seeing so great a crowd before his door, that were gazing so attentively upon Agib and the black eunuch, stepped out to see them himself.

This said, Scheherazade perceived it was day, and so was silent: Upon which Schahriar rose impatient to know what should pass between Agib and Bedreddin. Towards the end of the next night, the Sultaness satisfied his impatience, in resuming the story as follows :

The Hundred and Twelfth Night.

Bedreddin Haffan, continued the vizier Giafar, having cast his eyes particularly upon Agib, presently found himself moved, he knew not how, nor for what. He was not struck like the people with the shining beauty of the boy; 'twas another cause unknown to him, that gave rise to the trouble and commotion he was in. 'Twas the spring and force of the blood that worked in this tender father; who laying aside all business, made up to Agib, and with an engaging air, said to him: My little lord, who has won my soul, be so kind as to come into my shop, and eat a bit of such fare as I have; that during that time I may have the pleasure of admiring you at my ease. These words he pronounced with such tenderness, that tears trickled from his eyes. Little Agib was moved when he saw it, and turning to the eunuch, This honest man (says he) has a face that pleases me; he speaks in such an affectionate manner, that I can't avoid complying with what he asks; let's step into this house, and taste his pastry. Ay, in my troth, (replied the slave) 'twould be a fine thing to see the son of a vizier, like you, go into a pastry shop to eat; do not you imagine that I'll suffer any such thing. Alas? My little lord, (cried Bedreddin) 'tis a flaming piece of cruelty to trust your conduct in the hands of a person that treats you so harshly. Then applying himself to the eunuch, My
good

good friend, (continued he,) pray do not hinder this young lord to grant me the favour I ask; do not put that piece of mortification upon me: rather do me the honour to walk in along with him, and by so doing, you'll give the world to know, that, though your outside is brown like a chesnut, your inside is as white as his: Do you know, (continued he,) that I am master of the secret to make you white, instead of being black as you are? This set the eunuch a laughing, and then he asked Bedreddin what that secret was? I'll tell you, replied Bedreddin, and so he repeated some verses in praise of black eunuchs, implying, that 'twas by their ministry that the honour of princes, and of all great men was insured. The eunuch was so charmed with these verses, that, without further hesitation, he suffered Agib to go into the shop, and went in with him himself.

Bedreddin Hassan was overjoyed, in having obtained what he had so passionately desired, and falling about the work he had thus discontinued, I was a making, said he, cream-tarts; and you must, with submission, eat of 'em: I am persuaded you'll find them very good; for my own mother, who makes them incomparably well, taught me to make them, and the people send to buy them of me from all quarters of the town. This said, he took a cream-tart out of the oven, and after strewing upon it some pomegranate kernels and sugar, set it before Agib, who found it very delicious.

Another was served up to the eunuch, and he gave the same judgement.

While they were both eating, Bedreddin Hassan minded Agib very attentively; and after looking upon him again and again, it came into his mind that for any thing he knew, he might have such a son by his charming wife, from whom he had been so soon and so cruelly separated; and the very thought drew tears from his eyes. He was thinking to have put some questions to little Agib about his journey to Damascus; but the child had no time to gratify his curiosity, for that the eunuch pressing him to return to his grandfather's tents, took him away as soon as he had done eating. Bedreddin Hassan, not contented with looking
after

after him, shut up his shop immediately, and went after him.

When Sheherazade came to this period, she perceived day, and discontinued her story. Then Schahriar rose, resolving to hear the story out, and to suffer the Sultaneſs to live till ſhe had made an end of it.

The Hundred and Thirteenth Night.

NEXT morning, before day-break, Dinarzade awaked her ſiſter, who went on as follows: Bedreddin Haſſan, continued the vizier Giaſar, ran after Agib and the eunuch, and overtook them before they were got to the gate of the city. The eunuch perceiving he followed them, was extremely ſurprized; You impertinent fellow, you, ſaid he, with an angry tone, what do you want? My dear friend, replied Bedreddin, do not you trouble yourſelf; I have a little buſineſs out of town, that's juſt come into my head, and I muſt needs go and look after it. However, this answer did not at all appeaſe the eunuch, who turning to Agib, ſaid, This is all along of you, I foreſaw I ſhould repent of my complaiſance; you would needs go into the man's ſhop; it was not wiſely done in me to give you leave. Perhaps, replied Agib, he has real buſineſs out of town, and the road is free to every body. While this paſſed, they kept walking together, without looking behind them, till they came near the vizier's tents, upon which they turned about to ſee if Bedreddin followed them. Agib, perceiving he was within two paces of him, reddened and whitened alternately, according to the divers motions that affected him. He was afraid the grand vizier, his grandfather, ſhould come to know he had been in the paſtry ſhop, and had eat there. In this dread, he took up a pretty big ſtone that lay at his foot, and throwing it at Bedreddin Haſſan, hit him in the forehead, which gave him ſuch a wound, that his face was covered with blood. Then he took to his heels, and ran under the eunuch's tent. The eunuch gave Bedreddin to underſtand, he had no reaſon to complain of a miſchance, that he had merited and brought upon himſelf.

