

SWAHILI STORIES
FROM
ARAB SOURCES,
WITH AN
ENGLISH TRANSLATION.



Apr. 5. 134

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HADITHI ZA KIARABU.

KAMBA NA JIWE.

PALIKUWA na mtu akaenda, akasoma ilmu siku nyingi, asijue kabisa. Akafanya hasira, akaenda hatta akafika kati ya njia, akaona kisima, akaenda kutazama kana pana maji anwe, akaona jiwe la manga, limekatwa na kamba, kwa sababu killa siku hupita katika lile jiwe. Akasema, Hii kamba, imekata jiwe sababu ya killa siku kamba hupita juu yake, na mimi ntarudi nikasome, mimi nikiwa moyo wangu na uwe kama jiwe, na ilmu iwe kama kamba, ikate moyo wangu. Akarudi akasoma, akawa Shekh mkuu.

KISA CHA MWANA WA SULTANI.

PALIKUWA na mwana wa Sultani akarithi mali mengi, naye alikuwa karimu sana, yakampotea mali yake pia, kwa sababu ya ukarimu wake, akaona fethaha, akafanya shauri ya kutoka mji. Akatoka akaenda hatta akafika mji wa pili, akaona kisima akachungulia ndani ya kisima, akaona simba, "Tufae, nasi tuje tukufae." Akamtoa nyoka na na nyoka, na mwana adamu. Wakamwambia,

nge." Akagonga yale meno na jiwe, marra akatokea nyoka akamwambia, " Mimi leo Sultani akienda koga, nitamuma. Hatapona ela kwa meno yangu." Akaenda kukaa juu ya birika. Alipokuja Sultani, akampiga mdomo, akaanguka Sultani chini. Wakaja watu wakamchukua, wakaisha watu kufanya dawa asipone kabisa. Akanena, " Mtu atakaye-weza kunifanyia dawa nikapona, nitamwoza mwangu nitampa upande wa mji." Akaja kizee akamwambia, " Mimi nimetazamia hapana mtu atakayeweza kufanya dawa ukapone, ela yule mtu aliye-fungwa, kamtoeni aje." Wakaenda wakamleta. Akamwambia, 'Mimi sijui dawa." Akazunguka akayasaga yale meno, akampa yule Sultani, akapaka. Siku ile marra alipata usingizi. Akamwuzwa habari ile. Akampa habari toka mwanzo hatta mwisho. Akatwaliwa mwana adamu yule akashonewa fumba, akatoswa baharini. Yule kijana akapata daraja bora, akaozwa mwana wa Sultani, aka-kaa kwa raha mustarehe.

KISA CHA MTU NA NDUGUYE:

PALIKUWA na Sultani na nduguye, na yule nduguye alikuwa masikini; wakitafuta chakula, chakula hawakipati yeye na mkewe. Hatta siku moja akafanya shauri na mkewe, kutoka mji saba-bu ay umasikini. Wakatoka mji, yeye na mkewe

kamba." Akamwambia mkewe, "Teleka sufuria mekoni." Akamwambia, "Nimechoka." Yule shetani akawaambia, "Ha'mwezi nyie, mwataka kufa bure, hatta shauri yenu si moja, rudini inchini mwenu, na killa samli maayofanya mpelekeeni yeye." Wakarudi mbio hatta mjini mwao, hasara ikawajilia ya killa wakifanya samli, hupelekea nduguye, kwa sababu ya tamaa yao.

MJKAZI MTAOWA.

PALIKUWA na mtu, akanunua mjakazi kwa asharat alaf dinar, akakaa akamtezama mjakazi wake, akalia sana. Yule mjakazi akamwuliza, "Unalilia nini, bwana wangu?" Akamwambia, "Macho yako mawili, killa nikiyatazama humishughulisha, hatta katika ibada ya Mola wangu siwezi ku-abudu kwa uzuri wa macho yako."

Akatoka yule bwana; yule mjakazi akayatoa macho yake yote mawili kwa kidole, akayatupa. Alipokuja bwana wake akamwona hali ile na macho hana, akamwambia, "Kwa nini ukafanya hivi?" Akamwambia, "Mimi sipendi neno ambalo litaku-shughulisha hatta katika ibada ya Mola wako."

Akamwambia, "Nimekununua kwa asharat alaf dinar; sasa ukiwa hali hii sitapata fetha yangu, imetoka thamani yako." Akalia sana yule bwana

ya thahabu akampelekea Sultani wake. Yule Sultani akatwaa yule paa aka'mweka miguuni mwake, wakakaa yeye na waziri wake. Marra akatokea Shekh alim, yule Sultani alipomwona yule Shekh akafathaika, akamsahau yule paa akaondoka. Akanguka yule paa akavunjika. Yule waziri akafanya hasira sana, akanena, "Mimi waziri, tena tajiri, amekuja huyu masikini, nami nimefanya hedaya, huyu paa, Sultani amefathaika, ameanguka paa wangu amevunjika. Si hii ilimu kitu bora sana? Nitamngojea akiondoka nimfuate hasome ilmu."

Alipotoka yule Shekh akamfuata. Akamwambia, "Hutaweza kusoma." Akamwambia, "Enenda mahali fullani pana tope, twaa upake ndevuni mwaku." Akamwambia, "Vema." Akatoka akaenda, na yule Shekh akamwambia mtu wake, "Enenda mfuata, ukimwona ataka kupaka, mkataze, mlete huku." Akamfuata, akamwona ataka kupaka, akamwambia. "Shekh akanena, Bassi." Wakaja hatta kwa Shekh akamsomesha ilmu, akawa Shekh bora, akaitwa Imam il ghazal, kwa sababu pa paa wake wa thahabu.

Akaja kwa Sultani wake, na mbele ya nyumba ya Sultani pana jabali kuu, akitaka kutoka shuti azunguke. Akamwambia, "Wewe kana Shekh kweli nataka uliondoe hili jabali hapa mlangoni pangu, kama hukuweza nitakuua." Akamwa-

hakamati nyama wala kitu kingine. Hatta siku moja akaenda panya kushtaki kwa paka, yeye amekuwa kathi na walii. Paka akanena, "Sisikii sana, njookaribu." Akasogea panya, moyoni mwake anena, "Hanikamati, mcha Muungu." Akasogea sikioni pake. Akamkamata. Akamwambia, "Ginsi gani, mzee paka, utaowa wako?" Akamwambia, "Sijui." Akamla.

KISA CHA BENI HAMDAN.

PALIKUWA na watu watatu, mmoja jina lake Salih, na mmoja jina lake Mahmud, na wa tatu jina lake Amran. Naye alikuwa na reale miteen, na alikuwa na mke. Akaona watu wanafanya kazi, akamuza mkewe, "Hawa wanafanya nini?" Akamwambia, "Wanafanya kazi, wapate fetha." Akamwambia, "Mbona mimi ninayo reale miteen, nami sikufanya kazi; labuda hizi si fetha, kana fetha pana mtu amenunua mtumwa kwa reale mia, mimi nitakwenda mpa hizi reale miteen, kana fetha atanipa." Akachukua mkuki wake, na frasi wake, na fetha zake ndani ya mfuko, akaenda hatta kati ya njia akachoka sana, akasema kwa nafsi yake, "Nitalala hapa kidogo, nipumzike, wallakini naogopa fetha zangu kuibiwa. Bali nitachomeka mku-

akateka nyama, akatia kinwani. Na yule mke mpya bado, marra akatokea akamwona mume kinwa kimejaa tele, akamwuliza, "Una nini, mume wangu?" Asijibu. Akamwuliza marra ya pili, "Huwezi nini, mume wangu?" Hakumjibu. Akapiga kelele yule kijana mwanamke, kumlilia mume, akasema, "Mume wangu akapatikana na ugonjwa, hatta hawezi kunena." Wakaja watu wakasema naye, asijibu kabisa. Wakasema, "Huyu amepatikana na ugonjwa." Wakatwaa msomari, wakautia mtoni, wakamchoma. Ikatoka nyama. Akaona madonda kwa ujinga wake.

