

then dark, he calmly (câmlî) ordered one of his servants to take a torch and light the man home.

38.

Le Calife Hégiage.

The calif Hégiage, the dréad and detestation of his pèople, frèquently travèlled through parts of his dominions without any attendant or guârd. In one of his excursions he met a poor Arab, and âfter some conversation, "What sôrt of a man", said he, "is this Hégiage, of whom so much has been said?" — "Hégiage", replied the Arab, "is not a man, he is a monster." — "What is he reprôached with?" — "Millions of crimes! éver shedding the blood (blûd) of his sùbjects, to grâtify his òwn brùtal caprices (caprèsez)." — "Did you éver see him?" — "Never." — "Raise your éyes; it is to him you are now spèaking." — The Arab, without téstifying the léast surprise, stéadfastly fixed his éyes on him, saying, "and do you knòw who I am?" — "No." — "I am a descendant of Zohair, one of whose fâmily becomes mad on a cèrtain day évery year: it happens to be my turn to-day²."

39.

Les Hiboux.

We are told³ that Sùltan Mâhmoud, by his perpétual wârs abrôad and his tÿranny at home, had filled his dominions with ruin (rû-in) and desolâtion, and half (hâf) unpeopled the Pèrsian empire (èmpir). The vizier (vizyer) to⁴ this great Sùltan prétended to have léarned of a cèrtain dêrvis to understand the langage of birds (bèrdz), so that there was not a bird that could òpen its mòuth, but⁵ the vizier knew what it said. As he was one évening with the Sùltan, on their return from hunting, they saw a còuple of òwls upon a trèe that grew near an old wall out of a hèap of rùbbish. "I would fâin know", says the Sultan, "what those

¹ que lui reproche-t-on? — ² c'est par hasard mon tour aujourd'hui. — ³ on nous raconte. — ⁴ de. — ⁵ sans que.

two òwls are saying to èach other; listen (lisn) to their discòurse and give me an accòunt of it."

The vizier approached the tree, prétending to be very attentivé to the two òwls. Upon his return to the Sùltan, he said: "Sir, I have héard part of their conversation, but dâre not tell you what it is." — The Sultan would not be sâtisfied with such an ânswer, but forced him to repèat word for word évery thing the owls had said. — "You must know then", said the vizier, "that one of these owls has a son, and the other a daughter, betwèen whom they are now upon a trèaty of marriage (mârridj). The father of the son said to the father of the daughter in my héaring¹: 'Brother, I consènt to this marriage, provided you will settle upon your daughter fifty ruined villages for her pòrtion.' — To which the father of the daughter replied: 'Instead of fifty, I will give her five hundred, if you please. God grânt a long life to Sultan Mâhmoud! Whilst he reigns (rànz) òver us, we shall never want (wònt) ruined villages.'" — The story says, the Sultan was so tóuched, with² this fâble, that he rebuilt the towns and villages which had been destròyed, and, from that time fòrwârd³, consulted the good of his pèople.

40.

La Bourse perdue.

Alexânder, dùke of Médicis, a prince remarquable for the mildness of his manners and the assidùity (ù — i) of his attentión to the complaints of his pèople, was one mórning séated in the hâll of justice, when a péasant hàstily entered and said to him, that he had the good fortune to find a purse containing sixty ducats. "That was indèed fortunatè", said the duke. "But, continued the péasant, as I had léarned, it belonged to Friùli, the mèrchânt, who had offered a rewârd of ten ducats to the finder, I restòred it to him." — "This was so hònest", returned the duke, "that a man so òpulent as Friùli ought (at) to have givè⁴ one so poor

¹ de sorte que je l'ai entendu. — ² de. — ³ depuis ce temps-là. — ⁴ aurait dû donner à.

as yourself at least double what he had promised." — "Instead of which", added the peasant, "he refuses to give me any thing." — "Does (dúz) he?"¹ said the duke; "I should be glad to see signor (sinyër) Friuli." The officers flew (flü) to obey (obà) their prince, and in a few minutes (minits) the merchant was brought into his presence. "If it is not", said the duke sternly, "in my power to make a man generous, I can at least make him just. Pay the peasant the ten ducats, the reward that you have withheld from him." — "That", returned the merchant, "I should, O prince! most certainly have done; but he has already paid himself, for although (althò), when I gave notice of my loss, I said my purse contained sixty, it in fact contained seventy ducats."