Bedreddin

Bedreddin turned towards the city, staunching the blood of this wound with his apron, which he had not put off: I was a fool, said he within himself, for leaving my house, to take so much pains about this brat; for doubtless he would never have used me after this manner, if he had not thought I had some fatal design against him. When he got home, he had his wound dressed, and softened the sense of his mischance, by the reflection that there was an infinite number of people upon the earth, that were yet more unfortunate than he.

Day peeping in, obliged the Sultaneſs to ſilence, and Schahriar got up, pitying Bedreddin, and impatient to know the ſequel of the ſtory.

The Hundred and Fourteenth Night.

TOwards the cloſe of the enſuing night, Scheherazade, addreſſed herſelf to the ſultan of the Indies, purſued her ſtory as follows: Sir, the grand vizier Giaſar continuing the ſtory of Bedreddin Haſſan, Bedreddin, ſaid he, kept on the paſtry-trade at Damascus, and his uncle Schemſeddin Mohammed went from thence three days after his arrival. He went by way of Emaus, Hanah, and Halep; then croſſed the Euphrates, and after paſſing thro' Mardin, Mouſſoul, Singier, Diarberker, and ſeveral other towns, arrived at laſt at Baſſora; and immediately after his arrival deſired audience of the ſultan, who was no ſooner informed of Schemſeddin's quality than he gave him audience, received him very favourably, and aſked him the occaſion of his journey to Baſſora. Sir, replied the vizier, Schemſeddin Mohammed, I come to know what is become of the ſon of Nourreddin Ali, my brother, who has had the honour to ſerve your majeſty. Nourreddin Ali, ſaid the ſultan, has been dead a long while; as for his ſon, all I can tell you of him is, that he diſappeared all on a ſudden, about two months after his father's death, and nobody has ſeen him ſince, notwithstanding all the enquiry I ordered to be made. But his mother, who is daughter of one of my viziers, is ſtill alive. Schemſeddin Mohammed deſired leave of the ſultan to ſee her, and carry her to Egypt; and having obtained his requeſt, without tarrying till the next day for the ſatiſfaction of ſeeing her,

her, enquired after her place of abode, and that very hour went to her house, accompanied with his daughter and his grandson.

The widow of Nouredin Ali lived still in the same place, where her husband had lived. 'Twas a fine stately house, adorned with marble pillars: But Schemseddin did not stop to view it. At his entry, he kissed the gate, and the piece of marble upon which his brother's name was written in letters of gold. He asked to speak with his sister-in-law, and was told by her servants, that she was in a small edifice in the form of a dome, which they shewed to him, in the middle of a very spacious court. The matter was, this tender mother used to spend the greatest part of day and night in that room, which she had built for a representation of the tomb of Bedreddin Hassan, whom she took to be dead after so long absence. At that very minute she was pouring tears over the thoughts of that dear child, and Schemseddin Mohammed entering, found her buried in the last affliction.

He made his compliment, and after beseeching her to suspend her tears and groans, gave her to know he had the honour to be her brother-in-law, and acquainted her with the reason of his journey from Cairo to Balsora.

These words were no sooner spoken than Scheherazade dropped her story upon the approach of day; but resumed the thread of it next night in the following manner:

The Hundred and Fifteenth Night.

Schemseddin Mohammed, continued the vizier Giasar, after acquainting his sister-in-law with all that passed at Cairo on his daughter's wedding-night, after informing her of the surprizal occasioned by the discovery of the paper sewed up in Bedreddin's turban, presented to her Agib and the beautiful lady.

The widow of Nouredin Ali, who had still continued sitting like a woman moped, and weaned from the affairs of this world, no sooner understood by his discourse that her dear son, whom she lamented so bitterly, might still be alive, than she arose, and with repeated hugs

hugs embraced the beautiful lady, and her grand child Agib; and perceiving in the youth the features of Bedreddin, shed tears of a quite different stamp from what she had been so long accustomed to shed. She could not forbear kissing the youth, who, for his part received her embraces with all the demonstrations of joy he was capable of. Madam, said Schemseddin Mohammed, it is time to wipe off your tears, and cease your groans; you must think of going along with us to Egypt. The sultan of Balsora gives me leave to carry you thither, and I do not doubt but you'll agree to it. I am hopeful we shall at last find out your son, my nephew; and if that comes to pass, the history of him, of you, of my own daughter, and of my own adventures, will deserve to be committed to writing, and so transmitted to posterity.