Na wa tatu, yule Salih alikuwa akikata kuni mwituni akakaa katika ncha ya tawi, akashika shoka anakata mwanzo wa tawi. Akapita mtu, akaona anakata shina la tawi naye amekaa katika ncha. Akanwambia, "Sivyo hivyo unavyokata, utaanguka, umekaa nchani, unakata shina, likatika na wewe utaanguka." Akasema, "Sianguki." Akaenda zake yule mtu. Akakata yule tawi, lili-pokatika likaanguka tawi, naye akaanguka na shoka lake. Akaenda mbio hatta akampata yule mtu aliyemwambia utaanguka; akamwambia, "Niambie na siku ntakayokufa." Akamwambia, "Mimi sijui, anajua Muungu." Akamwambia, "Mbona umeniambia utaanguka, nami nimeanguka, kweli?" Akamwambia, "Ulikaa vibaya katika ncha, una-

ataka kupanda ndani ya mimbara apate kukhutu-bu. Akamkamata, akampiga makonde, akasema, "Huyu punda wangu akanikimbia." Watu waka-mwambia, "Una wazimo nini wee?" Akawaa-mbia, "Huyu punda wangu, akanikimbia, nime-ambiwa kama ndiye huyu." Watu wanamkama-ta, naye anampiga tu. "Ndiye punda wangu yee." Akakamatwa, akaenda akafungwa, na sala ya jumaa ikavunjika.

VITA YA NGAMIA.

IL'ARAB alikuwa na Sultani mmoja mshujaa, hatta katika siku akaondoka akitembea katika bustani yake, akaenda akamwona ndege akikaa juu ya mti katika bustani yake; ndege yule mzuri mno, na yule ndege amejenga katika ule mti. Akamwambia akamtolea ushairi maana yake—Ndege wangu jenga, uaze, uungue, wala usikhofu, usiondoke, wewe katika hema ya Kuleib il Azari.

Akaenda zake yule Sultani, hatta katika siku akaja akamtazama ndege wake, akamwona anakaa juu, amejikunyata, na nyumba imeliwa upande. Akamwambia, "Ndege wangu, iliyokupata nini? Na wewe nimekutolea ushairi, katika mategemeo yangu, halikupati neno." Akawaita watumwa wake akawaambia, "Nyama gani aliyekuja akaila nyu-

katika bustani ya yule Sultani mwenyi ndege. Akamwona anatembea katika bustani yake, akamwambia, "Zunguka, nimekuja mimi kuja kukuua." Akamwambia, "Wangapi nyie waliokuja huku nyuma?" Akamwambia, "Mimi mmoja tu peke yangu." Akamwambia, "Mimi sizunguki uso kukutazama wewe mtu mmoja, illa watu arobaini, ikipunguka katika watu arobaini, mimi sizunguki uso kupigana nao." Na yule Sultani mwenyi ndege shujaa sana, na maneno yake maneno ya kweli. Akamwambia yule kijana, "Nitakuua." Akamwambia, "Niue, lakini ni fetheha yangu kupigana na wewe mtu mmoja." Naye asizungushe uso wake, akaja akamwua, akafa yule Sultani mwenyi ndege.

Akakimbia yule kijana anakwenda katika inchi yao mbio, na ngamia wake. Baba yake akamwona kule juu anakuja mbio na ngamia wake, akasema, "Mwanangu anakuja mbio, hatta miguu yake inaonekana, nguo yote imemvuka si burre, amefanya jawabu kuu." Hatta alipofika kwa babaye pale, akamwua, "Una nini, mwanangu?" Akamwambia, "Yule sultani mwenyi ndege nimemua." Akamwambia, "Umefanyiza neno kuu. Umeua Sultani mzima kwa sababu ya ngamia?"

Wale watu wawili wa Sultani aliyeauwa wakafanya shauri. Pana kijana jamaa yake mmoja yule

Wakaenda wale hatta kwa Sultani mgine, Sultani wa saba tena yule, kutegemea kwake. Wakamwambia, "Wewe Sultani wa saba, kila Sultani tunaokwenda huuliwa na kijana huyu, na watu wake wakafukuzwa." Akawauza, "Sababu nini?" Wakamwambia, "Palikuwa na mwanamke alikuwa na ngamia wake, akaenda kwa Sultani huyu, akala nyumba ya ndege wake, akampiga mkuki ngamia. Akatoka kijana wetu, akaenda akamua Sultani yule, kwa sababu ya ngamia." Akawaambia, "Umefanya neno kuu, kuu mtu mzima kwa sababu ya ngamia. Wallakini haithuru." Akandika barua yule Sultani, akamtoa na mtoto wake anavyempenda sana, akawapa wale, akawaambia, "Mchukueni huyu mwanangu na barua hii, kampeni huyu aliyeuliwa nduguye, amue huyu kwa kisasi cha nduguye, na hawa watu waliomua, bassi tena."

Wakaenda wakamwona wakampa barua ile, akasoma akaona habari ile akasema, "Huyu hawi fidia ya gidam cha kiatu cha baba yangu." Akamtwa akanulia mbali. Wakaenda wale wakamrejea Sultani yule, wakampa habari ile ya kuuawa yule mtoto. Akaghathabika sana yule Sultani naye shujaa sana. Akasimama, akawaambia, "Sogezeni ngamia wangu Naama, kwa kuuawa mtoto wangu asiwe fidia ya gidam cha kiatu cha baba yake."

hatta akaomba lile neno kwa Mwenyiezi Muungu. Akamwambia, "Siwezi kukutenda neno sasa, umeokoka wewe kwa sababu umeliomba neno lile kwa Mwenyiezi Muungu, na mimi nimekusamehe. Bassi wewe enda zako, katika mji wako tena."

HADITHI YA MWIZI NA TAJIRI.

Inchi ya Misri, siku moja usiku saa saba akatoka mwizi, akachukua sanduku yake akaenda hatta nyumba ya tajiri, akabisha. Mlango akafungua akaingia, akamuza, "Nani wewe?" Akamwambia, "Mimi nalikuwa mwizi mkuu, sasa nataka kutubu kwa Mola wangu, twaa hii sanduku yangu, nipe asharat alaf dinar, halipe mali za watu nilizokwiba." Akafungua sanduku akaona johari, na yakuti, na feruzi, na almasi, akafurahi yule tajiri, akatwaa asharat alaf dinar, akampa akaenda zake. Yule tajiri usiku kucha asilale kwa furaha ya mali. Hatta assubuhi akafungua, akatazama, akaona vigai vitupu. Akalia sana, na mwizi hajui, akavitupa vigai. Mali yamepotea, hayapati tena kabisa.

HIKAYA YA MTUME.

Palikuwa na mtume akiabudu katika jabali

wa kwanza, hamleta kijana kuja kutoa kisasi cha babaye." Akanena yule mtume, "Hapana anaye-abudiwa kwa haki, illa Wewe, uliyeepukana na maovu, nawe ndiye unayejua ghaib."

HADITHI YA ABUNUWAS.

ZAMANI za Abunuwas alichukua kondoo wake akaenda, hatta njiani akaonana na wezi saba, kila mmoja katika wale wezi saba wakakaa mbali-mbali, wakaafikana, "Akipita Abunuwas tumwambie huyu si kondoo, ni nguruwe." Akipita Abunuwas, yule mmoja akamwuliza, "Unachukua nini?" Abunuwas akamwambia, "Nimechukua kondoo." Yule mwizi akamwambia, "Huyu si kondoo, ni nguruwe." Akaenda wa pili. akamwambia maneno yaleyale, hatta wote wezi saba wake-sha. Akaisha akamwacha yule kondoo wake kwa maneno ya wale watu sabaa, walionena, akasema, "Kweli maneno yao, ni nguruwe huyu." Alipofika kwa mkewe akamwambia, "Kondoo yuko wapi?" Akamwambia, "Nimekutana na sabaa, wameniambia si kondoo yule nguruwe, nimemtupa mwituni." Mkewe akamwambia, "Mume wangu, hawa wezi wamekukhadaa, ujanja wote huo, wamekwiba kondoo wako." Akasema, "Kesho nita kwenda kulipa kisasi changu." Akaenda akachu-

kua dinari tatu za thahabu. Akaenda hatta mwituni akaona mbuyu mkubwa, akaupasua, ndani ya ke akatia zile dinari za thahabu. Akaujengea ukuta ule mbuyu, akaweka na asikari na kitanda chake, akalala palepale. Wakaja wale wezi sabaa, wakamwambia, "Unafanya nini hapo" Abunuwas akawaambia, "Nalinda mbuyu wangu, ndio asili yetu alioniachia baba, kwa killa nikivuna killa buyu moja ndani haona dinari za thahabu." Wakamwambia wale wezi, "Utulize sisi." Akawaambia, "Siwezi kuza hii, nimeirithi kwa babangu." Na wale wezi kule wanakotoka wamekwiba ng'ombe sabaini elf. Wakamwambia, "Pasua buyu moja, tutazame ndani." Akamfundisha mtumwa wake, akapanda juu ya mbuyu, akatwaa mabuyu yale yaliyotiwa fetha. Akashuka nayo, wakayapasua wakaona kweli maneno ya Abunuwas. Wakamwambia, "Tutakupa ng'ombe asharat alaf, utupe sisi huu mbuyu wako." Akawaambia, "Wala-kini sharti mshike miiko msionane na wake wenu kama mimi nilivyokuwa hishika mwiko, nikilala papa hapa. Mkiharibu hii miiko, nawaambia hampati kitu." Akachukua ng'ombe akaenda zake latta kwa mkewe. Akamwambia, "Nimelipa kisasi changu cha kondoo wangu."

