

# Swahili Tales

Edward Steere



1870

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# SWAHILI TALES.

AS TOLD BY NATIVES OF ZANZIBAR.

WITH

*AN ENGLISH TRANSLATION.*

BY

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## THE STORY OF THE WASHERMAN'S DONKEY.



THERE was once a monkey which made friends with a shark. There was a great tree, of the sort called mkuyu, which grew near the deep water; half its branches were over the town and half over the sea. The monkey used to go every day and eat the kuyu fruit, and his friend the shark was there under the tree. He used to say, "Throw me some food, my friend;" and he used to throw to him, many days and many months.

Till one day the shark said to the monkey, "You have done me many kindnesses, I should like for us to go to my home, that I may repay you for your kindness." The monkey answered him, "How shall I go? We don't go into the water, we beasts of the land." And he said, "I will carry you; not a drop of water shall get to you." And he said, "Let us go."

They went half the way. And the shark said, "You are my friend, I will tell you the truth." He said, "Tell me." He said, "There, at home, where we are going, our Sultan is very ill, and we have been told that the medicine for him is a monkey's heart." The monkey replied to him, "You did not do well not to tell me there on the spot." The shark said, "How so?"

The monkey considered, and felt, "My life is gone already; now I will tell him a lie, perhaps that may serve me."

The shark asked him, "You have become silent; don't you speak?" He said, "I have nothing to say, because of your not telling me there on the spot, and I might have brought my heart." The shark asked, "Have you your heart here?"

"Don't you know about us? When we go out we leave our hearts in the trees, and we go about with only our bodies; but you won't believe me, you will tell me I am afraid; let us go on now to your home there, and kill me if you find my heart."

The shark believed it, and said to the monkey, "Let us go back now, and you get your heart." The monkey said, "I don't agree to that, but let us go to your place." And he said, "Let us go back first and take your heart, that we may go on."

The monkey considered—I had better consent to him as far as to the tree, I know what to do when I have got there. They went and returned to the tree, and the monkey climbed up, and said, "Wait for me here, shark, I am going to get my heart, that we may be off."

He climbed into the tree and sat down quite still. The shark called him. He held his tongue. He called him again and said, "Let us be going." The monkey answered him, "Let us



go where?" He said, "Let us go to our home." He said, "Are you mad?" The shark said, "How so?" The monkey said to him, "Do you take me for a washerman's donkey?" The shark asked the monkey, "What about a washerman's donkey?" He said, "That's what has neither heart nor ears." The shark said, "What is the story of the washerman's donkey? Tell me, my friend, that I may know what it means."

And he said, "A washerman had a donkey, and its owner was very fond of it. And the donkey ran away and went into the forest many days, till its owner the washerman forgot it. And it got very fat there in the forest.

And the hare went by and saw the donkey, and foam coming from its mouth, and he said, 'This beast is fat.' And he went and told the lion. Now the lion was recovering from an illness; he was very weakly. The hare said to him, 'I will bring you some meat to-morrow, that we may come and eat.' The lion said, 'Very good.'

"The hare arose and went into the forest, and found the donkey; now that donkey was a she. And he said to her, 'I am sent to come and ask you in marriage.' 'By whom?' she asked. And he said, 'By the lion.' And the donkey consented, and was very glad. And she said, 'Let us go, that will do.'

"And they went, till they arrived at the lion's. And the lion invited them in, and they sat down. The hare gave the lion a sign with his eyebrow, telling him, 'This is your meat, it has come with me already; I am going out,' And he said to the donkey, 'I am going on private business, converse here with your husband.'

"The lion sprang upon her, and they fought: the lion was kicked very hard, and he struck hard with his claws. And the donkey threw the lion down and ran away, and went off into the forest. The hare came and said, 'Hullo! lion, have you got it?' He said, 'I have not got it; she kicked me and went off, though I have made her many sore places, because I am not strong.' The hare said to the lion, 'Don't put yourself out of the way.'

"They stayed many days, till the donkey was well of her wounds, and the lion had got very strong. And the hare went to the lion and said, 'What do you think now, shall I bring you your meat?' He said, 'Bring it me, I will tear it into two pieces.'