The widow of Nourreddin Ali heard this proposal with pleasure, and from that very minute ordered the preparations to be made for her departure. While that was a doing, Schemseddin Mohammed desired a second audience, and after taking leave of the sultan, who used him with ample marks of respect, and gave him a considerable present for himself, and another of great value for the sultan of Egypt, set out from Balsora for the city of Damascus.

When he arrived in the neighbourhood of Damascus, he ordered his tents to be pitched without the gate, at which he designed to enter the city; and gave out he would tarry there three days, to give his equipage rest, and buy up the best curiosities he could meet with, and such as were worthy of being presented to the sultan of Egypt.

While he was employed in looking upon and picking out the finest stuffs, that the principal merchants had brought to his tents, Agib begged the black eunuch his governour to carry him through the city, in order to see what he had not leisure to view as he passed before; and to know what was become of the pastry-cook that he had wounded with a stone. The eunuch complying with his request, went along with him towards the city, after leave obtained of the beautiful lady his mother.

They entered Damascus by the paradise-gate, which lay

next to the tents of the vizier Schemseddin Mohammed. They walked through the great squares and the publick places where the richest goods were sold, and took a view of the antient mosque of the * Ommiadae, at the

* *That is of the caliphs that resigned after the four first successors of Mahomet, and were so named from one of their ancestors, whose name was Ommiam.*

† *This prayer is always said two hours and a half before sun-set.*

hour of prayer, between noon and † sun-set. After that they had passed by the shop of Bedreddin Hassan, whom they found still employed in making cream-tarts; I salute you, Sir, says Agib. Do you know me? Do you remember you ever saw me before? Bedreddin, hearing these words, cast his eyes upon him, and knowing him, (oh the surprizing

effect of paternal love!) found the same emotion within himself, as when he saw him first of all; he was confused upon the matter, and instead of making an answer, continued a long time without uttering one word. But after all, recalling his wits, My little lord, said he, be so kind as to come once more with your governor into my house, and taste a cream tart. I beg your lordship's pardon, for the trouble I gave you in following you out of town, I was at that time not myself, I did not know what I did. You dragged me after you, and the violence of the pull was so soft, that I could not withstand it.

Scheherazade, observing the approaching day, stopt here; and the next night resumed her discourse to the following purpose:

The Hundred and Sixteenth Night.

AGIB, continued the vizier Giafar, astonished at what Bedreddin said, replied thus: There's an excess in the kindness you express, and unless you engage under oath not to follow me when I go from hence, I will not enter into your house. If you give me your promise, and prove a man of your word, I'll visit you again to-morrow, since the vizier my grandfather, is still employed in buying up things for a present to the sultan of Egypt. My little lord, (replied Bedreddin,)

Bedreddin,) I'll do whatever you would have me to do. This said, Agib and the eunuch went into the shop.

Presently after, Bedreddin set before them a cream-tart, that was full as good as what they had eat of when they saw him before; Come, says Agib, addressing himself to Bedreddin,) sit down by me, and eat with us. Bedreddin sat down, and made offers to embrace Agib, as a testimony of the joy he conceived upon his sitting by him. But Agib shoved him off; desiring him to be easy, not to run his friendship too close, and to content himself with seeing and entertaining him. Bedreddin obeyed, and fell a singing a song; the words of which he composed off-hand, in praise of Agib: He did not eat, but made it his business to serve his guests.

When they had done eating, he brought them water to * wash with, and a very white napkin to wipe their hands. Then he filled a large china cup with sherbet, and put † snow into it; and offering to Agib, This, said he, is sherbet of roses; and the pleasantest you will meet with all the town over; I am sure you never tasted better. Agib having drank of it with pleasure, Bedreddin Hassan took the cup from him, and presented it to the eunuch, who drank it all off at one pull.