Wakakaa wale hatta zamani za kwenda kuvuna mabuyu yao, wakawa na furaha kubwa mno, waka-

enda wakaangua mabuyu asharat alaf, wakayapasua yote hawakuona kitu ndani, illa ubuyu mtupu. Wakajua kama ni khadaa zake na maalipo ya kondoo wake tuliomwibia. "Walakini na twende akatupe ng'ombe zeta. Wainna tumfunge tumpeleke katika sharia." Na yule Abunuwas ni sheikh mkubwa, akapiga ramli akajua kana wale wezi wakuja.

Akamwambia mkewe, "Nnakwenda kutafuta paa." Akaenda akatafuta paa wawili namna moja, akaja nao hatta kwa mkewe. Akamwambia, "Wale watu niliojilipia kwa kondoo wangu wanakuja leo kwa vita vikubwa, walakini lete ng'ombe mmoja tumchinje." Wakamchinja ng'ombe mmoja wakatwaa damu na tumbo, wakazitia ndani ya kibofu cha ng'ombe. Akamwambia mkewe, "Vaa kanzu ya chuma ndani, juu ujifunge hichi kibofu." Akamwambia, "Vaa kanzu. Wakija hawa wezi mimi nnakwenda koondeni, nitachukua paa huyu mmoja. Wakija wakiniuliza, waambie, 'Yu ko koondeni.'"

Wakaja wale wezi. Wakauliza, "Bwana yuko wapi?" Akawaambia, "Yuko koondeni." Na yule Abunuwas alimfundisha mkewe, akamwambia, "Nitakapokuja nitakupiga kisu, kikipasuka hichi kibofu na tumbo hizi zikitoka, anguka, uwe kama uliyekufa, kalafu nitakuchapa kwa ufito, u-

ambia, "Mimi simuzi paa wangu, kwanza mmetaka mbuyu, nimewaliza, na sasa mnamtaka huyu paa, siwezi kuwauzia, enendeni kwa mke wangu ndiye mwenyi paa huyu." Naye amefundishwa na mkewe. Wakaenda wale hatta kwa mke wa Abunuwas, wakamwambia, "Twataka paa, utuuzie, na ufito wake, na kisu chake. Tutakupa killa mtu reale elf." Akawaambia, "Leteni." Wakatoa reale sabat alaf, wakampa yule mwanamke wakachukua paa wao, wakaenda zao.

Wakakaa hatta siku moja wanakwenda katika kazi yao ya kwiba. Wakaenda wakaiba hatta wakati wa kurudi wakafika kati ya njia, wakasema, "Na tutume paa wetu nyumbani, akaseme tufanyiwe chakula." Wakamwambia yule paa. Hatta walipofika nyumbani kwao, wakawaona wake wao wamekaa kitako, wakawauliza, "Kwani hamkufanya chakula, paa hakuja waambia?" Wakakana, "Hatukumwona sisi." Wakanena, "Wango nyie, amekuja paa, amewaambia kaisha amerudi kutufuata sisi, lakini tumekosana njia, na ninyi ni uvivu tu." Killa mtu akamkamata mkewe, akampiga kisu, wakaanguka wakafa. Wakatwaa fito wakawapiga wasiondoke, wakajua kama hila za Abunuwas. "Sasa tuwazike wake wetu kwanza." Wakawazika, halafu wakamwendea Abunuwasi kwa shauri ya kwenda kumua.

nari." Akamwambia, "Hii siyo haki yako, amekupa sadaka, enenda marra ya pili, akakutoza haki yako." Akaenda marra ya pili akampa fetha vilevile. Akarudi akamwona Nabii Sulemani, akamwambia, "Hii fetha siyo haki yako, enenda tena." Akaenda marra ya tatu akampa fetha vilevile. Akamwona nabii Sulemani, akamwambia, "Na sasa amenipa fetha." Akamwambia, "Hii siyo haki yako, enenda ukamwambie nitooze haki yangu kwa baridi, kumwaya unga wangu." Akaenda. Akamwambia, "Nani huyu anakuleta huko marra kwa marra." Akamwambia, "Mwanao, Nabii Suleman." Akamwambia, "Nataka haki ya Muungu naishtaki baridi utuhukumu kwa haki." Nabii Daud akaita baridi, ikaja. Akayuliza, "Kwani ukamwaya unga wa huyu maskini." Akamwambia, "Si mimi, nimetumwa na Israfil." Akamwita Israfil, akamwambia, "Kwani ukaamuru baridi kumwaya unga wa huyu maskini?" Akamwambia, "Mimi nimetumwa na Muungu wako, Muungu haharibu neno illa kutengeza neno. Palikuwa na merikebu, imepata thelathini elf, ikatobokanao wako katika bahari. Bassi nikaamuru baridi kuchukua unga, kwenda nao hatta panapo merikebu pamoja, ukaenda ukaziba tundu ya merikebu. Ikiwasili hiyo merikebu; theluthi ya mali, mpeni huyu maskini mwenyi unga." Ilipowasili merikebu.

habari ikafika kwa sultani, akawaambia asikari, "Enendeni mkamtwae." Wakaenda asikari. Ali-powaona akawaondokea, akawakaribisha, akawafanya heshima sana akawatolea vyakula, wakala. Walipokwisha kula wasiweze kumwambia neno. Wakamkumbuka wema wake na fathili yake, wakaenda zao hatta kwa sultani, wakamwambia, "Hatumwona." Wakaenda wangine, akawafanyia heshima vilevile, wakaenda wakamjibu, "Hayuko." Killa wanaokwenda hufanyiwa vilevile. Hatta halufu, akaenda nao hatta kwa Sultani. Akawaambia, "Mwueni, kana alivyomchinja kondoo wangu." Akamwambia, "Unache hakwambie kwanza." Watu wakamwambia, "Mwache anene." Akanena, "Mimi baba alipokuwa hawezi aliniambia mambo mawili. Moja nime-licna, bado la pili. La kwanza aliniambia, usilale katika wadi, nikaenda halala juu ya kilima, hatta usiku ikaja mvua kikachukua mitende pia. La pili, siri yako usimwambie mkeo. Hasema, Tajaribu, hamwiba kondoo wako, hanunua kondoo mgine hamchinja, hamwambia mke wangu, Huyu kondoo wa Sultani, atanchinja, illi kutazama maneno ya baba, na yote nimeyaona. Kondoo wako yuko." Akamtwaa mtu, akaenda akamtwaa akaja naye. Akamwambia, "Siye?" Akanena, "Ndiye." Akaenda zake kwake, akashika wosia wa babaye.

ngi. Hajenga ukuta, hatta ussubui haona vitu vimekauka pia. Bassi nakutuma, kana wewe unakwenda kwa Muungu, mwambie khabari yangu.”

Akaenda yule, hatta kati ya njia akamwona mtu na ng’ombe wake, hukama maziwa. Akamuuzwa “Waenda wapi?” Akamwambia, “Nnakwenda kwa Muungu kushtaki, mali yangu yamepotea pia.” Akamwambia, “Nami nna watoto wangu na mke wangu, nami nimekaa hapa na huyu ng’ombe, namkama maziwa usiku na mchana hatta lini?” Akamwambia, “Vema.”

Akaenda hatta Beit il mukaddas, akanena, “Ee Muungu, mali zangu zimepotea zote, nalimsikia mtu akinena kwamba Muungu amenena, Mtu mwenyi kutoa kichache kumpa masikini, Muungu humruzuku kingi.”

Akasikia sauti, akamwambia, “Enenda ukatwae funguo, ukafungue kasha lako, utaona fetha nyingi, na killa siku toa ukiwapa masikini, nazo hazitapunguka, ukifanya choyo, zitakwisha pia; na maneno alionena yule shekh, kweli.”

