

**TEXT FLY WITHIN
THE BOOK ONLY**

UNIVERSAL
LIBRARY

OU_154173

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No.105/S98E

Accession No 8711

Author Syed Hussain

Title English translation of akhwa-noos-sa

This book should be returned on or before the date last marked below.

AN
ENGLISH TRANSLATION

OF

AKHWA-NOOS-SAFA,

BY

MOONSHEE SYED HOOSSAIN,

PROPRIETOR AND PUBLISHER OF THE TALEEM-OO-
AKHBAR NEWSPAPER.

PRICE 7 RUPEES.

MADRAS:

PRINTED AT THE MILITARY MALE ORPHAN ASYLUM PRESS.

1855.

TABLE OF CONTENTS.

Chapter.	Page.
I. Concerning the beginning of the creation of mankind, and their disputation with the animals.....	1
II. Containing the account of the King of Genii's attending to decide the dispute existing between men and animals.	6
III. Relating to the differences in forms and statures,	7
IV. Containing the complaints against human beings which every animal related separately. . .	10
V. Containing the praise of horse.	14
VI. The consultation between the King and his ministers, ...	17
VII. Containing the controversy between men and the Genii.	20
VIII. The Consultation of men.	26
IX. The Consultation of the animals.	29
X. The account of the first messenger.	30
XI. Account of the (qualifications of the) messenger.	32
XII. The account of the second messenger.	36
XIII. The account of the third messenger.	42
XIV. The account of the fourth messenger.	44
XV. The account of the fifth messenger, ...	46
XVI. The account of the sixth messenger.	49
XVII. The locust's discourse.	50
XVIII. An account of the assembly of the ambassadors of animals.	55
XIX. Account of the Tiger.	62
XX. The accounts of Saban and Taneen.	67
XXI. The account of the chief of the bees.	62
XXII. Account of the submission of the Genii to their King and chiefs. •	69
XXIII. Relates controversy of man and the Hazzar Dastan.	73
XXIV.-Relates the controversy between men and the parrot.	83
XXV. Account of the white ant.	95
2d Section. Address the King to mankind.	98
XXVI. About Spiritual beings.	102

P R E F A C E.

MOONSHÉE SYED HOOSSAIN begs to bring to the notice of all the Officers in the Madras Army, that in the year One Thousand Eight Hundred and Forty-nine he published, by permission of Lieut. Col. W. G. Woods, Adjutant General of the Army, a Newspaper, named *Taleem-ool-Akbar*, a most useful paper for all Officers, and of whom a great number became subscribers, and reaped great benefit by doing so. When they perceived the trouble he had taken, and how easy he had made the most difficult passages of the language; he received innumerable letters to this tenor, viz., “If you translate the Hindoostanee Akhwa-noos-safa, which is composed of difficult idiomatic and religious phrases, into English, and print it, “you will be the means of making a difficult book easy for those officers desirous of studying for examination. And we shall all be delighted to buy the translation.” He has in accordance with their wishes, being a foreigner to the language and after working hard for 3 years, translated it into English, to the best of his ability, and therefore craves the leniency of the Hypercritic, although having had it corrected different times by competent officers; has now published it. He is in hopes that these officers, for whose sole benefit the translation was written, will with great readiness buy up this edition, in order that he may have some recompense for his labor and trouble.

IN THE NAME
OF
THE MOST MERCIFUL GOD.

CHAPTER I.

Concerning the beginning of the creation of mankind, their disputations with the animals, the latter's demanding justice in the Court of Burasub the Philosopher, and his summoning the men [before him].

An author has thus recorded the early history of mankind. Whilst they were yet few [in number] they were, constantly, through fear of the animals, in the habit of fleeing from them, and hiding themselves in caves; and that from the dread of, and danger from, wild beasts, they took refuge on hills and mountains; nor, was there even sufficient tranquillity to admit of three or four* men meeting together, to cultivate the land, and eat the produce thereof. What need is there of mentioning their weaving cloths, and covering their bodies. In short, they lived upon whatever wild fruits and vegetables they found in the forest, and clothed themselves with the leaves of trees. In winter they lived in warm climates, and in summer betook themselves to cold regions. Some time passed in this state, and when their offspring had multiplied, the dread of wild beasts, which previously had filled every one's mind, totally vanished; and they afterwards built many fortresses, cities, towns, and villages, and peopled them, and began to live in comfort. Having prepared agricultural implements, they engaged themselves in their respective vocations. They caught the animals in snares, and used them in carrying loads, riding, tillage, and cultivation. Elephants, horses, camels, asses, and many other irrational creatures had ranged the forest and wilderness in freedom, eating what they pleased, having none to prevent them; these

*Literally two or four.

now had their shoulders excoriated by laboring day and night; and ulcers formed on their backs. Although they bitterly groaned, yet, when would the lords of the creation listen to them? So from dread of being captured, most of the wild beasts fled into remote jungles; and even the birds, taking along with them their young, forsook their roosting places, and flew from their country. Every human being considered that all animals were his slaves, and ingeniously invented nets and snares to catch them. In this manner a long time passed, until the great God sent the Prophet of the last days, (Mohomed Moostofa, the peace and blessings of God be on him) to call the people into the path of righteousness. The true prophet showed the way of equity to the depraved, and a few of the Genii also obtained the benefit of the faith, and became acquainted with the excellence of Islamism.

Thus, also, passed a long time, and the Philosopher of the Genii, Burasub, became the king of the race of the Genii. He was so just, that during his administration the tiger and the sheep used to drink water from the same pool. Robbers, cheats, defrauders, and pickpockets, found no place to live in his dominions.

An island called Belasaghoon, situated near the equator, was the residence of that just Emperor. A ship containing many men was, by contrary winds, accidentally driven on the shore of that island, and wrecked, and all the merchants and learned men who were in it, disembarked, and commenced to rove over that fertile land. On looking round they observed that it was a beautiful country, that various flowers and fruits were on the trees, brooks running on every side, and fat and well conditioned animals feeding on green pasture, and sporting among themselves. In as much as the climate of that place was exceedingly good, and the ground fruitful, no one desired to leave it. Eventually, having prepared various dwellings, they inhabited the island, and having ensnared animals, they engaged in their usual pursuits. When the beasts found no comfort for themselves even here, they fled to the wilderness. But the men were of opinion that all these animals were subject to them, consequently they diligently employed themselves, according to their usual custom, in forming various kinds of snares to entrap them. When the animals ascertained man's presuming arrogance, they collected their chiefs, and appeared in the

court of justice, and fully related all the circumstances of this tyranny which they had suffered at the hands of men.

When the King heard the complaint of the animals he instantly issued orders, saying, Well, let envoys be sent soon that they may bring mankind into the court. Accordingly, there quickly appeared in the court, on the summons of the King, seventy inhabitants of different countries, who were very eloquent. An excellent house was prepared for their lodging. After three or four days, when they had recovered from the fatigue of their journey, [the King] called them before him, and when they perceived the King on his throne, they, blessing him, performed obeisance, and stood in their respective order. This King excelled others, his contemporaries, in justice, equity, bravery, and generosity. In his reign the poor, on their entering his territory, were well provided for ; and throughout his dominion the powerful were not permitted to exercise their tyranny over the weak ; and in his reign all things prohibited in the law were totally abolished ; and no one wished to do any thing but what God ordained. He, with great civility, asked them, Why did you come to our country ? There was no correspondence at any time between you and us : what has happened to induce you to come here ? One individual among them, who was experienced and eloquent, performing obeisance, said, We, having heard of the King's justice and equity, present ourselves in your august presence. Till this day no suppliant ever returned in despair from this auspicious threshold ; we hope, therefore, that your Majesty will administer justice to us. The King asked, What is your wish ? He answered, O just King, these animals are our slaves. Some of them [are] averse to our rule, and though a few are in subjection by force, yet they deny our authority. The King asked, Is there any proof of this claim ? Because no suit without evidence can be heard in a court of justice. He said, O King ! there are a great many proofs, direct and indirect. The King replied, Relate them. A man who was one of the descendants of His Majesty Abbass, having ascended the pulpit, began, with fluency and eloquence, to read this discourse.

Praise is due to that true Deity, who, for the nourishment of His creatures prepared so many things on the surface of the earth, and formed so many materials, and who, for frail man's sake, creat-

ed various species of animals. Happy is their lot who prepare their path of futurity according to His will. What shall we say to those who, in vain opposition to His injunction, rebel against Him; and innumerable blessings be to the true Prophet Mohammed Moostafa, whom the great God sent last of all the prophets, to invite men in to the way of righteousness; and made him the chief of all. He is the only King of men and of the Genii, and on the last day he will be the supporter of all. All blessings and salutations be on his pure descendants, by whose instrumentality both the affairs of the world and of religion were regulated, and through whose means Islamism has prevailed. At least in every moment there is gratitude [due] to that incomparable Creator who, from one drop of water, created Adam, and by his perfect power made him the father of many children, and from him He formed Eve, and multiplied their race, who peopled the surface of the earth. He gave them honor over all creatures, and made them rulers over sea and land, and fed them with different sorts of wholesome food: as He himself says in the Koran, "all animals are created for you; reap the benefits of them, and form a warm dress from their skin and wool; in the morning send them to the pastures, and in the evening bring them back to the fold: this is proper for you." In another place he thus says, "You may ride on camels on dry land, and on ships in water." And in another place he states, "that horses, mules and asses, are created for this reason, that you may ride upon them." And in another place He thus says, "ride on their backs, and remember the favors of your God." Besides these there are also many texts in the Koran concerning this subject; and it is also shown in the Pentateuch and new Testament that animals are created for us. On all accounts we are their masters, and they are our slaves. Then the King, turning towards the animals, said, This man has brought forward passages of the Koran to support his claim. Now whatever may strike you, state it in reply. The mule on hearing it, read this address in his former language.

Praise be to the dignity of that Holy One, who existed before the creation of the universe, and who, by saying BE, brought the whole world into existence from the curtain of invisibility; who formed the heavens with fire and water, and placed them above

all ; who from a drop of water brought Adam's race into existence, sent them one after the other into the world that they might be employed in populating it, and not corrupt it, and executing their guardianship as required over the animals, may thereby reap their own advantage, but not by afflicting, and tyrannizing over them. Afterwards he [the mule] proceeded to say. O King ! it is not to be understood from the texts which this man has cited, that we are their purchased slaves, and they our masters ; because the above passages contain only the accounts of those favors which the great God has bestowed on them. As for instance, one passage of the Koran is enough to corroborate this, namely, that the great God has placed the animals in subjection to them in the same manner as he has made the sun, moon, air, and clouds subservient to them. From this it is evident that they are not our masters and we their slaves ; but the great God, forming all creatures in the heaven and earth, has placed one under the control of another, that they may derive mutual benefit, and prevent loss. Then the great God made us subject to them only that they might enjoy the profit, and that loss might be far from them ; not as they think and say, with a deceitful and false accusation, that they are our masters, and we their slaves. Before men were created, we and our parents lived on the surface of the earth without molestation, and fed at large, and roamed about wherever we wished, and every one of [us] was occupied in search of his food. In a word, we lived together in harmony on mountains, in forests, and in deserts ; and nourished our young : and being grateful for whatever the Almighty had predestined, we passed the day and night in his praise : we knew not any one besides him. We lived comfortably in our respective habitations, and there was none to disturb [us.] But when an age elapsed, the great God having formed Adam out of the dust, made him sovereign of all on the surface of the earth. When human beings multiplied exceedingly, and began to roam about the forest and desert, they then stretched forth their tyrannizing hands over us, the weak ; and subjugating horses, asses, mules, oxen and camels, employed us in their service, and forcibly inflicted on us miseries which were never experienced by our ancestors. What could we do ? Being helpless, we escaped into the forest and wilderness. Even then these gentle-

men never left off pursuing us. Taking nets and snares they followed us with cunning. If two or three wearied animals fell in their way, they were caught. Do not enquire into their wretched condition. They carry them away bound, and Oh ! what torture they inflict. Besides this, it is their practise to kill them, to flay them, to break their bones, to take out their veins, to rip open their bellies, to pluck out their feathers, to transfix them with spits, to roast, and to eat them. With this even they are not satisfied, but claim that they are masters and we are slaves. Whosoever among us runs away becomes a criminal. There is no argument or proof regarding this claim. It is entirely tyranny and oppression.

CHAPTER II.

Containing the account of the King of the Genii's attending to decide the dispute existing between men and animals.

When the King listened to this statement of the animals, he heartily engaged in the settlement of that contest, and ordered that the cazees, moofities, nobles, and grandees of the Genii should be present. Instantly, agreeably to his order, all of them appeared in the court of the King. Then the King said to the men, The animals have fully related the tale of your oppression. What do you reply to it ? One of them, performing obeisance, began thus to address him, O Protector of the world ! all these are our slaves and we are their masters. It is proper that we should have dominion over them as lords, and employ them in whatever purpose we please. Whichever of them agreed to obey us was approved of by God, and whichever turned from our command was looked upon as if he had rebelled against God himself. The King said, No claim without proof can be heard in the court of justice. If there be any document or proof, produce it. He said, Our claim is established by many reasonable and documentary proofs. The King said, What proofs are they ? He replied, How nobly has the great God formed our faces, and bestowed on us whatever

limbs are requisite ; graceful body ; erect stature ; and wisdom and intellect by which we may distinguish good from evil. Moreover, we can understand and point out all the wonders of the heavens. In whom besides us are these qualities ? From this it may be known that we are masters and they are our slaves. The King asked the animals, What do you now state ? They replied, saying, From these demonstrations the claim is not established. The King said, Do not you know that uprightness of position is the quality of Kings, and ugliness and a curved form the emblems of slaves ? One of them replied, May the divine grace grant the King a right way and protect him from the calamities of the times. This is my argument, that the creator did not form them in this shape and stature that they should be called our masters, nor has he created us in this form and shape that we should be their slaves. He is wise. None of his works are without a purpose. Whatever shape he has thought fitting for any one, that shape he has bestowed on him.

CHAPTER III.

Relating to the difference in forms and statures.

The explanation of this is as follows. When the great God created men, they were quite naked, there was nothing on their bodies to protect them from cold and heat. They ate various fruits of the forest, and covered their bodies with the foliage of the trees ; therefore he has formed their statures erect and tall, so that they may easily pull down the fruits and leaves, and eat the former, and bring the latter to their use. But our food is grass ; wherefore he has formed our bodies crooked that we may graze easily, and not suffer pain in any way. The King said, What answer do you give to this, that the great God says that "we have formed man very beautifully ?" He answered ; O Protector of the world ! in the book of God, besides these plain and open meanings, there are many interpretations, which are known to

none except the proficient in learning. The commentary of it should be required from the learned. Agreeably to the King's command, one of the philosophers explained the meaning of this text to this effect ; that in an auspicious and lucky hour, God created Adam. The planets were conspicuous in their respective signs in the Zodiac, and the elementary matters were ready and prepared to receive their forms : through these causes their countenances were made handsome, their statures erect, and their hands and feet nicely proportioned. And the great God created man of a moderate size, not forming him either too tall or too short. The king said, This proportionate size and suitableness of limbs is sufficient for the excellency of man. The animals replied, It is even the same with us, the great God has also bestowed on us, as it seemed good to him, limbs suitable to us. In this perfection we and they are equal.

The man asked, Where is the fitness of the limbs in you ? The form very ugly ; the stature out of proportion ; hands and feet ill shaped. For among you there is a camel with a large body, a long neck, and a short tail ; an elephant whose stature is very tall with two large teeth projecting from its mouth, ears broad, and eyes very small. The tail of the bullock and the buffalow is long, their horns are thick, they have no upper teeth. The horns of the thick tailed sheep are heavy, and its buttocks fat. There is a goat whose beard is long ; a hare whose size is small, and ears broad ; in the same way there are many wild and tame beasts and birds whose stature is ugly, and one limb does not agree with the other. On hearing this speech one animal said, ~~Alas !~~ You do not at all comprehend the handy work of God ; we are creatures, the consistency and propriety of our limbs are from God, so that to find fault with us is, in fact, to manifest His fault. Do not you understand that the great God by his own skill, for some use, has created every thing ; none comprehend this mystery except himself and the learned. The man said, If you are the philosopher of the animals, point out what benefit there is in making the camel's neck long. He said, Because his legs are long ; had his neck been short, it would have been difficult for him to graze : therefore He made his neck long that he may graze easily and by the help of the same neck he may get up from the

ground, and pass his lips over his whole body, and scratch it. For the same reason he has formed the proboscis of the elephant long instead of his neck, and given him broad ears to fan away the flies and musquitoes, so that none of them may enter in his eyes or mouth ; for his mouth, on account of his teeth, is always open and never can be shut. The long teeth are for the purpose of defending himself from the attacks of wild beasts. And the ears of the hare are for this reason long, that his body is very delicate, and his skin thin ; in winter he may mantle himself with the same ears, and in the summer, shelter himself. In short, the great God has bestowed on every living creature such limbs as He deemed fit, even as he relates through Moses's tongue, that "God has granted to every creature its image, and afterwards called it into the righteous path." The meaning of which is this, that he has given limbs to every creature as He deemed fit, and showed him the right way. That thing which you fancy beauty, and boast of, and from the possession of which you found the claim that you are Masters and we are slaves, is wrong. The beauty of every species consist in that which may be admired by one of its own species, on which account they pair among themselves, and which is the true cause of progeny, and uninterrupted descent through a series of generations, because the elegance of one species is not admired by another ; every animal loves only the female of its own race, and does not love the female of any other class, though it may be far superior to itself. In like manner men place their affections only on their own species, those people that are dark do not like persons that are fair bodied, and those of a fair complexion do not love the dark. Therefore your beauty does not give you any superiority, nor through it can you deem yourself better than we are. Moreover, you boast that you possess much quickness of parts : this also is erroneous ; some animals possess sense and understanding better than you ; for instance the camel has long legs and a large neck, and the head converses with the wind : notwithstanding this, in dark nights in places where it is difficult to pass, he walks observing the place where to lay his foot, whilst you are in need of lamps and torches. Again ; the horse hears the sound of the footsteps of passengers from afar off ; and it not unfrequently happens that hearing the footsteps of the enemy, he awakens his rider, and saves him from his foe.

Were any one to take a bullock or an ass on an unknown path, and leave him there, he, being at liberty, would return to his house in safety, and would never forget the way. But although you may have frequently travelled a particular road, if you have to pass it again, you often become bewildered and miss it. Ewes and sheep bring forth abundantly in one night, go to pasture in the morning, and in the evening when they return thence, the young ones know their dams, and they their respective young. If any man goes abroad and remains absent for some time [when he] returns home he does not remember his mother, sister, father, or brother : then where is the quickness of parts of which you so much pride yourselves? Had you the least sense, you would not glory in those attributes which the great God has granted you without labour and toil on your part, because the wise and men of judgment deem that alone an honor which they acquire by labor and trade. And that knowledge of religion and morality which they have learnt by their own exertions and endeavours not even one of these things justifies you in glorying over us ; therefore your claim is without proof and your enmity without cause.

CHAPTER IV.

Containing the complaints against human beings which every animal related separately.

The king, turning towards the men, observed, You have heard his reply. Now you may adduce whatever there remains for you to state. They said, There are still left innumerable demonstrations by which our plea is to be substantiated ; some of them are these, that to buy them, to sell, to feed, to water, to caparison them, to protect them from cold and heat, and connive at their faults, to save them from being injured by wild beasts, to administer remedies when they become unhealthy ; all these acts of kindness to them are owing to our compassion and pity. It is the custom of all owners, that in every condition they look with an eye of pity and favor on their servants. The King hearing this, ordered

the animals to answer it. One of them stated ; This man alleges that they purchase and sell animals. Now this custom is also practised among men, for, when the inhabitants of Persia became victorious over the Romans they sell the Romans ; and when the Romans vanquish the Persians they act in the same manner with them ; also the people of Hind with the Scindians, and those of Scind with Hindies ; Arabs with Turks, and Turks with Arabs : all treat each other in a similar way ; in short, when one nation overcomes and vanquishes another they sell every one of the enemy's race, deeming them to be their slaves. How then can we really know who is the slave and who the master ; and as to what he said, viz, that they nourish us, and also show us other kind treatment, proceeds, not from mercy and kindness, but from the fear, that if we were to perish they would suffer a loss in their property, and there would be an interruption to their riding and loading us, and deriving many other advantages from us. Subsequent to this every animal distinctly stated before the King his complaint of man's oppression. The ass said, From the hour we fall into their bondage, they lay bricks, stones, iron, wood, and many burdens on our backs ; Oh ! with what trouble and difficulty we walk ; and they keep sticks and whips in their hands with which they strike us on our hips. If your Majesty were to see us at that time you would have compassion on us, and pity us. Where then is the mercy and kindness which this man fancies to exist ? Then the bullock spoke thus ; When we are their prisoners we are tied to ploughs, mills, and oil presses, and they muzzle us, and close our eyes : and they have whips and sticks in their hands with which they beat us on our faces and hips. After this the sheep said, When we are under their control what hardships we suffer. In order that their own children may drink milk they separate our young ones from their mothers, and binding their legs, carry them to the slaughter house ; and they never listen to the cry or lamentation of these injured creatures. There they keep them without food and water, and then kill and flay them, rip open their bellies, break their skulls, and open their hearts, and taking them to the butcher's shop, cut them up with knives, and pierce them with spits, or bake them in an oven. We, seeing these afflictions, say nothing, but remain quiet. The camel alleged, When we fall into their hands, this

is our state. The camel drivers, running cords through our nostrils, pull us by them, and placing great burdens on our backs, take us, in dark nights, over high lands and mountains. In short, our backs become sore by the jolting of the pack saddles, the soles of our feet are wounded by the stones ; they take us wherever they please, though we be hungry and thirsty, and we, the poor and helpless, submit to them. The elephant stated, When we are their prisoners they put cords round our necks and chains round our feet, and having iron goads in their hands, goad us with them right and left and on the head. The horse said, When we are in their possession they put bridles in our mouths, saddles on our backs, and girths round our bodies, and ride on us in campaigns and battle fields ; dressing themselves in armour and coats of mail : we being hungry and thirsty, and our eyes filled with the dust raised in the battle, receive strokes of swords on the face, and darts of javelins and arrows on the breast ; and we swim in a sea of blood. The mules said, From the time we fall into their hands we endure strange afflictions ; they tie our feet with cords, our mouths with bridles and muzzles ; they never leave us a moment that we may satisfy the desire of our hearts a little by converse with our mates ; the grooms, putting pack saddles on our backs, ride ; and having rods and whips in their hands, they strike us on our hips and face, and blurt out whatever comes in their mouths, whether of abuse or obscene language. The extent of their folly frequently reaches such a pitch, that they abuse themselves, their sisters and daughters, in filthy language. It is true they (the men,) deserve such language. If the King were to reflect on their ignorance, stupidity, and filthy expressions, it would be manifest that they are full of all the baseness, wickedness, ignorance, and folly of the whole world ; yet they are unaware of this viciousness, and they never give heed to the will and admonition of God and His apostles, notwithstanding they themselves recite these verses. " If you hope to obtain absolution from God, pardon the transgression of others" : and " command, O Mohomed ! to the believers that they may forgive the offences of the infidels : " and " all the beasts, cattle, and birds that range the surface of the terrestrial globe, and soar through the air, are like yourselves ; and whenever you mount on camels remember the blessings of your Lord, and say. ' Holy is that God, who has subjected to us such an animal, as we of

ourselves would be unable to contrö; and we are to turn towards God.' "

When the mule had concluded this speech, the camel said to the pig, You may also denounce the severity that your race has endured from the hands of men ; express it in the presence of so just a King, peradventure he may, in pity and compassion, emancipate from their hands the captives of our kind, because your race also belongs to cattle. A philosopher remarked, The hog is not of the species of grazing animals, but it belongs to the carnivorous. Don't you know that its teeth project and that they also devour dead bodies ? Another philosopher said, This is a grazing animal because it has hoofs and eats grass also. A third stated, It is a compound between a ravenous animal, a grazing animal, and a beast of prey. Just as the shootoorgaw* is a cross between the bullock, camel, and cheeta ; or the ostrich, whose shape resembles both the bird and camel. The hog said to the camel, I do not know what to say, or against whom to complain. There is much controversy about me. Those who are Mussulmans account us accursed : they consider the sight of us detestable, and our flesh unholy, and they do not like even to mention our name. Again, the Romans eat our flesh with much relish and think it holy, and to sacrifice us they consider a virtuous act. The Jews entertain malice and hatred against us, and abuse and curse us without cause, because they are at enmity with the Nazarenes and Romans ; again, Armenians esteem us in the same light as bullocks and sheep, on account of our size and the fatness of our flesh, and think much of us on account of the rapidity with which we breed: the Grecian physicians often mix our fat in medicine ; moreover they keep it by them : the shepherds and grooms keep us near their animals and horses in stables and pasture, because, by our being there, the horses and animals are in safety from many misfortunes : the charmers and enchanters keep our skin in their books and amulets : the coblers and bootmakers anxiously pull the hairs out of our necks and whiskers and keep them, because they are very useful to them :—[therefore] we are at a loss and unable to say any thing, as to whom we should be grateful and against whom we should complain.