41.

Conclusion.

"A sad mistake indeed", observed the duke; "did you discover it before the purse was found?" — "I did not", replied the merchant in confusion. — "In mercantile affairs, the remembrance of money", said the duke, "is unquestionably material: have the goodness (güdnes) to deliver the purse into my hands. It is certain", he added, after having counted the pieces, "that the purse contains but sixty ducats." — "No more", said the merchant. — "Therefore", continued the duke, "as I have a high (hi) opinion of the honesty (ónesti) and integrity of the peasant, I am induced to believe that there is indeed a mistake: in this transaction for as the purse, which you lost had in it seventy ducats, and this which he found contains only sixty, it is impossible that it can be the same; some other person has been almost as unfortunate as yourself. Therefore, my friend", said he, delivering the purse to the peasant, "take possession (pozëshun) of this money, to which you have a legal title, because I promise you to guard you against (agénst) all future claimants; and, you, Friuli, consider the loss of your purse as a very trifling misfortune compared to your loss of character (ch=k),

¹ est-ce qu'il fait cela?

which is, in your mercantile situation, a loss indeed of the utmost importance."

42.

Louis XIV et les Flatteurs.

At the court of France, while Louis¹ the Fourteenth was yet in his youth, some abject courtiers were entertaining the prince in public with the policy of the Turkish government (gúvernment). They observed that the Sultan had nothing to do but² to give the order, whatever it was³, whether to take off⁴ a great man's head, or to strip⁵ him of his employment or estate; and that there were a train of servants called mutes, who executed it without reply. "See", said the prince, "what it is to be a king!" The old count de⁶ Grammont, who heard with indignation the corrupters of the youth, immediately interposed. — "But, sire, of these same sultans three have been strangled by their own mutes, within my memory."⁷ — This silenced the flatterers: and the duke de Montausier, who was loling in a chair, behind the circle that surrounded the prince, forced his way⁸ through the crowd, and publicly thanked the count de Grammont for his noble and seasonable liberty.

43.

Le Corbeau et le Renard.

A raven carried off in his claws a piece of poisoned meat which the enraged gardener had thrown upon the ground for his neighbour's cats. He was just about⁹ to eat it, at the top of an old oak, when a fox stole softly by, and called up to him: "Good morrow¹⁰ to you, bird of Júpiter." — "Whom do you take me for?"¹¹ demanded the raven. "Whom I take you for?" replied

¹ ce nom s'écrit ordinairement *Lewis*; mais en parlant de Français, on écrit souvent *Louis*; la prononciation est toujours *lu-iz* — ² que. — ³ quel qu'il fût. — ⁴ couper. — ⁵ dépouiller. — ⁶ le mot *de* s'emploie en anglais devant les noms français. — ⁷ à ce que je me rappelle. — ⁸ fendre la presse. — ⁹ il allait. — ¹⁰ *morrow* veut dire le lendemain; mais quelquefois il s'emploie pour *morning*. — ¹¹ pour qui me prenez-vous?

the fox, "are you not the lusty eagle, who comes down every day from the right hand of Jupiter, to the top of this oak, to feed me, poor fox? Why do you disguise yourself? Do I not see in your victorious claw the gift which at my prayer, my God continues to send me through (thru) you?"

The raven was astonished, and inwardly delighted at being taken for an eagle. I must not, thought he, undeceive the fox. Accordingly, with foolish generosity (s=ss), he let fall his prey (prà), and flew proudly away. The fox, laughing (lâsing), snapped up the meat, and devoured it with mischievous delight. But this delight soon turned¹ into a feeling of pain. The poison began to work², and the fox was doomed to die. — May the reward of your praises, base (s=ss) flatterers, be always poison.

