

* Genii having no place in modern Italian mythology, the 'Genius of the Lamp' loses his identity here.

* 'Posate,' spoons and forks. I spare the reader the enumeration of the Roman dishes which were detailed to me as figuring on the table, as I have had to quote many of them in other stories.

* 'I always used to wonder,' observed the narrator very pertinently, 'as my mother told me this, why they didn't rub the lamp again and ask for what they wanted, instead of going about pawning the *posate*. I suppose they had forgotten about it.'

* 'Pezzente,' a sorry fellow; literally beggar.

* 'Che ci penso io' is a saying ever in the mouth of a Roman. Whatever you may be giving directions about, they always stop you with 'Lasci far a me, che ci penso io' ('Leave it to me; I'll manage it.')

* 'Tre ore di notte' means three hours after the evening Ave. If it was summer-time this would be about 11 p.m. A subject of the 'Gran Sultan' being supposed to measure time by the Ave Maria is not one of the least bizarre of traditionary accretions.

* 'Chincaglieria,' all kinds of small articles of metal-work.

* 'Frävodo.' As I had never heard the word before, I was very particular in making the narrator repeat it, to take it down. She described it as a horn or trumpet, but I cannot meet with the word in any dictionary.

[The introduction into this story of the dog to be appeased with a sop, and the hydra to be slain, no trace of either occurring in 'Aladdin's Lamp,' is noticeable; the incident of the unjewelled window loses its point, probably through want of memory. The transporting the palace into the middle of the sea is a novel introduction; but the most remarkable change is in the mode of compassing the death of the magician. This episode as here described enters into a vast number of tales. It occurs in a Hungarian one I have in MS. :—A king directs in dying that his three sons shall go out to learn experience by adventure before they succeed to the throne. The first two nights of the journey the two elder brothers keep watch in turn, while the others sleep, and each kills a dragon. The third night, István (Stephen), the youngest, keeps watch, and is enticed away by the cries for help of a frog, which he delivers, but when he comes back the watch-fire is out. He has now to wander in search of fresh fire; he sees a spark in the distance and makes for it; by the way he meets 'Dame Midnight,' who tells him the fire is a week's journey off, so he binds her to a tree, and the same with 'The Lady Dawn,' so that it might not be day before his return. In a week he

reaches the fire, but three giants guard it, who are laying siege to a *vár* (fortress) to obtain possession of three beautiful maidens, whom they destined to be the brides of the King of the Dwarfs and of the very two dragons his brothers had killed. But before they give him of their fire they say he must help them in the siege. He, however, kills them by stratagem, and makes his way into the princesses' sleeping apartment, takes three pledges of his having been there, and returns to his brothers. They continue their wanderings till they come to an inn where the three princesses and the king their father have established themselves in disguise, and make all who pass that way tell the tale of their adventures as a means of discovering who it was delivered them from the giants. The princes make themselves known, and the king bestows his daughters on them. As they drive home with their brides, they pass the Dwarf-King in a ditch by the roadside, who implores them to deliver him. The two elder brothers take no notice. István stops and helps him out. The dwarf with his supernatural strength thrusts István back into the ditch, and drives off with his bride. István sets out to search after and recover her; he meets the frog he delivered, who gives him supernatural aid, and leads him through heroic adventures in which he does service to other persons and animals, who in turn assist him by directing him to the palace of the Dwarf-King. Here exactly the same scene occurs between István and his bride as between Cajusse and the sultan's daughter, and they lay the same plan. But the Dwarf-King is more astute than the magician, and he at first tells her that his life's safety lies in his sceptre, on which she makes him give her the sceptre, 'that she may take care of it,' in reality intending to give it up to István. When he sees her so anxious for his safety, he tells her it is not in the sceptre, but he does not yet tell the truth; he next says it is in the royal mantle, and then in the crown (incidents proper to the version of Hungary, which sets so great store by the royal crown and mantle). Ultimately he confides that it resides in a golden cockchafer, inside a golden cock, inside a golden sheep, inside a golden stag, in the ninety-ninth *sziget* (island). She communicates all this to István. He overcomes the above-named series of golden animals by the aid of the animals he lately assisted, and thus recovers his bride.