When the pig had finished speaking, the ass looked toward

* Cameleopard.

the hare, who was standing near the camel, and said to him, Whatever tyranny of men occurred to your race, state it before the King ; peradventure the King, pitying us, may emancipate the captives of our race from their hands. The rabbit said, We reside at a distance from them ; having avoided the habitation of their country, we have chosen to reside in caves and woods : on this account we are saved from their tyranny ; but we are much alarmed by dogs and animals of chase, who, to catch deer, bullocks, camels, sheep, and wild beasts, who are our relatives, and have taken shelter in mountains, bring men towards us. Again the hare said, The hounds are excusable in this matter ; they must assist men, for they also take delight on eating our flesh : they are not of our kind, but belong to beasts. But horses are of the cattle race, and do not eat our flesh : Why do they aid them ? It appears it is only through total folly and ignorance.

CHAPTER V.

Containing the praise of the horse.

When the man heard all these words from the hare, he replied, Cease and hold your tongue. Thou hast spoken much ill of the horse. Hadst thou known that he is superior to all animals, and subject to man, thou wouldst not have uttered so much nonsense. The king asked the man, What good quality is there in the horse ? He said, My Lord, there are numerous good qualities and excellencies in that animal. It has a graceful countenance, and every limb proper. He is well proportioned, has sound sense, a clear colour, is superior in sagacity, accute in attack, obedient to the rider, whether he turns him to the right or left, forward or backward ; he never flags from exertion, and is so respectful that as long as the rider is sitting on his back, he never urines nor answers the calls of nature. If the tail be wet in mire or water, he does not shake it, lest the drops fall upon his rider. In strength he is like an elephant, taking the weight of the rider himself, with his armour and coat of mail, and also his own armour with his saddle

and bridle (weighing nearly five hundred maunds) he gallops. He is so affable and patient, that suffering the wounds of lances and arrows on the breast and liver in battle, he remains quiet. His speed is such, that he outstrips the wind. His spring and leap are like a leopard's : if his rider lays a wager, he swiftly runs and takes his own rider in front. Besides the horse, in whom are these qualities. The hare said, With all these good qualities there is one great defect which spoils all his superior qualities.

The king asked, What is it ? Explain. He humbly stated. He [the horse] is quite stupid and ignorant ; he cannot distinguish his friends from his foes. If he should be ridden by an enemy he is quite obedient to him, and by the guidance of the enemy in contest, attacks and runs on the very person in whose house he was born, and fed throughout his life. This quality in him is as that of the sword ; but it [the weapon] is lifeless and unable to discern between a friend and foe : were it to fall on the neck of its maker or owner, it would, without regard, sever his head from his body, in the same manner as it would that of an enemy : it makes no difference between its own and strangers. The same nature is among men : they entertain enmity against their mother, father, brother, sister, and other relations ; and what fraud and deceit they bring into play : that which ought to be done on an enemy they practise on their kindred ; and they become haters in their youth of those whose milk they have drunk, and in whose bosom they were nourished. They drink the milk of animals, and reap advantages by making dresses of their skin and hair. At last they kill the same animals, flay them, rip them open and roast them. They entirely forget the benefits and obligations which they derive from these animals, and are unkind and cruel to them.

When the hare ceased satarizing the man and the horse, the ass said to him, Enough, so much abuse is unnecessary. Who is the man to whom God has given many talents, and not kept from him one which would be superior to those granted : and who is the man from whom He has kept all favors, and not given one which He has not given to any other. There is no one in the world who possesses all good qualities. The kindness of that disinterested liberal Deity is not restricted to any species. His favors are to all ; but to some more, to others less. Those to whom He has granted high rank, He also has given some defect of a slave. What

dignity he has granted to the sun and moon, such as splendor, visibility, exaltation, excellencies : all these good qualities and excellencies he granted them to this degree, that some nations, through ignorance, considered them as gods, yet even these He has not saved from the defect of eclipses, for this reason, that, to wise men, it may be a proof that, if they had been gods, they would never be darkened or diminished. In the same manner He has given light and lustre to all stars ; besides these they also have, this [defect], that they disappear in the brightness of the sun ; and they revolve night and day as signs, that may be well known that they are created objects. Such is even the condition of Genii, men, and angels : if there be many excellencies in one there is also a defect in him. No one but God is perfect.

When the ass had finished this speech, the ox stated, that to whomsoever God granted many blessings which he did not bestow on others, it becomes him to acknowledge his gratitude, that is, he must impart those blessings to others. As the great God has granted light to the sun, he distributes it to all creatures, and does not consider any one under an obligation to it. Likewise the moon and all stars, according to their means, impart lustre to all created beings, and do not place them under an obligation. In the same way, as God has granted many favors to men, it is requisite that they may show favor to animals, and not consider it a kindness. When the ox had finished this [saying] all the animals roared bitterly and commenced to say, O just King ! have compassion on us and emancipate us from the tyranny of these men, the oppressors. The King, on hearing this, turned towards the philosophers and learned men of the genii who were present and addressed [them] saying. Have you heard of the oppression and cruelty of men which the animals have related ? They humbly stated, We have heard ; and all is true ; we observe it day and night ; their tyranny is not concealed from the wise and prudent. For this very reason, the genii also abandoning their country, fled to the wilderness and forest, and had themselves on hills, mountains, and in seas. They have entirely left off visiting inhabited places. On account of their [the men's] bad deeds and ill treatment, they [the genii] have entirely left off going to their [the men's] country. Still we are not safe from their villainy, to such a degree do they suspect and doubt us, that if any boy, or woman, or any ignorant

and stupid man were to become sick, they allege that the genii overshadow him, [or her], and always fear us in their hearts, and seek protection from the malignancy of genii ; whereas no one has seen that any genii has killed or wounded a man, or stripped off his clothes, or committed theft or burglary, or cut off a pocket, or has torn a sleeve, or broken the lock of any one's shop, or has killed a traveller, or has invaded a king, or plundered or confined any ; but all these habits are confined to themselves. Night and day each thinks how to destroy the other. Neither do they reform or become careful. When they had finished speaking, the mace bearer loudly proclaimed, Sirs, the evening has approached, let the court be adjourned ; take leave, go to your respective dwellings, and be present again in the morning.

CHAPTER VI.

The consultation between the King and his minister.

When the King rose from the assembly, he said to Badar Minister, in a private apartment, Since you have listened to the complaints and replies of these animals and men, what advice do you give, and how may the merits of this case be decided ? What counsel seems best to you ? The minister was an exceedingly sensible and wise man. After the ceremonies of obeisance and blessing, he said, For my part, it seems better that the King should invite the cazees, moofties, and philosophers of the genii race before him, and consult with them on this matter ; because this is a weighty case ; it is not known on which side the right lies. In such a suit, consultation is requisite ; because, should two or three consult together a thing may be settled. It is expedient to the wise and prudent, in such difficult affairs, not to act without advice or counsel. The King acted agreeably to his advice. The grandees and nobles of the genii were present. He said to them, These men and animals have come to us as complainants, and have taken shelter in our region. All animals complain of the severity of men ; advise what shall be done with them, and how their case shall be settled.

There was present a learned man, one of the descendants of

Naheed. He said, It seems advisable to me, that all these animals should write the description of whatever tyranny they have endured from the hands of men, and should obtain the award of the learned. If any degree of freedom for them be determined, then the cazees and moofties will issue orders, whether to sell them, or set them at liberty, or reduce their troubles and be kind to them. Should the men disobey the cazee's orders and the animals run away on account of their tyranny, then it will be no offence or fault of the animals. The King, hearing this, asked all of them, What is your opinion concerning this ? They all replied, It is exceedingly good, and is advisable at this time. But the Sahib-ool-Azeemuth did not approve of this proposal, and stated, If the men were to agree to dispose of the animals, who will give their price ? The law officer said, The king. Then he asked, From whence can the King at once obtain so much money ? The law officer answered, It would be discharged from escheats. Again the Sahib-ool-Azeemuth asked, In the escheat office where is there so much money as may be sufficient for their value ? and some men would not even sell them ; they have much occasion for these animals, and do not even care for the price. For instance, the King and the vizier and many gentlemen who will not go without a conveyance, would never agree to dispose of them, and they would disobey such injunctions. The King said, What then do you think best ? He replied, I think it advisable that the king should sanction, that all these animals, concurring together, should, in one night, flee from confinement, and go far away from their [the men's] country : in the same way as the deer, and hogdeer and many wild beasts and savage animals have left their country. In the morning when they [the men] do not find them, on what will they load their goods, and ride ? On account of the great distance, and being helpless, they cannot go in search of them, [but] will remain quiet. By this [plan] the freedom of animals will take place. The king approved of this advice, and asked all of them, Do you approve of what he has said ?

A wise man, one of the descendants of Lookman* said, This advice is not at all good, and this case is contrary to reason. This cannot be done in any way, because many animals are, at

* A famous eastern philosopher.

night, generally kept in confinement, and the doors of the prison locked, and watchmen are posted. How then can all of them escape ? Šahib-ool-Azeemuth said, The King in that night should order all the genii to go there and open the doors of their prisons and loose the cords from the animals' legs, and set them free ; and seize all the guards, and not release them till all the animals have escaped far from their country. For this act there will be a great reward to the sovereign. I, pitying their condition, submit this to the court by way of advise. } If the king, with good intentions, desires to do this benevolent action, the Almighty God, in return will assist and aid the king. To aid and relieve the injured is the way to thank God for his favors. People say that it is recorded in the books of some of the prophets, that the great God says, " O King ! I did not make you a ruler on the surface of the earth that you might save money and engage in concupiscence and ambition, but for this reason that you might administer justice to the oppressed, that I also may do justice to them, though they be infidels." The King again asked all of them, What do you say regarding this ? They all approved of it, and said, This is quite right.

But Kywanee, a philosopher, did not approve of it. He after blessing and obeisance, said, This affair is intricate ; it cannot in any way be accomplished ; there are many difficulties and dangers which can by no means again be corrected. The King said, mention what you fear concerning this, that we may also be acquainted with it. He replied, O King ! he who has manifested the scheme of freedom for animals has made a great mistake. When men awake in the morning and do not find the animals, and be informed of their desertion, they will know that this is not the work of mortals, and it is even impossible that animals contrived it ; but that it is the contrivance of the genii. The king answered, It is true : there is no doubt that they will suspect us only. The philosopher stated, O Protector of the universe ! when these animals have escaped from their hands, and impediments happen to their benefit, they will mourn and grieve greatly and will become the enemy of the genii. From the beginning they have been our enemies ; now they will bear more hatred and malice against us. The sages have said. He is a wise man who makes peace between enemies, and keeps himself clear of their enmity. On hearing this all the genii exclaimed, He speaks the truth.

After this, a philosopher said, Why should we fear their animosity. Their enmity will not affect us. Our bodies are [composed] of fire, and are very pure and ærial; we fly to the heavens: but men's bodies are made of earth; they remain below; they cannot arise. We go among them unmolested; we see them, but they cannot see us. Then what have we to fear? The sage Kywanee answered to this. It is a pity you have understood nothing. Although mortals are of earth, yet in them there are heavenly spirits and angelic souls, and [they] are superior to us, and know a great many stratagems and tricks. In former times, a great many battles took place between men and genii from the account of which we ought to take example. The King said, Acquaint me with the real facts of the circumstance that I may be aware of it. The philosopher said, For a long time an inborn enmity and innate hatred has continued to exist between men and genii, the relation of which is exceedingly long and tedious. The King said, Commence at the beginning and relate as much of it as you can.

CHAPTER VII.

Containing the controversy between Men and the Genii.

The philosopher, agreeably to the King's injunctions, thus related the circumstances. In ancient times, when God had not created Adam, genii were residing on the face of the whole earth; the forests and inhabited places, and the seas, all were under their control. When many days had passed, they obtained the gifts of prophecy, law, faith, and territory, and many other blessings. They then began to disobey and to be led astray; they did not yield to the admonitions and mandates of the prophets; they raised sedition over the whole surface of the earth. By their tyranny, the earth and those who dwelt on the earth become complainants at the court of God, and began to cry and lament. When a time elapsed, and their severity and cruelty daily increased, then the great God sent an army of angels on the face of the earth; they, arriving here, chastised, and expelled them, and

confined and captured many of them, and they themselves began to occupy the land. Azazeel,* the accursed devil who deceived Adam and Eve, was among those prisoners. He was very young,† and he knew nothing; he was nourished among the angels, and learned all their manners and customs. When he acquired their knowledge and became [a] young [man] he was made the head and chief of that [the angel's] race; he always issued the divine precepts. When, in this way, a period had elapsed, God said to the angels that were inhabiting the face of the earth, I will make him, who is not [one] of you, the sovereign of the earth; I will call you to the skies. Those angels who had resided here a long time, thinking the word of God disagreeable to them, on account of their leaving this place, thus said to God. Notwithstanding we remember and consider you holy, will you create a person who will cause mutiny on the face of the earth and shed blood, as the genii formerly did? God answered, We know the benefit of it; you have not any idea of it. I swear by myself, that after Adam and his descendants, I shall not keep any angel, genii, or animal on the earth.

In short, when the Almighty created Adam and breathed breath into his body, and from him made Eve, He then said to all the angels, All of you prostrate yourselves before Adam. They, according to the divine command, prostrated themselves, and became subject to him; but Azazeel did not prostrate himself, and through his ignorance and malice he disobeyed the divine command; reasoning thus, Formerly I was lord and chief, now I will be a subject. Therefore, from enmity and malice, he became Adam's enemy. The Almighty then commanded the angels to place Adam in paradise. In short, when Adam arrived in paradise, God issued this command. O Adam! you and your wife together remain in this paradise, and whatever your heart wishes for you may freely eat; but do not go to this tree "If you approach it you will become a sinner."

This paradise which the Almighty gave Adam to remain in, is a garden in the East on a hill of rubies, which no man had power to go to, and ascend it. The land there is very good; the climate temperate; the spring perpetual; } running streams many;

* Name of a devil or fallen angel.

† His age was very little.

trees green ; fruits produced in abundance ; and a variety of fruits and flowers. The animals there injure no one. Birds of melody and beauty are continually seated on various coloured branches, sweetly warbling. Adam and Eve lived there happily. The hair of their heads was very long, and flowed down to their feet, and the whole of their bodies was concealed by [their] hair, and through this they were extremely beautiful. They amused themselves freely on the banks of the rivulets in the garden, and ate different kinds of fruits, and drank water from the streams. All this was attainable without difficulty or labor. They had not the trouble of ploughing, cultivating, grinding, cooking, spinning, weaving cloth, or washing, such as their descendants have to do at this day. Both of them lived in the same security and quiet as the animals there were living : they had no anxiety. God made Adam acquainted with the names of all the trees and animals there. He asked the angels the names ; they, being unacquainted [with them] were surprised, and remained silent.* When he asked Adam, he told all their names immediately, and related their good and bad qualities. When the angels saw this state [of Adam's knowledge] all became subject to him, and acknowledged him better than themselves. When Azazel saw this exaltation of Adam, his enmity and malice increased, and he determined to abase him by any means of deceit and fraud. Accordingly, one day he went to him as an adviser and said, the Almighty God who has granted you the eminent faculty of speech never bestowed that favor on any one till now. If you eat a little from off this tree, you will acquire more knowledge and proficiency, and always live here pleasantly and in great tranquility : you will never die ; you will constantly be happy. Then that accursed one took an oath, and said, I advise you. They were deceived, and eagerly approached the forbidden tree, and ate thereof. The dress of paradise with which they were clothed immediately fell off : they began to cover their bodies with the leaves of the trees. The very long hair which was on their heads having also fallen off, they became naked. Through the heat of the sun their color changed, and they became black. In short, they were disgraced. When the animals saw them in this state, their appearance was detestable, and they fled in disgust. They† were very much

* Means they could not answer the question.

disgraced. An order was given to the angels, Now expel them from paradise, and send them to the bottom of the hill. The angels put them into a place where there was no fruit or foliage. However, having arrived on the earth, they were for a long time filled with grief and sorrow, and were much ashamed of their act.

When an age of grief had passed, the Almighty, having compassion, accepted their repentance, and pardoned their sin. He sent an angel on the earth, who having come here, taught him all these things ; to dig the ground, to plough, to sow, to reap, to grind, to knead, to bake bread, to weave cloth, to sew, and to make dresses. When their offspring had multiplied, genii also came and joined them, and taught them to plant trees, build houses and many other arts ; and between mankind and genii an intimacy existed, and they lived a long time in this manner. But whenever the fraud and deception of the accursed devil were mentioned, every one had a feeling of enmity and malice towards the genii. When Cain killed Abel, Abel's progeny entertained the idea, that the genii had induced him to do so ; for this reason their enmity and hatred against the genii increased ; and to expel them, they began to make use of incantations and stratagems to get rid of them, [such as] enchantments, spells, charms, amulets, securing them in bottles, and many other arts they practiced with enmity, by which trouble should reach the genii. They always continued in this state of mind. When the Almighty sent Enoch, the prophet, he, having come, made peace between men and genii, and showed them the way faith and Islamism. The genii also came to the men's country and lived together in harmony with mankind. In this state they continued until the deluge. And even afterwards until the time of Abraham, Friend of God they lived happily. When Nimrod threw Abraham into the fire, men again suspected that genii had taught Nimrod to make a sling.* When the brethren of Joseph threw him into a pit, this likewise was attributed to the influence of genii. This was an additional cause of their enmity [towards genii.] The prophet Moses also† when he came into the world, restored peace between them ; and many genii adopted the religion of Moses.

When the Almighty made Solomon, the son of David King

* That is, for the purpose of throwing Abraham into the fire.

† That is, like Enoch.

of the seven countries,* and gave him superiority over all the Kings on the face of the earth, all genii and men became subject to him. Then the genii boastingly said to men, Solomon obtained this kingdom by our assistance, if the genii had not assisted him he would have been like one of the other Kings. They always prided themselves on their knowledge of mysteries, and put men in fear. When the great Solomon died the genii had no knowledge of it, and all were in doubt as to where he was, then it became certain to men, that had they been skilled in mysteries, they would not be so uncertain. When the great Solomon had heard† news of Bilkhees‡ by the hoopoo, he said to those about him, Who is there that will take up her throne§ and bring it before her arrival here||. One of the genii proudly said, I shall bring it here quickly, even before you stir from this place. His highness, the great Solomon said, I wish it done sooner than that. Ausifa Burkhya, who was skilled in magic, said, I will bring it in the twinkling of an eye : and so he brought it. When the great Solomon saw the throne he was astonished, and prostrated himself before God. It was evident to the genii that men possessed superiority over them. Being astonished, they hung down their heads, and returned thence ; all men followed them clapping their hands in mockery. The genii being much disgraced, fled, and became rebellious. The great Solomon sent an army after them to seize them, and taught men many enchantments, so as to imprison them, and told them the manner in which genii are confined in bottles, and composed a book on this art, which book was discovered after his death. When Jesus Christ came into the world, and called all the genii and men to his religion, and shewed each the right way to salvation, and told them, In this manner they ascend to heaven, and gain access to the angels. Some of the genii, embracing the religion of Jesus Christ, became devout and pious, and began to reach heaven. Learning whatever passed their, they descended, and communicated the same to soothsayers. When the Almighty created the prophet of the last world¶ and

* Means the whole world.

† During his life.

‡ The name of an enchanter.

§ Queen of Sheba.

|| To my Court.

¶ Meaning Mohamed.

the genii were prevented going to heaven, they began to say, We do not know, whether it is worse for the inhabitants of the earth, or whether God intends to guide them. Some genii, having embraced the faith of Islamism, became Mohomedans. Accordingly they and Musselmans from that day to this live together in peace.

When the philosopher had related this much, he again said, O genii ! do not disturb men, and do not dispute among yourselves. In vain do you make known your ancient malice towards them, the result of which is not good ; this enmity is like the fire of flint ; when it appears it will consume the whole world ; may God preserve us. When these men have made themselves our enemies and conquered us what misfortune and disgrace will be. When all had heard this strange story they hung down their heads and became pensive. The King asked the philosopher, What do you advise ? All those who have come to us complaining and have sought shelter from us, how must their dispute be decided, so that they may return contentedly to their respective countries. The philosopher said, Good advice is the result of reflection ; nothing can be done in a hurry. This is my opinion, that the King should sit to-morrow morning in the public Court, and having summoned them all, hear every one's proof and argument, and afterwards order whatever is advisable and suitable to the time. Sabil-ool-Azeemut said, Men are very eloquent and learned, and these animals in that respect are helpless, and they are unable to speak. If from their [man's] eloquence they [the animals] lose, and are not able to give an answer, you then deliver them up to their charge, that they may always keep them in pain and trouble. The philosopher said, They must be patient and endure their imprisonment ; time* does not always continue the same. God will at last release them in the same manner that he bestowed freedom on the children of Israel from the oppression of Pharoah ; released the offspring of David from the tyranny of Bukhtanusser ; released the descendants of Hameer from the oppression of the descendants of Toobah ; and released the descendants of Sasan and the descendants of Uduan from the tyranny of the children of Yoonan† and the children of Aordshair. Time never passes the same with every one in this mortal existence ; according to God's

* Circumstances.