44.

L'Union fait la Force.

A péasant, named Michael (mikel), had seven sons, who were often (of'n) at variance with each other. With quarrelling (kwôrreling) and wrangling, they neglected their work; so much so, that several wicked³ persons, taking advantage of this discord, even thought of depriving them of their paternal inheritance after their father's death.

The father one day called together his seven sons, laid before them seven sticks, tightly (titli) bound together, and said: "I will pay down a hundred dollars to him who breaks this bundle of sticks."

One after the other exerted his strength a long time, and each ended by saying: "it is quite impossible!"

"And yet", said the father, "nothing is easier!" He untied the bundle, and, with little difficulty, broke one stick after the other. "Oh!" exclaimed the sons, "in that way it is easy enough, any⁴ little boy could do that!"

The father then said to them: "As it is with these sticks, even so it is with you, my sons! as long as you

¹ changer. — ² avoir de l'effet. — ³ l'e se prononce dans wicked. — ⁴ chaque.

hold fast together, you will be strong, and no one will be able to overcome (overcüm) you; but if once the ties of concord, which should bind you together, be loosed (s=ss), it will happen to you as to these sticks, that lie broken here on the ground."

45.

Stratagème.

When the Scotch were menaced by a great English army, Douglas told them the following fable:

A fisherman had made a hut by a river side, that he might follow his occupation of fishing. Now, one night he had gone out to look (lük) after his nets, leaving a small fire in his hut; and when he came back, behold there was¹ a fox in the cabin, taking the liberty to eat a fine salmon (sámmun). "Ho, Mr. Robber", said the fisherman, drawing his sword (sòrd), and standing in the door-way to prevent the fox's escape, "you shall presently die the death." The poor fox looked for some hole to get out at², but saw none (nün), whereupon he pulled down with his teeth a mantle, which was lying on the bed and dragged it across the fire. The fisherman ran to snatch his mantle from the fire — the fox flew (flü) out at the door with the salmon; — "and so", said Douglas, "shall we escape the great English army by subtilty, and without risking battle with so large a force."

46.

Le Garçon rusé.

A boy having sold a còw at a fair, was waylaid by a highwayman, who, at a convenient place, demanded his money. On this the boy took to his heels³ and ran away; but being overtaken by the highwayman, who dismounted, he pulled the money out of his pocket and strowed it about and while the highwayman was picking it up, the boy jumped upon the horse and rode home. Upon searching the saddle-bags, there were found twelve pounds in cash and two pistols.

¹ voilà. — ² pour échapper. — ³ montrer les talons.

Impossibilité de plaire à tout le monde.

An old man and a little boy were driving an ass to the next market to sell. "What a fool (fūl) is this fellow", says (séz) a man upon the road, "to be trudging on foot (fūt) with his son, while he has an animal that might (mit) carry him. "The old man hearing this, set his boy upon the ass, and went whistling (hwisling) by the side of him. "Why, sirrah!" (sira) cried a second man to the boy, "is it fit for you to be riding¹, while your poor old father is walking (wāking) on foot?" — The father, upon this rebuke, took down his son from the ass and mounted himself. "Do you see", said a third, "how the lazy old knave (nāv) is riding along upon his beast, while his poor child is almost crippled with walking?" The man no sooner heard this, than he took (tūk) up his son behind him. "Pray, honest (ónist) friend", says a fourth, "is that ass your own (ón)?" "Yes", says the man. "One would not have thought (thāt) so²", replied the other, "by your loading him³ so unmercifully. You and your son are better able to carry the poor beast, than he you." "Any thing to please you", says the owner (óner). And alighting (aliting) with his son, he tied the legs of the donkey together, and by the help of a pole endeavoured to carry him on their shoulders over the bridge that led to the town. This was so entertaining a sight (sit) that the people ran in crowds to laugh (lāf) at it, till the donkey, conceiving a dislike to the great complaisance of his master, burst (bērst) asunder the cords that tied him, slipped from the pole, and tumbled into the river. The poor old man made the best of his way home⁴, ashamed and vexed that by endeavouring to please every body he had pleased nobody, and lost his ass into the bargain⁵.