"The hare went into the forest; the donkey welcomed the hare, and asked the news. He said, 'You are invited by your lover.' The donkey said, 'That day you took me, he scratched me very much, and now I am afraid.' And he said, 'That is nothing, it is only the lion's way of conversing.' She said, 'Let us go, then.'

"They went till they arrived. The lion, when he had only caught sight of her, sprang upon her and tore her in two pieces.

"When the hare came, he said to him, 'Take this meat and roast it; but myself I want nothing except the donkey's heart and ears.' The hare said, 'Thanks.' And he went and roasted the meat in a place apart, where the lion did not see him. And the hare took the heart and ears, and went on eating himself, till he had had enough. And the rest of the meat he put away.

"And the lion came and said, 'Bring me the heart and ears.' He said, 'Where are they?' The lion asked him, 'What does this mean?' He said, 'This was a washerman's donkey, did not you know?' And he said, 'What about there being no heart and ears?' He said, 'You lion, a grown-up person, and is it not clear to you? If this animal had had heart and ears, would it have come here a second time? For the first time it came, it saw it would be killed, and ran away; and yet it came again the second time. Now, if it had any heart, would it have come?' The lion said, 'There is truth in what you say.' "

So the monkey said to the shark, "And you want to make a washerman's donkey of me. Take your way and be off home, you are not going to get me again, and our friendship is ended. Good-bye."

## SULTAN DARAI.



A CARPENTER arose, and went and married a wife. He dwelt with his wife many years, and they had a child, a girl. His wife was seized with sickness, so that she departed from this world, and he dwelt with his young child.

And he said, "For myself here, I am a man, and one who goes to work; and my daughter whom I have is young. I had better seek for a wife and marry, for the purpose that she may bring up my child. If I have no wife my child will suffer by it."

A kinsman of his told him, "You ought to marry, for you are a full-grown man and the child is young, so you can do nothing; you had better marry a wife who may stay with your child, and you yourself may be able to go to your work." And he said, "Well, your advice is good; now you who have given me this advice, take good advice for me. Is there a wife whom you like, and think her good, that I may receive her?" And he told him, "There is a woman a neighbour of mine, she was the wife of Salih who has found mercy. Now I have thought her disposition a good one, for she lived long with her husband, and I heard no disputing. Now I don't know as to you and your luck, but for myself I

think her a good woman, and she has one daughter, who was left by her deceased husband."

And he said, "Well, go and ask her, that you may hear what answer she will make you, and do you come to-morrow and tell me the answer when I come home from work." And he went and told the woman, "There is a man who is come wanting you; give me an answer, that I may go tell him again what you say." And she said, "I cannot refuse him, for here as I am, I am a widow, I and my child, and if I get a husband I shall be more comfortable." He said, "Very well, I will go and give him the answer."

He went to his kinsman's house. He said, "I am come to give you the answer you sent me about yesterday. I told the woman, and she did not answer me ill; she gave me a good message, and one to be acted upon." He said, "Well, I will give you clothes and the dowry; take them to her, and when you go, tell her, 'This dowry is yours, and these clothes are yours; if you have anything else to say, tell me, that I may report it to him.'" The woman said, "I have nothing to say now that the dowry and clothes have reached me; I have nothing more on my part, and I say to my husband, let him come on Wednesday."

He went and gave him the answer: "I took the woman the clothes and the dowry, and gave them to her, and asked her, 'Have you anything more to say?' And she told me, 'I have nothing more to say on my part.'" She told me one thing

only, 'Let my husband come on Wednesday, that is all.' " He said, "Wednesday is not far off, if God prosper us; to-day is Tuesday, and so Wednesday is to-morrow." He said, "Get your business ready." He said, "I have no further business, my business is finished, I and my daughter are ready; but you, my brother, go and tell the woman to be ready there. If she tells you, we are ready; come and call me, that we may go when the time I was told to go is come."

He went to the woman's, and told her, "Your husband greets you, are you ready here? the bridegroom wants to come." And she said, "Is it not we who are ready and waiting for him to come, and the time is passing; go and tell him to come quickly."