† Greece.

command in this mortal world, it resolves like the wheel of the heavens, once in a thousand years, or in twelve thousand, or in thirty-six thousand years, or in three hundred and sixty thousand years, or in one day which is equal to fifty thousand years. It is true that the various changes of time never keep any one in the same state.

CHAPTER VIII.

The consultation of men.

The King was consulting with his vizier, privy counsellors, and grandees in the private chamber. The men also, 70 in number, inhabitants of different cities, convened together, consulting amongst themselves. Every one spoke his mind. One said, You all heard the conversation of to-day between us and our slaves; the dispute is not yet decided. Do any one of you know what the King has determined on? They all said, How can we know; but this much we know, that the King is embarrassed in opinion; perhaps to-morrow he will not come out. Another said, I know that he will consult with his minister to-morrow in a private apartment about our case. Some one said, Having assembled the philosophers and wise men he will consult about it to-morrow. Another said, No one knows what advice the philosophers will give on our behalf: but this we know that the King is favorable to us. One said, There is a fear of the minister, lest he should turn against us and should oppress us.* Another said, This matter is quite easy; give the vizier but some rare presents, and we shall make him our friend; but there is one danger. All asked, What is it? He replied, There is great fear of the order of the cazies and moofties. All said, This matter is also easy: we will offer them too some bribe, and satisfy them, and in the end, they will do as we wish, and bring forward some pretence of the law according to which they will decree. But Sahib-ool-Azeemuth is a wise and religious man, he will show partiality to none. In case the King

* Meaning that he should not be favorable to our case.

consult with him, which God forbid, there is a fear that he will advise the King to release them from our hands. One said, you speak the truth. But if the King should consult with the philosophers, among themselves they have different opinions: each will speak differently to the others; nothing will be decided upon. One said, If the King consult with the cazies and moofties, then what will they say in our behalf. Another said, The award of the learned will be one of these three things, [either they will order the animals to be set free; or say, "Sell them, and take their value"—or say not to give them more trouble, [but] alleviate [their troubles] and favor them. These three ways are according to the law. One said, If the King should consult with his vizier, we do not know what advice he will give him. Another said, I know he will say this, "These animals have come into our country, and taken shelter, and are injured. It is proper for the King to assist them, because Sultans are called Kalifs of God. The Almighty has appointed them to govern on the earth, that they should administer justice to their subjects, and assist and favor the weak, to exile the oppressors of their country, and issue legal orders among people, because they will be asked in the day of judgment of these things only." One said, If the King shall order the cazee to decide our case, he will give one of these three orders, then what shall be done? All said, The cazee is the Prophet's deputy and the King is the guardian of religion. We can not by any means deviate from their orders. One said, If the cazee should order that the animals be freed and let loose then what will you do? Another said, We will give this answer, that we are their hereditary masters, and from the time of our ancesters they have been in slavery. It is for us to choose to release and set them free or not, as we please.

One said, Suppose the cazee tell us to prove it by law papers or witnesses that they are our hereditary slaves? One replied, To this we will bring our impartial friends and will have their evidence taken. He said, If the cazee says, "The testimony of men is not worthy of belief, as they are all enemies to the animals, and the evidence of enemies cannot be listen^d to in a court of law" or shall say "where is the bill of sale, or term of agreement? If what you assert be true, bring and produce it"; then what plan can be adopted? On hearing this speech all remained silent.

none answered excepting an Arab, who said, We will make this reply, that the law documents were in our possession, but all were destroyed in the deluge. If the cazee says to take an oath saying, that they are our slaves, then we will say, an oath must be taken by those who deny the charge ; we are the plaintiffs. One said, If the cazee should take an oath from the animals and they, on oath, should say, " we are not their slaves," then what expedient must we adopt. Another replied. We will say this, that " the animals have taken a false oath ; we have many proofs which establish our claim." One said, should the cazee order us to sell them, and to take their value, what shall you do then ? The inhabitants of towns said, We having sold them, will take the price and those living in woods and deserts, such as Arabs, Turks &c. said, This cannot be done ; if we act upon this, we shall be ruined : do not mention it. Those who had agreed to sell them said, What harm is there in it ? They replied to this. If we sell the animals, then we shall suffer extreme distress, [we shall not have] milk to drink, meat to eat, skin and wool to make clothes with ; and many other uses besides these : all these benefits will be lost ; death is better than such a life. The same distress will also happen to the inhabitants of towns ; they even have great necessity for the animals. Never consent to sell and set them at liberty. Moreover, never entertain such an idea in your mind. If you agree to alleviate their troubles and be kind to them, it does not signify, because these animals also are living creatures : they have flesh and skin like ourselves ; they also suffer distress by hard work. You did not do any good actions on account of which you were so rewarded that God made these animals your subjects : neither did these [animals] commit any sins on account of which God gave them this punishment that they are involved in such misery. He is Lord ; He does what He pleases ; no one can avert His order.

CHAPTER IX.

The Consultation of the Animals.

When the King rose from the assembly, and all were dismissed, they repaired to their respective dwellings. The beasts also being collected together began to advise and consult among themselves. One said. You all heard the discussion which passed this day between us and our enemies : the dispute is still undecided. Now, what do you advise ? One said, To-morrow we will go before the King and cry, and complain of their tyranny. Perhaps [the King] taking a little compassion, will release [us] from confinement. To-day he was kind towards us, but it is not right for a King, without hearing proofs and arguments, to come to a decision ; and proofs and arguments are established by eloquence and fluency : according as the Prophet has said, "As you who quarrel come to me, I decide for him only who is the cleverest in proofs and arguments : therefore, if unknowingly, the decision is given to the wrong person, it behoves him not to take [advantage of] it. If he should take it, for him I will appoint hell fire." Men also have more eloquence and command of words than we have. Through this we fear that in proof and argument we shall lose, and they remain victorious. What plan do you propose in this matter ? proper deliberation is necessary. When all meet and consult together, some thing will be decided. One said, This is my opinion, that messengers be despatched to all the animals, to inform them of our circumstances, and desire them to send us their vakeels and orators, that they having come here may be our assistants, because in every species, there is a particular excellence, sense, and eloquence, which is not found in another. When many friends and assistants are collected, there will be some chance of freedom and safety : and assistance is from God only whosoever He wishes to assist, He assist. All the animals said, this is adviseable. Accordingly, six messengers, who were trustworthy, were selected to be sent in every direction. One of them for the beasts of prey ; the second for the birds ; the third for animals of the chase : the fourth for insects, such as

earth-worms, lady flies, &c. the fifth for reptiles, namely, worms, large ants, snakes, and scorpions. The sixth for marine animals : they were sent on every side.

CHAPTER X.

The account of the first Messenger.

When the first messenger went before Abool-harris, the tiger, the monarch of the beasts of prey, he said, A controversy is going on between men and animals in the presence of the King of the genii. The animals have despatched messengers to all the animals to come and assist them. They have also sent me to you. Be pleased to send a chief of your army with me, that he being present with his comrades, when his turn comes can argue with mankind. The King asked the messenger, What claim do the men make on animals ? He replied, They say " All animals are our slaves, and we are their masters." The tiger asked of what do the men boast ? of strength, power, bravery, courage, attacking, jumping, and leaping, seizing with claws or fighting in close combat ? If they boast of any of these things, I will instantly despatch an army which, when reaching there, will, in one attack, disperse and scatter them. The messenger said, Some boast even of those qualities ; besides these, they understand many works, arts, contrivances, and stratagems, to make shields swords, spears, lances, daggers, knives, bows and arrows, and many other arms. From the claws and teeth of wild beasts, their bodies are protected with iron armour, quilted coats of mail, and helmets, that their claws and teeth should never make an impression on their bodies. To capture ravenous and wild beasts, they use many artifices and contrivances ; they make nets and traps, dig ditches, wells, and pits, and cover them with loose earth and grass. When animals incautiously arrive there and fall into them, it is impossible to extricate themselves. But there is no mention of these practices to the King of the genii. There they speak of all these things, eloquence, ingenuity, powerful wisdom, and discrimination. When the King heard the speech of the messenger, he considered

a short time, and said, Well, let the beasts of my army come. Agreeably to orders, every kind of ravenous beast, tigers, wolves, various sorts of monkees and mungoses, meaning every sort of carnivorous animal and those which seize with their claws, were in attendance. The King related to them what he had heard from the messenger, and said, Who amongst you is able to go there and be an ally of the animals, and when he goes there shall succeed with proofs and arguments ; then whatever he shall ask of me, I will grant : and exalt him. All the ravenous beasts, on hearing this, remained thoughtful for a short time considering whether any one was fit for the duty or not. The cheeta, who was vizier, said to the tiger, You are our King and chief, and we are your dependants and subjects. The King ought, in every matter, to deliberate and consult with the wise, and then to order ; and it is the duty of subjects to listen to the King's orders with heartful attention, and obey him in every respect ; because the King is in the place of a head, and the subjects are in the place of limbs. While the King and [his] subjects perform their duties, all affairs will be right, and the country properly managed.

The King asked the cheeta, What are those qualities which are incumbent on the King and [his] subjects ? Relate them. The cheeta answered, The King should be just, brave, and wise, should reflect on every affair, show kindness and affection to his subjects, in the same manner that parents do to their offspring ; should be employed in whatever tends to the safety and prosperity of [his] subjects ; and it is the duty of the subjects by every means to be obedient ready and zealous to serve and show the King any art or mystery they know, and inform him of any defect or excellence ; performing every service as it should be done ; and having made known their wants to the King, obtain aid and assistance from him. The tiger said, You speak truly. Now what do you advise on this matter. The cheeta said, May your Majesty's star of prosperity shine and the King always be victorious. If strength, conquest, or bravery is required, I am ready for it. Be pleased to despatch me that I may go there and accomplish it properly. The King replied, None of those things are wanted there. The panther said, If there be [any] leaping and jumping, holding and seizing I am answerable for it. The wolf said, If there be [any] attacking, plundering or ravag-

ing, I am to manage it. The fox said, If deceit and cunning are required I stand for it. The weasel said, If searching for, and stealing and lurking are required, I can manage it. The monkey said, If dancing, jumping, or minickry is wanted, I am responsible for it. The cat said, If fawning, loving, or begging is required, I will do it. The dog said, If watching, barking, or wagging the tail is required, I will do it. The rat said, If setting on fire and causing damage are required there, I will do it perfectly. The King said, There are none of those things [required]. After this [the King] turning towards the cheeta said, All those qualities which these animals have named, are required for the armies of Kings and nobles ; they are worthy of them, because although apparently their faces and forms are like angels, still in nature they resemble beasts and brutes : but they who are learned, and theologians, and men of discrimination, their dispositions and qualities are like angels. Who is fit to go there and argue in behalf of animals.

The cheeta said, 'Tis true ; but now the learned and Theologians among men have left the way which is said to be that of angels, and have chosen the qualities of devils. Day and night they strive and contend, and backbite and slander each other. In the same manner Governors and Kings having also turned from the paths of equity and justice, have preferred that of tyranny and oppression. The King replied, You say truly ; but it is necessary that the King's ambassador should be learned and eminent, and not turn from what is right. Then, who, in himself, possesses all the qualities for an ambassador, to be sent there. In this assembly none is so worthy to go there.

CHAPTER XI.

The account of the Messenger.

The cheeta said to the tiger, please to relate [to me] those qualities that ought to appertain to an envoy ? The King* repli-

* The tiger.

ed, An envoy must be a wise man, a good speaker, and be able to remember well all that he hears, and not forget it; the secret of his heart he must disclose to no one; he must fulfil his trust and promise as it behoveth him to do; he must not be too talkative, nor exaggerate on any subject, only saying that which he has been directed to tell; and he must exert himself and devote his life in any thing for the welfare of him who sent him. Should another party offer [him] a bribe it will not do for him to waver from the path of trust and rectitude, and rush headlong into the pit of dishonesty and error. In a foreign city should he happen, in any way to obtain comfort, he must not remain there on that account, [but] return quickly and inform his master of whatever he has seen and heard: he must act up to the instructions received from his master, and advise him of whatever is requisite; he must not on account of any fear, neglect to perform, to the uttermost, the duties of an ambassador, because it is incumbent on an ambassador to deliver the whole message. After this he said to the cheeta, In your opinion, who is there in this assembly who has talents for this office? The cheeta replied, There is no better than Kaleelah,* the brother of Dumnah.† The Tiger said to the jackal, What do you say to what the cheeta has proposed for you? The Jackal replied, The cheeta says truly. May God bestow on him a good reward and cause his wishes to be fulfilled. The King said, If you will go there and argue on behalf of your comrades, when you return thence, you shall be exalted, and receive a reward. The jackal replied, I am the King's servant, but my comrades, there are my greatest enemies; What plan shall I adopt?

The King asked, Who are they? Kaleelah replied, Dogs have great enmity towards me. Is it not known to the King that they are very intimate with men? They assist them to catch beasts of prey. The King enquired, What is the reason that they are so attached to men and attack wild beasts, and leave their fellow creatures to become associates with another race. There was none acquainted with this matter except the bear, who replied, I know the cause of it. The King desired him to relate it, The bear said, dogs have formed this intimacy with men on

* A Jackal so called.

† Name of another Jackal.

account of their affinity, and resemblance of manners and dispositions. Besides this they have acquired many of their tastes in eating and drinking, and in their habits are greedy and stingy, and possess bad manners like men. This is the great cause of their intimacy. But beasts of prey refrain from these bad actions. The reason of it is this, dogs eat meat, raw or boiled, lawful or prohibited, wet or dry, tasty or insipid, good or bad, as they find it. Besides this, fruits, vegetables, bread, dall, milk, curds, [any thing] sour or sweet, ghee, oil, honey, and sweetmeats; and they eat all other edibles which men eat; they leave nothing. Ravenous beasts do not eat these things; they do not even know them; and the [dog's] greediness and stinginess are so great, that it is impossible that they should admit any other animal into the town, because, if they came, they would eat something. If ever, unexpectedly, a fox or a jackal goes at night into a village to steal a fowl, a rat, a cat, a carcass, or a piece of bread, they bark loudly, and having attacked [them], at last drive them away. On account of this greediness and stinginess many are very mean and miserable. If they ever see bread or any other eatable thing in the hands of any man, woman, or child, through avarice they wag their tails and shake their heads. If from shame one throws a morsel before them, how quickly they run and take it, that no one else shall be able to get it. All these evils also are amongst men. On account of this similarity dogs have left their own species, and have gone and joined them, and assist them to capture beasts of prey. The King asked, Are there any other ravenous beasts besides dogs which have such familiarity and friendship with men? The bear said, Cats also are very intimate with them. The King asked, What is the cause of this familiarity? The bear said, Because their disposition and that of men are alike. The cat's greediness and fondness of every kind of food is like that of men. The King said, How do they treat her? The bear answered, Something better than that of dogs, because cats go into their houses and sleep on the carpets, and at meal times go on the tables. Whatever they themselves eat they give them also; and whenever cats find an opportunity, they also steal any thing eatable or drinkable. But dogs do not let them go into dwellings, because between dogs and cats there is enmity and malice. When dogs

see them, they jump from their own places and attack them in such a manner, that if they catch them, they will tear them into pieces, and devour them ; and cats also, when they see dogs, erect their tails and hair, and with extreme anger and rage, pull themselves out, and scratch their [the dog's] mouths. The reason assigned is, that they also are enemies to them. The tiger asked, Are there any other besides these two who are intimate with men ? The bear said, Rats also go into their houses and shops, but there is no friendship between them and men, but they are afraid and run away [from them.] The King enquired, What is the reason of their going there ? He replied, They also go there, because they are fond of different kinds of eatables and drinkables. The King asked, Is there any other animal which goes to their houses ? The bear said, The mungoose also goes slyly to steal something and run away with it. The King again asked, Is there any other besides these that go into their houses ? The bear said, None other : but men forcibly catch and carry away cheetas and monkeys ; but they are unwilling to go there.

The King asked, From what time have cats and dogs been intimate with men ? The bear said, Since the children of Cain overpowered the sons of Abel. The King asked, What are the circumstances ? Relate them. The bear replied. When Cain killed his brother Abel, the offspring of Abel wanted to revenge themselves on the offspring of Cain, and fought with them. In the end, the sons of Abel conquered the descendants of Cain ; having defeated them, they plundered all their property, and became very rich. They made feasts among themselves, cooked different kinds of food, and having slaughtered animals, threw away their heads and feet here and there around their city and villages. Cats and dogs seeing this abundance of meat and amplitude of eating and drinking, left their own race, and came with pleasure into their towns, and were their assistants and allies. Until this day they live in harmony with them. When the tiger heard this story, he was extremely sorrowful. The bear asked the King why he was sorry for the separation of the cats and dogs from their respective comrades. The tiger said, I am not sorry for their separation, but there is regret in this, that philosophers have said, " In the order and government of Kings there is no greater disturbance or injury to them, than that the assistants of their army should

separate and become allied with the enemy : because by their going thither they will inform him of their neglect of time, and of all good or bad things, and of all secrets, and impart to him every matter and show him private roads and many stratagems. For Kings and for their armies in all those things, there is extremely great mischief, and may God never permit cats and dogs to increase. The bear said, whatever the King has wished for, that has God done with dogs, and accepted your prayer. For having taken away happiness and increase from their race, He has bestowed [that gift] on sheep. The King asked, How so ; explain ? The bear said, Because a bitch at the time of delivery litters eight or ten pups, or more, with extreme pain and trouble, but no one ever saw in any village or wood a large crowd of dogs ; and even no one kills them, and sheep notwithstanding in a whole year they produce only one or two young ones, and are frequently sacrificed, still [they] appear in flocks in villages and woods in numbers not possible to enumerate. The cause of that is this, that the dogs and cats devouring their young ones receive many misfortunes, and an account of the varieties of their food they are subject to various diseases, to which no other beasts are subject, and on account of their own wickedness and the annoyance they and their offspring receive from men, their life becomes short, wherefore [they] are miserable and wicked. After this the tiger said to kaleelah, Now depart ; go before the King of the genii and accomplish the business for which you have been chosen.

CHAPTER XII.

The account of the second Messenger.

When the second messenger went to the phoenix, the king of birds, and delivered the particulars [of his] messages, he [the phoenix] hearing of the condition of the animals, issued orders that all birds should come and be present : therefore various kinds of birds, natives of the woods, mountains, and seas came according to orders, and assembled in great multitudes, whose number no

one but God can know. The phœnix said to them. Men claim that all animals are their slaves, and they their masters ; therefore many animals are arguing with men, before the King of the genii. After this he [the phœnix] said to his vizier, the peacock, Who amongst the birds is the most eloquent speaker and fit to send there, to argue with men. The peacock said, The community of birds is present here, let whomsoever you order go there. The phœnix said, tell me all their names that I may know them. The peacock said, The hoopoo, cock, pigeon, partridge, nightingale, kabuck* widgeon, swallow, crow, crane, bittern, sparrow, turtle dove, dove, wagtail, duck, hern, waterfowl, huzzardastan† ostrich &c. All these are present. The phœnix said to the peacock, point them out to me one by one, that I may see [them] and know each one's nature and quality, and who may be fit for this duty.

The peacock said, The hoopoo, the favorite emissary of soloman, son of David, this is he, who is sitting with a plumage of different colors : at the time of speaking he stoops and bows to the ground as if in prayer. He commands [all] to do good, and forbids to do evil ; he who brought the intelligence of the city of Sheba to Solomon the son of David, and said this, " I have seen in the world wonders and strange things which your Majesty has never seen. For instance, I have brought from the city of Sheba information for your Highness, in which there is no falsehood. There is a woman whose dignity and state words cannot express. The government of the country is wholly at her disposal and the throne on which she sits is extremely large. In short all the enjoyments of the world are ready for her : nothing is wanting. But she and the people of her nation are infidels,‡ they do not believe in God ; they worship the sun. The devil misled them so much that they consider error to be true religion, and forsake the merciful God, who made the earth, the firmament, and arsh,§ and is acquainted with things visible and invisible. They consider the sun, which is an atom of his light, as God, though there is no one else to be adored but the only true God."

This is the cock who summonses to prayers, he has a crown

* A small kind of partridge found in Affghanistan.

† A kind of nightingale.

‡ Misiead people.

§ The Ninth Heaven or the throne of God.

placed on his head, he stands on the wall, has ~~red~~ eyes, spread wings, erect tail, is extremely high minded and generous, is always occupied in praising and glorifying God. He knows the times for prayers, and reminds and advises the neighbours [as follows]. In the morning in his crowing he says thus : “ O neighbouring inhabitants ! remember God ; you are sleeping late ; you do not remember death and destruction ; you do not fear hell fire ; you are not desirous of paradise ; you do not thank God for his favors. Remember him who will annihilate all your pleasures : prepare the provisions for the road of eternity. If you wish to escape the fire of hell, then worship God and be pious.”

The partridge, which calls for prayer is he standing on the hillock. His cheeks are white, and wings piebald. From constant adoration and prostration his body is bent. At the time of calling out he reminds the negligent, and imparts good tidings to them. After which he says thus. “ Thank God for his favors, that your wealth may be increased ; and do not mistrust him.” And generally in his supplication he thus prays. “ O God ! preserve me from voracious animals and from jackals, and from the wickedness of men : and also protect me from physicians who say to sick persons that eating my flesh is beneficial : from this also my life is in danger. I always remember God in the morning ; I call out to God that all men may hear me, and act upon my virtuous advice.”

This is the pigeon which points out the right road, who, having taken letters, travels to far distant countries, and sometimes sorrowfully says while he is soaring. “ How dreadful it is to be separated from brethren, and how great is the desire to meet with companions ; direct me, O God ! towards my native land [where] by visiting friends I may enjoy felicity.”

This is the kabuck,* which walks gracefully among flowers and trees in a garden, and is always occupied in singing with a melodious voice : and by way of advice and adoration thus says. “ O destroyer of your life and being, planters of trees in gardens, builder of houses in cities that sit on high places ! why are you indifferent to the hardships of the times ? Avoid evil, and do not forget your creator at any moment : remember the day when having left these pleasures and mansions you will go

* Name of a bird of the partridge kind.

and lie in the grave among snakes and scorpions ; it is best to live carefully before leaving this world, that you may reach good mansions in the next : else you will fall into misery."