¹ d'être monté. — ² so, le. — ³ parce que vous le chargez. — ⁴ se rendit en toute hâte à la maison. — ⁵ par-dessus le marché.

Canut.

Canute, the greatest and most powerful monarch (mónerk) of the eleventh century, sovereign (súvrin) of Denmark and Norway, as well as of England, could not fail of meeting with¹ adulation from² his courtiers, a tribute which is liberally paid even to the meanest and weakest princes. Some of his flatterers breaking out³ one day in admiration of his grandeur (grándjer), exclaimed that every thing was possible for him; upon which the monarch, it is said⁴, ordered his chair to be set⁵ on the sea-shore, while the tide was rising, and as the waters approached, he commanded them to retire and to obey (obà) the voice of him who was lord of the ocean. He feigned (fànd) to sit some time in expectation of their submission; but when the sea still advanced towards (tòrdz) him, and began to wash (wósh) him with its billows, he turned to his courtiers, and remarked to them: That every creature in the universe was feeble and impotent, and that power resides with one Being only, in whose hands were all the elements of nature; who could say to the ocean: thus far shalt thou go, and no farther; and who could level with his nod the most towering piles of human pride and ambition.

Les Membres du Corps humain.

The members of the human body once (wíns)⁶ became wearied of serving each other, and formed the resolution not to do so any longer⁷. The feet said: "Why should we alone bear the burden for others? Get feet for yourselves, if you want to walk (wāk)." The hands said: "Why should we work for others? Get hands for yourselves, if you want (wónt) any." The mouth grumbled: "I should be a great fool indeed, if I would chew (tchū) food for the stomach (stímuk),

¹ ne pouvait manquer de trouver. — ² de la part de. — ³ éclater. — ⁴ dit-on. — ⁵ ordered to be set, fit placer. — ⁶ un jour. — ⁷ de cesser de le faire.

that it may digest at its ease; he who wants a mouth may procure one for himself." The eyes also found it very singular that they alone should see and always keep watch for the whole body — and in like manner spoke all the other members of the body, and each gave the other warning. What was the consequence? As the feet would no longer walk, the hands no longer work, the mouth no longer eat, the eyes no longer see, the whole body with all its members began gradually to wither, and die away. Upon this, they perceived how foolishly they had acted, and agreed, that it should never occur again. Therefore each member served the other once more¹, and all became healthy and strong again², as they had been before.

50.

Punition d'un Avare.

A miser being dead, and fairly interred, came to the banks of the Styx, desiring to be ferried over with the other ghosts. Charon (Karon) demands his fare, and is surprised to see the miser, rather than pay it, throw himself into the river, and swim over to the other side, notwithstanding all the clamour and opposition that could be made to him. All hell was in an uproar, and each of the judges was meditating some punishment suitable to a crime of such dangerous consequences to the infernal revenues. Shall he be chained to the rock along with Prometheus? or tremble below the precipice in company (cumpani) with the Danaïdes (dana-idèz)? or assist Sisyphus in rolling his stone? — "No", says Minos, "none of these. We must invent a stronger punishment. Let him be sent back to the earth, to see the use (s = ss) which his heirs (arz) are making of his riches."

51.

Le Postscriptum.

The wife of a Scotch Laird³ being suddenly taken ill, the husband (s = z) ordered the servant to get a

¹ served once more, se remit à servir. — ² retrouvèrent la sante et la force. — ³ Laird, en Écosse, au lieu de Lord.

horse réady¹ to go to the town to the physician. By the time, however², the horse was réady and his letter to the physician written, the lady recovered (ricuverd)³. Mylord added the following postscript and sent off the messenger: "My wife being recovered you need not come."