Akamwambia, “Pana mtu mkama ng’ombe, ameniambia hatta lini? Naye ana watoto wake na mkewe.” Akamwambia, “Mwambie, achimbe pale alipokaa kadiri ya thiraa, ataona fetha, atumie muda wa mwaka zitakwisha, zikiisha naye atakufa. Na ng’ombe amlekeze njia, ampige kofi atakwenda zake.”

mbe wakineemeka kwa shamba hili, ukafanya tamaa ukajenga ukuta, kukata riziki ya watu pia, na Muungu akalikausha shamba; sasa vunja ukuta huu, iwe kama kwanza, utapata kama kwanza na zayidi." Akavunja ukuta ule, akapata riziki yake zayidi ya kwanza, yule akazidi kutumai.

Akaenda zake akafika nyumbani kwake, akatwaa ufunguo, akafungua bweta, akaona imejaa mali tele. Akashukuru, akanena, "Kweli maneno ya shekh yule." Akachukua fetha usiku ule hatta kwa shekh yule, akambishia mlango. Aliposikia sauti ya yule, akanena, "Huyu ataniua sasa, mimi nimemdanganya, Muungu atamwona wapi huyu?" Akafanya khofu nyingi. Akamwambia, "Nimeonana naye Muungu, amenipa fetha, na hii sehemu yako." Akazidi hofu yule.

Akamwambia, "Nitavunja mlango." Akavunja mlango, yule imeingia khofu hatta hawezi kuinuka. Akamwambia, "Twa mali." Alipoona fetha kweli, akapata nguvu, akamwuliza habari. Akampa habari. Akamwambia, "Mimi simekwambia, Enenda kwa Muungu? Ona umepata mali." Naye akamwambia, "Killa siku insha'allah nita-kuletea." Akatoka yule, akaenda zake, akamwambia mkewe, "Tutoe fetha tuwape maskini." Wakatoa fetha yeye na mkewe wakiwapa maskini. Killa wakitazama, hazipunguki, vilevile kamili, wakashukuru shukuru ya milele.

Saburi yavuta heri.

Mtaka yote kwa pupa, hukosa yote.

Mpanda frasi wawili, hujishuka miguu miwili.

Paka akiondoka, panya hutawala.

VITENDAWILI.

Gumugumu huzaa teketeke, teketeke huzaa
gumugumu. MAHINDI.

Mtoto wangu killa mwaka hulala chini. BOGA.

Ubwabwa wa mtoto mtamu. USINGIZI.

Baki bandika, baki bandua. MGUU UKIENDA.

Nimemtuma mjumbe, amekwenda, aliokwenda
kwita amekwisha kuja, na yule mjumbe ha-
jaja. NAZI.

Njia ya sikuzote haina alama. BAHARI.

Nalikwenda njiani hasikia wif, mwenyi kuniita
sikumwona. BAAZI KAVU ZILIZO MTINI.

Watu wangu wanapigana, wengine wanakufa.

MBISI.

Nyumba yangu kubwa, makuti tele, ikinya
mvua kuvuja. MWIMBI.

Shungi ya Mwarabu inapepea. TAA.

Nyumba yangu kubwa haina taa. KABURI.

Para hatta nyika. KUTELEZA.

Kibibi kikongwe chapepeta mafuta. KOPE.

Ukumbuu wa baba mrefu. NJIA.

Nimetupa mshale wangu mchana kwenda mbali,
nikitupa usiku hauendi mbali. MACHO.

Kwenda zako endako, ukirudikukikutu vilevile.

JAA.

Waana watatu, akiondoka mmoja, wawili haifai.

MAFIGA.

Nnao watoto hamsini, sitini, nimewapa visibau
vyeupe wote. KUNGURU.

Nyumba yangu kubwa, kiguzo kimoja. UYOGA.

Marra chako, marra changu. MALI.

Watu theeneen u asharini wakaenda njiani, wa-
wili wakaona chungwa moja, wapakanda wote the-
neen u asharini wakaenda juu ya mchungwa, watu
watano wakalichuma chungwa wakashuka wote,
wakaja chini, watu kumi wakamenya chungwa lile
moja, watu watano wakampa mtu moja akala, wote
wakawa wa rathi. VIDOLE NA MACHO.

ARAB TALES.

THE ROPE AND THE STONE.

THERE was a man who went and studied learning for a long time, without learning anything at all. And he was vexed, and went his way until in the midst of his journey he saw a well, and he went to look whether there was water there, that he might drink. And he saw a piece of free-stone cut by the rope, because it passed every day over that stone. And he said, "This rope has cut the stone because it passes over it every day. I will go back then and study, that if my heart be even like a stone and learning like a rope, it may wear into my heart." So he went back and studied, and became a great Sheikh.

THE STORY OF THE SULTAN'S SON.

THERE was a Sultan's son who inherited great wealth, and he was liberal, and all his wealth passed from him because of his liberality, and he became ashamed and made a plan to leave the

town. So he left it and went on till he came to another town, and he saw a well, and peeped into the well and saw a lion, a snake, and a man. And they said, "Help us, that we may come and help you." And he took out the snake and the lion, and they said to him, "O man, we give you our judgment, a man is not to be done good to, if you do it to him he repays you evil." And he took out also the man.

The lion said to him, "Wait for me, O man." And the lion went to the neighbourhood of the city, and saw the Sultan's daughter, and seized her, and the slaves fled. And he brought her ornaments to the youth, and said to him, "Take all these and let me have the girl, that I may eat her." And he said, "If you give me anything, give me the girl and all." And he gave her to him. And he built a hut and lodged her in it.

The snake took out for him two of his teeth, and said, "If you are in a strait, take a stone and knock them, if it please God, I will come to you directly."

There in the town the people were looking for the Sultan's daughter, till one day that youth had gone out to shoot birds, and the man who had been taken out of the well came where his house was, and saw the Sultan's child, and ran and went to

call the people of the town, and they came and saw the Sultan's daughter with the youth. And they took him and bound him, and went with him to the Sultan's. He was taken and bound in solitude, and they gave him food, but some of the slaves stole from him pieces of the bread they were giving him to eat. At last one day he said, "I will try and take a stone and knock."

When he had knocked the teeth with a stone, immediately the snake appeared and said to him, "To-day, when the Sultan goes to bathe, I will go up above the bath, and when he comes to bathe I will bite him. He will not recover except by means of my teeth." And he went to wait above the bath. When the Sultan came he struck him in the cheek, and the Sultan fell down. People came and carried him away, and when they had made medicine for him he was no better. And he said, "Whosoever shall be able to make medicine for me and I recover, I will marry my daughter to him and give him half the town." And there came an old woman and told him, "I have discovered that there is no one who can make you medicine that you shall recover, except the man who is in prison; take him out, and let him come." And they went and brought him. And he said, "I know nothing of medicine." And he turned round and ground

those teeth, and gave them to the Sultan, and he laid them on. That same day immediately he got some sleep. And he inquired about the matter. And he gave him news of it from the beginning to the end. And that man was taken and sewn in a mat and drowned in the sea. The youth acquired high rank, and was married to the Sultan's daughter, and dwelt in rest and prosperity.

THE STORY OF A MAN AND HIS BROTHER.

THERE was a Sultan and his brother, and the brother was poor and sought for food. He and his wife they found no food. Till one day he took counsel with his wife to leave the town because of poverty. And they left the town, he and his wife and his children, all of them, and they went to another town. They reached a place under a tree, and sat down and rested. And above in the tree there was a Jin. And he asked, "You people, I say, what are you doing here?" And they answered, "We are looking for you, this is the fifth year, and now your fate is completed. We are hungry, and we will cook you." And he sent his children: one went and brought a rope, and one went and brought fire. And he told his wife, "Put on the pot;" and she put on the pot. And they said, "To-day we shall see the devil." And he said, "Don't kill me, but

take this pot, for everything that you wish this pot will give." And he gave them the pot.

And they went their way to their own town. As often as they wanted anything they got it out of that pot. And it was seen that no smoke ever came out of their house. At last one day his wife went to her husband's brother's. And his wife asked her, "You there formerly used to beg, why do you not beg now?" And she explained the matter from the beginning to the end. And she said to her husband, "Hasten, let us too go and search." And they set out and they went till they arrived at the same place. And he saw them and asked, "What do you want?" And they said "We are looking for you." And the Sultan spoke to his children. And they said to him, "We are tired, we cannot go and look for firewood and a rope." And he said to his wife, "Put the pot on the hearth," and she said, "I am tired." And the devil said to them, "You can do nothing you there. Do you want to die for nothing? you are not even of one mind, go back to your country, and every time you are making ghee send him some." And they ran back to their town, and there came upon them this loss, that every time they made ghee, they sent some to his brother, because of their greediness.