This is the soorkhab,* who, in the same manner that a preacher mounts a pulpit, ascends high into the air at midday, and having alighted on granaries of corn, sings every variety of tune with melodious voice, and in his sermon thus says. "Where are those merchants and cultivators who, by sowing a single grain, by the blessing of God reap great benefit from it. O Sirs ! fear God take example, remembering death before dying, properly perform worship, and treat His servants with kindness, and oblige them with favors. Through niggardness do not allow the thought to enter your mind that no beggar or needy person should come to your dwelling ; because, whosoever shall plant a tree of virtue to day shall to-morrow obtain its fruit and sweetness. This world is the field of the last day ; whoever shall sow seeds of good actions will derive advantage in the next world. If any one commits an evil deed he will be consumed in hell fire like grass and chaff. Remember that day when God, separating unbelievers from believers, shall cast them into the fire of hell, and shall cause believers to reach paradise."

That is the nightingale, the story teller, sitting on the branch of the tree, small in body, swift in flying, cheeks white, who is continually turning right and left, with great eloquence and melodious voice singing, and remains in gardens associating with men. Moreover, entering their houses, it converses with them. When they, being careless in their remembrance of God, employ themselves in sports and amusements, it says by way of preaching and advice, " Good God, how careless you are ; forgetting that life is short, you neglect remembering the deity. Why do you not employ yourselves in his praise ? Do you not know that you were created to die ? you were brought up to become rotten : you were collected to perish. This house you build will be destroyed, depending on the wealth of this world, how long will you continue spending your time in amusements ? At last, to-morrow you will die, and be buried in the earth. Be vigilant. Do you not know what the Almighty did with the Ashabe feel.† Abrah, who was

* The widgeon

† The name of a nation.

chief of that tribe, wished by treachery and fraud to destroy the house of God ; having collected a great number of people mounted on elephants, he proceeded towards the temple of Mecca. At last God made their treachery and enmity ineffectual. He sent innumerable flocks of birds upon them. The birds, having taken pebbles, scattered them in such a manner, that they and their elephants became like worm-eaten leaves." After this it says, " O God ! protect me from the grasp of boys and from danger of animals."

This is the crow, the soothsayer, that is, discloser of future events ; his color is black, and he is devout ; he gives news of every thing yet to come, he remains at all times occupied in the remembrance of God, and always passes his time in amusement and travelling, and having gone into each city, he gets intelligence of by-gone remarkable events. He reminds the thoughtless to dread the evils of their neglect, and by way of preaching and admonition thus says, " Be devout, and dread that day when you shall rot in the grave ; for the wickedness of your actions you will be flayed. You now prefer this mortal life to eternity, through your being mislead, there is no place or safety for you if you disobey the divine command. If you wish to be free, be employed in thanksgiving and prayer : perhaps the Almighty, taking compassion, may preserve you from accidents.

This is the swallow who soars in the air ; she is light in flying, has small feet, large wings ; she generally lives in the houses of men, and there rears her young. Both morning and evening she always prays for grace. In travelling she goes very far. In summer she chooses her residence in a cold place, and in winter in a warm one. In praying God she says thus. " He is Holy who created sea and earth, and he is the fixer of hills : the causer of streams flowing. He gives food [to all] and predestines death according to his will, from which there is no deviation. He is the protector of travellers on a journey ; He is lord of all the surface of the earth, and of all creatures." After this prayer, and begging for mercy, she says, I went into each city and saw all people, and returned to my own native land ; He is Holy, who, having united male and female has granted them abundance of young, and having taken them out of the corner of non existence has dressed them in the garb of life. Praise

be to Him who is creator of all created beings, and bestower of favors.

This is the crane, the sentinel, standing on this plain. His neck is long, his feet small; when flying he ascends half way to heaven. In the night he awakes twice, and in praise and thanksgiving to God, thus says. "That God is Holy, who, by his own power made a pair of each [sort of] animal that they might bring forth and remember their creator."

This is the bittern, who lives on dry land. He always remains in jungles and in deserts; morning and evening he repeats as follows. "He is Holy who created heaven and earth, He is the creator of the heaven and signs of the zodiac and stars; they all revolve by his command; it is His business to cause rain to fall, wind to blow, to display thunder and lightning; it is He who draws vapours from the earth, on which account there is order in the world. He is a wonderful creator, who, after death, gives life to old corrupted bones. Good God; what a creator is He, in whose praise and glory man's tongue fails. What possibility is there for human wisdom, to comprehend his secret."

This is the nightingale,* a sweet singer, sitting on the branch of the tree, its body is small, he is light in motion, and has a melodious voice; with melody he sings the praise of the Almighty in this manner, "Praise be to that Almighty God who is powerful, beneficent; He is incomparable; no one is equal to Him; He pardons in secret, and bestows favors outwardly like the ungrudging sea; He exalts every man with his abundant favors." And sometimes with extreme sorrow, it says. "How happy was that time, when in the garden, we amused ourselves with flowers, and all the trees were loaded with various fruits." In this interval the phoenix said to the peacock, In your opinion who amongst these is the most talented to send there, that, having gone, he may argue against men, and be an ally of his fellow creatures. The peacock said, All these have abilities for this purpose, because they all are poets and eloquent: but the nightingale is the most eloquent of them, and has the sweetest voice. The phoenix said to him, You then take leave, and go there. Rely on God, for He is an aid and assistant at all times.

* Literally. The bird of a Thousand songs.

CHAPTER XIII.

Account of the third messenger.

When the third messenger went before Yasoob, the chief of the flies, he related to him all the circumstances about the animals. He was King of all the insects. On hearing this he said, Let all insects be present. According to the order, flies, mosquitoes, gadflies grasshoppers, fleas, gnats, moths, in short as many small creatures as fly with wings, and do not live more than a year, came and presented themselves. The King related to them what intelligence he had heard from the messenger, and said, Who amongst you is so [clever] as to go there, and, on behalf of animals, argue against men. They all enquired, Of what do men boast over us ? The messenger said, They boast that "our size and stature is greater ; we have more strength, we excel animals in every thing." The chief of wasps said, I will go there and argue against men. The chief of the flies said, I will go there and act as a deputy from our tribe. The chief of the mosquitoes said, I will go there. The chief of the locusts said, I will go there as a comrade of my fellow creatures, and will speak against men. In this manner every one was ready in the matter. The King said, What is this ! that all without consideration and thought intend to go there. The assembly of gnats said, O King ! there is hope of the assistance of God, and it is certain that by his assistance, we shall gain the victory over them ; because in former times several great Kings were tyrants ; by the assistance of God we always remained conquerors over them ; we often experienced it. The King said, Relate the circumstance.

The chief of the mosquitoes replied, Amongst men Nimrod was a King of high dignity, and extremely proud and depraved,* he thought none equal to him in state and dignity. A gnat of our tribe, who was extremely small and weak in frame, killed such a King. Notwithstanding his state and dignity, his strength could not avail. The King said, You speak truly. The wasp said, Where any man, having armed himself, and having taken his lance,

* Who missed the proper road.

sword, knife, and arrow, is prepared, if one wasp from a gang of us goes there, and bites him and pierces him with its sting, as if with the point of a needle, then in what a state he becomes, his body swells, his feet and hands become powerless ; he cannot move them : moreover he becomes unconscious of his shield and sword. The King said, It is true. The fly said, When the King of men is sitting on his throne in state and pomp, and the door keepers and guards, with extreme caution and good will, are standing round about him, that no sort of trouble or injury should reach him, then if any fly comes out of his kitchen or necessary with his body all covered with filth, having gone and alighted on his person and clothes, and given him annoyance, he never finds strength enough to be able to save himself from it. The King said, It is true. The mosquito said, If any man in an assembly sits down behind a screen or a curtain, and if one of our species goes and penetrates his robes and bites him, how restless he becomes, and gets angry, yet his strength is of no effect : he even beats his own head and slaps his face. The King said, What you say is true, but before the King of the genii there is no mention of such things ; there the discussion takes place with justice and equity, respect, good manners, discernment, and eloquence. Is there any one amongst you who has capacity in these things ? On hearing this speech of the King, they all became quiet, hung down their heads, and said nothing. After this a philosopher having moved from the assembly of flies went before the King, and said, With the assistance of God I will go there for this duty, where, being a comrade of the animals, I will argue against men. The King and all the assembly unanimously said, In the matter which you have undertaken, may God assist you, and give you the victory over the enemy. In short having given him all things for the journey, he dismissed him. The philosopher having gone hence, presented himself before the King of the genii, where every variety of animal was present.

CHAPTER XIV.

Account of the fourth messenger.

When the fourth messenger went before the eagle, King of the birds of prey, and related the circumstances, he also ordered, Let all the birds of our species present themselves. Thereupon the vulture, eagle, hawk, falcon, kite, owl, and parrot, in fact, all carnivorous birds, which have talons and beaks, came immediately and were present. The eagle related to them the particulars of the controversy between the animals [and men.] After this he asked the vizier, the black eyed falcon, Who, among these birds is fittest to be sent there for this purpose, that having gone there, he may oppose men, and be a participator in the discussion of his fellow creatures. The vizier said, Amongst these none but the owl has talents for this matter. The King asked. O What is the reason that none but he is fit for this business? The vizier replied, Because all animals of prey are afraid and run away from men, and do not even understand their speech; but the owl lives near their towns and generally resides in dilapidated buildings which have become desolate; and he possesses more piety and contentment than any other bird. He fasts by day, and cries for fear of God; even at night he remains employed in worship, and makes the careless alert. He remembers former Kings who departed this life, and laments for them; and according to their circumstances, says, "Those gardens, fountains, dwellings, and crops, and all other enjoyments, by which they lived happily, are all left behind. Now other people are masters there."

The eagle said to the owl, the black-eyed falcon, having selected you, what do you say to it? He said, The black-eyed falcon speaks the truth, but I am not able to go there because all men bear enmity to me, and consider the sight of me unlucky: they abuse me who am innocent, who committed no offence to them. If they see me there at the time of discussion, they will be still more opposed to me, and war will arise from this opposition: it is better not to send me there. The eagle again asked the owl, Which of the birds is fittest for this duty. He replied, The

Kings of men, and the grandees have great fondness for hawks, and falcons and churghs,† and with great pleasure seat them on their hands. If one of these be sent there it will be better. The King looking towards their assembly, said, What is your advise? The hawk said, They say the truth, but men do not treat us so kindly for this object, that we have any relationship with them, or that we possess more learning or urbanity on which account they esteem us, They behave kindly to us only for their own advantage. Having seized our game, they take it to their use. They are employed day and night in amusement. That which the Almighty commanded for them, that they should worship God and fear their account at the last day, they never attend to. The eagle said to the hawk, Then whom do you advise to be sent there. He said, Please send the parrot there, because the King of men, and nobles, old or young, women or men, ignorant or learned, esteem him highly and talk with him : whatever he says they listen to attentively.

The King said to the parrot, what do you advise. He replied, I am ready ; having gone there, I will argue against men on behalf of the animals ; but I request the King and all the assembly to assist me. The eagle said, What do you want ? He replied, This is what I require, that the King should offer a supplication to God that I may overcome the enemy. The King, according to his desire, prayed to God for assistance, and all the assembly said, Amen. The owl said, O King ! If the prayer is not accepted, then this trouble and labor is in vain, because, if prayers are not offered with all things essential to them, no result will appear. The King said, What are those requisites which cause prayer to be accepted ; relate them. The owl said, For prayers a sincere intention and a pure heart are necessary ; as one in a state of distress offers his supplications to God, in that same manner at the time of prayer one should keep his mind towards God, and it is necessary, previous to asking, to fast and pray, and to show some kindness to the poor and indigent. Then whatever be his state, whether of sorrow or grief, let him represent it to God. All said. He speaks the truth : in prayer these things are necessary.

The eagle said to the assembly, You know that men have

† Another kind of hawk.

committed oppression and tyranny on animals, that these unfortunates in their hands are extremely injured, so much so, that notwithstanding being far off, they have sought protection from us, and we, though having more strength and power than men, and fly up as far as heaven, yet having fled from their tyranny, have hid ourselves on hills and in seas : and our brother, the black eyed falcon, having fled from them, has gone to reside in woods, and has left off living in their country ; still they do not find freedom from their tyranny. Being without remedy, the time of discussion has arrived. Although we are so powerful, that one of us, if he wished, could take up and carry away several men, and destroy them, yet it is not just for the good to do such bad actions, and to remember their evil deeds. Seeing and knowing all this, we pass it over, and look to God, because in this world fighting and resistance are of no use. They will obtain their recompense and reward at the last day. After this he said, There were many ships which on account of contrary winds were almost lost, finally, we conducted them in safety ; and there are several men, whose vessels were wrecked by a storming wind ; that they began to sink and were nearly overwhelmed, we led them to the shore, for this reason, that the great God might approve of our acts and be pleased with us, and that we might, in this manner, manifest our gratitude that he has created us with powerful bodies, and has bestowed on us power and strength. He, only, in every respect, is our helper and protector.

CHAPTER XV.

Account of the fifth messenger.

The fifth messenger, when he went to the King of the sea animals, conveyed to him the intelligence of the controversy. He also assembled all his followers and dependants, so that fishes, frogs, alligators, dolphins, tortoises, and all other marine animals of various shapes and forms, were present according to orders. Whatever the King had heard from the tongue of the messenger, he related to them. After this [he] said to the messenger. If

men consider themselves better in strength and bravery than we, I will instantly go, and in one moment destroy them all, and having drawn them in by the force of my breath, I will swallow them. The messenger said, They do not boast of any of those things, but they consider themselves superior in this matter, that they have more sense, and wisdom, that they know all knowledge and science, and many arts and contrivances; that none possess sense or discernment like they. The King said, Relate the particulars of their knowledge and arts, that I may also know them. The messenger said, What ! does not the King know that they by their knowledge and wisdom, have gone into the Red sea, and took out jewels from the deep, and by stratagems and contrivances they ascend hills, and catch vultures, and eagles, and bring them down. In the same way by their knowledge and wisdom, having made wooden ploughs, they have placed them on the shoulders of oxen, and having laden their effects on their backs, convey them from east to west and west to east, and cross over all jungles and deserts. With wisdom and skill having built ships, they embark their goods, and take them from sea to sea. Having gone on mountains and hills, they dig and take out every kind of precious stones, gold, silver, iron, copper, and many other things. If a man were to erect a talismanic edifice by the virtue of his knowledge, on the side of a brook, river, sea, or desert, though thousands of alligators and dragons pass by, and venture to go in, it is out of their power to gain access. But before the King of the genii there is talk of justice, equity, argument, and proof: strength, power, stratagem, and fraud, are not mentioned.

When the King heard all this from the tongue of the messenger, he turned towards all those of his tribe who were seated around, and said, Now, what is your advice? Who, having gone there, will argue with men. None answered but the dolphin, (who lives in the salt sea, and is very intimate with men. Whatever person is sinking, he (takes him out of the water, and places him on the shore). He said, Amongst sea animals, the fish* is the most proper for this business, because it is large in body, good in shape, has a handsome face, white color, straight body, and is quick in motion, swimming without cessation, greater in numbers than all the animals of the sea, so abundant in offspring, that the rivers,

* Meaning the whale.

rivulets, seas, and ponds, are filled with them. With men he is considered valuable, because once he sheltered their prophet in his belly, and then caused him to arrive safely at his dwelling. All men believe that the whole earth rests on its back. The King asked the fish, What do you say to this matter. He replied, I cannot by any means go there, and also I am unable to argue against men, because I have no legs with which to go so far, and I have no tongue that I might discourse with them. I have no endurance of thirst. If I am separated for a moment from water I will be destroyed. In my opinion the tortoise is best for this duty, because being separated from water, he can live on dry land : living in the sea and on land are alike to him. Besides this, his body is also strong, and his back hard ; he is very mild and patient, and endures labor and trouble.

The King asked the tortoise, What is your advice ? He said, I also am not able to do this business ; when walking my feet become heavy, and the road is long. I speak little ; I am unable to speak much ; for this [business] the dolphin is more fit because he is extremely strong in motion, and also has better command of speech. The King again asked the dolphin, What is your advice ? He said, The crab is fit for this business, because he has a great many feet ; in walking and running he is swift, he has sharp claws, hard nails, a strong back as if dressed in a coat of mail. The King appealed to the crab. He replied, How can I go there ; my stature and shape are ugly, my back humped, my face very disgusting : let it not be so ; they will laugh at me. The King said, Why will they laugh at you ; what defect have you ? The crab said, They all, on seeing me, will say, "this animal is headless, his eyes are on his neck, his mouth is on his breast, his jaws are broken on both sides, his eight feet are also crooked, he walks side-ways" ; all on seeing me, will make a jest of me. The King said, Who then is best fitted to go there. The crab said, In my opinion the alligator is very fit for the business, because his feet are strong and he walks a good deal, he is swift in running, his mouth is large, his tongue long, his teeth numerous, his body hard, he is extremely patient ; he waits long to obtain his object, he does nothing in a hurry. The King spoke to the crocodile. He replied, I am not at all fit for this business, because I am subject to anger ; prowling about, whatever I find I bear away : I have

all these defects. In fact, I am very treacherous and hypocritical. The messenger hearing said, No strength or power, or act of deceit is required ; but sense, dignity, justice, equity and eloquence or fluency are the requisites. The crocodile said, I have none of those virtues or qualities : but in my opinion the frog is the best for this business, because he is a philosopher, patient and devout, night and day he remembers God, and every morning and evening is employed in prayers and fasting ; he also goes into men's houses. By the Children of Israel he is much esteemed, because once he treated them kindly ; thus when Nimrod cast Abraham the friend of God, into the fire, he took water in his mouth, and sprinkled it over the fire, that it might be extinguished, and not have any effect on his body ; and another time when there was contention between Moses and Pharaoh, he assisted Moses. And he also is eloquent : he speaks a great deal. He also remains employed in prayer, adoration, and praise, and moves about, both on land and water. He knows how to walk on land and swim in the water ; his limbs also are suitable, his head is round, his mouth is handsome, his eyes are bright, his hands and feet are long ; he is quick in walking, he goes into men's houses, and is not afraid. The King said to the frog, Now what do you think best ? He replied, I am ready with head and eyes ; I am the King's subject. If I am selected to go there, I am willing. Being there on behalf of my fellow creatures, I will argue with men. But I hope the King will pray to God to help and assist me, because the King's prayers on behalf of his subjects are accepted. According to his request, the King prayed to God, and all the assembly said Amen. Then the frog was dismissed by the King, and having gone hence, presented himself before the King of the genii.

CHAPTER XVI.

Account of the sixth messenger.

When the sixth messenger went before saban, the chief of worms and large ants, he related all the circumstances of the animals. On hearing this, he ordered all reptiles to come and be

present. Immediately all snakes, scorpions, chamelions, lizards, bloodsuckers, spiders, lice, ants, earthworms, in fine, all reptiles which are produced from filth and creep on the leaves of trees, came and presented themselves before the King ; their assemblage was so numerous that none but God had power to enumerate them. The King being astonished at the wonderful and strange shapes, remained silent for a moment. Again he looked attentively towards them, and saw numerous animals of small bodies, very weak, and with little sense and intelligence. He became extremely thoughtful, saying, What shall be done by those. He said to the viper, the vizier, Is there any one among these so fit that we can send him there to argue against, and oppose the men ; because those animals generally are dumb, deaf, and blind. They have neither hands nor feet ; no feathers appear on their bodies. They have no beaks or talons, and for the most part are feeble and powerless. In short, The King was extremely grieved for their condition : with a sorrowful heart he involuntarily exclaimed, and looking towards heaven prayed thus to God, O creator and sustainer ! you alone have pity on the condition of the feeble, look on their condition with favor and kindness because you are most merciful. At last by the King's prayer, all the animals that were assembled there began to speak with extreme fluency and eloquence.

CHAPTER XVII.

The locust's discourse.

When the locust saw that the King treated his subjects and army with great compassion and kindness, being high on the side of a wall and having tuned his voice, he began, melodiously, to sing in praise of God, and delivered this sermon with great eloquence and fluency. Praise and thanks are due to that liberal and just One, who has produced every variety of blessing on the surface of the earth, and with his perfect power has brought animals from the corner of non-existence into the plain of existence, and has endowed them with various forms. He existed before

time, place, earth, and sky. He was conspicuous by His own light. He created the Prophet* an unlimited light without any possible materials† and without model or pattern. By saying "BE," He brought the universe out from the curtain of non-entity and made it exist. After this he said, O King ! do not grieve for the weakness and impotence of this race, because the creator who produced them and gave them food, always takes care of them. In the same manner that parents show affection and kindness to their offspring, so he also compassionates their condition ; because when God created animals and diversified their respective shapes and forms, to some he granted strength, some he made feeble, some endowed with a large stature, and others he made diminutive. But in His gifts and munificence He is alike to all. According to each one's merit he gave means to derive benefit, and instruments to ward off injury ; in this munificence all are alike, none has any superiority over the others. He gave the elephant large stature, and granted him excessive strength, and two long tusks by which means he defends himself from the attacks of ravenous beasts, and derives advantage from his trunk. Though He has made the gnat small in body, yet He has given him two extremely fine and delicate wings by means of which he flies, and saves himself from enemies. In these benefits, by means of which they derive advantage and are secured from evil, small and great are both alike. In the same manner this class which appears featherless, He has not deprived of these blessings. When God created them in this condition, He made all things by which they could derive benefit and ward off injuries. If the King will reflect, and look at their circumstances, then he will know, that whichever of them is small in body and weak, is swift and fearless in flying, so that they are preserved from every mischief, and do not hurry in obtaining benefits. All those amongst animals who have large bodies and great strength, ward off dangers by means of their strength and bravery : for instance, the elephant and tiger, and besides these, other animals who have large bodies, and excessive strength. And some by means of their speed and fleetness, are protected from every danger, such as the antelope, the hare, the wild ass &c. And some on account of their flying, are saved from danger, as birds.

* Meaning Mohamed.