52.

Étiquette espagnole.

The etiquette (etikét) of courts is generally sufficiently rigid; but in Spain it was carried to such an extent, as to make kings martyrs to its observance, as was the case (s = ss) with Philip III. The king being one day gravely seated by a chimney, where the fire-maker of the court had kindled so great a quantity (kwontiti) of wood (wud), that the monarch had like to have been suffocated with⁴ heat, his grandeur would not suffer him⁵ to rise from the chair to call for help; the officers in waiting⁶ were not within call⁷, and the domestics could not presume to enter the apartment, because it was against the etiquette. At last, the Marquis de Pobat appeared, and the king ordered him to damp the fire; but he excused himself, alleging that he was forbidden⁸ by the etiquette to perform such a function, for which the duke d'Usseda ought to be called upon, as it was his business (biznes). The duke was gone out⁹, the fire burned fiercer, and the king endured it, rather than derogate from his dignity; but his blood (blud) was heated to such a degree, that an erysipelas broke out¹⁰ in his head the next day, which being succeeded by a violent fever, carried him off.

53.

L'Œuf de Colomb.

Cardinal Mendòza gave an entertainment in honour of Columbus. During the banquet, he made à fine

¹ seller. — ² pendant le temps que. — ³ se porter mieux. — ⁴ faillit être étouffé de. — ⁵ ne voulut pas lui permettre. — ⁶ de service. — ⁷ assez près pour les pouvoir appeler. — ⁸ qu'il lui était défendu. — ⁹ sorti. — ¹⁰ éclata.

speech, eulogizing him for the discovery he had made. He called it the greatest victory that the genius of man had ever gained. The gentlemen of the Court took this ill. "It seems to me", said one of them, "the way to the so-called new world, was not so hard to find, the ocean was every where open, no Spanish sailor would have missed the way." The company applauded this opinion, with supercilious laughter (lâfter); and several voices called out: "Oh! any one of us could have done that!"

"I am far, very far", returned Columbus, "from arrogating to myself the glory, for which I am only indebted (indétid) to the will of heaven, however, many things which to us seem easy of execution, only appear so, because some one else has shown us the way."

"Might I beg of you", said Columbus to that haughty courtier, "to place this egg upon the end so that it does not fall over." In vain did he endeavour to make the egg stand, his neighbour asked to have it too¹, but he succeeded just as little. The others now pressed round, each wished to win the prize, but none of them were able to perform the trick. "It is impossible!" exclaimed the high society, "you require an impossibility!"

"And neverthelless it is possible", said Columbus. He took the egg, placed it with a slight blow upon the table, and it stood firmly (fërmlî) on the indented shell. — "Oh yes! any one of us could do that", cried the courtiers. "But, gentlemen", said Columbus smiling, "then, why did you not do so? The difference between us is, that you could have done it so, but that I have done it." — Since that time one often hears proverbially used "*the egg of Columbus.*"

54.

Louis XI et l'Astrologue.

An astrologer had foretold to Louis XI. that a lady, whom he esteemed very much, would die in eight days; which having happened², the king ordered the astrologer

¹ de l'essayer aussi. — ² cela s'étant réalisé.

to be brought¹ before him, and² his servants to throw him out of the window at a given signal. As soon as the king saw him, he said: "You who pretend to the knowledge (nóledj) of future events and know so exactly the fate of others, tell me: how long³ have you yourself to live?" The astrologer answered: "Sire, I shall die just three days before your Majesty." — The king was in no haste to give the signal.

55.

Un bon Conseil.

A certain chan (kán) of Tartary going a progress⁴ with his nobles, was met by a dervis, who cried, with a loud voice: "Whoever will give me a hundred pieces of gold, I will give him a piece of advice⁵." The chan ordered him⁶ the sum; upon which the dervis said: "Begin nothing of which thou hast not well considered the end."