* *The Mahometans having a custom of washing their hands five times a day, when they go to prayers, they reckon they have no occasion to wash before eating, but they always wash after eating, because they eat without forks.*

† *This is done all the Levant over, for making their drink cool.*

In fine, Agib, and his governor, having fared well, returned thanks to the pastry-cook for their good entertainment, and moved homewards, it being then latish. When they arrived at the tents of Schemseddin Mohammed, they repaired immediately to the lady's tent. Agib's grand-mother received him with transports of joy: Her son Bedreddin ran always in her mind, and in embracing Agib, the remembrance of him drew tears from her eyes. Ah my child! said he, my joy would be perfect, if I had the pleasure of embracing your father Bedreddin Hassan, as I now embrace you. Then sitting down to supper, she made Agib sit by her, and put

put several questions to him, relating to the walk he had been taking along with the eunuch; and, complained of his sorry stomach, gave him a piece of cream-tart, which she had made for herself, and was indeed very good: for, I told you before, that she could make them better than the best pastry-cooks. She likewise gave some to the eunuch; but both of them had eat so heartily at Bedreddin's house, that they could not taste a bit.

Here approaching day put a stop to Scheherazade's story for this night; but towards the close of the next, she resumed it in the following terms:

The Hundred and Seventeenth Night.

AGIB no sooner touched the piece of cream-tart that had been set before him, than he pretended he did not like it, and left it uncut; and Schaban * (such was the eunuch's name) did the same thing. The widow of Nourreddin Ali observed with regret that her grandson did not like the tart; What! says she, does my child thus despise the work of my hands; be it known to you, no one in the world can make such cream-tarts, besides myself and your father Bedreddin Hassan, whom I myself taught to make them. My good mother, replied Agib, give me leave to tell you, if you do not know how to make better, there's a pastry-cook, in this town that goes beyond you in that point. We were at his shop but now, and eat of one that is much better than your's.

* *The Mahometans give this name generally to the black eunuchs.*

This said, the grand-mother, frowning upon the eunuch, How now, Schaban, (said she,) was the care of my grand-child committed to you, to carry him to eat at pastry-shops like a beggar? Madam, replied the eunuch, 'tis true, we did stop a little while and talked with the pastry-cook, but we did not eat with him. Pardon me, says Agib, we went into his shop, and there eat a cream-tart. Upon this, the lady more incensed against the eunuch than before, rose in a passion from

from the table, and running to the tent of Schemseddin Mohammed, informed him of the eunuch's crime; and that in such terms, as tended more to inflame the vizier, than to dispose him to excuse it.

Schemseddin Mohammed, who was naturally passionate, did not fail on this occasion to display his anger. He went forthwith to his sister-in-law's tent, and making up to the eunuch; What! says he, you pitiful wretch, have you the impudence to abuse the trust I repose in you? Schaban, though sufficiently convicted by Agib's testimony, denied the fact still. But the child persisting in what he had affirmed, Grand-father, said he, I can assure you we not only eat, but we eat both of us so heartily, that we have no occasion for supper: Besides the pastry-cook treated us also with a great bowl of sherbet. Well, cried Schemseddin, turning to Schaban, after all this, will you continue to deny that you entered the pastry's-crook's house, and eat there? Schaban had still the impudence to swear it was not true. Then you're a liar, said the vizier, I believe my grand-child before I believe you: but after all, says he, if you can eat up this cream-tart that's upon the table, I shall be persuaded you have truth on your side.

Though Schaban had crammed himself up to the throat before, he agreed to stand that test, and accordingly took a piece of tart; but his stomach rising against it, he was obliged to spit it out of his mouth. Yet he still pursued the lie, and pretended he had over-eat himself the day before, so that his stomach was not come to him. The vizier, irritated with all the eunuch's frivolous pretences, and convinced of his guilt, ordered him to lie flat upon the ground, and to be soundly bastinadoed. In undergoing this punishment, the poor wretch screeked out prodigiously, and at last confessed the truth; I own, cries he, that we did eat a cream-tart at the pastry-cook's, and that it was much better than that upon the table.

The widow of Nourreddin Ali thought it was out of spite to her, and with a design to mortify her, that Schaban commended the pastry-cook's tart; and accordingly said, I can't believe the cook's tarts are better than mine; I am resolved to satisfy myself upon that head.

Where

Where does he live? Go immediately and buy me one of his tarts. The eunuch having received of her what money was sufficient for that purpose, repaired to Bedreddin's shop, and addressing himself to Bedreddin, Good Mr. Pastry-cook, says he, take this money here, and let me have one of your cream-tarts; one of our ladies wants to taste them. Bedreddin chose one of the best, and gave it to the eunuch; Take this, says he, I'll engage 'tis an excellent one, and I can assure you that no person is able to make the like, unless it be my mother, who perhaps is still alive.