THE DEVOUT SLAVEWOMAN.

There was a man who bought a slavewoman for twenty thousand dinars, and he sat and looked at this slavewoman and wept much. The slavewoman asked him, "What are you weeping for, my master?" And he said, "Your two eyes, whenever I look they occupy all my thoughts, even in the worship of my Lord, I cannot worship because of the beauty of your eyes."

The master went out, and the slavewoman took out both her eyes with her finger, and threw them away. When her master came back and saw her in that state, without eyes, he said to her, "Why have you done this?" And she said, "I would not have it anything should occupy your thoughts even during the worship of your Lord."

And he said, "I bought you for twenty thousand dinars; now you are in that state, I shall never get my money, your value is gone." And her master wept much and was sad. Till at night he slept, and an angel came to him and said, "Now she has destroyed her value with you, but we will buy her, you will find her price under your pillow." So when he awoke in the morning he took up the pillow and saw his money, and he looked at the slavewoman,—she was dead.

THE THIEF AND THE SANDAL.

There was a man who took his sheep and went on his way till he saw on a road a sandal for one foot, a very fine one. And he said, "This is a fine sandal but it is only one, it's of no use." And he went on. When he had gone half an hour's walk further on, he saw another sandal of the same pattern and he said, "I will tie my sheep up here and take that other sandal which I saw first and this, and come here and take my sheep and go on my way." So he tied his sheep there and went back, to go and get that sandal there. And he found no sandal there, and came back running to where his sheep was, and found no sheep and no sandal. It was a thief who had put the sandal in the road and he carried off both the sheep and the sandal.

STORY OF THE VIZIR AND HIS
SULTAN.

In old times there was a Sultan and his vizir. They were very much attached to one another, till the Vizir made a gazelle of gold and set it at his feet, and they sat, he and his vizir. All at once there appeared a learned Sheikh, and when the Sultan saw the Sheikh he became confused and forgot the gazelle and rose up. And the gazelle fell and was broken. The vizir was very angry and said,

"I am the vizir, I am rich too, and it is a poor man that has come, I made a choice thing too, this gazelle, and the Sultan was confused, and my gazelle fell and is broken. Is not this learning a very great thing? I will wait for him when he leaves and follow him and study learning."

When the Sheikh came out he followed him. And he said to him, "You will not be able to study." And he said, "Go to such a place where there is mud, take and smear it upon your beard." And he said, "Very well." And he set out and went, and the Sheikh said to his man, "Go and follow him, if you see him going to smear it on, tell him not to, and bring him here." And he followed him and saw him going to smear it on and said to him, "The Sheikh says, that will do." And they came to the Sheikh, and he taught him learning, and he became a great Sheikh and was called, the Imam il Ghazal (the sheikh of the gazelle) because of his gazelle of gold.

And he came to his Sultan, and before the house of the Sultan there was a great rock, when he wanted to go out he had to go round it. And he said to him, "If you are really a Sheikh I want you take away this rock here at my door, if you cannot I will kill you." And he said to him, "But you must take an iron bar yourself and mount on

to the top of the rock and strike it gently." And the Sultan took the iron bar and climbed up upon the rock and struck it, and the Sheikh read to the rock till it began to dance about. And he said, "Stand well in the middle." And the Sultan stood, and the Sheikh read to the stone and it flew with the Sultan and all, it could not be known whither it went. And the people asked him of the matter, and he told them, "He wanted to kill me and I have killed him."

THE STORY OF THE MAN AND HIS SON.

There was a man, and his son said to his father, "Let us buy fowls with these pice of ours, and keep them, and when they lay let us buy goats and keep them, and when they breed let us sell them and buy a donkey, and when it breeds give it to me that I may ride it." And his father said to him "You shall not ride it, I will ride it." "You shall not ride it." And they disputed until he put his finger in his eye and took out his son's eye. They got no donkey, nor yet a fowl. Loss had come to them. And their pice were there still, and they were sorry for it with great regrets.

THE CAT THAT WAS A DEVOTEE.

ONCE upon a time there was a cat. And the owl was king, and the cat made himself a great saint, he caught neither rats nor anything else. Till one day the rat went to make a complaint to the cat; he had become the kathi and a saint. And the cat said, "I don't hear well, come nearer." And the rat drew near, saying within himself, "He will not seize me, he fears God." And he drew near to his ear. And he laid hold of him. And he said, "How is this, venerable cat, what of your devoutness?" And he said, "I don't know." And he ate him up.

THE STORY OF THE SONS OF HAMDAN.

THERE were three men, the name of the one was Salih, and the name of the one was Mahmoud, and the name of the third Amran. And he had two hundred dollars, he had also a wife. And he saw people working and asked his wife, "What are they doing?" And she said, They are working that they may get money." And he said, "How is it that I have two hundred dollars, and I have never worked; perhaps they are not money; if they are, there is a man who has bought a slave for a hundred dollars, I will go and give him these

two hundred dollars; if they are money he will give (him) to me." And he took his spear, and his horse, and his money in a bag, and went on, till in the road he got very tired and said to himself, "I will sleep here a little, and rest, but I fear my money will be stolen. However, I will stick my spear in the ground, I will take the money and hang it on the spear, so then the thief will not get to steal it." And when he had hung it so, and tied up his horse, he went to sleep. And a thief came and carried off the money, and the spear, and the horse and went away. So when he woke he saw there was no spear, and there was no money, nor yet a horse, and he said, "Ain't I Amran? Amran had two hundred dollars and I have none. Amran had a spear and I have none. Amran had a horse and I have none. If I am Amran, I will go and knock at Amran's house, and if I am he I shall know." And he went to his house and knocked, "Hodi!" And they answered him. And he asked, "Is Master Amran here?" And they answered him, "No." And he said, "I am not Amran; if I am he, I will go again." And he went and knocked and asked again, "Is Master Amran here?" And his wife answered him, "You are Master Amran yourself." And he ran away. And his wife called to the people, "Catch me my

husband, he is gone mad." And the people went and caught him. And he said to them, "I am not Amran." And they said, "You are." And he said, "Amran had money, I have none; he had a spear, I have none; he had a horse, I have none." And they caught him and bound him, and his money was lost and his things were lost.

And Mahmoud married a wife and she cooked some meat. When it was done, the wife went outside and her husband snatched up the meat, and put it in his mouth. And his wife was new as yet to him, she appeared at once and saw her husband with his mouth very full and asked him, "What is the matter, my husband?" He did not answer. And she asked him the second time, "What ails you, my husband?" And he did not answer. And the young wife called out, and lamented for her husband, and said, "My husband is taken with some sickness, so that he cannot speak." And people came and spoke to him, but he never answered at all. And they said, "He is taken with some sickness." And they took a nail and put it in the fire, and thrust it into him. And the meat came out. And he got wounds for his folly.

And Salih, the third, was cutting firewood in the forest, and he sat upon the end of the branch, and

held his axe and cut the beginning of the branch and a man passing by saw him cutting the root of the branch and sitting on the end. And he said to him, "That's the wrong way to cut, you will fall, you are sitting on the end and cutting the root end; when it parts you will fall." And he said "I shan't." And the man went on. And he cut the branch, and when it parted the branch fell and he and his axe fell too. And he ran until he caught the man who had told him he would fall, and said to him, "Tell me when I shall die." And he said, "I know not, God knows." And he said, "How is it you told me I should fall, and it was true, I did fall?" And he said, "You sat the wrong way on the end and cut the root, and I knew you would fall." And he said, "I know nothing about all that; tell me what day I die; if you don't tell me I will strike you with this axe and kill you." And he said, "Go and mix up *mseto* (a mixture of grain and beans), eat it, till you can eat no more, then drink some water. Afterwards come away and lie down and you will die." And he went and prepared *mseto*, and eat till he was full and drank water, and took his ass and went away into the forest, and tied up his ass and lay down.