† Meaning Elements

And many secure themselves from danger by diving in the sea, as sea animals. Some there are who conceal themselves in holes, like rats and ants, so that the great God thus says in the narration of ants, "The chief of the ants said to all ants, Take shelter in your respective dwellings, that Solomon and his army may not trample you under their feet, for they are unaware of you." And some there are, whose hides and skins God has made hard, by means of which they are protected from every harm; as the tortoise, fish, and those which are sea animals. And there are many which having concealed their heads under their tails, protect themselves from every harm, like the porcupine. And these animals have also many ways of procuring their food; some by quickness of sight and by strength of their wings dart down upon the spot wherever they see eatable things, like the vulture, and eagle. And some, by smelling, seek for, and get their food, as ants. To those animals who are very small and feeble, when God does not grant them sense and apparatus to procure daily necessities, by his infinite mercy He alleviates their trouble and pain. As other animals endure the labor and trouble of running away and hiding, these are saved from that trouble, because He has created them in such dwellings and concealed places, that no one is acquainted with them. Some He created in grass, some He concealed in grain, some in the bellies of animals, and some he has placed in earth and filth, and each one receives food in the same spot without feeling, motion, trouble or labor. He has bestowed on them the power of suction, by means of which, having drawn moisture, they procure nourishment to the body and by means of this very moisture their bodies are strengthened. All other animals walk about for their food, and run to escape from misfortunes, but these are saved from this trouble and difficulty for this reason, God did not give them hands and feet, with which they might walk about and procure their daily food; nor did he give them mouths and teeth, that they might eat any thing, nor throats with which to swallow, nor stomachs to digest with, nor entrails and intestines in which indigestible food might collect, nor have they livers to purify the blood, nor spleen to draw bad humours, nor kidneys [or bladder] to contain urine, nor veins in which blood might circulate, nor nerves by means of which, they might have proper sense in their brains. They are not subject to any chronic disease; they do

not want any medicine. In short, all those diseases with which large animals are troubled, they are free from. Holy is the Almighty, who, with his perfect power, carried into effect their desires, and protected them from every difficulty and torment. Praise and thanks be to Him who has granted such blessings.

When the locust had finished this discourse, Sabon said, May God prosper your powerful eloquence, you are extremely eloquent, learned, and wise. After this he said, Can you go there and argue against men? He said, I am ready with head and eyes*; having gone there by the King's orders, I shall be a partner with my comrades. The snake said to him, Do not state there, that you were sent by the snake and dragon. The locust asked, What is the reason? He replied, Because between snakes and men, there exists of old enmity and opposition without bounds, to such a degree, that some men find fault with God, saying, "Why has God made these creatures? there is no use in them, but wholly harm and injury." The locust said, Why do they say so? he said, Because there is poison in their mouths: there is no use of them, except for the destruction and death of animals. They utter all this in consequence of their ignorance and folly. They have no knowledge of the reality and benefit of any thing. For this very reason God has subjected them to pain. If they had deeply reflected and known the condition of animals and their utility, and if they knew the uses of the poison which is in their mouths, they then would not say "why has God created them, there is no use in them," and would not make such frivolous objections against God. Although God made their poison the cause of destruction to animals, yet he made their flesh to ward off the effect of this very poison. The locust said, O sage! explain any other benefit. The serpent related, When God created those animals of which you have spoken in your sermon, and granted to every species of irrational creature apparatus and tools by means of which it reaps advantages, and secures itself from injury, to some He has allotted hot stomachs, that the food, being digested after mastication may become a part of the body, [whereas] in snakes there is neither stomach in which the food may be digested, nor teeth by power of which they might masticate it,

* Meaning with Heart and Soul.

but He has in their mouth created poison* by which they swallow and digest ; wherefore, when the serpent takes the flesh of any animal in its mouth and casts its hot poison on it, the flesh is instantly softened, and then it swallows it ; so that, if the great God had not created this poison in their mouths, how could they have eaten any thing ? In what manner could sustenance be obtained by them ? They would have perished through hunger, no serpent would be seen in the whole universe.

The locust said, O Philosopher ! Relate what benefit animals derive from them [the snakes] and what use is there in their being created on earth. He said, In the same manner that other animals are useful, so are they. The locust replied, Relate the circumstances in detail. He said, When the Almighty created the universe, He arranged every thing agreeably to his wishes. From all created things, He made some for [the use of] others, and caused them to be the means [of sustenance.] Whatever he considered best for the welfare of all, that he did according to his wisdom ; but sometimes, through some cause, harm and loss happen to some. Do not think that the Almighty God involves them in that trouble. Though, in his prescience, the good and evil of every thing is well known, yet it is not the habit and custom of the Creator, in whatever is for the good and welfare of many creatures, not to create it on account of loss to a few. It is explained thus.

When the Almighty created the planets, from amongst them He made the sun as a light to the world, and by its heat caused creation to exist. To the universe this sun is as the heart is to the body ; in the same manner that natural heat is produced from the heart, and circulated in the body, and is the cause of life, so the heat of the sun is useful to creation, though a few men are sometimes injured by this heat. It is not proper for the Creator to prevent it for the sake of a few, and the majority he deprived of its general good benefit and use. Similarly is the case with Saturn, Mars, and all planets, that by means of them, there are prosperity and happiness to creation, although in some unlucky moments, through excessive heat or cold, some are injured. In the same manner the Almighty sends clouds in every direction for the benefit of the world, although sometimes, by their means, trouble is occasioned to animals, or by an inundation, poor people's houses

* Meaning " saliva."

are destroyed. This is the condition of all wild beasts, grazing animals, snakes, scorpions, fishes, alligators, and insects. He has created some of them in filth and stench, that the air might remain free from smell, lest from the noxious exhalation the air might become corrupted, and a plague arise in the world, and all living creatures be destroyed at once. Therefore all these worms and insects are generally produced in butcher's and fishmonger's shops, and live in impurity, since they were produced out of the filth ; whatever was injurious in it they made it their food, and the air is kept pure. People were saved from plague. And these small insects are also food for large ones, which devour them. In short, the Almighty has made nothing useless ; whoever does not know these advantages finds fault with God, and says " Why has He created them ; there is no use in them." It is all their ignorance and folly : they are not acquainted with his skill and power. I have heard that some ignorant men imagine that the Almighty's kindness does not extend beyond the sphere of the moon. If they would reflect on, and consider the condition of all beings, they would know that his grace and favor are blended with every [thing] great and small ; because from his original beneficence to all creatures, there are abundant blessings. Every one, according to his ability, receives His grace.

CHAPTER XVIII.

An account of the assembly of the ambassadors of animals.

In the morning all the ambassadors of animals from different countries came and assembled, and the King of the genii entered the public hall for the settlement of the dispute, and seated himself : the macebearers agreeably to orders, proclaimed, saying, "All persons complaining and seeking justice, who have suffered oppression, come forward, and present yourselves, as the King is seated to settle the quarrel, and judges and lawyers are present." Immediately on hearing this all the animals and men who had come and assembled from every direction, having formed a line, stood before the King, and having performed their respects and

obeisance began to bless him. The King looking on either side of him saw an immense crowd of different kinds of creatures : he remained silent and thoughtful for a moment. Afterwards, turning to one of the philosophers of the genii, he said, Do you see this wonderful, strange assembly of beings. He said, O King ! I see with the eyes of my heart, and am contemplating them ; The King sees and is astonished ; I am surprised at the art and power of their Maker, who has created them, given them different forms, and always nourishes them and gives them food, and protects them from every danger. Moreover all these are present to the Divine knowledge, for when God became hid from the sight of saints*, in the curtain of light, where no thought can ever reach, he displayed these arts for this purpose that every saint might contemplate them, and whatever was concealed behind this secret curtain he brought it to light, in order that beholders on seeing it, should declare his art and power, and they should not require proofs or arguments. And these shapes which are in the bodily world are the copies and likeness of those in the spiritual world, those forms in that world are bright and pure, and these are dark and impure, in the same manner that pictures represent the limbs of the animals they are intended to delineate, so these forms correspond with the forms in the spiritual world, but those forms are movers, and these are the moved, and those which are less in rank than the others are motionless and dumb, and these are perceptible. Those forms which are immortal remain for ever, and the others are mortal and perishable. After this, standing up delivered this sermon.

Praise be to that God, who by his perfect power having created all creatures in the world made them of different forms ; having brought to light all His mysteries, which no wisdom of any created being can perceive, He gave the light of His divine work to the sight of saints. Having bounded the world on six sides, he made time and place for the repose of creation ; having made several steps of the Heavens, to every place he appointed angles, and granted animals every variety of form and shape, and from his beneficent store house granted various favors, and with his boundless mercies bestowed on those who pray and

* Literally, people with sight.

lament, the honor of access,* whoever, by his imperfect sense, endeavours to learn His secrets, then He leads astray in the wilderness of error. Having created Genii before Adam from burning fire, He gave them admirable forms and slender bodies, and having made all creation appear from the secret apartment of non-existence, granted them different qualities and separate ranks. He granted to some the dwelling place in the highest heaven,† and cast others into the vaults of the lowest degree,‡ and kept some between those stations,§ and by the light of prophecy caused every one in this dark world to reach the high road of salvation. Praise and thanks be to him who exalted us with the dignity of faith and religion of Islamism, made us govern the face of the earth, and granted our King a portion of knowledge and clemency. When the philosopher had finished this discourse, the King looked towards the assembly of men, and saw seventy men of different appearances, dressed in various habits, standing up. Amongst them appeared one graceful in person, tall in stature, and well proportioned in body. He asked the vizier, Where does that person live? He said, He is an inhabitant of Persia, now residing in the territory of Irach. The King said, Desire him to speak. The vizier made a sign to him; he having made his obeisance delivered a discourse of which this is the substance.

Praise be to the Almighty, who has allowed us to reside in those cities and villages whose climate is more excellent than all others, and made us superior to his servants in general. Praise and thanksgiving be to him who granted us sense, wisdom, discernment, and all other excellencies, and by whose guidance we have invented strange arts and wonderful sciences. He alone gave us sovereignty and the gift of prophecy; from our tribe He produced many prophets, as Noah, Edras, Abraham, Moses, Jesus, Mohomed Moostafa, God's blessings be on him, and many Kings of high degree, who formed regulations for kingdoms, dominions, armies, and subjects. They are the select of men, and men are the select of animals. Thanks are due to him who granted us perfect grace, and gave us superiority over all creatures. When the man

* Made them His favorites.

† Meaning Paradise.

‡ Meaning Hell.

§ Purgatory

had finished this discourse, the King said to all the wise men of the genii, This man who has related all his virtues and boasted of them, what answer do you give to him ? They all replied, He says truly. But Sahibool Azeemuth, who never allowed any one to excel him in speaking, turning towards the man, wishing to answer all his statements, and relate all the baseness and errors of men, addressing the wise men, said, O Philosophers ! this man has omitted many things in his discourse, and has not mentioned a great number of famous Kings. The King desired him to relate them. He said, This Irakean in his discourse has not said, that “ on our account the world was deluged and all animals that were on the face of the earth were drowned. In our tribe the men acted one against the other, their senses became bewildered, all the wise men’s minds wondered. Amongst us the tyrant King Nimrod was born, who put Abraham, the friend of God, in the fire. In our tribe Nebuchadnezzar appeared, who destroyed the temple of Jerusalem. He burnt the Old Testament, and killed Solomon, the son of David, and all the children of Israel, and drove the children of Udnan from the shores of the river of Euphrates into the woods and mountains. And he was extremely tyrannical and cruel, and was constantly employed in shedding blood.”

The King said, Why should this man relate this circumstance ? it is of no advantage to him. Moreover, it is all in dispraise of himself. Sahibool Azeemuth said, The omission is far from justice and truth, that one should, while arguing, mention only his virtues, and conceal all his defects, and not repent, and offer excuses. After this the King again looked towards the assembly of the men amongst whom he saw a person of a swarthy colour, thin and slender, with a long beard, and a Hindoo rosary round his waist, attired in a red cloth, and asked the vizier, Who is this person ? He replied, He is an Indian, and lives in the island of Ceylon. The King said, Tell him also to relate something about his circumstance. According to his order he said, Thanks be unto that God who has bestowed on us a large and delightful country ; there, day and night are always equal, and there is no great heat nor cold ; the climate is temperate, the trees very green, the grass of that place is medicinal, mines of jewels are innumerable, the weeds there are as vegetables, the wood like sugar cane ; the gravels of that country are rubies and

emeralds ; the animals are fat and stóut, for instance the elephant, which is more corpulent and large in body than any other animal. Adam also was created there ; likewise all animals, whose origin is from below the equator ; many prophets and learned men have sprung from our cities. God Almighty has bestowed wonderful and astonishing arts on us. He has also gifted us with the science of magic, astronomy, and sooth-saying, He made the inhabitants of our country superior in every art and quality to all others. Sahibool Azeemuth said, Had you in your oration mentioned “ we burnt the bodies of our dead, worshiped Idols, and that we all were ruined and disgraced,” you would have been worthy of credit. After this the King beheld a man of high stature, habited in a yellow sheet, and holding a written paper in his hand, looking at it and rocking* himself, and moving about. He asked the minister, Who is this man ? He said, He is a Hebrew of the nation of Israel, an inhabitant of Syria. The King said, tell him to say a few words. The vizier made a sign to him. Agreeably to the orders he delivered a long sermon of which this is the substance and meaning :—

Thanks be to that Creator who among descendants of Adam granted the dignity of excellence to the children of Israel, and of his race. He granted the dignity of prophecy to Moses, a speaker with God. Praise and thanks are due to him who made us the followers of such a prophet, and favored us with various comforts of life. Sahibool Azeemuth said, Why do not you say “ God in his wrath changed our shapes and transformed us from men into monkeys and bears and that in consequence of worshiping idols, He threw us into disgrace and ruin.” After this the King looked towards the assembly of men, and there appeared a person dressed in wool, his waist bound with a girdle of leather, holding a chafing dish in his hand, burning incense and making it smoke, and reading something in a sonorous and melodious voice. He asked the minister, Who is this person ? He replied, He is a Syrian of the sect of Jesus Christ. He said [to the vizier] to tell him to speak some thing. According to order the Syrian read a sermon of which this is the substance.

Gratitude is due to that Creator who, having created Jesus

* As, Mussulmen do practice at the time they reading Koran.

Christ without father from the womb of Mary, granted him the gift of prophecy, and on account of him only He saved the children of Israel from sin, and made us his followers and dependants, and from our sect he produced a great many learned men and devoties. He filled our hearts with mercy and kindness, and the desire of worship. Praise is due to him who granted us such favors. Besides this, there are a good many virtues in us which we do not mention. Sahibool-Azeemuth said, It is true, but you have omitted to say "we did not perform His worship as was required, and became infidels. We worshiped the cross and having sacrificed a hog began to eat its flesh. We accused and blamed God." After this, the King saw a man standing with a sheet over him; he was spare and thin, brown colored, with a cloth tied round his waist. He asked, Who is he? The minister said, He is a Khoraishee,* inhabitant of Mecca. He said, Tell him that he too may relate his account. According to order, he said.

Thanks be to him who for our sake sent the chosen prophet Mohomed, blessings of God be on him, and admitted us among his followers. He commanded us to read the Koran, pray five times a day, fast during [the month of] Rumzan, go on a pilgrimage [to Mecca] and bestow alms. He granted us a great many virtues and favors, such as the celebrated night, divine service in a congregation, and religious knowledge; and he promised to place us in paradise. Praise is due to him who has bestowed on us such favors; besides these, there are a good many excellencies in us, to relate which is very tedious. Sahibool-oob-Azeemuth said, Relate this too, "we left religion after the prophet [died], turned renegades, and murdered the leaders for the love of the world." The King again turned towards the crowd of mankind, and seeing a person, white in color, asked Who is he? The minister replied, This is a Roman residing in the territory of Greece. The King said, Tell him that he too may relate his account. He also, according to order, said,

Praise is due to him who bestowed on us eminence over many creatures, and created in our country various kinds of fruits and viands, and granted us through His benevolence and grace, wonderful sciences and strange arts, and taught us to dis-

* A noble tribe in Arabia, of which Mohomed's grandfather was a prince.

criminate the advantages of every thing, to understand the description of heaven by erecting an observatory, and many sciences besides, as geometry, mathematics, astronomy, geomancy, medicine, logic, and philosophy. Sahibool-Azeemuth said, you vainly boast of these sciences, because you did not invent them by your wisdom, but learned them from the children of Israel, and some sciences you have derived from the learned persons of Egypt, and subsequently promulgated them in your country ; now you attribute them to yourselves. The King asked the philosopher of the genii ; Is what he related true ? He said, It is true that most of the sciences we acquired from the ancient sages, just as now other men learn from us ; this is the custom of the world, that benefit is derived by one from the other, so that the philosophers of Persia derived astronomy, and the knowledge of an observatory from the philosophers of India ; likewise the knowledge of magic and talismans was taught to the Israelites by Solomon the son of David. Afterwards there appeared a man in the last line, of a stout body, with a long beard, looking with exceeding earnestness towards the sun. The King asked, Who is that ? The minister said, He is an inhabitant of Khorasan, He desired to tell him that he also might relate his own case ; so he also did agreeably to the command.

Thanks be to that God who granted us various favors and honors. He made our country more populous than all other towns, and through His prophets inserted our praise in His holy books, so that many sentences of the Koran are indicative of our greatness and excellence. At least, thanks be to him who bestowed on us a stronger faith than all other men, because some among us read the old and new Testament though they do not know the contents thereof, but they believe both Moses and Jesus Christ as Just prophets, and some read the Koran though they do not know its meaning, but with their whole hearts they embrace the religion of the last prophet. We put on a mourning dress in grief for Imam Hoossain,* and revenged his murder on the Murwanees, and by God's grace we are in expectation that the leader of the last time† will appear from our country only. The King looking towards the philosophers, said, This person who has related his superiority and honor, what answer have you to give him ? One

* Grandson of the last Prophet.

† Means Imam Mohd.e.

of the sages said, Had they not been impious sinners and cruel, and worshiped the sun and moon, truly all these matters would be the cause of their glory. When all the men had related their high rank and eminence respectively, a mace-bearer proclaimed, saying, O Gentlemen, it is evening ; disperse, and attend again in the morning.

CHAPTER XIX.

Account of Tiger.

On the third day when all the animals and mankind were standing in a line before the King, he turned his attention towards them all and looked at them. The jackal appeared in front, he [the King] asked him, Who are you ? He replied, I am the envoy of animals. The King enquired, Who sent you ? He replied, The King of the rapacious animals, Tiger Abool Harris has sent me. He then asked him, In what country does he live, and who are his subjects ? He answered, He lives in woods and wildernesses, and all wild animals and quadrupeds are his subjects. He asked Who are his allies. He replied, The cheeta, hogdeer, antelopes, hare, fox, and wolf, all these are his allies. [The King] desired him to describe his appearance and nature. The jackal replied, In form and shape he is larger than all other animals, in strength greater, he is more terrible and awful than all others : his waist is thin, chest broad, wrists strong, teeth and paws hard, voice powerful, appearance terrible ; no man nor animal, through fear can appear before him ; he is correct in every respect ; and in every case he is perfectly independent ; he is so generous that when he catches his prey he distributes it amongst all other animals, and himself eats as much as he feels inclined to ; whenever he sees a light at a distance he goes and stands near it, at which time his anger abates, he does not hurt either a woman or lad ; he has a great liking for music ; he is not afraid of any one except an ant, which quite overpowers him and his offspring, in the same manner that a gnat overpowers the elephant and cattle, and the fly does mankind. The King asked how he treated his subjects.

He replied, He is exceedingly good, and shows great kindness to them. I will hereafter give a minute account of his condition.

CHAPTER XX.

The account of Saban and Taneen.

After this the King turned towards his right and left, and suddenly he heard a sound and saw the locust flapping both its wings and uttering something in a feeble voice. He asked him, Who are you ? He replied, I am the ambassador of all worms and large ants, and their King has sent me. He asked him, Who is he, and where does he live ? He replied, His name is Saban and he lives on very lofty hillocks and mountains adjacent to the frigid zone, where there are no clouds, rain, or vegetation ; on account of the intense cold there, animals cannot exist. The King asked, Who are his army and subjects. He said, All snakes, scorpions, &c. are his army and subjects, and they live upon the face of the earth in every habitation. He asked, Why does he live there separated from his army. He replied, because, there is poison in his mouth, from the warmth of which his whole body is heated ; on account of the intense cold in the frigid zone he enjoys himself. The King said, Give an account of his appearance and nature. He replied, His form and nature are exactly like that of Taneen. The King asked, Who knows his quality and can give an account of him. The locust said, The frog, the ambassador of the sea animals, is present before your Majesty, please ask him. The King looked towards him, he was standing upon the hillock on the sea shore and engaged in prayer and devotion to God. [The King] asked, Who are you ? He answered, I am the ambassador of the King of the sea animals. He said, Tell his name and where he lives. He said, His name is Taneen and he lives in the salt sea. All animals of the sea, turtle, fish, frog, and alligator are his subjects. The King told him to give an account of his form and appearance. He said, In stature he is larger than all the animals of the sea ; his appearance is wonderful, form terrible, body long ; all the marine animals fear him ; his head is large, eyes bright, mouth broad, teeth many ; as many animals of the sea as he finds he

swallows them without number ; when indigestion takes place, on account of his having eaten too much, he then bends himself like a bow, and supports himself by power of his head and tail, and having lifted the middle of his body out of the water, raises it in the air ; by the heat of the sun the food in his belly becomes digested, and often in that state he becomes senseless, at which time the clouds which rise from the sea, lift and cast him on the land ; he then dies and becomes food for the wild beasts ; and sometimes in rising with clouds, he falls in the confines of Gog and Magog, and forms their food for a few days. Moreover as many sea animals as there are, they fear and run away from him, but he does not fear any except one small animal which is like the gnat, and which he fears very much, because, when it bites him, its poison takes effect on his whole body. At length he dies, and all the animals of the sea, having assembled together, for a long while live on his flesh. In the same manner that he eats all small animals, they likewise, having collected together, eat him. This is the case with beasts of prey and birds. Sparrows, and others eat gnats and ants, and sparrow-hawks, and royal white falcons make prey of them ; then the hawk, eagle, and vulture prey upon the sparrow-hawk and royal white falcon and devour them. In the end, when they die, all insects and small animals eat them ; this is also the case with mankind, who eat the flesh of the deer, the hogdeer, sheep, ewe, and birds ; when they die, every small insect eats their bodies in the grave. This is the state of the whole world, sometimes large animals eat small ones, and sometimes small animals eat large ones. For this very reason Sages have said, " The death of one animal is the benefit of another." After that he said, I heard that all men imagine they are masters and all the animals their slaves, why do they not infer from the account of animals that I have given, that all animals are alike and there is no difference [between them] : sometimes they eat, and sometimes they themselves become the food of others. [I.] do not understand upon what ground they boast over animals, seeing that our and their conditions are alike ; because, after death, both good and bad deeds become manifest ; all will turn to dust ; in the end all will appear before God. After this he said to the King, I am surprised that mankind deceitfully and falsely make this claim, saying " we are masters and all animals are our

slaves." They are very ignorant in making such an assertion, which is contrary to reason. I am astonished that they should consider that all ravenous beasts and grazing animals, and animals of the chase, dragons, alligators, snakes, and scorpions are their slaves. Do they not know that if the ravenous animals were to come from the jungles, and beasts of prey from the hills, and alligators from the river and attack them, there would not be any of mankind left, and if they were to come into their country they would destroy them all, not one man would be saved ? Do they not consider it fortunate, and are they not thankful that God has kept all these animals distant from their habitation ? but [perhaps] their pride, through which they make such a groundless claim, without proof or authority, is on account of the trouble that they give, night and day, to the few wretched animals that are in their possession. After that the King looked before him and saw the parrot sitting upon a branch of a tree and listening to what each was saying. He asked, Who are you ? He replied, I am an envoy of birds of prey, their King, the phoenix, has sent me. The King said, Where does he live ? He answered, On high mountains situated in islands in the salt sea. No man can go there, neither can any ship. He ordered him to give an account of the Island. He replied, The land of that place is fertile, the climate is temperate, the water wholesome, and there are various sorts of fruitful trees, and many kinds of animals in abundance. The King told him to give an account of the form and appearance of the phoenix. He replied, In size and stature it is greater than all birds, powerful in flight, its claws and beaks are hard, and wings very broad ; when it flaps them in the air they appear like the sails of a ship ; its tail is long ; at the time of flying, from the force of its movement, the hill shakes. It lifts elephants, rhinoceroses, and other large animals from the ground. The King said give an account of its nature, he replied, Its nature is very good, I will tell of it another time.