Schaban returned speedily to the tents, and gave the tart to Nourreddin's widow, and she snatching it greedily, broke a piece off; but no sooner put it to her mouth, than she cried out and swooned away. Schemseddin Mohammed, who was present, was extremely surprized at the accident: he threw water himself upon her face, and was very active in succouring her. As soon as she came to herself, My God! cried she, it must needs be my son, my dear Bedreddin, that made this tart.

Here day-light interrupted Scheherazade; and the Indian Sultan got up to say his prayers, and go to the council. The next night the Sultanes pursued the story of Bedreddin Hassan in the following manner:

The Hundred and Eighteenth Night.

WHEN the vizier Schemseddin Mohammed heard his sister-in-law say, that the maker of the tart, brought by the eunuch must needs be Bedreddin Hassan, he was overjoyed; but reflecting that his joy might prove groundless, and in all likelihood the conjecture of Nourreddin's widow was false, Madam, said he, why are you of that mind? Do you think there may not be a pastry-cook in the world, that knows how to make cream-tarts as well as your son? I own, replied she, there may be pastry-cooks that can make as good tarts as he; but forasmuch as I make them after a peculiar manner, and nobody but my son is let into the secret, it must absolutely be he that made this. Come, my brother, added she in a transport, let's call up mirth and joy; we have at last found what we have been so long

long looking for. Madam, said the vizier in answer, I entreat you to moderate your impatience, for we shall quickly know the bottom of it. All we have to do, is to bring the pastry-cook hither; and then you and my daughter will readily distinguish whether 'tis Bedreddin or not. But you must both be hid, so as to have a view of Bedreddin while he cannot see you; for I would not have our interview and mutual discovery laid at Damascus. My design is to delay the discovery till we return to Cairo, where I propose to regale you with very agreeable diversion.

This said, he left the ladies in their tent, and retired to his own; where he called for fifty of his men, and said to them; Take each of you a stick in your hands, and follow Schaban, who will conduct you to a pastry-cook's in this city. When you arrive there, break and dash in pieces all you find in the shop: if he asks you why you commit that disorder, only ask him again if it was not he that made the cream-tart, that was brought from his house. If he says he is the man, seize his person, fetter him, and bring him along with you; but take care you do not beat him, nor do him the least harm. Go and lose no time.

The vizier's orders were immediately executed. The detachment, conducted by the black eunuch, went with expedition to Bedreddin's house, and broke in pieces the plates, kettles, copper pans, tables, and all the other moveables and utensils they met with, and drowned the sherbet-shop with cream and comfits. Bedreddin, astonished at the sight, said with a pitiful tone, Pray, good people, why do you serve me so? What's the matter? What have I done? Was it not you, (said they,) that sold this eunuch the cream-tart? Yes, (replied he,) I am the man: And who says any thing against it? I defy any one to make a better. Instead of giving him an answer, they continued to break all round them, and the oven itself was not spared.

In the mean time the neighbours took the alarm, and surprized to see fifty armed men commit such a disorder, asked the reason of such violence; and Bedreddin said once more to the actors of it, Pray tell me what crime I am guilty of, to have deserved this usage?

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Was it not you, (replied they,) that made the cream-tart you sold to the eunuch? Yes, yes, it is I, (replied he,) I maintain it is a good one. I do not deserve such usage as you give me. However, without listening to him, they seized his person, and, snatching the cloth off his turban, tied his hands with it behind his back, and, after dragging him by force out of his shop, marched off.

The mob gathering, and taking compassion of Bedreddin, took his part, and offered opposition to Schemseddin's men; but that very minute up came some officers from the governor of the city, who dispersed the people, and favoured the carrying off of Bedreddin; for Schemseddin Mohammed had in mean time gone to the governor's house to acquaint him with what order he had given, and to demand the interposition of force to favour the execution; and the governor, who commanded all Syria in the name of the sultan of Egypt, was loth to refuse any thing to his master's vizier. So Bedreddin was carried off after all his cries and tears.

Day appearing, Scheherazade could proceed no further till next morning, then she went on as follows:

The Hundred and Nineteenth Night.

SIR, the vizier Giafar continued his relation to the caliph in this manner. It was needless for Bedreddin Hassan to ask by the way, those who carried him off, what fault had been found with his cream-tart: They gave him no answer. In short, they carried him to the tents, and made him stay there till Schemseddin Mohammed returned from the governor of Damascus's house.

