

of escaping them would be to spend the night in the branches of one of the largest trees which he could find. He therefore climbed into a tree, and without further thought of the dangers which might befall him, fell fast asleep, and awoke only when the rays of the morning sun warned him that it was time to continue his journey.

As he was preparing to descend, he cast his eyes downwards, and espied at the foot of the tree a huge tiger, eagerly and impatiently watching, as it were, for its prey. Struck with terror at the sight of the beast, the traveller remained for a while transfixed to the spot where he sat. At length, recovering himself a little, and looking all round him, he observed that near the tree on which he sat were many others, with their branches so interlaced that he could easily pass from one to another, and thus escape the danger which threatened him below.

He was on the point of making his escape in this way, when, raising his eyes, he saw a huge snake hanging to the branch immediately over him, with its head nearly touching his own. The snake was apparently fast asleep, but the slightest noise might rouse it. At the sight of this twofold danger to which he found himself exposed, the poor traveller lost all courage. His mind wandered, his trembling limbs could hardly support him, and he was on the point of falling into the clutches of the tiger which was watching for him below. Chilled with fright, he remained motionless in fear of the cruel death that awaited him, expecting every moment to be his last.

The unfortunate man, however, having somewhat recovered his senses, once more raised his eyes, and perceived, on one of the topmost branches of the tree, a honeycomb, from which sweet drops of honey were trickling down at his side. Thereupon he stretched forward his head, opened his mouth, and put out his tongue, to catch the drops of honey as they fell, and in this delicious enjoyment he thought no more of the awful dangers which surrounded him.

The Abbé Dubois, the famous missionary in the South of India, calls this and similar stories "shepherd stories," which shows that they existed not only in books, written in the Southern dialects, such as Tamil, Telegu, or Kanarese, but that they were freely repeated by shepherds and similar people. Thus it happened that they were modified in various ways, as we see even if we compare the parable presupposed by our picture and the shepherd story preserved by Dubois. Still greater variations appear when we read the Arabic, Hebrew, Latin, German, Spanish, and Italian versions of the old collection of fables first translated from Sanskrit for the benefit of Khusrau Nushirvan, who was King of Persia from 531 to 579