After that, the King turned to the assembly of mankind. These seventy men of various forms, dressed in different costumes, were standing by. He said to them, Reflect and consider upon what answer you shall give to what the animals have stated. He again asked them, Who is your King. They replied, We have many Kings, and each of them lives in his country with his sub-

jects and his army. The King asked, What is the reason, that notwithstanding the number of animals is innumerable, there is only one King ; and although there are so few of you, yet there are many Kings ? From the assembly of mankind an Irakian answered, Men have many wants ; their conditions are different ; therefore many Kings are necessary for them. This is not the condition and manner of animals ; among them he is a King who in size and stature is great ; among men it is oftentimes the contrary, because their Kings are generally lean, thin, and meagre, because their object of Kings is that they should be just, equitable, and protectors of their subjects, and should show kindness and affection to every one : and among men there are many tribes of royal servants, some are military and armed men, who expel the enemies of the King, and by means of whom thieves, swindlers, vagabonds, and pick-pockets, are not allowed to make sedition or mutiny in the cities : and some are ministers, dewans, and secretaries, by whose means the affairs of the country are transacted, and treasure is collected for the army. There are some who by cultivation and farming procure grain. Some are judges and lawyers who administer regulations of the law among the people, because religion and law are essential to a King [in order] that the subjects may not be misled ; and there are some merchants and traders, who are occupied in bartering ; and there are some who are especially for servitude alone, in the same manner as slaves and domestics are. In this way also there are many other tribes who are very essential to Kings, and without whom their avocations would be impeded ; therefore many chiefs are necessary to mankind [in order] that in every city they may be engaged in the management and internal economy of their own tribes, and that there should be no mismanagement ; and it is impossible that one King should be able to make arrangements for the whole of mankind, because there are situated many countries in the whole of the seven climates, in every country there are thousands of cities, full of buildings and inhabitants in which hundreds of thousands of people reside ; every one has a different dialect and separate religion, [therefore] it is beyond possibility that one man could look after the management of the whole of the cities. For this reason God has appointed many Kings over them. And all these Sultans on the face of the earth are called

the deputies of God, because God has made them the owners of the land, and the chiefs of His servants, that they may employ themselves in populating the country, and protect His creatures in every way, and be kind and good to every one, and administer the rules of justice among the people, and not allow them to practice what God has forbidden ; and in reality, He is the guardian of all, He creates and provides food for every one.

CHAPTER XXI.

Relates the account of the chief of the bees.

When the man had finished his discourse, the King turned his attention towards the animals ; suddenly he heard a feeble voice, and saw the chief of the bees, called Yasoob, flying before him, praying and praising God. He asked, Who are you ? He replied, I am the King of the insects. [The King] asked, Why did you come yourself, and why did you not send some one of your subjects and army in the same manner that other animals have sent their envoys and messengers ? He replied, In order that no one might have any trouble. I took compassion and showed kindness to them. The King said, no other animal possesses this quality. How is it that you have it ? [He] said, God, in His kindness, has bestowed this virtue upon me ; besides which, He has given me many other good qualities and excellencies. The King said, give an account of some of your good qualities, that I may understand them. He replied, Almighty God has taught us the science of Geometry and many other arts, [by means of which] we make our dwellings very nicely, and has given us all the fruits and flowers to eat, which we do without trouble, and has made honey from our saliva, by which all mankind obtain cure. Of this dignity of ours mention is made in the Koran, and our form and appearance are a proof to ignorant people of God's power and skill, because our tribe is very tender, and our appearance very wonderful. For this cause Almighty God has formed our bodies into three joints ; the middle joint He made square, the bottom one long, and the head, He has made round ;

He has fashioned our hands and feet in beautiful proportion, by reason of which we move, and make our dwellings so comfortable, that the wind can never penetrate them, through which reason there is no inconvenience to us, or to our children. By the strength of our hands and feet, whatever fruits, leaves, or flowers of the trees we get, we collect them together in our dwellings. [God has] created four wings on our shoulders, by which we fly ; He has also created some poison in our stings, by which we are safe from the danger of enemies ; and he has made our necks so thin that we easily turn our heads to the right and left ; and He has bestowed bright eyes on both sides of it, by the light of which we see every thing ; and He has also created a mouth by which we know the taste of food ; He has also given [us] two lips by the aid of which we collect all eatable things ; and He has bestowed on our stomachs so great a power of digestion, that it can convert moisture into honey, and this very honey is the food to us and to our offspring. Just as He has given nutrition to the udders of quadrupeds, that by means of it, the blood becomes changed and converted into milk. In short, how can we thank God sufficiently for the blessings that He has bestowed upon us. For this reason I showed kindness and compassion to [my] subjects and took trouble upon myself ; I have not sent any one of them.

When Yasoob had finished his speech, the King said, A hundred praises to you ; you are very eloquent and fluent : it is true that Almighty God has not bestowed these blessings upon any other animal except you. After that the King asked, Where are your subjects and army ? He replied, Upon the hillocks, mountains, and trees ; they stay wherever they find rest, and some of them enter the dwellings of men and choose their residence there. The King asked how they remained safe from their hands. He replied, Many of them conceal and save themselves from them. But whenever they find an opportunity [they] trouble them. Moreover they often destroy their honey comb and kill their young, and take out the honey, and eat it. The King asked, How then do you endure this oppression of theirs. He replied, We all submit to this tyranny, and sometimes we helplessly quit their country. At that time they make many pretexts to make peace with us, they send us all manner of curiosities, essences

aromatics &c., they beat drum and tamborine. At length they give us various kinds of rarities, and satisfy us ; there being no wickedness and iniquity in our natures, we too make peace with them, and return to their habitations. Even then they are not contented with us ; without proof or reason they make this claim upon us, saying, “ We are masters and they are slaves.”

CHAPTER XXII.

Account of the submission of the genii to their Kings and Chiefs.

After that Yasoob asked the King, How do the genii serve their Kings and chiefs ; pray give an account of it. The King said, They all are properly submissive and obedient to the chief, and they perform whatever order the King gives. Yasoob said, Give a minute account of it. The King replied, Among the nation of the genii, there are some good and some bad, some Mussulmans and some infidels, in the same manner that they exist among mankind. Those who are good obey and serve their chief in a better manner than even men can do. Because the submission and obedience of genii is like that of stars, for the sun is like a King to them, and all the stars are as army and subjects. For instance, Mars is the commander-in-chief ; Jupiter, the Judge ; Saturn, the treasurer ; Mercury, the prime minister ; Venus, the concubine ; the Moon is the heir ; the rest of the stars are army and subjects ; because all these are subjects to the sun, they move with its motion, when it stops they are stationary, they never go beyond their ordinary limit. Yasoob asked, From whence do the stars derive this excellent submission and arrangement. The King answered, They have obtained this blessing from the angels, who are all the legions of Almighty God, and are subject to him. Again Yasoob asked, What is the obedience of the angels. The King said, In the same manner that the five senses are subject to the soul, they do not require any instruction or correction. Yasoob said, Pray relate it distinctly. The King said, The five senses require no commanding to find out the state of any thing preceptible to the soul. About whatever matter the soul inclines to ascertain,

they, without hesitation or delay, discriminate it from all other things, and convey the proper idea to the soul. In the same manner the angels are engaged in subjection and obedience to God ; whatever order He issues, they do it immediately, and among the genii, those who are wicked and infidels, although they may not thoroughly submit to the King, even they are better than wicked mankind ; because, although some genii were infidels and depraved, still they did not fail in submission to Solomon : notwithstanding he, by means of supernatural power, exercised on them various pains and troubles, yet they remained firm in obedience to him, and whenever any man through fear of the genii reads incantations and the Koran in any jungle or desert, as long as he remains in that place [they] do not give him trouble of any kind. If by chance any geni possesses a woman or man, and any exorcist for his relief were to invite or to command the King of the genii, instantly they flee away. Besides that, this is a proof of their good submission, that once upon a time the prophet of the last world was reading the Koran in a place where the genii entered ; on hearing it, all of them became Musselmans, and having gone among their tribe, invited many to Islamism, and caused them to gain advantages by the blessing of faith, so that some verses of the Koran do speak concerning this subject. Men are different to them [the genii], their nature is full of infidelity and hypocrisy, and they are extremely haughty and arrogant : for the most part, in order to derive benefit, they turn away from the path of righteousness and become idolators and polytheists. They always remain engaged in slaughter and contest upon the face of the earth : moreover, they are not subject to their prophets. Although they witness miracles and excellencies, still they entirely disbelieve them. Though they sometimes apparently submit, yet their hearts are full of enmity and hypocrisy. They are very ignorant and depraved, and do not understand any thing. Notwithstanding this they make this claim, [saying] “ We are the masters and all [others] our slaves.

When the men saw the King conversing with the chief of the bees, they said, It is very extraordinary that the chief of insects is so much honored by the King ; more so than any other animal. A sage of the tribe of the genii said, Do not think this wonderful, because, although the chief of bees, Yasoob, is small in body and

lean, still he is very wise and prudent, and is the chief of all the insects, and [their] preacher. As many animals as there are, he teaches them the laws of the government and of the kingdom, and it is the custom of Kings to converse with those who are equal in empire and government, though they be different in shape and feature. Do not let the idea enter in your mind, that the King shows partiality and favor to them in order to obtain any desire or wish. In short, the King turned his attention to mankind and said, You have heard all the complaints that animals have made of your tyranny, and they have also given you an answer to the claim that you made : now relate whatever you have to say. The representative of men said, There are many excellencies and good qualities in us, which are the proofs of our true claim. The King said, Relate them. The man said, We know a great many sciences and arts ; in wisdom and ingenuity we surpass all animals, we manage the affairs of both worlds properly ; from this it is known, that we are the masters and the animals our slaves. The King said to the animals, What answer do you give to the account that this man has given of his superiority ? The crowd of animal hearing this, hung down their heads : none replied. But after an hour the envoy of the bees said, This man thinks thus, " we know a great many arts and sciences, on account of which we are the masters and animals our slaves." If men will reflect and consider, it will be manifest how we manage and conduct our affairs. In knowledge and reflection we surpass them : in the science of geometry we have such ability that [we] draw various circles and figures, triangles and squares, without the aid of rule and compass ; in our habitation we make all manner of cells. They even have learnt the system of rule and government from us, because we appoint door-keepers and guards at our stations that no one can come in the presence of our King without permission. We procure honey from leaves of the trees, and collect it ; and sitting in our houses with comfort, we with our young eat it. Whatever is left these men take all of it and use it. No one has taught us this art ; but we are so inspired by God that we know so many arts without the help or assistance of any instructor. If mankind have this haughty idea that they are the masters, and the animals their slaves, why do they eat our leavings ? It is not the practice of Kings to eat the leavings

of slaves ; and they [the men] in many affairs require us ; we are not, in any respect, in want of them. Therefore they have no right to make this unreasonable claim. If this man will consider on the condition of the ant, that although its body is small still it builds various complicated habitations under the earth, however great an inundation may be, the water can never enter them. And it collects grain for its food ; if any of it ever gets wet, it takes it out and dries it in the sun. Whichever particles of grain they consider likely to adhere together, they remove their husks and divide them in halves. In the summer, crowd upon crowd of ants collect together and go about in every direction in search of food. If any ant sees any thing and is not able to lift it on account of its weight, it then takes a small portion of it, and goes to its assembly and informs it [of it.] Whoever amongst them goes in front, takes a small piece of the thing for a sample, and arrives at the place. Then they all assemble together and with great trouble and difficulty they convey it away. If any ant is lazy in its work, they beat it and send it away. Therefore, if this man will reflect, he will know how much knowledge and sagacity ants possess. In the same manner, the grasshopper in the spring season, when it has eaten and drank well, becomes fat ; it goes and digs a hole in some soft ground and lays its eggs, and conceals them with earth, and flies away. When the time of its death approaches, the birds eat it, or it dies itself from excessive heat or cold. The next year in the spring, when the season is temperate, from each of those eggs a small young one, like an insect, is born, and walks on the earth and eats the grass. When its wings grow and it eats and drinks and gets fat, it also, in the same manner, lays eggs and covers them with earth. Thus every year young ones are produced in the same way. Similarly, silk worms, many of which live on trees on the hills, particularly on the mulberry trees, in the season of spring, when they become fat, they weave their spittle on the trees, and sleep in it with great ease. When they awake they lay eggs in the same state, and go out of it, and the birds eat them, or from heat or cold they die of themselves. But eggs remain in it with safety the whole year. The next year young ones are born from them and creep about on the trees. When these get fat and strong, in the same manner they lay eggs and produce young ones. And wasps also make

their comb on the walls and trees and produce eggs and young ones in them, but these do not save any thing to eat, they procure their food daily, and in the winter they conceal themselves in caves and caverns and die. Their skin remains lying there throughout the whole winter, but does not rot or spoil. In the spring life re-enters into it by the power of God. According to custom they build their habitation and lay eggs and bring forth their young. In short all insects in the same way bring forth their young, and nourish them, only from kindness and affection, and not that they hope for any service from them, contrary to mankind, who expect goodness and kindness from their young, they never possess generosity and liberality which are the attributes of men of rank. Of what do they boast over us ? As flies, mosquitoes, gadfly &c which lay eggs and nourish their young, and make houses, do it not merely for their own benefit, but for this purpose, that after their death the other insects that come should live in them in tranquillity : because every one of them is quite certain of its own death. When the time of their death arrives, they die with willingness and pleasure. Almighty God again creates them the next year. In short, they do not deny Him in any way, in the manner that some men deny the resurrection and the day of judgment. If mankind will consider the condition of animals, they will discover this, that in regard to the existence of both worlds, they [the animals] have more knowledge than men [and] they will not thus boast that they are lords, and animals their slaves.

CHAPTER XXIII.

Relates the controversy of man and the Hazar Dawstan.

When the ambassador of the bees had finished this discourse, the King of the genii was very much pleased, and applauded him : and turning his attention to the assembly of men, said, you have heard all that this one has said, now have you any answer to give ? From among them an Arab said, We possess many excellencies

and good qualities by which our claim is proved. The King said. Relate them. He replied, We pass our existence in great enjoyment, we obtain various kinds of eatable and drinkable things which animals cannot obtain. We eat the best part* of fruits, they eat the rind and stone ; besides which we eat many kinds of delicious and relishing food ; we delight our hearts with dancing, laughter, joy, and tales ; we put on costly dresses and all manner of jewels, and spread many kinds of carpets. How can animals obtain these articles ? They always feed on the grass of the jungles and work and labor night and day like slaves in a state of nudity. All these are a proof upon this, that we are the masters and they the slaves.

The ambassador of the birds, the nightingale, was sitting in front upon the branch of a tree. He said to the King, This man, who boasts upon his various kinds of food, does not know that in reality all these things are the cause of their pain and trouble. The King said, How is this ? explain it. The nightingale said, Because they suffer much pain and trouble for the sake of this ease, [such as] digging the ground, ploughing, constructing the bridge, irrigating, sowing grain, reaping, weighing, grinding, heating the ovens, baking, disputing with butchers for meat, keeping accounts with grocers, laboring to collect money, learning arts and sciences, doing bodily labor, going to distant countries, standing with folded arms in the presence of nobles for the sake of a few pice : in short, they use these great endeavours with a view to obtain goods and property, which after their death becomes the portion of strangers. If they are obtained legally, they will be rewarded, otherwise they will suffer punishment and trouble, and we are preserved from this trouble and affliction, for our food is only grass and leaves. Whatever grows in the ground we get possession of it without labor and trouble, we eat various kinds of fruits which the great God has by his power created for us, we never have to trouble ourselves with considering where to get our food. Wherever we go we, by the grace of God, obtain every thing ; they are always wandering about thinking how to gain a livelihood. As they eat various kinds of food, so they suffer much pain and trouble, such as fever, head-ache, indigestion, delirium,

* Literally pulp of fruits.

They run about to the physician's houses for medicine, and still palsy, paralysis, cough, jaundice, consumption, sores, pimple, itch, ringworm, dysentery, purging, elephantiasis. In short, they are afflicted with chronic diseases, various distempers befall them. they shamelessly assert that they are the masters and animals their slaves.

The man replied, sickness is not peculiarly for us, the animals also are often attacked with diseases. He answered, The beasts that become sick, are only those which have intercourse and friendship with you [such as] dogs, cats, pigeons, fowl, and other animals who are under your subjection. They are not allowed to get their food and drink in a natural manner, therefore they become sick ; and those animals who wander about freely in woods are exempt from every disease, because they have regular times for eating and drinking. They eat neither sooner nor later than the proper time, but these animals which are in your possession are not permitted to pass their time in their own way ; they either eat their food at irregular intervals or through great hunger they eat more than the proper quantity. They do not exercise their bodies, consequently are sometimes sick. This is the reason your children become sick ; your pregnant women and nurses through greediness eat food of which you boast so much which is improper for them ; through this, bad humours are produced, and their milk becomes corrupted, and the children through its effects, are born ugly, and are always liable to diseases : and in consequence of those diseases they are afflicted with sudden death, and agonizing pain, grief and anger. In short you are afflicted with all these calamities on account of your bad deeds, and we are protected from them ; you consider that best of all eatable things is honey, which you eat and mix in your medicines. It is not [made] by any skill of your own, it is the saliva of the bees. Of what then do you boast ? In partaking of the other fruits and grain you and we are both equal, and for ages your and our forefathers have continued to go partners in these things. On those days when your first parents, Adam and Eve, were living in the garden of Paradise, and eating fruits there without any labor and trouble, they had no care or concern of any kind. Our ancestors too were there participating in those comforts of life. When your proge-

niters, by the deceit of their enemy, had forgotten the advise of God, and coveted for a single grain they were turned out from thence, and the angels having brought them down, left them on such a place where there was no foliage ; what need is there to mention fruits. They lamented with grief and sorrow for a space of time : at least their repentance was accepted and God forgave their sin, and sent an angel, who, having come down here, taught them to dig the ground, sow, grind, bake, and make dresses ; briefly, they were night and day occupied in such a labor. When their offspring had multiplied, they began to reside in woods and habitations. Then they commenced to oppress the inhabitants of the earth, seize their dwellings and lay hold on some of them, making them captives. Many deserted them, to sieze whom, they formed nets and snares of various kinds and pursued them. At last it reached to such a pitch, that you stand here to relate your glory and honor and are ready to argue and dispute. And you assert that “ we hold an assembly of pleasure and employ ourselves in dancing and spending our time in delight and enjoyment, and putting on valuable dresses, and wearing various kinds of jewels ; besides these we have many other things which are not attainable by animals.” All this is true, but you are to suffer punishment for each of those things from which we are preserved. You, instead of holding an assembly of pleasure, sit in the house of mourning ; instead of happiness you endure grief ; instead of music and laughter you cry and suffer pain ; in place of nice houses you lie down in darksome graves ; in exchange of jewels you have a yoke round your neck, manacles on your hands, and fetters on your feet ; instead of receiving praise you entangle yourselves in abuse. In fine, instead of every delight you have mourning : but we are freed from these misfortunes, because all these troubles and calamities are only for slaves and unfortunates ; and instead of your cities and dwellings we have obtained these extensive plains ; we soar from earth to sky as far as we please, and we feed on the green pasture on the banks of the rivers, without molestation : we eat of lawful food without any trouble or labor, and drink of the clear stream ; there is no one to prevent us. We are not in want of the rope, bucket, water bag and goglet, which are required by you, and which you put on your shoulders,

and carry about every where for sale. And you are always in pain and trouble. All these things are marks of slavery. How then do you prove that you are masters and we are slaves.

The King asked the deputy of men, Now, have you any answer to give? He said, There are many good qualities and excellencies in us which are indications of our claim. The King said, explain them. One of them, a Hebrew, said, God Almighty has bestowed on us many kinds of superior gifts, such as religion, prophecy, and holy books, and having made us acquainted with [what is] lawful and unlawful, good and evil, and has selected only us to enter Paradise. He taught us to make ablutions, to cleanse the body, to pray, to fast, to give offerings, to give alms, to perform prayers in the Mosques, to preach sermons [standing] on the pulpits; and he instructed us many pious acts. All these superior gifts are proofs that we are the masters and they are the slaves. An agent of the birds said, If you reflect and deliberate, then it will be manifest that all these things are pain and trouble to yourselves. The King said, How is this trouble. He answered, Almighty God has assigned all these acts of devotion to them for his reason, that their sins may be pardoned, and that they may not be misled, as He says in the Koran, "good deeds ward off sins;" If they do not act according to the law they will be disgraced before God; through fear of this, they employ themselves in worship. We are freed from sin, of us, no worship which they boast of, is required. And Almighty God has sent prophets for those people who are infidels, Idolators, and sinners, and that do not worship him, and night and day spend their times in sin. We abstain from this infidelity and sin, and believe in the unity of God, and that He is matchless, and are engaged in His worship. Prophets and messengers of God are compared to doctors and astrologers; those only who are ill and indisposed are in need of physicians, unfortunate and unlucky persons seek astrologers, and ablution or purification has been ordered to you because you are always unclean; day and night you pass your time in adultery, and often your body is unclean, for which there is a command to clean yourselves, but we are void of things like these. Once a year we approach [our females]; we do this act only to continue our race. Praying and fasting have been imposed on you that by their

means your sins may be pardoned. We commit no sin : Why then should these things be incumbent on us ? This is the reason that God has commanded you to bestow offerings and alms, because you acquire wealth by lawful as well as unlawful means, and give it not to the deserving. Had you disbursed it to the poor and indigent why would God command you to give alms ? We show kindness and favor to our species, and never by niggardliness do we at any time hoard up any thing. You say that the Almighty has sent for your sake many passages [of the Koran] about what is legal and illegal, punishment and retaliation, this is for your instruction, because your hearts are dark, and through ignorance and simplicity, you do not comprehend what is advantageous or disadvantageous. This is the reason that you are in want of teachers or instructors ; but God Almighty himself acquaints us with every thing, and not by means of His prophets, as God said to the bee “ prepare your house on hills,” and in one place He has thus said, “ every animal knows how to pray and praise.” And in an other place He has thus stated, “ God Almighty sent a crow to go and dig the ground and show it to Cain, that he also might dig the ground and bury the corpse of his brother.” On seeing it Cain exclaimed, Alas ! we possess no knowledge, even that of this crow to dig the ground, and bury the body of our brother. At last, he was much ashamed of this. And what you say that “ we go to Mosques and Monasteries, and pray to God in congregation,” we are not in want of it, to us all places are Mosques and Mecca. Wherever we cast our eyes, we beheld the divine presence, and there is no command for us [to perform worship] on Festivals or Friday. We night and day, are also employed in prayer and fasting. In fine, to us there is no need of those things of which you boast.