Upon the vizier's return, Bedreddin Hassan was brought before him. My lord, (says Bedreddin, with tears in his eyes) pray do me the favour to let me know wherein I have displeased you. Why, you wretch you, (says the vizier,) was it not you that made the cream-tart you sent me? I own I am the man, (replied Bedreddin,) but pray what crime is that? I will punish you according to your deserts, (said Schemseddin,) it shall

cost you your life, for sending me such a sorry tart. Good God! cried Bedreddin, what news is this! Is it a capital crime to make a bad cream tart? Yes, said the visier, and you are to expect no other usage from me.

While this interview lasted, the ladies, who were hid, minded Bedreddin narrowly, and readily knew him, notwithstanding he had been so long absent. They were so transported thereupon with joy, that they swooned away; and when they recovered, would fain have ran up and fallen upon Bedreddin's neck, but the promise they had made to the visier of not discovering themselves, restrained the tender emotions of love and of nature.

Schemseddin Mohammed, having resolved to set out that very night, ordered the tents to be struck, and the necessary preparations to be made for his journey. And as for Bedreddin, he ordered him to be clapped into a chest or box well locked, and laid on a camel. When every thing was got ready, the visier and his retinue, began their march, and travelled the rest of that night, and all the next day without stopping. In the evening they halted, and Bedreddin was taken out of his cage, in order to be served with the necessary refreshments, but still carefully kept at a distance from his mother and his wife; and during the whole expedition, which lasted twenty days, was served in the same manner.

When they arrived at Cairo, they encamped in the neighbourhood of that place; Schemseddin called for Bedreddin, gave orders in his presence, to a carpenter to see for some wood with all expedition, and make a stake. Hey day, says Bedreddin, what do you mean to do with a stake? Why, to nail you to it, replied Schemseddin, then to have you carried through all the quarters of the town, that the people may have the spectacle of a worthless pastry-cook, who makes cream tarts without pepper. This said, Bedreddin cried out so comically, that Schemseddin had enough to do to keep his countenance: Good God! cried he, must I suffer a death, as cruel as it is ignominious, for not putting pepper in a cream-tart?

At this period, Scheherazade stopt upon the approach of day: and Schahriar rose, laughing at Bedreddin's fright, and curious to know the sequel of the story, which the sultaneſs purſued next night before day, as follows:

The Hundred and Twentieth Night.

SIR, the caliph Haroun Alraſchid, notwithstanding his gravity, could not forbear laughing, when the viſier Giafar told him, that Schemſeddin Mohammed threatened to put to death Bedreddin, for not putting pepper into the cream-tart he had ſold to Schaban. How, ſaid Bedreddin, muſt I be riſſed, and have all my goods in my houſe broken to pieces; muſt I be impriſoned in a cheſt, and at laſt nailed to a ſtake, and all for not putting pepper in a cream-tart? Good God! who ever heard of ſuch a thing? Are theſe the actions of muſſulmen, of perſons that make a profeſſion of probity and juſtice, and praſtiſe all manner of good works? With theſe words he ſhed tears, and then renewing his complaint; No, continued he, never was man uſed ſo unjuſtly, nor ſo ſeverely. Is it poſſible they ſhould be capable of taking a man's life for not putting pepper in a cream-tart? Curſed be all cream-tarts, as well as the hour in which I was born! Would to God I had died that minute.

Diſconſolate Bedreddin did not ceaſe to ſpin out his lamentations; and when the ſtake was brought, and the nails to nail him to it, he cried out bitterly at the horrid ſight. Heaven! ſaid he, can you ſuffer me to die an ignominious and painful death? And all this, for what crime? 'Tis not for robbery or murder, or renouncing my religion, but for not putting pepper in a cream-tart.

Night being then pretty far advanced, the viſier Schemſeddin Mohammed, ordered Bedreddin to be clapped up again in his cage, ſaying to him, Stay there till to-morrow; the day ſhall not be ſpent before I give orders for your death. Then the cheſt or cage was carried away and laid upon the camel that had brought it from Damafcus: At the ſame time all the other camels were loaded

loaded again; and the visier mounting his horse, ordered the camel that carried his nephew to march before him, and so entered the city, with all his equipage at his back. After passing through several streets, where no body appeared, every one being in bed, he arrived at his house, where he ordered the chest to be taken down, but not opened till farther orders.

While his retinue were unlading the other camels, he took Bedreddin's mother and his daughter aside; and addressed himself to the latter: God be praised, said he, my child, for this happy occasion of meeting your cousin and your husband. You remember to be sure what order your chamber was in on your wedding night: Go and put every thing in the very same order they were then in; and in the mean time, if your memory do not serve you, I can supply it by a written account, which I caused to be taken upon that occasion: As for what else is to be done, I will take care of that.