He ran and found his kinsman standing at his door, ready and wanting to start. He said, "Your wife sends her compliments." He said, "Now then! what news?" He said, "No news except for you to be quick; you are called, and they there are ready waiting for you to go; come along, quick, the time is passing." And they set out and left the house, and went till they got to his wife's house, and he stood outside. His kinsman went in and said, "Now then woman, the bridegroom is come, and wants to come into the house." And she said, "He may, let him pass," and he went.

And they stayed in her house, he and his wife and his child and his wife's child, till the space of seven days was ended.

And he said, "My wife." She said, "Yes, master." He said, "To-morrow, Thursday, I shall go to work; take care and stay with your daughter and the young child." So in the morning when it was light, he went away to his work.

The woman there behind cooked food and gave the children their shares, each one separately; and she gave her daughter good rice, and her husband's daughter she gave the hard dry scorched rice.

At noon when her father came, "Dish up the food, mistress." The woman went into the kitchen and dished up the food, and went to lay for her husband, and gave him water to wash with. And he said, "Call the children and let us eat our food." The woman said, "Ah! master, are the children to eat twice over? I have given them their shares already. I have not taught them bad habits. When young children have had their food given them, and they have eaten once, that is enough; let us wait till the evening meal." And he said, "Very well, my wife, I thought they had not eaten yet, and that is why I said call them; if they have eaten, that will do."

And he went out and went away to his work. And the woman cooked the evening meal, and when the food was ready, before her husband came home, she gave the children to eat, and she gave her daughter good rice, and she gave the other what was dry and scorched. The girl ate it and drank water, and went out to play outside.

Then in the evening her husband returned, and came to the house, and called, "My wife;" and she said, "Yes, master." And he said, "Is the food done?" She said, "It is done, master." "Dish up." "Directly, master." And she went and dished up and came and laid out the things, and gave her husband water for washing. And he said, "Wife!" She said, "Yes, master." "Call the children, that they may come and eat their food." "Ah! master, is not what I told you in the morning enough for you?" He said, "What did you tell me, mistress?" "Did not I tell you that girls don't eat twice; you will teach them bad habits." He said, "I had not heard, my wife, that the girls had eaten already; then, shall I eat by myself, my wife? You wash, and let us eat together." And she said, "I am coming." And the woman took the cocoa-nut scrapings (*chicha*) and rubbed her hands. Her husband said, "What are you so long about, wife? I am waiting for you that we may eat." "My hands are grimy, and I am rubbing them with *chicha* to get them clean; do you go on eating, I will come. Don't put any *mchuzi* (gravy) on my side, I will eat it with the *kitoweo* (meat, &c.)." The woman came and they sat down to eat, and when they had done they washed their hands and got up.

And he said, "Wife, bring me the *tambu* (betel leaf, &c.). Why is there no tobacco in it? Uncover the end of the bedstead, I remember putting away some tobacco yesterday, so look and bring it me." The woman went and uncovered the end of the bedstead, without finding the tobacco. She said, "Master." He said, "Yes, mistress." "What is the good



of uncovering the bedstead? I have not found any tobacco." And he said, "Look carefully and gently; if you look in a hurry you will find nothing." "Eh! master, I do look gently, and I see no tobacco." He said, "Look about the feet." The woman uncovered the bedstead without seeing the tobacco. He said, "Eh, you mistress, I daresay you went to the bedstead there in a hurry. I think you have thrown the tobacco down." She said, "It has not fallen down, master. If you don't believe it, I will take a lamp and show a light here under the bedstead, and if your tobacco is there I shall see it." "Well, show a light quickly. I have folded up the *tambuu* already, I am only waiting for this tobacco; you are all day looking for it as if it had been a needle, so you don't see it; you would much sooner see this tobacco; it was a whole twist, not a little bit." "Ah, master, I can't; come and look yourself along with me here." "I am not coming, I am tired; take off all the mats and look. Where can this tobacco be gone to? Eh! eh! my wife, I forgot; it is inside the side piece of the little bedstead." "Ah! now you, you wanted to give me trouble, and you know where you put the tobacco. You wanted to give me trouble, me, the child of your equal." And taking the tobacco from under the side piece, she brought it to him. "Take hold of your tobacco; you are not in your senses, before one's food has got down into one's stomach, to begin to worry one." "Ah, wife, I am tired, and I had forgotten. Well, it is getting night-time; call the childreu to go to bed; get up and fasten the door." The children went into their own room to sleep, and their father went and slept.