And he awoke thinking that he was dead. And some people passed asking the way. And he said,

“When I was alive, I remember there was a road here, but now I am dead.” And they said, “You are not dead, you are alive.” And he said, “I am dead.” And they said, “If you have died, you have come to life again.” And he said, “If I am not dead, where is my donkey?” Now as to the donkey, a thief had passed and stolen it. And he said, “Tell me where my donkey is gone to, or I will kill you for a certainty. If I am alive, where has my donkey gone?” And he did not know himself that he had been robbed. They saw they were in danger, so they told him falsely, that his donkey had become an Imam, and was preaching in the Friday mosque. He set off and went his way, and along the road he went till he came to the mosque and that day was Friday. And he went into the Mosque and saw the preacher about to go into the pulpit to preach. And he laid hold of him and struck him with his fist, and said, “This is my donkey, and he ran away from me.” And the people said, “What mad fancy have you got?” And he said, “This is my donkey, and he ran away from me, and I am told that this is really it. And the people laid hold of him, and he did nothing but beat him, “He is my donkey, he is.” And he was seized and bound and the prayers of the congregation were broken up.

THE WAR OF THE CAMEL.

IN ARABIA there was a very valiant Sultan and one day he arose and walked in his garden, and as he went he saw a bird sitting upon a tree in his garden; the bird was very beautiful indeed, and it had built upon the tree. And he spoke to it and made a verse to it, and its meaning was, "Build, O my bird, sit and hatch, and fear not, neither go away; thou art beneath the tent of Kuleib the Azari."

And the Sultan went his way, and after some days he came and looked at his bird, and saw it sitting above, crumpled together and one side of its nest was eaten. And he said, "My bird, what has happened to thee? And I had given thee a verse that under my protection nothing should touch thee." And he called his slaves and said them, "What beast has come and eaten the nest of my bird?" And the slaves said, "Perhaps one of the camels of yonder Sultan; they come and walk here; it was one no doubt which ate the nest of your bird." And he picked out a man to go and tell the owner of the camels, "Do not let your camels come; they come and have eaten the bird's nest the master has sent me." But after a while they

forgot and allowed the camels to come and eat there. And they went and ate the nest the second time. And the Sultan saw it and told his slaves, "Beat these camels." And one struck a camel with a spear, and the camels ran away and went home. And a woman who owned it saw her camel had been struck with a spear, and the woman fell on the ground and wept much.

And the woman wept much and said, "The Arabs are dead ; there are none any more ; there is no one to care for me. My camel is wounded, and those who were there were glad of it ; my camel is wounded and they cannot get me justice." And she said, "I will go then and seek protection elsewhere, that he may get me justice for the wounding of my camel." So the son of the Sultan became indignant and set out and mounted his camel, with his sword, and said to his father, "Father, I am going to this Sultan that I may enquire into this story of the camel." And he went, and his father went up to the top of the house and looked after his son. And the youth went as far as the garden of the Sultan, whose the bird was. And he saw him walking in the garden, and said to him, "Turn you ; I am come meaning to slay you." And he said, "How many are you there who are coming behind?" And he said, "I only,

one by myself." And he said, "I will not turn my face to look at you one man, unless there are forty men ; if there are less than forty men I will not turn my face to fight with them." And the sultan whose the bird was, was a great hero and his words were true. And the youth said to him, "I shall slay you." And he said, "Slay me, for it would be a reproach to me to fight you a single man." And without his turning his face he came and slew him, and the sultan whose the bird was died.

And the youth fled, running to their country with his camel. And his father saw him from up above coming running with his camel, and he said "My son comes running, his legs are to be seen, his clothes are off him, it is not for nothing, he has done some great thing." So when he came where his father was, he asked him, "What ails thee, my son?" And he said, "That sultan whose the bird was, I have slain him." And he said, "You have done a great thing, you have killed a living sultan for the sake of a camel."

And two of the sultan's people, who was slain, consulted together. There was a youth, one of the Sultan's kinsmen, a great drunkard, and every unworthy and disorderly action had been his. "Let us go and ask advice about the slaying of his brother, if he answers us well he is our king ; if he

does not give us a good answer we kill him out of the way."

And they went and told him that, "Your brother has been slain because of the camel of such a one."

And the youth went to the house of his brother who was dead, and said to his people, "Weep not, be still; people weep for what belongs to Almighty God, as to which men can do nothing, but this we can avenge, for the sake of him that is slain. Weep not till I return." And youth mounted his horse with his sword, and went forth, And the name of of the youth was Mohelhel.

And the youth went to the house and smote the sultan who had smote his brother, and those who were chased away, went and sought protection with another sultan. And they came to fight with him and he slew them all, and overcame them; and that youth was alone. And they went to seek protection with another sultan, and they came to fight with that youth and were beaten as before. And they went to seek protection with six sultans and all were overcome by that youth. And they dug in the ground and buried themselves, that he might cease fighting with them, but he would not

And they went to another Sultan, he was the seventh sultan, to seek protection with him. And

they said to him, "Thou art the seventh sultan, every sultan we have gone to has been slain by this youth and his people put to flight." And he asked, "For what cause?" And they said, "There was a woman who had a camel, and it went to this sultan's and ate the nest of a bird of his, and he struck the camel with a spear. And there went out a youth of ours, and went and slew that sultan, because of the camel." And he said, "You have done a great thing, to slay a living man for the sake of a camel, however it matters not." And the Sultan wrote a letter, and chose out a child of his whom, he loved and gave them, and said, "Take this, my son, and this letter, and give it to him whose brother was slain, that he may slay him in revenge for his brother, and as to these people who slew him, let it suffice."

And they went and found him and gave him the letter, and he read it and saw the matter, and said "He is not the ransom of the strap of my father's sandal." And he took him and slew him then and there. And they went and returned to the sultan and gave him the news of the child's being slain. And the sultan was very angry, and he was very valiant. And he stood up and said, "Bring here my camel Naama, because my son has been slain without being the ransom of the strap of his father's

sandal." And the subjects were confused and brought him another camel and not Naama. When the camel came, he took it and laid hold of it, and the sultan its master fastened its saddle, saying to the camel, "Bring hither my camel, for the slaying of my son not to be the ransom of the strap of his father's sandal." And he tightened the harness and cut it in two pieces. And he said again, "Bring me Naama," till each camel had come, and he tightened the harness and cut it through in his great anger and great strength, till seven stables of camels were ended. Then there was a man who said, "This is not Naama, these have been killed for nothing, and Naama is in that great stable alone by itself."

And they went and brought it, and the Sultan took it by the harness and cut it not, and he mounted and took his sword and said, "I wish no soldier to follow me."

And he went out alone, and went and found the youth moving about with his horse and his sword in his hand, and knew that it was indeed that youth. And the sultan set out with speed with his camel, and went and took him from off his horse and put him upon his camel. And the youth spoke and said to the sultan, "I ask pardon of Almighty God and of you; do me no harm." And the

sultan regretted that he had taken him, and had not killed him at once, till he had prayed for that thing from Almighty God. And he said to him, "I cannot do anything to you now, you have prayed that thing from Almighty God and I have pardoned you, go your way, and stay for the future in your own town."

THE THIEF AND THE MERCHANT.

IN the land of Egypt one night about one o'clock, a thief went out carrying a box, and went to the house of a merchant and knocked. And he opened the door and he went in, and he asked, "Who are you?" And he said, "I have been a great thief, now I mean to repent to my Lord. Take this box and give me twenty thousand dinars, and let me pay for people's goods which I have stolen." And he opened the box, and saw jewels and emeralds, and turquoises, and diamonds. And the merchant was glad, and he took the twenty thousand dinars and gave to him, and he went his way. The merchant slept not that whole night for joy of the wealth. So in the morning he opened it and looked, and saw nothing but bits of glass. And he wept much, and as for the thief he knew

not who he was, and he threw away the bits of glass. His property was lost nor could he get it again at all.

AN ANECDOTE OF A PROPHET.

THERE WAS a prophet who used to worship upon a great mountain, and below it water flowed, and in the day he used to sit on the top of the mountain, so that no one saw him. Till one day he had sat down, and looking into the stream of water, he saw a man coming, who got down from his horse and laid by a bag which he had on his shoulders, and rested and drank of the water and then went on his way and left his bag of money. Immediately there came another man, and saw the bag and took it, and drank of the water and went his way rejoicing. And another man came up, a wood cutter, carrying a heavy load of firewood on his back, and he sat by the stream and drank of the water. All at once the first man, the owner of the treasure came running, and said to the wood-cutter, "Where is the bag that was here?" And he said, "I know not, nor have I seen it." And he took a sword and struck the wood cutter and slew him. And he examined his clothes and found nothing. So he left him, and took his way and went. And the prophet said, "O my God, he who

carried away the treasure was one, and he who was slain another. God the Almighty has been wronged." And there came down to him an angel, and said, "Do thou attend to thy devotion, if thou enquirest after things like these, this is not your calling." And he told him, "The father of the first man robbed the father of that young man of a thousand dinars belonging to him, and I brought the young man to come and take his father's property. And that wood cutter slew the father of the first man, and I brought the young man to come and avenge his father." And the prophet said, "There is none that ought to be worshipped save Thee, whom evil cannot approach, and Thou art He that knowest the right.