When the Agent of the birds had related this, the King turned towards the men, and said, If you have any thing more to say, relate it. An Irakian from the assembly of mankind answered. There are still a good many excellencies and honors in us, which prove that we are the masters and animals are our slaves. For instance, many sorts of dresses for embellishment and ornament are attainable by us, from this it is manifest that we are masters and they are slaves because where are these arti-

cles* obtained by animals, They wander about in jungles in a state of entire nudity like slaves all these gifts and favors prove them to be our property. It is proper for us to govern them as masters, and keep them as we like. The King said to the animals, Now what answer do you give to this ? Kaleelah, the deputy of the beasts of prey, said to that man, Tell me where in former ages were all these valuable and soft dresses of which you boast so much : you have forcibly taken them from animals. The man said of what time do you speak.

The jackal said, your finest and softest dresses are brocade, fine and raw silk. It is made of the saliva of the insects, and these insects are not of the descendants of men, but belong to the race of insects, who for their own safety spin it from their saliva on trees, in order that they might be protected from the effect of cold and heat, and you forcibly and cruelly took it from them. For this reason God has plunged you in this difficulty, that having taken it, with great labor you weave and spin it into silk, and get it sewn by tailors, and washed by washermen. In short you have great labor and trouble to undergo, and keep it with great care, and sell it, you are perpetually occupied with this idea. In the same manner other apparels is often made from the skin and hair of beasts and even your handsomest dresses are made from the wool of the animals, with force and cruelly you take it from them and transfer it to yourself : it is improper for you to boast so much about it, but if we were to glory in these things, it would be befitting ; because Almighty God has created it on our bodies that we might make it our apparel and dress ; and He has, through His grace and kindness, bestowed on us this vestment that we should be protected from cold and heat. At the time when we are born He creates this dress also upon our bodies, all these things through His kindness are obtained by us without any trouble and difficulty, and you always, to the last breath, are occupied with this idea [of

* Note—At this part in the Hindoostanee, is given a list of things, for many of which there are no particular names in English. They are *thooshala*, a double shawl. *Kumkhab*, silk ornamented with gold and silver flowers ; *Hareer*, silk cloth, *theeba*, brocade ; *mushroo*, silk and cotton cloth ; *Gool-budám*, a kind of silk cloth, *mulmul*, muslin ; *athlus*, satin ; *namud*, coarse woolen cloth ; *khaleen*, tapestry ; *jajum*, a cloth thrown over a carpet to sit on. *Chandnee*, white cotton cloth.

obtaining it.] Your first parent disobeyed the command of God, in return for which you suffer this trouble. The King said to Kaleelah, Relate to me the narrative of the birth of Adam. He said, At the time when God Almighty created Adam and Eve, He provided them with food and raiment similar to animals, for they both were living on a hill of ruby towards the east side under the equator. When He created them they were stark naked, their bodies were covered with the hairs of their head, and by means of those hairs they were protected from cold and heat. They walked about in the garden and ate fruits of all the trees; they endured no pain or trouble of any kind, such as these persons are now in. There was a divine command to eat of the fruits in Paradise, but not to approach to this tree. They were deceived by the devil and forgot the divine command. Instantly they lost all their dignity, the hairs of their head fell down and they became naked. The angels, agreeably to the order of God, expelled them from that place, as the philosophers of the genii has related this case distinctly in the first chapter.

When the envoy of the beast of prey related this case, A man exclaimed, O beasts of prey ! it is unbecoming of you to converse before us ; it is better to hold your tongues. Kaleelah said, Why, what is the reason ? He [the man] said, Because there is none among animals so base and wicked as yourselves, and no animal has such hardness of heart as you, and none is so voracious as you in feeding on that which is not properly killed.* The only good in you is to destroy animals.† You are always engaged in killing and destroying them. He asked, How is it ? Relate it. He said, Those beasts who hunt animals, and devour them, they break their bones, and drink their blood, and never take pity upon their helplessness. The deputy of the beasts of prey said, This which we do to animals [is] merely through your teaching, otherwise we were not even acquainted with it ; for before the time of Adam the ravenous beasts never hunted any animals, they eat of the flesh of those animals found dead in the jungles, and never molested a living animal ; and as long as they found flesh lying here and there, they never attacked a living

* Means the dead.

† Literally, there is no good in you except the destruction of animals.

animal, but at the time of need or necessity they were obliged [to do so.] When you were created and commenced to capture sheep, goats, cows, oxen, camels, and asses, and left not any animal in the jungles, how then could their flesh be found in the woods ? being helpless [we] began to hunt living animals : and this is lawful for us, as at the time of need it is allowable for you to eat dead bodies. And this which you say, that “ inhumanity and cruelty are contained in the hearts of the beasts of prey ” we find no animal complain of us, as they complain of you : and this which you say, that “ beasts of prey rip open the belly of the animals, drink their blood, and eat their flesh,” you too do the same. To cut them with knives, and to slaughter and flay them, rip their bellies and break their bones, and roast and eat them, all these things you do ; we do not do so. As the representative of animals has related in the first section, if you would weigh and consider, you would know that the cruelty of beasts of prey is not equal to yours, and you, amongst yourselves, act in a manner with your relations, that even the beasts are not acquainted with ; and as to what you say that “ no one derives any benefit from you,” it is well known that you gain advantages out of our skins and hair. And as many hunting animals as are in your confinement, they hunt for you and provide you with food. But tell what advantage does the beasts derive from you ; the injury is evident, that you slaughter them and eat their flesh. You are stingy with us to this degree, that you bury your dead in the ground, that we may not get them to eat. We neither derive benefit from you when alive, nor after your death. And you say that the beasts of prey kill and destroy animals. This the beasts have copied from you, and from the time of Cain and Abel down to the present day, you have been in the habit of continual warfare ; yet you shamelessly boast, and asperse the beasts of prey, and with deceit and fraud you wish to gain the mastery. Have you ever seen the beasts of prey injure one another as you are continually engaged in conflict ? If you reflect and think properly on the condition of animals, it will be apparent that they are far better than yourselves.

The deputy of mankind said, Is there any proof of this ? He said, Those who are among your tribe, hermits and devotees, forsaking your country, go to mountains and woods which are the dwellings of the beasts, and associate night and day with them.

The beasts even do not disturb them. Had not the beasts been better than you, why then do your hermits and devotees go to them, because the good and virtuous never approach the wicked, but they run away far from them. This is a proof that beasts are better than yourselves ; and another proof is this, that whenever your tyrannical Kings are in doubt about the rectitude and piety of some man they banish him into the woods : if he is not molested by the beasts, then they consider him a virtuous and abstemious man : because every kind distinguishes its own kind, for which the beasts of prey, knowing him to be a virtuous person, do not molest him. " Saint knows Saint." Indeed among the ravenous beasts there are even vicious and base ones : where is it not so ? There are good and bad in every species, but those beasts of prey who are wicked, even they do not disturb the virtuous, but devour base people ; as Almighty God says " I have appointed tyrants over tyrants, that they may get the reward of their sin."

When the deputy of the beast of prey had finished this discourse, a philosopher of the tribe of the genii said, He speaks the truth, for virtuous men fly from bad people, and form friendship with the good, though they be of another species ; and those who are bad, also shun the society of the good and make friendship with the wicked. Had not men been wicked and base, why should their devotees and pious people go and live in mountains and woods, and form friendship with the wild beasts, notwithstanding they be of different species. Yet there is no similarity between them ; in good qualities they certainly are alike. The whole assembly of the genii said, This one says the truth, there is no doubt or uncertainty in what he says. When men heard curses and taunts from every direction, they became much ashamed, and hung down their heads. In this interval evening approached, and the court was adjourned : all taking leave, went to their respective dwellings.

CHAPTER XXIV.

Relates the controversy between men and the parrot.

In the morning, all the men and beasts being present in the court of justice, the King said to the men, If you have any more proofs to adduce to establish your claim, relate them. A persian said, There are many excellent qualities in us, by which our pretensions are to be proved. The King said, Relate them. He said, In our nation, we have Kings, ministers, nobles, secretaries, dewans, collectors, magistrates, chamberlains, mace-bearers, servants, assistance; and besides these there are many classes, such as the opulent, grandees, benevolent, the learned, the pious, devotees, religious, preachers, poets, scholars, professors, judges, mooftees, grammarians, logicians, sages, geometricians, astrologers, soothsayers, interpreters of dreams, chemists, enchanters, and artificers [such as] masons, weavers, cotton beaters, shoemakers, tailors &c. There are many different sects, and these sects differ one from the other in their good qualities and manners; all these numerous good qualities and gifts are confined to us; the beasts do not possess any of these advantages; from this it is manifest that we are the masters and the beasts are our servants.

When the man had finished his speech, the parrot said to the King, This man boasts of their numerous sects; had he been acquainted with the various kinds of birds, he would be aware that in comparison with them they are very few; but I will mention their bad sects in opposition to their good ones, and wicked instead of virtuous ones, for there are amongst them Nimrod, Pharoah, infidels, adulterers, polytheists, atheists, perfidious, tyrants, highway-men, robbers, knaves, pick-pockets, thieves, liars, crafty men, deceitful men, ignorant men, idiots, misers, and many more whose words and deeds are not fit to be expressed; and we are free from such things, and in general in politeness and good qualities, we are equal to them; because in our species there are also princes and chiefs, friends and assistants: moreover our chiefs reign better than of the Kings of men, for they only nourish their subjects and army for their own advantage and profit. When

they obtain their desire, take no further care of their army and subjects ; whereas this is not the conduct of princes. It is necessary for [the sake of] government and authority that a King should always show kindness and affection to his army and subjects. In the same way that God always shows kindness to His creatures, so it is necessary for every King to look on his subjects with an eye of affection. The chiefs of the animals always have kindness and favor on the condition of their army and subjects. In like manner the chiefs of the ants and birds also engage themselves in looking after the welfare and regulation of their subjects ; they do not expect any thing in return for their kind treatment and obligation to their army and subjects : and also they never expect any good return from their young ones in exchange for their rearing of them ; whereas men when bringing up their children make them to serve them. The animals bring forth their young ones and nourish them, and then they have nothing to do with them ; they bring them up and feed them only through their affection and kindness. They are firm in the path of God, because He creates his servants and affords them food, and never expects any thanks from them in return. If men do not possess these bad habits why did the Lord God command them, saying, " Return your gratitude to me and to your parents." He has not commanded this to our offspring, as they never disobey or show infidelity to him.

When the parrot reached this point, the sages of the genii also stated, He says the truth. The men being abashed, hung down their heads ; none of them answered any thing. Meanwhile the King asked a philosopher, As you have related the praise of those Kings that have compassion and kindness on their army and subjects, who are they ? The sage said, These sovereigns imply angels, because as many kinds and species and sorts of animals as there are, angels are appointed by God for all of them ; who watch over every one of them : and there are also rulers and chiefs in the band of the angels, that entertain affection and kindness for their respective bands. The King enquired, From whence arose this pity and kindness among the angels ? He answered, They have derived this advantage from the blessing of the great God, because as He exercises love over His servants, the love of none in the universe can reach even to a hundred

thousandth part of His. For when the great God created His servants, He appointed angels to guard every one of them. He has made their form and shape exceedingly beautiful and delicate, and granted them the intellectual faculties, and He acquainted all of them with what is beneficial, and disadvantageous ; and He created the sun, the moon, the signs,* and the stars, only for their comfort ; and nourished them with fruits and leaves of the trees ; in short, He has created viands of various kinds ; all these are the proofs of His kindness and favor.

The King asked, who is the chief of those angels that are appointed for the protection of men ? The philosopher said, It is the rational soul ; from the time Adam was created, it is associated with his body. Those angels who, agreeably to the injunction of God, adored Adam, are called virtuous spirits, which is subservient to rational life ; and he that did not prostrate himself, is the wicked spirit, and carnal life ; the same is denominated the Devil. The rational life is still continued in Adam's descendants, in the same manner as the very bodily shape of Adam remains till now. They are born of the same form, and live so ; and on the last day, mankind, rising with the same shape, will enter paradise. The King asked, What is the reason that the angels and souls do not appear ? The philosopher said, They are bright and transparent ; for this they are not felt by the corporeal senses, but prophets and saints, on account of the purity of their hearts, perceive them, for their souls are undefiled from the darkness of ignorance, and wakeful from the sleep of negligence. They have connection with souls and angels, therefore they behold them, and hearing their discourse, communicate the same to their brethren. The King hearing this statement, said to the philosopher, May God reward you. After this, looking towards the parrot, he said, Finish your speech.

He said, As the man claims, saying, " There are numerous workmen and artificers in our race," this is not the ground of their excellency ; for among us there are some animals equal to them in those arts : for instance, the bee has more capacity in building and in repairing than their architects and geometricians ; it constructs its dwelling without clay, brick, lime, and cement,

* Of the Zodiac.

and it has no want of a ruler and compass to describe the circle ; but they stand in need of machines and instruments. Likewise the spider, which is the weakest of all insects, is far superior in weaving to their weavers. At first it draws out the cobweb with its saliva, and after forming it into lines, then arranges them from the upper part, and leaves it open a little in the middle for the catching of flies, and in this practice it is not in need of any necessary article ; but the weavers cannot weave any thing without instruments. In the same manner the silk worms are extremely weak, but are acquainted with more art and skill than the workmen. When they, after eating, rest themselves, they come to their residence, and first draw slender lines with their saliva ; after this they arrange and strengthen them from above so that neither water nor wind may enter into it ; and in it they sleep as usual. All these arts they know without the instruction of their parents or of tutors. They do not stand in need of needle and thread, but tailors and darners can do nothing without them. And the swallow forms its nest under roofs suspended in the air, it is not in want of a ladder and other requisites that it may climb and reach there. Likewise the white ant makes its dwelling without clay or water, and is not in need of any thing. Briefly, all birds and animals build their houses and nests, and nourish their offspring, possess more discernment and skill than mankind. For example, the ostrich, that is composed of birds and beast, how amiably it feeds its young ones. When 20 or 30 eggs are gathered, it divides them into three parts ; some it buries under ground, some it exposes to the heat of the sun, and some it keeps under its wings. When many young ones are born, for their maintenance it digs the earth and takes out insects, and feeds the young ones. No woman, among mankind, maintains her child in this manner ; the midwife takes care of it. At the moment of delivering she brings out the child from the womb,* and bathes and cleans it : and a nurse gives milk, and places it in the cradle to rock it to sleep. They do every thing ; the mother of the child cares nothing. Their children also become very foolish, they never consider about advantage and disadvantage. After fifteen or twenty years they arrive at the age of discretion : still they are in want of instructors and teachers in politeness. They pass their whole

* Literally belly.

lives in writing and reading, still they remain as stupid as ever. When our young ones are born, at the same time they become sensible of good or bad ; for instance, the cock, the partridge, the quail, as soon as it comes out of the eggs, without instruction from their parents, they begin to pick, they run away from those that attempt to catch them. This sense and intelligence is an inspiration to them from God, so that they know all good and bad. The reason of it is this ; these birds in nourishing their young ones, do not confine male and female, as the others such as pigeons &c. male and female together maintain their offspring. Therefore God has, to their young, granted this intellect, that they are not in need of their parents for their maintenance ; they themselves pick up and eat ; they are not as the other animals and birds who stand in need of their being fed and nursed. Then whose rank is greater in the sight* of God ? We are engaged in glorifying and praising him day and night, wherefore he has manifested kindness and favor on our state, and as to what they say, that 'in our nation there are poets, preachers, recitors of God's praise, and those who are constantly employed in remembering God,' if they knew the language of birds, the humming of insects, the praise of reptiles, the praises of cattle, the locusts' remembrances of God, the frogs' prayer, the preaching of the nightingale, the bittern's sermon, the cock's call for prayer, the pigeon's cooing, the crow's foretelling, the swallow's praises, and the warning of the owl to fear God ; besides these, if they were to know the descriptions of the worship of the ants and flies, it would be known, that there are even among them, the rhetorical and eloquent, poets, preachers, contemplators, and those who remember God ; so that, the great God says, "that every thing praises and glorifies God : but the men do not know. Because they do not comprehend their glorifications, therefore God has ascribed ignorance to them, and to us He has ascribed knowledge, and has said, "Every animal knows prayers and praises." Then the learned and ignorant are not equal ; we have superiority over them. Then upon what grounds do they assert their dignity, and with deceit and fraud allege that "we are masters and animals are servants :'" and what they mention of astrologers, this fact has effect on the ignorant ; the women and children become its believ-

* Literally near God.

ers ; it has no weight whatever with the wise. Some astrologers, to deceive the ignorant, say that in such a country after 10 or 20 years, such an event will happen, whereas they are ignorant of their own fortune, which will occur to them hereafter, and of what will be the condition of their descendants. They previously foretell the occurrences of a distant territory, that the vulgar may believe and confide in them : only those that are infidels and rebellious believe the declarations of astrologers, as the tyrannical and oppressive kings of mankind deny the day of resurrection and do not know the divine fate. Like Nimrod and Pharoah, that by the suggestion of astrologers murdered many hundreds, even thousands of lads. They believe that the whole arrangement of the world depends on the seven planets and twelve signs of the zodiac ; they are not acquainted with this, that without the command of God, who has created the signs of the zodiac and planets, nothing will happen : the saying is true, " No deliberation affects predestination." Whatever God intended the same He did at last.

The account of it is this. Astrologers communicated to Nimrod saying " a boy will be born in your reign, who, after having grown, will acquire great dignity and will destroy the religion of idolators." When he asked them " In what place and what nature will he be born, and where will he be brought up?" they could not point this out. They said to the king " Pray issue an order for a general massacre of all the children that will be born in this year," imagining that the boy would also be slaughtered among them. At last the great God created the prophet Abraham, the friend of God, and preserved him from the malice of the infidels. Pharoah also did a similar transaction with the Israelites : even here God preserved the prophet Moses under His protection. In short, the astrologers' words are fables : destiny can never be changed. They boast of them, and assert that " there are astrologers and philosophers in our race," they are to mislead the depraved ; those people who depend on God do not believe their words.

When the parrot related this much, the King asked him, If it is impossible through astronomy to avoid calamities, why should the astrologers study it (and they establish it with many arguments) and why [do men] dread it? He said, Of course it

is possible to remove calamity by it, but not in the manner the astrologers relate, but by the assistance of God, for He is the Creator of astronomy. The King enquired, How should the assistance of God be obtained? He said, It is by acting according to the precepts of the law, by crying and lamenting, by saying prayers, by fasting, by giving offerings and alms, and worshipping with purity of heart. These are [His] aids. When [one] implores God for its removal, assuredly God keeps him preserved.

As astrologers and soothsayers give information before the occurrence of the events, that the Almighty will cause this misfortune to happen, it would be better to ask the same God to avert it, and not to act agreeably to the dictates of the astrologers. The King said, When one acted according to the statutes of the law, and misfortune was averted by it, it then seems that the fate predestined by God has passed away. He said, His destiny cannot be warded off, but those persons who pray to God for its removal, He preserves them from that event.

For instance, when the Astrologers said to Nimrod, "A boy, an adversary to the religion of idolators, will be born, [and] destroy your army and subjects," by which was meant Abraham, the friend of God, and God Almighty having created him, disgraced and destroyed Nimrod and his army by his hand. Had Nimrod at that time prayed to God for his own safety, God Almighty, through His mercy, would have converted him to the faith of Abraham, he and his army would have been saved from disgrace and destruction. And in like manner, when the Astrologers informed Pharaoh that Moses was to be born, had he then prayed to God for his welfare, God would have converted him also to the faith of Moses, and preserved him from all evil, as God guided his wife, and granted her the favor of the true religion. And when the nation of Jonah was involved in trouble, he prayed to God, and God Almighty protected it from that catastrophe. The King said, It is true that I now know the advantages of all these things—[such as] learning astronomy, and giving notice of an event prior to its occurrence, and supplicating

the Deity for its removal. Therefore his majesty Moses, had admonished the Israelites, saying, "Whenever you get afraid of any calamity, then cry, lament, and pray to God, for He will, on account of the sincerity of your supplications, preserve you from that evil." This mode had prevailed from the time of Adam down to that of the selected Mahomed, (may the peace of God be on him,) that at the moment of every accident, they commanded the same to their followers; then it is incumbent [on us] to act according to the dictates of astronomy. Not as the Astrologers of the present time, who mislead the people, and forsaking the Deity, turn their attention to the revolutions of the heavens. Also for the health of patients, (we) ought to turn towards God, because an entire remedy is to be obtained only through His mercy and grace; and it is not proper to turn aside from the court of the true Healer, and have recourse to physicians. Some people at the beginning of a disease apply to doctors; when no advantage is derived from their treatment, then, being disappointed by them [they] turn towards God. Moreover, for the most part, they beseechingly and imploringly, having drawn up their cases in petitions, suspend them on the walls and pillars of Mosques. God grants them recovery. Likewise, it is requisite to submit to the same God [to ward off] the effects of astronomy, and not act according to the misleading of the astrologers.