Then in the morning when it was light, he called, "My wife." She said, "Here, master." "I am going away to work; see the child does not go outside; let her play here inside within the enclosure along with her sister." She said, "Very well, master." And he went away to his work.

The woman cooked the food, and called, "Children." "Here, mother." And they both came running. Her husband's child said, "Me, mother." "Ah! am I called your mother? when did I bear you? Your mother is dead yonder, I call her my child whom I bore myself." The girl turned back and thought in herself, and cried very much, till her companion asked her, "Sister, what are you crying for?"

She said, "I am not your sister; your mother told me, 'Your mother yonder is dead.' I am not your sister. If I were your sister should I be given hard dry rice, and rice, too, that is burnt? and you get good rice; and you are given the *kitoweo*, and I eat scorched rice by itself, unless it be with *mchuzi*, because I have no mother. There! I am not your sister." The girl went and called, "Mother!" "My child!" "Why has sister gone round there behind, crying; what have you done to her, mother?" "What, I, she is not my child; I bore you, and you only." "What, is she not father's child?" "If she were your father's child, how would I treat her? I would put her in the apple of my eye, and you would know the truth then that she was your sister. Sh! hold your tongue and say nothing, and call her, that you may eat your food." And she said, "Sister, you are called." "Who is calling me?"

"Mother is calling you." "You are mocking me, you are, I have no mother; my mother there is dead; it is only you who have a mother; you are given good rice to eat; go along then to your mother." "Oh, sister, don't be angry; let us go and eat." "I shall not go there, bring me mine here where I am."

She arose and went and called her mother. She answered her, "My child, where is your sister?" She said, "I have called her and she won't come; she told me to take her her rice there where she is." She said, "Where is she?" She said, "There, behind in the yard." "Take it and carry it to her." The girl took it and went, and carried it to her. "Sister, sister, I have been given this rice to bring to you." She said, "Leave it here and I will eat." She put down the rice and took her way and went.

"Well! you have given your sister her rice?" "I have given it to her, but she has not begun to eat; she told me to put it down in the yard, and I put it down." "Very well; sit down and eat your own rice." So she ate and finished it.

"See if your sister has done eating." She went and found her bending down, and shedding tears, thinking over how she was treated by her father's wife. And she called, "My sister, don't cry so much, your head will ache; you had better eat your rice." She said, "My soul is angry, and I am thinking over my circumstances in my soul. The rice will not go

down, and I am hungry." "Why so, my sister?" She said, "It is so." And she took the rice and gave it to the goat.

Just then her father came and knocked, "Hodi!" The wife answered, "Hodi, come in, master!" And she said, "What is the news by the shore?" "Good, the sun is fierce; give me a little water to drink." He was given water, and drank. He called, "Mistress." "Here, master." "Is the food done?" "Oh, it was done long ago, master, and the rice has got cold." "Dish up quickly, I want to go to sleep."

The woman went into the kitchen and dished up the rice quickly, and laid for her husband, and brought water for washing. Her husband washed his hands and said, "Call the children, that we may eat our food."

"Ah! my husband, have you no ears? Always the same words over and over. Are the children to sit still when the food is cooked, and wait for you when you come back from work, till one o'clock? The girls would die of hunger, but I, I cook quickly, on purpose that these girls may eat in good time and not get hungry. And then you, every day when you come back from work, call the children to eat with them. Do you want to give them food twice or three times; what does all this mean?"

"Oh, mistress, I had not heard that the children had eaten already; well, mistress, if I had heard it, should I have called them a second time? But I said they have not yet

eaten, that was why I called for them; now that they have eaten, that will do. Wash your hands, and let us eat."