The beautiful lady went joyfully about her father's orders; and he at the same time began to put the things in the hall in the same order they were in when Bedreddin Hassan was there with the sultan of Egypt's hunch-backed groom. As he went over his manuscript, his domestics placed every moveable accordingly. The throne was not forgot, nor yet the lighted wax-candles. When every thing was put to rights in the hall, the visier went into his daughter's chamber, and put in their due place Bedreddin's clothes, with the purse of sequins. This done, he said to the beautiful lady, Undress yourself, my child, and go to bed. As soon as Bedreddin enters your room, complain of his being from you so long, and tell him, that when you awaked you were astonished you did not find him by you. Press him to come to bed again; and to-morrow morning you will divert your mother-in-law and me, in telling us what passes between you and him this night. This said, he went from his daughter's apartment, and left her to undress herself and go to bed.

Scheherazade would have gone on with her story, but approaching day obliged her to discontinue it.

The Hundred and Twenty-first Night.

TOWARDS the close of the next night, the Sultan of the Indies, who was mighty impatient to know where the story of Bedreddin should end, awaked Scheherazade himself, and bid her go on with it; which accordingly she did in the following terms: Schemseddin Mohammed, said the visier Giafar to the caliph, ordered all his domestics to depart the hall, excepting two or three, whom he ordered to stay there. These he commanded to go and take Bedreddin out of the chest, to strip him to his shirt and drawers, to conduct him in that condition to the hall, to leave him there all alone, and to shut the door upon him.

Bedreddin Hassan, though overwhelmed with grief had been asleep all the while: insomuch that the visier's domestics had taken him out of the chest, and stripped him, before he awaked, and carried him so suddenly into the hall, that they did not give him time to bethink himself where he was. When he found himself all alone in the hall, he looked round him, and the objects of his sight recalling to his memory the circumstances of his marriage, he perceived, with astonishment, that it was the same hall, where he had seen the sultan's groom of the stables. His surprise was still the greater, when approaching softly to the door of a chamber which he found open, he spied within his own clothes in the same place where he remembered to have left them on his wedding-night. My God! said he, rubbing his eyes, am I asleep or awake?

The beautiful lady, who in the mean time was diverting herself with his astonishment, opened the curtains of her bed all on a sudden, and bending her head forward, My dear lord, said she, with a soft, tender air, What do you do at the door? Prithee come to bed again! You have been out of bed a long time. I was strangely surpris'd when I awaked, in not finding you by me. Bedreddin Hassan's countenance changed, when he perceived that the lady who spoke to him, was that charming person that he had lain with before; so he entered the room, but calling up the thoughts of all
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that had passed for a ten years interval, and not being able to persuade himself that it could all have happened in the compass of one night, he went to the place where his clothes lay, and the purse of sequins; and after examining them very carefully, By the living God, cried he, these are things that I can by no means comprehend! The lady, who was pleased to see his confusion, said, Once more, my lord, come to bed again; what do you stand at? Then he stepped towards the bed, and said to her, Pray madam, tell me, is it long since I left you? The question, answered she, surprises me! Did not you rise from me but now? Sure your thoughts are very busy. Madam, replied Bedreddin, I do assure you my thoughts are not very easy. I remember indeed to have been with you, but I remember at the same time, that I have lived since ten years at Damascus. Now, if I was actually in bed with you this night, I cannot have been from you so long. These two things are inconsistent. Pray tell me what to think; whether my marriage with you is an illusion, or whether my absence from you is only a dream. Yes, my lord, (cried she) doubtless you were light-headed when you thought you were at Damascus. Upon this Bedreddin laughed out heartily, and said, What a comical fancy is this? I assure you, madam, this dream of mine will be very pleasant to you. Do but imagine, if you please, that I was at the gate of Damascus in my shirt and drawers, as I am here now; that I entered the town with the halloo of a mob that followed and insulted me; that I fled to a pastry-cook's, who adopted me, taught me his trade, and left me all he had when he died; that after his death I kept a shop. In fine, madam, I had an infinity of other adventures, too tedious to recount: and all I can say, is, that 'twas not amiss that I awaked, for they were going to nail me to a stake. Oh Lord! and for what, cried the lady, feigning astonishment, would they have used you so cruelly? Sure you must have committed some enormous crime. Not in the least, replied Bedreddin, it was for nothing in the world but a mere trifle, the most ridiculous thing you can think of. All the crime I was charged with, was felling a cream-art that had no pepper in it. As for that matter, said
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the beautiful lady, laughing heartily, I must say they did you great injustice. Ah, madam, replied he, that was not all. For this cursed cream-tart was every thing in my shop broke to pieces, myself bound and fettered, and flung into a chest, where I lay so close, that methinks I am there still. In fine, a carpenter was sent for, and he was ordered to get ready a stake for me: But, thanks be to God, all those things are no more than a dream.