THE TALE OF ABUNUWAS.

In the times of Abunuwas he took a sheep of his and went on until in the way he was met by seven thieves. Each of those seven thieves sat apart and they had agreed "When Abunuwas comes by we will tell him that this is not a sheep, it is a pig." And Abunuwas came by, and the first asked him, "What are you taking with you?" And Abunuwas said, "I am taking a sheep." And the thief said to him, "That is not a sheep, it's a pig."

And he went up to the second, and he said the same words, till all seven were finished. At last he let the sheep go, because of the words those seven which they spoke, and he said, "Their words are true, this must be a pig." When he came to his wife she said to him, "Where is the sheep?" And he said, "I met seven people and they told me it was not a sheep, it was a pig, and I cast it away in the forest." And his wife said to him, "These thieves have cheated you, my husband, this is all deceit; they have robbed you of your sheep." And he said, "To-morrow I will go and revenge myself." And he went and took three dinars of gold. And he went till he found in the forest a great calabash tree, and he split [calabashes] and put in those dinars of gold. And he built a wall round the calabash tree, and set a guard, and [took] his *kita-nda* and slept there. And those seven thieves came and said to him, "What are you doing here?" And Abunuwas said to them, "I watch my calabash tree, this is what has made us, which my father left to me, every time I reap it one finds inside each calabash a gold dinar." And the thieves said, "Sell it to us." And he said, "I cannot sell this, it is my inheritance from my father." And those thieves were coming from where they had stolen seventy thousand oxen. And they said, "Split

one of the calabashes that we may see what is inside." And he told his servant what to do, and he climbed up the tree, and took those in which the money was. And he came down with them, and they split them and found that Abunuwás' words were true. And they said, "We will give you twenty thousand oxen, give us this calabash tree of yours." And he said, "But you must live in abstinence, do not come near your wives, as I have been living in abstinence and sleep in this place. If you break your abstinence, I tell you you will get nothing." And he took the oxen, and went his way to his wife. And he said, "I have taken my revenge for my sheep."

And they waited till it was time to go and reap their calabashes, and they rejoiced exceedingly and went and threw down twenty thousand calabashes and split them all and saw nothing inside except pulp. And they knew that it was a fraud of his and the payment for the sheep they had robbed him of. "However let us go, and he shall give us our oxen. In very truth let us bind him and carry him to the law." Now Abunuwás was a great sheikh and he divined and knew that the thieves were coming.

And he said to his wife, "I am going to look for a gazelle." And went and looked for two gazelles of the same form, and came with them to his

wife. And he said, "The people whom I paid off for my sheep are coming to-day for a great fight, however bring an ox and let us slaughter it." And they slaughtered an ox and took its blood and entrails and put them into the ox's bladder. And he said to his wife, "Put on an iron dress inside and over it tie on this bladder." And he said, "Put on your *kanzu*. If these thieves come, I am going into the field, and shall take this gazelle. When they come and ask for me, tell them, he is in the field."

And the thieves came. And they asked, "Where is the master?" And she said, "He is in the field." And Abunuwas had instructed his wife, and said, "When I come, I shall strike you with a knife, and when the bladder is split and these entrails come out, fall down, and be as though you had died, afterwards I will tap you with a switch, arise and fall down at my feet." And those thieves went yonder to the field, and said to him, "How is it that you our friend came to play us this trick? Now we want our oxen." And he said to them, "You have not kept abstinence as I told you. Still never mind, wait till we get to the house." And he said to the gazelle, "Go to the house, and tell your mistress that she get food quickly, and I am coming with guests." And he let the gazelle go, and it ran off and went into the forest. And they

stayed there till he said, "Let us go, my friends, to the house, and rest yourselves a little." And they went to his house, and he said to his wife, "Why have you not got this food ready and the gazelle came to tell you? You women have no manners." And he drew a knife and struck his wife in the stomach, and the bladder burst, and she fell down as if she were dead. And they thought, "It is true, she is dead." Afterwards he took a switch and tapped her, and said cheating words that they might believe them, and immediately his wife arose, and fell at the feet of her husband.

And they went and begged pardon for her from her husband. And he said, "Go then and get food ready quickly for the guests, it is only your idleness." And she got ready food, and they ate all seven, and afterwards they said to him, "Sell us this gazelle, and that switch, and this knife that we may teach our wives how to behave." And Abunuwás said to them, "I shall not sell my gazelle, you wanted my calabash tree before, and I sold it you, and now you want this gazelle, I cannot sell to you, go to my wife for the gazelle is hers." And they went to Abunuwás' wife and said to her, "We want the gazelle, sell it us, and his switch and his knife. We will give you each man a

thousand dollars." And she said, "Bring them." And they took out seven thousand dollars, and gave them to the woman, and took the gazelle, and went their way.

And so they went on till one day they were going about their business of stealing. And they went and stole, until as they were returning they had got half way, and they said, "Let us send our gazelle to the house, and tell them to have the food ready for us." And they told the gazelle. And they unfastened it and the gazelle went off into the forest. So when they arrived at their house, they found their wives sitting down, and they asked, "Why have you not got the food ready? Did not the gazelle come to tell you?" And they said, "We have not seen it." And they said, "You are all liars, the gazelle has come and told you and then went back to come with us, but we have missed one another on the way, and as for you it is nothing but great idleness." And each man took hold of his wife and struck her with his knife, and they fell down and died. And they took the stick and struck them and they did not get up, and they knew that it was a trick of Abunuwás. "Now let us bury our wives first." And they buried them, then they went after Abunuwás with the design of killing him.

And Abunuwás made a magic figure, and knew all about them, "And now they will come to kill me." And told his wife, "Dig me a grave." And she dug for him, and he buried himself and pierced through a small hole. And the thieves came in a rage and found the woman. And they said to her, "Where is your husband?" And she said "Your friend has died, three days ago." And they said, "Where is his grave?" And she showed them. And they left the town, and Abunuwás came out from the grave.

THE TIMES OF THE PROPHET DAVID.

THERE was an old woman whose business it was every day to make cakes and take them to the mosque. Till one day she ground the flour and laid it aside, and the wind came and carried away all her flour. And she set out to go to the prophet David to complain against the wind which had carried away her flour. So on the road she met the prophet Solomon, and he asked her, "Where are you going, you old woman?" And she said, "I am going to complain to your father against the wind, which has carried away my flour." And he said, "Go." And she went to the prophet David, and made her complaint because of the wind. And

he gave her twenty thousand dinars. And she returned, and saw the prophet Solomon, and he asked her, "What is your news?" And she said, "Your father has given me twenty thousand dinars." And he said, "This is not your right, he has given an alms, go again and let him get your right for you." And she went a second time, and he gave her money as before. And she returned and saw the prophet Solomon, and he said to her, "This is not your right, go and say to him, get me my right against the wind for stealing my flour." And she went. And he said, "Who is sending you here time after time?" And she said, "Your son, the prophet Solomon." And she said, "I ask justice from God, I accuse the wind, judge between us justly." And the prophet David called the wind and it came. And he asked it, "Why have you stolen the flour of this poor person?" And it said, "It was not I, I was sent by Israfil." And he called Israfil, and said to him, "Why did you order the wind to steal the poor woman's flour?" And he said, "I was sent by your God, God destroys nothing except to form something. There was a ship worth thirty thousand, and it was pierced and they were there in the sea, So I ordered the wind to take the flour and go with it where the ship was, and it went and stopped the hole in the ship.

When the ship arrives a third of the goods give to the poor woman for her flour." When the ship arrived the poor woman was given her right, a third of the goods.

THE STORY OF THE SON AND HIS FATHER.

THERE WAS a son and his father dwelling together. His father was taken with a great sickness, and he called his son and said to him, "I shall not recover from this sickness, but I give you my advice in two matters. The first is, never sleep in a torrent bed, that is a place where water sometimes flows. The second, never tell a secret to your wife." And he answered, "Very good." And his father died.