The woman went and washed and came back, and they ate. And she said, "It is your custom, my husband, when you come you must call the children, and say to the children, come and eat; and the usual thing in a house is first to ask the wife, it is she who [stays] in the house, and it is she who knows everything that is cooked and not cooked, and who has had enough and who is hungry, for it is the wife who knows, for she is the cook, and she it is who dishes up the food; well then, my husband, when you come it is according to the custom for you to ask me, for this is why you leave your house to me, because I understand it, and it is I who am your wife."

"Well, my wife, forgive me for what I said, and for what I was wrong in; what you say is according to the rule, that a man who goes out should ask his wife, 'Now then, mistress, have you cooked?' 'Now then, mistress, have the children eaten?' 'Now then, mistress, did what you gave them suffice them?' "

"Well, and I the wife am the one to answer you, 'Ah, master, the children have had food enough.' This is how people live with their wives in great houses, and this is exactly what people marry for; that when they go out they should not ask a slave, or ask a child; it is the wife who is in the house who is to be asked, she it is who manages the house; this is what

people marry wives for, because they want when they come (home) to find everything ready. And if anything shall be wanting in the house, that they may not ask a slave, or a child. You should ask me, your wife, who am in the house. If you want to beat me, if you want to tie me up, if you want to abuse me, you are my husband, and you can do what you like if I have done wrong."

"Well, my wife, forgive me what I have done, and I will not do so again; so wash yourself, and let us go to sleep."

Then in the morning, when it dawned, her husband, getting up, said to her, "Mistress, to-day I am not going to work, I feel my back aching all over, but I will just get up and go to a neighbour's, and play at *Bao*. So when the food is done, send a child to go and call me." She said, "Very well, my husband."

The woman went to the cooking-place, and broke a coconut. And when she had finished cooking the rice, the sun had reached nine o'clock. Her husband had not stayed long enough to be called, he had come home of himself. "Eh! wife, why have you been so long cooking?" "Me, master, I have done cooking, but I am washing the plates, and I wanted to send a child to call you. Well then, master, shall I dish up?" "If you are ready, dish up." The woman went, and went into the kitchen, and served up three plates: one plate for her husband, one plate for her husband's child, and one plate for her own child. And two of the plates were of good

rice, her husband's plate and her own child's plate; and into her husband's child's plate she had put the dried skin of the rice and what was scorched, and the head of the fish—this was what she gave her. Her husband had rice brought him, and her child took her rice, and her husband's child took the dried part that was scorched; and the man's soul was grieved because he could not eat out of one dish along with his child, but he did not dare to speak to the woman.

And he said, "Mistress, have the children eaten?" And she said, "I have given them their shares; they have eaten, she and her sister." And he said, "Well then, give me some water that I may wash;" and the husband washed his hands, and went out.

And his child there, where she was behind, had not eaten that rice, crying and sorrowing to see her companion having good rice and she eating dry stuff. And she left the dry stuff, and went as far as to her mother's grave; and she went grieving very much and crying very much.

And going round behind the grave she saw a *tango* plant, and she looked down and saw *tangos*, and plucked two, eating one and taking the other to make a doll of it. Till when she reached home,—"*Where did you get that tango?*" And she said, "I plucked it in people's *shambas* [gardens]." And she said, "Bring me the *tango*." And she took it away from her, and gave it to her own daughter. And she sat down and cried.

When her father came out and found the girl crying —"Halloo! mother, what are you crying about?" And she said, "There is nothing the matter with me." "Are you crying for nothing? you have something on your mind; tell me what it is, this that makes you cry, that I too may know it." And she said, "There is nothing the matter with me, father." And he said, "Shall it be possible to be crying for nothing, eh?" She said, "I am only crying."