The courtiers upon hearing this plain sentence, smiled, and said with a sneer: "The dervis is well paid for his máxim." But the chan was so well satisfied with the answer, that he ordered it to be written⁷ in golden letters in several places of his palace, and engraved on all his plate.

Not long after, the chan's surgeon was bribed to kill him with a poisoned lancet at the time⁸ he let him blood (blúd). One day, when the chan's arm was bound, and the fatal lancet in the surgeon's hand, he read on the bason (s=ss): *Begin nothing of which thou hast not well considered the end.* — He immediately started, and let the lancet fall out of his hand. The chan observed his confusion, and enquired the reason. The surgeon fell prostrate, confessed the whole affair, was pardoned, and the conspirators died. — The chan turning to his courtiers who had heard the advice with contempt (contémt), told them: That counsel could not be too much valued, which had saved a king's life.

¹ the king ordered the astrologer to be brought, le roi fit amener l'astrologue. — ² suppléez he ordered. — ³ combien de temps. — ⁴ faisant un voyage. — ⁵ a piece of advice, un conseil. — ⁶ lui fit donner. — ⁷ qu'il la fit écrire. — ⁸ suppléez when.

Le Jugement des Morts.

A monarch (mónerk) of ancient Égypt had died¹. The four judges of the déad² were sitting on the shore of the lake of Moëris, deliberating as to whether the depârted should abtâin the rites of burial (bériul.) Men of irréprôachable réputation came fôrward, to give téstimony for the déceased (s = ss), and what they advânced, tended to his praise. "He has brought glôry to his native còuntry, by the fame of his arms", said the first. — "The pèople pùrchased (s = ss) this fame with their blood (blúd)", ânswered the judges. "He lent his protéction to the arts and sciences (si-ensiz)", said a sécond. — "But he néglécted the plôugh", replied the judges. — "He has acquîred the réputation of a religious and áffable man", said a third. Thereupón the eldest of the judges enquired: "Was he also called the just, by his òwn and the neighbouring people? As this is the only sùrname becoming (bicùming) those, placed over their brethren mankind." The witnesses were astónished. The judges then rose from their seats, and said: "He who dwells in light, has judged the sòul of the depârted; but we judge the bòdy. He shall remàin a year unburied (unbérid), there is but one virtue for a sovereign (súvrin), namely jústice; without this, there can be no virtue."

Origine du Titre de Prince de Galles.

After the cónquest of Wàles³, king Édward I. continued for some time to reside in that còuntry, but found great difficulty in subdùing the natives. At last, all the nobility of Wàles submitted to the conqueror (cóngkerer), and the English lãws were established in that principàlity. Édward prómised them a prince, a Welshman by birth (bêrth), and one who could not

¹ En général, les verbes intransitifs se conjuguent avec *to have*; p. e. *he has died*, il est mort, il vient de mourir. — ² des morts. — ³ Galles.

Attentats contre Georges III.²

Geórge III., king of England, was three times³ in dânger of assassînation; once (wúns) by an unfórtunate woman in a state of lúnacy. The king who immédiateley percèived the unhâppy condition of the woman, ordered her to be tréated⁴ with humánity and every pòssible càre. — The sécond attempt (attémt) was made when his Májesty was going in great state to the House of Pèers⁵. A bàll, supposéed to have been dischârged⁶ from an àir-gun, pàssed through (thrū) the carriage (cárridj) withín a finger's bréadth⁷ of the king's face. The Éarl of Westmoreland (wéstmèrland) and Lord Ónslow, who were in the còach with his Májesty, being gréatly ágitated, he exhórted (egz-hórted) them to be compòsed; and being solícited, on his retúrn, to enter another cãrriage, and pursùe another roùte, he réjécted bòth propositions, saying, "That the same Pròvidence, which had shielded him on his way hither, would àlso protéct him retúrning."⁸