And the youth lived on till one day he went to a distance and reached a torrent bed and slept on a rising ground. But in the night there fell such a rain that all the date trees were washed away. And he said, "My father's words were true, if I had slept in the torrent bed, I should have died."

And he said, "I will try that other matter now." There was a sheep of the Sultan's own, and he was very fond of it. And he stole it, and went and bought another sheep, and killed it, and said to

his-wife, "This sheep of the Sultan's I stole, if you say a word we shall be killed." And she said, "I won't say anything." Till in the evening they came to visit her. And she said to them, "There was a choice animal, the Sultan's sheep, and my husband stole it and killed it, and don't you tell anybody." And they went out, and this one told another and that told another, till the news reached the Sultan, and he said to his soldier, "Go and take him." And the soldiers went. When he saw them, he rose up and invited them in, and gave them much honour, and brought out food for them and they ate. When they had eaten, they could not say anything to him. And they thought of his goodness and his kindness, and went their way to the Sultan and told him, "We did not find him." And others went and he did them honour in the same way, and they went and answered, "He is not there." All that went he received them in the same way. Until at last he went to the Sultan. And he said, "Kill him, as he killed my sheep."

And he said, "Let me tell you something first." And the people said, "Let him speak." And he said, "When my father was sick he told me two matters. The one I found, but not yet the second. The first was not to sleep in a torrent bed, and I went and slept on high ground, and then in the

night there came rain and washed away all the date trees. The second was not to tell your secret to your wife. And I said, I will try it, and I stole your sheep and bought another and killed it, and told my wife, This is the sultan's sheep, he will kill me, that I might find out what my father told me, and now I have found it all. Your sheep is in such a place." And he sent a man, and he went and took it, and came with it. And he said, "Is not this it?" And he said, "It is." And he went his way and kept his father's saying.

ALMS ARE TRUE WEALTH.

THERE was a man and he was very rich and he heard a sheikh say, "He that give alms, gives to the poor man, Almighty God will give him great wealth."

And he believed what the sheikh said, and went home, every one he saw he gave to him, till his goods were all gone. And he went out to tell the sheikh and knocked at his door at night, and he was afraid and replied to him, and peeped at the door and saw that he carried a great stick. And he said, "What do you want?" And he said that, "You said, whosoever gives a little to the poor, God will give him much, and all my goods are gone from me." And he said to him, "Go to Jerusalem, God is there

and ask Him, he will tell you." And the sheikh told him this through fear. And he went.

On the road he saw a man sitting down weeping. And he asked him, "What is the matter with you?" And he said, "I had a large plantation, each day I got a thousand dollars, and the thieves stole, and the animals fed, and I became greedy, and built a wall, that the animals could not feed, nor thieves steal, and I should get much wealth. And I built a wall, but in the morning I saw that everything was dried up. So I give you the charge, that as you are going to God, you tell Him about me."

And he went on until in the road he saw a man with his cow, milking. And he asked him, "Where are you going?" And he said, "I am going to God to make my complaint, all my goods are lost." And he said, "I have my children and my wife, and I sit here with this cow, I milk day and night, how long?" And he said, "Very well."

And he went to Jerusalem and said, "O God, all my goods are lost, and I heard a man saying that God said, "He who gives a little to bestow it on the poor, God will supply him abundantly."

And he heard a voice saying to him, "Go and take a key, and unlock your chest, and you will find much money, and every day take out and give

to the poor, and it will not be diminished ; if you are avaricious, they will all end, and the words which that sheikh said, were true."

And he said, "There was a man milking a cow and he said to me, How long ? And he has his children and his wife." And he said, "Tell him to dig about a cubit from where he sits, he will find money, let him use it till a year is finished and then he will die. And his cow let him turn it to the road and strike it with his hand and it will go away."

And he said, "There was another, he had a large plantation, every day getting a thousand dollars, now he gets them not. Why ?" And he said to him, "Formerly the poor ate, and thieves stole, and animals fed, and he was greedy and desired to cut off the provisions of the creatures and build a wall ; when he built it I dried up the plants, now tell him that he throw down that wall, he will get his supplies as at the first."

He came till he reached the man milking the cow and told him, "God says to you, measure from where you sit about a cubit, and dig, you will find money, use it for a year, and then you will die, and as for the cow strike it with your hand, it will go."

And he dug there, and took out money, and he put the cow to face the road, and struck it with his hand, and it went away. And he hoped in his

heart that he too should find money.

And he trusted, when a poor man came he gave to him, and a year was ended, he did not die, and wondered much, "I was told, in a year you shall die, and now it is more than a year." And he heard a voice from Heaven, and he was told, "God does not consent to be put under an obligation, he gave you for yourself, and you gave to the poor, and God has added to your age."

And he went on to the man with the plantation, and told him, "God says, all creatures were benefitted by this plantation, and you became greedy and built a wall to stop the supplies of all other people, and God dried up the plantation, now break down this wall, and let it be as it was, you will get as at first and yet more." And he broke down that wall and got supplies greater than at first. And he hoped still more.

And he went on, and arrived at his house, and took a key and unlocked the box, and saw that it was full of abundant wealth. And he gave thanks, and said, "True were the words of that sheikh." And he took money in the night to the sheikh, and knocked at his door. When he heard his voice he said, "This man will kill me now, I have deceived him, where would this man find God?" And he had great fear. And he said to him "I have met

with God, he has given me money, and this is your share." And his fear increased.

And he said, "I shall break the door." And he broke the door, and the other was so full of fear that he could not lift himself up. And he said, "Take the goods." When he saw that it was really money, he gained strength, and asked about the matter. And he told him. And he said, "Did I not tell you to go to God? see you have got wealth." And he said, "Every day if God will, I will bring to you." And he went out, and went his way, and the poor." And they took out money, he and his wife, and gave to the poor. Every time they looked it had not diminished, it was complete, just as before, and they were thankful with never ending thanks.

PROVERBS.

We match together, like a dish and a cover.

As you bring up a child, so he grows.

A herald is never killed.

As he does to you, do to him, fear not him who does ought to you.

A bee's thanks are the fire.

It is better to stumble with the toe, than with the tongue.

A brand to a brand, that is how the fire burns up.

A lie goes but a little way.

Folly to sell, is not silliness to buy.

A good thing sells itself, a bad one offers itself about.

A log will not go without rollers.

Custom is as good as law.

Plant rubbish, eat rubbish.

Profit is no harm.

Don't play with poisonous cassava.

If one fish is bad, they are all bad.

If the jar is not broken, the water is not spilt.

The right hand does not cut the left.

If you want what is under the bed, you must stoop.

Patience brings luck.

He who wants all for greediness, misses all.

He who rides on two horses comes down on two feet.

When the cat goes away, the rat is king.

ENIGMAS.

The hard is the parent of the soft, and the soft of the hard. MAIZE.

My child each year lies on the ground.

A PUMPKIN.

The child's pap is sweet.

SLEEP.

Now the skin's on, now the skin's off.

A FOOT IN WALKING.

I sent a messenger, he went, the one he went to call has come already, but the messenger has not come back yet.

A COCOANUT.

(Because the man who climbs for it throws it down).

An every day road, there is no mark. THE SEA

I went on the road and heard, "Sister in law," but I could not see who called me.

DEY BAAZI ON THE TREE.

My people are fighting, some are dying.

PARCHED CORN.

My house is large with plenty of thatch, when the rain falls it leaks. MWIMBI [a kind of grain].

The Arab's crest waves about. A LAMP.
 My great house has no lamp. THE GRAVE.
 A slide to the wilderness.. SLIPPING.
 The old old lady is beating oil. THE EYE-LID.
 Father's girdle is long. A ROAD,
 I cast my arrow in the day time, it went far off;
 if I cast it at night, it does not go far.

THE EYES.

Going where you go, if you return you find it
 just the same. A DUST HEAP.

Three children, if one is gone, the two are no
 good. STONE TO SET A POT ON OVER A FIRE.

I have fifty or sixty children, I have given them
 all white waistcoats.

KUNGURU [a black and white crow].

My house is large, it has one post. A MUSHROOM.
 Now yours now mine. PROPERTY.

Twenty-two people went along the road, two
 saw one orange, all two and twenty climbed up the
 orange tree, five people picked the orange, they all
 descended and came down, ten people peeled that
 one orange, five people gave it to one man and he
 ate it, and all were content.

FINGERS, TOES, AND EYES



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