His wife came. "What are you doing with the child?" "I look at this girl, I see her crying, I ask her what makes her cry, and she doesn't tell me." And she said, "What do you want with the girl; this girl is a fool, she is mad; she had gone stealing somebody's *tangos*, and came here; and I saw the *tango*, and took it from her, and gave it to the owners. So this girl wants to get us into a squabble, she wants to get us abused by people, to get us beaten by people. Look at my child here, she does not go taking anything of other people's; when she has done eating, she sits and plats her strips for mats, and when she is tired of platting she lies down. This child of yours won't do it; when she has done eating she goes into people's gardens and takes people's things. She wants to bring us poor people into trouble. If people come after their things, I shall not be at home, I shall be out, and I will tell them, 'Go to her father;' that if it is a matter of paying, you may pay, if it is a matter binding, you may be bound, if it is a matter of beating, you may be beaten; and all this will come upon you because of your daughter; for your daughter does not listen, she is not to be



corrected, and she is not to be spoken to. So then, what is any one to do with this child? Well, for me, my husband, I am not inside, I have turned myself out of the house, because of the doings of this girl."

Her father took the child's hand, and went inside with her, and tied her hands and feet, and dug a place for a pole to tie her to, and said, "I shall not unfasten you; you must stay here till you die."

And she said, "Father, what do you tie me up for? Do you tie me, to punish me for being your child? Have I used bad words to anybody, and you have tied me to correct me that I may not use bad words any more; or have I stolen people's property and they have come to accuse me, and have you tied me up to correct me that I may not take people's property again?"

And he said, "You went into people's gardens, your mother has told me, you went and plucked other people's *tangos*, and they came to the house to accuse you, and your mother took the *tango* away from you, and gave it to the owner."

"My father, I have not what to say; my mouth is full of water, and if I speak, I fear you, my father, will be very angry, and quarrel with your wife about the way she treats me."

"Ah! my child, explain it to me, I am not angry, and I am not going to tell my wife; I want to know it, me and my own soul." And she said, "You see me, father, how I am growing thin." He said, "I see, my child." She said, "I am given no rice except the dry part and what is burnt, and I dare not speak, and her child, she gives her good rice to eat of, and she gives her other, too, and hides it away for her, and in the morning, when you go out to work, she calls her child into the room, and gives her that rice which was put away for her from the day before, and she eats by herself. And I, I know, get nothing, and I fear to tell my father, because you old people say, 'These women, the trouble of their child is on their hips,' and you men say, 'A child that is a female belongs to its mother that is a female.' And you, my father, have married this woman that she may take care of me, and I, your daughter, can I, a full-grown girl, come and tell you, 'Father, I am hungry;' am I to come and tell you, 'Father, I want corn?' I, who am a woman, must go to my mother there; she does not like my coming to you, if mother hears of it she will not love me. She will say of me, 'That girl is good-for-nothing, she omits to ask of me, her mother, and must needs ask of her father; what am I, his wife, in the house for, then?' "

And he said, "Truth, my child, and then tell me about that *tango*, my child."

And she said, "That *tango* that I came with the other day, that day when you were ill, when you went to a neighbour's

to play at *Bao*, and came back quickly before any one had come to call you, and asked mother why it was so long, the sun had reached nine o'clock, did she not say 'The food is done, and I am washing the plates, that I may send some one to call you?' And you said, 'If the food is done, serve up.' And she said, 'It is done.' And the woman went, and served up three plates, one yours, father, one her daughter's, and one mine. Your plate of rice, and her daughter's of rice, and my own had put in it the dry part which was scorched and the head of the fish. And I went round behind with mine, and I looked at that rice and could not eat it, and I was very grieved, and cried very much, and I said, 'If my mother were alive, I should eat good rice as my companion does, who is given it by her mother.' Well, then, when you had finished eating, father, and washed your hands and went out, I too went out in the bitterness of my soul, and went to the grave of my mother, and was much grieved, and cried very much; then I got up and went round behind the grave, and looked down, and saw a *tango* plant, and I gathered two *tangos*, one I munched, and one I took myself to make a doll. When I came here into the house, mother here asked me, 'Where do you come from with the *tango*?' I did not tell her, 'I come with it from the grave of my mother;' I told her, 'I come with it from people's gardens yonder.' And she took away the *tango* and gave it to her daughter. And so I was angry in my soul, and felt my soul oppressed, and bowed myself down, and thought of my mother and said, 'If I had my mother, this one would not be able to rob me of my *tango*, and give it to her daughter.'