For instance, there was a sovereign whom the astrologers informed thus, "An event will take place in this city through which there is much danger to the inhabitants of the country." The King enquired, "Of what nature will it be?" They could not explain it, but so far they said, "that in such a month and on such a date, this calamity will happen." The King asked the people, "What measures shall we adopt to prevent it?" Those that were legislators replied, "On that day, it is better that the King and all the residents of the country, [both] small and great, abandon the city and live in the plain, and pray to God, with crying and lamentations, to avert it: peradventure, God may preserve [us] from that misfortune." In pursuance of their saying, the King on that day went out of the city, and several

men came out along with their Sovereign, and began to pray to God to preserve them from the catastrophe ; and there they kept themselves awake the whole night. But some persons not fearing the saying of the astrologers, remained in the city. At night the rain poured down very heavily ; the city being situated on low ground, was inundated by the waters on all sides : those men who stayed in the city perished, and those that engaged themselves out of the city in prayer, and lamentation, were saved. In the same way that Noah and those who believed him were saved from the deluge ; all the rest were drowned. As the Almighty God says, "We saved Noah and those people who were seated with him in the ark, and those who thought our sentences to be untrue, [we] drowned, because that nation was depraved." The philosophers and logicians of whom they [the men] make a boast, are not of any use to them, but they lead them astray. The man said, "How is it, relate it ?" He said, "Because they mislead them from the right path of the law, and on account of contrary opinions they reverse the laws of religion. They are all of different opinions and religions. Besides these there are many different religions, in which they are perplexed; [but] our religion and manners are only one. We believe God to be one, and without an equal : day and night we employ ourselves in His worship and praise : we do not boast over any of His creatures ; we are thankful for whatever is decreed for us : we are not disobedient to His command, and do not say, why and for what purpose is this ; as you find fault with His commands, will, and work. And your geometricians and surveyors, of whom you boast, perplex themselves day and night in thinking of proofs. These things which are beyond any comprehension and intellect, you pretend to possess them, though you do not know them. You incline not towards those sciences which are incumbent on you, but you lean towards fables which are unnecessary for you. Some are perplexed to find out the heights of mountains and clouds, and some employ themselves in measuring the seas and jungles ; some reflect and consider to find out the composition of the heavens, and the circumference of the earth, and have no knowledge of the composition and measurement of their own bodies ;

they do not know how many entrails and intestines they have ; what the extent of the cavity in the breast is ; what the state of their hearts and brains is, how their stomachs are, and of what shape their bones are ; how the joints of the body are placed ; these things which are easy and necessary for them to know, they do not know at all, whereas from them the work and power of God are made manifest. As the Prophet (may the peace of God be on him) said "Whosoever knows himself knows God." In addition to that ignorance and stupidity, generally they do not read the word of God, and do not know the ordinances of God and His Prophet Mahomed. And you boast about your physicians ; you have recourse to them while you are sick through devouring different victuals with greediness, and you with uniral vessels wait at their doors. Only he who is taken ill goes to the door of the physician, as there assembles a multitude of unlucky and unfortunate people at the gate of the astrologers : whereas by going to them the misfortune increases, because they have it not in their power to alter the auspicious or inauspicious hour ; yet some astrologers and conjurers, in order to deceive the ignorant, draw some nonsense* and give them. This is the case with the physicians, by desiring their medical aid the malady augments. They command abstinence from those things by which generally the patient obtains cure : then it is mere stupidity to boast about physicians and astrologers. We are not in want of them, because our food is unigenous, therefore, we do not fall sick, and do not go begging aid of the physicians, and have no occasion for sherbut and electuary medicine. It is the custom of Hermits that they should not be dependant on any one, but it is the habit of slaves that they run to every one's house. And merchants and masons and farmers, of whom you boast yourselves, they are worse than slaves ; they are more contemptible than a poor person or beggar. Day and night they are at labor and work, and do not for a moment find rest. They always build houses, but they do not inhabit them [long] and havnig dug the ground, plant trees, [but] do not eat the fruits. There are none so foolish as they, for having accumulated property and

* Meaning a charm.

goods, they go away leaving them for their heirs, and they themselves are always starving. The traders also are constantly considering about collecting unlawful wealth. In hopes of scarcity they purchase grain and keep it; at the time of famine they sell it at a high price, and give nothing to the mendicants and indigent. But all property long accumulated may be at once seized, or lost in the sea, or a thief take it away, or be appropriated by some tyrannical sovereign; then they being wretched and contemptible, wander in poverty from door to door, and spend the whole of their lives vainly in gossip. They think they reap profit, but do not know that they lost for nothing the dearest riches, which means life, and sold the future state for the present world. They obtained neither this world nor the next. If you glory on that apparent advantage, we avoid it.* And you assert "there are in our nation humane people;" this is erroneous. Your kinsfolks, friends and neighbours, being indigent and needful, walk about begging from street to street, and you never cast your eyes on their condition. Do you call this humanity, that you should enjoy yourselves comfortably in your houses, and your friends, relations, and neighbours, should beg? And as you say "there are in our nation Moonshees and Ministers," it is not becoming for you to boast even of them. There are none in the universe more wicked and vicious than they; and they, by sagacity and wisdom, and by fluency and eloquence, are constantly destroying every one. For show they write friendly letters in figurative and excellent style; but mentally they are engaged in undermining their root and foundation, and day and night they entertain this thought, that having dismissed† such a person from his office [they] may appoint another by accepting some presents from him. At last by some way or other they dismiss him. And you imagine hermits and devotees to be good, and you suppose that their prayers and intercession is accepted by God. They too, by manifesting their piety and devotion; have deceived you, because in appearance these are wholly false and deceitful; their worshipping, letting their beards grow long, cutting the hairs on their lips, wearing long

* Literally, curse it.

† Literally, stopped.

robes, being satisfied with coarse cloth, putting patch upon patch, being mute, not speaking to any one, eating little, behaving kindly to people, teaching the precepts of the law, saying long prayers, so that their foreheads are marked, by eating little food [so that their] lips hang down, they become grieved, their bodies become meagre, and their colour changed, their hearts are so filled with enmity and malice that they value no one. They always find fault with God, saying "why did He create Iblis Shitan ; why were the impious and sinners created ; why does He allot them their food ? 'This is improper.'" Although to you they appear virtuous, yet their minds are filled with such devilish ideas : before God, there are none more wicked than they. Why do you boast of them ? And your learned and theologians, they also for the sake of worldly affairs sometimes declare lawful to be unlawful, and sometimes unlawful to be lawful : and make wrong interpretations of the word of God, and alter its real meaning for the sake of gaining advantage. Where is their piety and devotion ? Hell is only for the persons of whom you boast. And your Kazees and Mooftees, as long as they are unemployed, repair to the Mosques and offer up their devotions morning and evening, and admonish, and preach to the people. When they become Kazees and Mooftees they seize the property of the indigent and orphans, and give it to despotic Kings to please them. By taking bribes, they destroy the rights of others. Whoever does not consent, they make him agree by threats and intimidation. In short, these people are very mischievous, that change right to wrong and wrong to right. They have no fear of God at all : pain and torture are for those persons only. And of your kalifs and sovereigns you mention, "they are the heirs of the prophet," their blamable qualities are manifest. They also having left the ways of the prophet, massacre the posterity of the messengers of God. They perpetually drink intoxicating liquor ; they make the creatures of God serve them, and think themselves better than all mankind, and prefer this world to futurity. When any one amongst them becomes a ruler, he first confines him who, during a long time, has rendered services to his ancestors, and excludes from his mind the merits of his services, and through worldly avarice

they kill their friends and brothers. This is not the habit of men of rank. To boast of those Kings and Ameeris is ruin on your part, and to found your claim on us as your own property, without demonstration and argument, is altogether deception and ingratitude.

CHAPTER. XXV.

About the White Ant.

When the parrot concluded this saying, the King looking towards the assembly of Genii and men, said, Although the white ant has no hands or feet or any thing, how does she take up the earth and rear over her body the arched house for herself? Narrate this matter to me. One person from the congregation of Hebrews stated, The Genii take up the earth for this insect, because she did this favor for them, she eat away the staff of King Soloman and he fell down. The Genii supposing he was dead, fled from there, and were free from labor and toil. The King asked of the learned of Genii, Have you too any knowledge of what this man represents? All of them said, How can we believe that the Genii are giving her the earth and water, for this reason, if she had served them in the same way that this man has related, [they] are not free: why are they still engaged in labour and toil? For His Majesty Solomon did not give any other trouble than causing them to build habitations by bringing earth and water. The Grecian philosopher stated to the King, I know another reason for it. The king said, Relate it. He said, The nature of the white ant is wonderful and astonishing, and her temperament is very cold, her whole body is disjointed and the pores always open; the wind that enters the body, being congealed through excessive cold, turns into water, and, apparently the same drop on her

body ; and the dust that falls on her body turns into dirt, and adheres to it; she collecting it, erects a building over her body for her protection, that she may dwell in safety from every accident. And she has two lips also, which are very sharp so that she bites the fruits, leaves and sticks, and makes holes in brick and stone.

The King said to the locust, The white ant is of the insect kind, and you are the agent of the insects, you explain what this Grecian philosopher says. The locust said, He speaks the truth, but he tells not all its qualities; there is something omitted. The king said, Do you finish it? He said, When God Almighty created all animals, and had bestowed on every one His favors, through His wisdom and justice, He made them all equal. On some he bestowed a huge body and bulky shape, but then He conferred on them very weak and contemptible intellects ; and others He gave small and weak statures, but he bestowed on them very wise and sensible spirits. The superiority and inferiority of the one counterbalance those of the other. For instance, although the elephant has a large body, still he has so mean an intellect, that he becomes submissive even to an infant, who riding on his shoulders, may take him wherever he wishes. The camel, though his neck is long, and body very large, still he is so foolish, that whoever lays hold of his reins, he follows him. A rat even, if he wishes, may take him wherever he likes. And although the scorpion is very small in body, still what a deal of pain he inflicts on the elephant when he stings him. In the same manner, this insect, which is called the white ant, although it has a very small body and is an exceedingly weak creature, still it possesses a powerful intellect. In short, all insects which are small in body, are very wise and intelligent. The king asked, What is the reason that animals with large bodies are so foolish, and those with small bodies so wise? What is God's purpose in this? He answered, When the creator knew, by His own perfect knowledge, that those animals with large bodies were fitted to undergo toil and labour, then had He bestowed on them wisdom and understanding they never would have allowed themselves to be in subjection to

any one ; and if animals of small bodies has not been wise and prudent, then they would always have been in pain and trouble ; therefore it is that He bestowed weak intellects on those, and great wisdom on these. The King said, Explain it distinctly. He said, The excellence of every work is this, that the skill of the artificer should not be known to any one, (meaning) the manner his making it. For example, the bee, without rule or compass, makes all sorts of squares and circles in his house. It is not known how it makes, or whence it obtains, the wax and honey. Had the bee a large body, however, its art would be discovered. And in like manner, no one knows how the silk worm weaves and spins its silk ; and with the white ant it is just the same, for the secret of its building a house is not known, and no one is acquainted with the way in which it takes up the mud, and builds it. Philosophers disbelieve it possible to create the world without a model. God Almighty proved this (possible) by the skill of the bee, for it, without any model, builds its waxen houses, and from the honey it makes its food. If they believe that it collects it from flowers and leaves of trees, why do not they (the men) also collect it and make honey ; and if they believe that it collects it from out of the water and air, if they have sight, why do they not see how it collects it, and build houses. In the same way tyrannical Kings, who are wicked and depraved, do not give thanks for his gifts. He has created small animals to be proofs of his power and skill ; for example a knat, though it is the smallest of all insects, killed Nimrod : and when Pharoah chose depravity, and rebelled against Moses, God Almighty despatched a multitude of locusts which completely ruined him. In the same manner, when God Almighty granted to His Majesty Solomon sovereignty and prophecy, and subjected all the Genii and mankind to him, many that were misled, doubted the gift of his prophecy, saying, that he had obtained this kingdom by dissimulation and deceit ; though he said to them, “ the Almighty God, through his grace and benevolences, has bestowed on me this dignity.” Still doubts were not removed from their minds, up to that time He sent this very white ant which came and devoured his* staff ; he then fell down in the arch ;† but neither Genii nor man had the power to venture upon it. This power of God is a warn-

* Solomon's.

† Of the Mosque.

ing to mislead people, who boast of their stature and pomp. Though they behold all his skill and power, still they fear him not ; They boast of those kings who are weaker than our meanest insects. And the oyster, in which the pearl is formed, is very small in body, and weaker than all marine animals, but in wisdom and knowledge is wiser and more prudent than all. It lives at the bottom of the sea, and procures its food and sustenance there. On a rainy day it comes up from the bottom and swims on the water. Its two shells† are very large, and it opens them. At the time when the rain water enters into them, it immediately shuts them up that the water of the salt sea might not mix with it. After this it goes again to the bottom of the sea, and keeps those two parts of the shell for a long while closed, till the water becomes solid, and turns into pearl. Well, where is there such wisdom in any of mankind ? God has planted much fondness in the hearts of men for brocades, silk cloth, and raw silk, which are made from the saliva of those small insects. Among eatble things they consider honey very delicious ; it is produced by the bee. They light wax candles in assemblies ; that (wax) also due to it. The pearl is the most precious of their ornaments, which is produced by the skill of that small molusca of which I just spoken. Almighty God produced such precious things from these insects, for this reason, that by seeing them, these men should confess His skill and power. Notwithstanding they see all his power and skill, still they are ignorant and spend their time in error and infidelity ; and return no thanks for His blessings. They oppress and tyrannize over his poor and helpless servants.

[2nd] SECTION.

When the locust had finished this speech, the King said to mankind, Have you now any thing more to state ? he rejoined, There are still many excellencies remaining in us, by which it is to be proved, that we are the masters, and they are our slaves. The King said, Explain them. One of the men said, Our circumstances are alike, their features and faces are different, by this it is evident that we [are] owners and they [are] slaves ; because singleness is

† Lit-ears.

suited for government and mastership, but plurality resembles slavery. The King said to the animals, What reply do you give to this? All the animals for an hour bent down their heads in meditation. A moment after the nightingale, the Vakeel of the animals said, This man states the truth, but though the faces of animals are of various sorts, yet the souls of all are uniform, and though the faces of human beings are uniform, still there lies a difference in their souls. The King said, What proof is there of this? He said, The differences of their faith and religion prove it, because there are many thousand sects among them. The religions and creeds of all are diverse; the one thinks the other an infidel, and curses him. But we all are free from discord: our creed and religion is one. In short, all the animals believe one God, and are faithful: they know not infidelity, prevarication, obscenity, and transgression, and do not at all entertain any doubt and suspicion regarding the unity and power of Him. Him only we acknowledge to be the true Creator and Nourisher. Him only we remember night and day, and employ ourselves in His praise and glory. But these men are unacquainted with our praise of God. The inhabitants of Persia said; We also believe God to be the Creator and provider of all, and single and unequalled. The King asked, Why then are there so many differences in your faith and religion? He said, Religion and faith are the road and means by which desire is obtained, and the wish or desire of all is the same; whatever road they may go, in whatever direction they turn, they always have recourse to God. The King asked, If the desire of all is to turn towards God, why then do they kill each other? He said, Not for religions sake (for in religion there is no animosity) but it is for dominion; this is the law of religion. The King said, Explain this distinctly. He said, Dominion and religion are twins, for one of them cannot exist without the other; but religion is antecedent and dominion subsequent. Religion is necessary for dominion that all men may become religious. And for religion one king is necessary, that he may put in force, by his authority, the laws of religion among his subjects. For this reason, some religious people, for the sake of obtaining dominion and sovereignty, kill each other. The people of every religion desire that all [other] men should embrace their faith, religion, and precepts of law. If the King will

pay attention and listen to me, I will bring forward a clear proof of this. The King said, Relate it. He said, In every religion or faith it is a religious duty to subdue the passions; and to subdue the passions, means that the person desirous of religion, should subdue himself. The custom of a country is to kill those who are desirous of conquering the country. The King said, It is known that they kill Kings to conquer countries. But relate how persons desirous of religion, subdue their passions? He said, This is even evident in the religion of Islamism, For instance, God Almighty, says to the following effect, that "God Almighty, having purchased from true believers their passions and property, has appointed paradise for them. For they kill others in the path of God, and themselves are killed." Besides this, there are many passages which are applicable to this matter. And in one place according to the old Testament, He has said to this effect. "If you turn towards God, sacrifice yourselves; for this is most pleasing in His sight." When the Lord Jesus said, "who is my assistant in the path of God? all his followers said, "We are assistants in the path of God." When the Lord Jesus said, "If you wish to assist me, prepare yourselves for death and the cross; that you may ascend with me into heaven, and live with your brethren there; but if you do not assist me, then you do not belong to my sect." At last they were all killed in the path of God, and turned not away from the religion of Jesus. In the same manner the inhabitants of India, Bramins &c. kill themselves, and in their life time for the sake of religion they burn themselves. This is their belief, that among all the adorations, this is most acceptable to God, that a penitent should commit suicide by burning the body. Then all his sins are forgiven him. While there are wicked as well as virtuous persons in every religion and faith, but he is the worst among all the wretched ones that does not acknowledge the day of judgment, has not a prospect of future reward, does not fear the retribution of his sins, and does not confess his [God's] unity; for all are to turn towards him.

When the Persian had related this account he stopped. The Indian said, Mankind are more in number than animals in species, kind, or individually, because there are nineteen thousand

cities in the world * in which reside people of various sorts ; besides those cities, there are individuals residing and dwelling in jungles, mountains and islands. The complexion, language, morality, disposition, religion and art of every one are different [to others]. God furnishes food to all, and keeps them in his protection. Besides these, we possess other excellencies, the explanation of which is prolix ; by this it is manifest that men are masters and animals are their slaves. This greatness of number, [these] various conditions, different sorts of requisitions and desires, prove that man is better than the other species not of his race. Besides these, whatever other sects of animals there may be, he has superiority over them.

The frog addressed the King, saying, This man has related the numerousness of mankind, and boasts of it. If he were to see the marine animals and contemplate on their different kinds of features and faces, then he would imagine, mankind to be very few, and the countries and cities which he mentioned, these even may appear to him but few, because in the world there are fifteen great seas and five hundred small, and two hundred large. The length of each is from one hundred coss, † to one thousand, and besides, canals, large and small rivers, ponds, fountains &c. that are in jungles and wilderness, no one can reckon ; in them live fishes, turtles, sharks, porpoise, crocodiles &c. and thousands of sorts of sea animals which none can know or reckon, but the great God. Some say that there are seven hundred kinds of sea animals, besides those whose kinds and species no one know. And the wild beasts and cattle &c. that dwell on dry land, are of five hundred kinds besides those whose kinds and species no one knows. They all are the servants and subjects of God, and He has created them by His power, and provided them food, and always preserves them from every evil. No action of theirs is hidden from him. If this man deeply considers on the multitude of animals, it will be obvious, that the number and abundance of mankind do not prove that they are masters and animals slaves.

* One fourth of the globe, or the habitable portion

† Means one fourth of the globe habitation
a measure of about two miles.

CHAPTER XXVI.

About Spiritual beings.

When the frog had finished his discourse, one philosopher of the Genii said, O multitude of mankind and of animals, you have neglected the knowledge of the numerousness of creatures; the beings that are spiritual and glorious, who have nothing to do with the body [you] do not know them, those are spirits and souls, that lodge on the stories of heavens. Some of them make up the assembly of angels; they are appointed on the celestial orb, and some, who reside in the latitude of cold regions, they are Genii and a multitude of demons. If you find out the plentifulness of these creatures, it may be known that the men and the animals are in comparison nothing to them, because the space of the cold region is ten-fold larger than the earth and seas, and the extent of the heavenly globe also is ten times more than that of the cold regions: likewise, the first heaven, in which the sun is, is tentimes greater than all other globes. In short, every higher globe has the same proportion to the lower. All those globes are filled with spiritual beings: there is not even one spans breadth of place left; there the angels worship God. Therefore, O men! were you to observe their numbers, then you would know that your multitude has no value to theirs. Your numbers and multitude do not prove that you are owners, and all [they] your slaves, for all are slaves of God, His army and subjects. Some He has brought under subjection and submission to others. In short as he wished by his perfect wisdom, he has brought in action, the regulations of administration among them. We should thank Him in every respect.

When the philosopher of the Genii had finished this saying, The King said to the men, The animals have replied to what you boasted of. Now, if you have any thing more to say, relate it. The preacher of Hijoz * said. There are still more excellencies in us, by which it is proved that we are masters

* Mecca and the adjacent.

and animals slaves. The King said, Explain them. He said, The great God has promised us many things, [such as] rising from the graves and dispersing over the surface of the earth ; the account of the day of judgement ; to pass over the Poolserat ; † to enter into paradise : rivers filled with wine, milk, honey and water ; high mansions ; interview with Howrees ; God's presence ; besides these there are many other blessings that are mentioned in the Koran which are destined for us. Where are animals to obtain these things ? There is the proof that we are masters and the animals are our slaves. Besides these blessings and excellencies, there are yet other eminences in us which we did not mention. The agent of the animals, the nightingale, said, As the great God has made you favorable promises, he likewise has for your punishment given you unfavorable threats ; [such as] the torture in the tomb ; the questions of Moonkar and Nakeer ; ‡ the dread of the day of retribution ; the difficulty of [delivering] the account, || the entrance into the hell ; torture in hell ; to dwell with the guardians of hell ; to suffer pain ; all these are for you. Besides these, there are a great many torments and pains which are mentioned in the Koran. We are free from them : as there is no promise of reward made to us, so he did not give us any promise of pain or threatening. We are obedient to the injunction of God : we derive no benefit or sustain loss from any work or action. Therefore and we are equal in arguments, For you there is no glory over us. The Hejoozee said, How are you and we equal ? because, in every state, we will ever live. If we have served God, then we will be with the prophets, and saints, and associate in company with those who are august philosophers, proficient, pious hermits, devotees, men of probity and knowledge, and their likeness is as the angels that stand in the presence of God, who surpass in doing good. They are desirous of the glory of God, and they with their hearts and souls, turn towards God, and of Him only they ask, from Him alone they hope, rely in Him only, and dread of His threatening. If we be sinners, and do not perform His will, then our relief will, through the intercession of the prophets, take place, particu-

† The bridge over which Mussulmans believe they must pass into paradise.

‡ The names of two angels who examine the spirits of the departed in the grave.

|| Of his Life.

larly by the intercession of the true apostle and real messenger, the chief and last of the prophets, Mohomed Moostafa, (on whom, and on whose posterity, be the blessing of God) all our iniquities will be pardoned. After that we will always remain in paradise with black-eyed nymphs and youths.* The angels will say to us, "peace be on you; be glad and enter into paradise; and ever reside in it." And as many sects of animals as there are among you, are excluded from these blessings; and that, after leaving this world, will entirely perish. No name and trace of you will remain. On hearing to these words, all the representatives of animals and philosophers of the Genii said, Now you have related the true word and explained a strong argument. Those that glory, do glory in such things. But relate distinctly, if you know it, the morality, merits, and virtuous actions of those persons whose descriptions and laudable deeds you have just mentioned. All mankind, being thoughtful, kept silence; none was able to explain. A moment after one ingenious learned [man] said. O just King! what mandate is to be issued in behalf of mankind, whose slaves the animals are? As the truth of mankind's claim was proved in your presence, and it also was known that there is a company among them which is beloved to God, possesses praiseworthy qualifications, chosen attributes, excellent talents of angels, equitable temperaments of holy people, admirable and strange lives, to relate which tongue fails, wisdom, to comprehend the mode of its praises, is weak. All orators and preachers [though they] try their best, for the space of their whole lives, to explain their good qualities, still do not fully understand their good qualities. The King ordered, that all the animals should be submissive and obedient to men, they should act according as they are commanded. The animals also agreed, and being satisfied, returned thence in safety and security.

* Who attend the virtuous in paradise.