The third attempt (attémt) háppened at the theatre (thè-ater). At the mòmènt of the king's éntrance, amidst the lòudest acclamàtions of a cròwded àudience, who thus téstified their joy at the appèarance of their sovereign (súvrin), a pístol was fired from the pit, and the bàll, pàssing clòse (s = ss) by the king, éntered the céiling⁹ of his Májesty's box¹⁰. The général confúsiòn and úproar, that succéeded, is not to be described¹¹; but the king remàined pèrfectly compòsed; and the same

¹ naturellement. — ² Georges III naquit en 1738, et mourut en 1820. — ³ fois. — ⁴ ordonna qu'on la traitât. — ⁵ la Chambre des Pairs. — ⁶ qu'on croyait avoir été tirée. — ⁷ il n'en fallut pas l'épaisseur d'un doigt. — ⁸ en retournant. — ⁹ le plafond. — ¹⁰ la loge. — ¹¹ ne pourrait se décrire.

evening, at his usual hour (ður) of going to bed, he said: "I am somewhat (súmwoť) fatigued (fatègd), and I believe I shall sleep soundly. May it please God, that he who fired the pistol at me, may enjoy as profound a rest¹ as I shall have!"

59.

Bajazet.

Támerlane the Great having made wār on Bájazet, Émperor of the Turks, overthrew (overthrū) him in a battle, and took him prisoner. The victor gave the captive monarch at first a very civil réception; and entering in familiar conversation with him, said: "Now, king, tell me frèely and trūly what thou wouldst have done with me, had I fallen into thy pōwer?" Bájazet, who was of a fièrce and hāughty spirit, is said² to have thus replied: "Had the gods given unto me the victory, I would have inclosed thee in an iron (i-ern) cage, and carried thee about with me as a spèctacle of derision to the world (wèrld)." Támerlane wrathfully (rāthfülli) replied: "Then, prōud man, as thou wouldst have done to me, even so shall I do unto thee." — A strong iron cage was made into which the fallen émperor was thrust; and thus expōsed like a wild bèast, he was carried along in the tràin of his cōnqueror (qu = k). — Nearly three years were pāssed by the once (wīns) mighty Bájazet in this cruel (erū-il) state of dūrance; and at last being told, that he must be carried into Tārtary, despāiring of obtāining his frèedom, he struck his héad with such violence against the bārs of the càge, as to put an end³ to his wretched life.

¹ repos. — ² on dit que Bajazet. . . — ³ qu'il mit fin.

Seconde Partie.

60.

Alexandre en Afrique.

Alexānder the Great once arrived in a remote région of África, which was rich in gold. The inhābitants came to meet him, offering him cups full of golden apples and other fruit (frūt). "Do they eat this fruit with you?" said Alexander, "I am not come to see your riches, but to learn your cústoms." — They then led him to the mārket-place, where their king held his tribunal.

At this moment a citizen stepping forward said: "Oh king, I have bought a pièce of ground from this man, and as I dug up the earth, I found a trésure. This is not mine, for I have only bought the piece of ground, not the trésure concealed therein; and notwithstanding, the seller will not take it back." And his adversary replied: "I am just as consciéntious as my fellow-citizen; I have sold him the estate, and all that was concealed therein, and consequently the trésure too."

The king repèated their words, in order that they might see, if he had rightly (ritli) understood (understūd) them, and after some considèration, he said: "You have a son, my friend?" — "Yes." — "And you a daughter?" — "Yes." — "Your children love each other?" — "Oh very much!" — "Good then, marry your children, and give them the discovered (discuverd) trésure as a marriage-portion! — That is my decision." Alexānder was astōnished, upon hearing this sentence: "Have I judged badly", said the king, "that you are so astōnished?" — "Oh no", replied Alexānder; "but in our country, they would judge differently." — "And how then?" demānded the African king. — "To confess the trūth", answered Alexānder, "we would have taken both men into cústody¹, and taken possession (pozèshun) of the trésure for the king."

¹ to take in custody, arrêter; retenir prisonnier.