At this period the approach of day obliged Scheherazade to stop. Schahriar could not forbear laughing at Bedreddin, for taking a real thing for a dream. I must own, said he, this is a pleasant story, and I am persuaded that to-morrow Schemseddin Mohammed and his sister-in-law will be extremely pleased with it. Sir, replied the Sultaneſs, that I shall have the honour to acquaint you with to-morrow, if you suffer me to live so long. Upon that the sultan rose without saying one word: But he had no mind to cut her head off till he had heard the story out.

The Hundred and Twenty-second Night.

Scheherazade, waking before day, went on as follows: Sir, Bedreddin was not easy all night: He waked from time to time, and put the question to himself, whether he dreamed or was awake: He distrusted his felicity; and to be sure whether it was true or not, opened the curtains, and looked round the room. I am not mistaken, sure, said he; this is the same chamber where I enter'd instead of the hunch-back'd groom of the stables; and I am now in bed with the fair lady that was designed for him. Day-light, which then appeared, had not yet dispelled his uneasiness, when the visier Schemseddin Mohammed, his uncle, knocked at the door, and at the same time went in to bid him good-morrow.

Bedreddin Hassan was extremely surpris'd to see, all on a sudden, a man that he knew so well, and that now appeared with a quite different air from that with which he pronounced the terrible sentence of death against him. Ah! cried Bedreddin, it was you that condemned me so unjustly

unjustly, to a manner of death, the thoughts of which make me shrink still, and all for a cream-tart without pepper. The visier fell a laughing, and to put him out of suspense, told him how, by the ministry of a genius, (for Boffu's relation made him suspect the adventure) he had been at his house, and had married his daughter instead of the sultan's groom of the stables; then he acquainted him that he had discovered him to be his nephew by a book written by the hand of Nouredin Ali; and pursuant to that discovery had gone from Cairo to Balfora in quest of him. My dear nephew, (added he, with embraces and all the marks of tendernefs) I ask your pardon for all I have made you undergo since I discovered you. I had a mind to bring you to my house before I told you your happiness, which ought now to be so much the dearer to you, that it has cost you so much perplexity and affliction. To atone for all your afflictions, comfort yourself with the joy of being in the company of those who ought to be dearest to you. While you are dressing yourself, I'll go and acquaint your mother, who is beyond measure impatient to see you; and will likewise bring your son to you, whom you saw at Damascus, and for whom you shewed so much affection, without knowing him.

No words are of sufficient energy to express the joy of Bedreddin, when he saw his mother and his son. These three embraced, and shewed all the transports that love and a moving tendernefs could inspire. The mother spoke to Bedreddin in the most moving terms; she mentioned the grief she had felt for his long absence, and the tears she had shed. Little Ajib, instead of flying his father's embraces, as at Damascus, received them with all the marks of pleasure. And Bedreddin Hassan, divided between two objects so worthy of his love, thought he could not give sufficient marks of his affection.

While this passed at Schemseddin Mohammed's, the visier was gone to the palace, to give the sultan an account of the happy success of his voyage; and the sultan was so charmed with the recital of the story, that he ordered it to be taken down in writing, and carefully preserved among the archives of the kingdom. After

Schemfeddin's return to his house, having prepared a noble feast, he sat down to table with his family, and all the household passed the day in solemnity and mirth.

The vizier Giafar having thus made an end of the story of Bedreddin Hassan, told the caliph Haroun Al-raschid, that this was what he had to relate to his majesty. The caliph found the story so surprising, that without farther hesitation he granted his slave Rihan's pardon: And to condole the young man, for the grief of having unhappily deprived himself of a woman whom he loved so tenderly, married him to one of his slaves, bestowed liberal gifts upon him, and entertained him till he died——But sir, added Scheherazade, observing the day began to appear, though the story I have now told you be very agreeable, I have one still that is much more so. If your majesty pleases to hear it the next night, I'm certain you will be of the same mind. Schahriar rose without giving any answer, and was in a quandary what to do. The good Sultaness (said he within himself) tells very long stories, and when once she begins one, there's no refusing to hear it out. I can't tell whether I shall put her to death to-day or not. No sure, I will not; I'll do nothing rashly; the story she promises is perhaps more diverting than all she has told yet; I will not deprive myself of the pleasure of hearing it; when once she has told it, then she shall die.

The End of the First Volume.