And I feared to tell her that I went and gathered this *tango* there by the grave of my mother; she would go at once and gather them all and give to her daughter, and I should lose them. So I myself left them on purpose there by the grave, that when hunger hurts me, I may munch one and deceive my soul, and one I may make a doll of. So I did not steal those *tangos*, father: if you do not believe me, father, go yourself, and under the grave are seven large *tangos*, and there are little ones and flowers without number. So you have tied me up oppressively. There is nothing I have done wrong, either towards you or towards your wife."

And he untied his daughter and said, "Mother, forgive me for what I have done to you, for I did not know, I had not heard, and did not understand." "Ah! my father, I am contented with everything you do to me." "Well then, tomorrow, my child, I will buy you a female slave, and you shall change houses, and I will put you in the house of your deceased mother, you and your slave, and I will give you food."

When the night dawned, he went into the market, and the sun marked nine o'clock, and he chose a fine woman slave, who pleased him, and sent her to the house. And he said, "My child, this is your slave, she is your nurse, and she is your mother, and do you live with her." "You, woman!" "Here, master." "I have bought you because of my child, that you may cook for her good food, that you may put on her good clothes, that you may spread for her a good bed,

that you may amuse her with good amusements, she is your mother, she is your father, she is your husband, she is your friend, she is your daughter. Well then, I beg of you, take great care of the child."

And the man went away, and reached his wife's house. His wife had got news—your husband has bought a concubine, and has put her in the house of his deceased wife. So the woman said, "If he comes to this house he does not come in, he shall go back to his concubine there where he has put her, or we will go to the Sheikh at once, and he shall divorce me; I don't want him for a husband any longer. Ah! when a husband buys a concubine, what does he want more with me?"

Just then the man came, and the woman took one leg here and one there, and stretched herself across the door, waiting for her husband, that when he came he might find no way to get inside. And she stretched both her hands across the doorway.

When her husband appeared she said, "Go back, go back; stop coming to my house; don't come here. Go back where you have bought (your) concubine, the house where you have put her, and stay there; see there the roof of the house, don't come to my door."

"Oh! Woman, are you mad, not to wait for me first and ask about it? Pa! and you fly at me. Call me privately into the

house and ask me; you stay here in the doorway, a leg here, a leg there, a hand here, a hand there, you have filled up the doorway; all the people as they pass see you standing in this way in the door; are you not ashamed your own self?"

"I don't want your talk to-day; go back yonder there, go back yonder there, don't come into my house."

"O, my mistress, I beg of you let me say three words with you."

"Oh, lies! I don't want your words to-day I only want you to leave me, and live with your concubine."

All at once there came a man and called him, "*Fundi!*" [Master workman.] And he replied, "Here." He said, "I have five words I want to say to you." He said, "All right." He said, "Come, then, and let us whisper." He said, "All right." He said, "There is a man wants to marry your daughter." He said, "That is good, I am very glad;" and he said, "You see the dispute at this house here, between me and my wife, because of this girl, I have bought her a slave, and now my wife says it is my own concubine, so my child had better be married and I get some peace." And he said, "I, too, have agreed to it." So he went to carry back to the man who had asked her in marriage the words he had for answer from his sweetheart's father.

So when he went to call the man who asked her in marriage, he found him in his house asleep, and he told a child who was there in the house, "Wake him at once; he sent me with a message, and I want to give him the answer I got where I come from." And she said, "All right;" and the child went inside and woke him, "Father!" And he answered, "Yes; why are you waking me? What do you wake me for before my sleep is finished." And she said, "It is your messenger; he has come from where you sent him, to give you the answer." And he said, "May it be a good omen," and went outside. And he invited him in. "Come in; well, what is your news from where you went?" And he said, "It is good there; I do not know how it is with yourself." And he said, "Myself has been the first to like, and has not been the first to refuse."

"I am sent by your father-in-law with many compliments, and after compliments, there are no good things you could do him like these. And so he is ready and you make your plans." And he said, "I have no plan, my plan is finished, it is to give you the clothes, and the dowry, and the *mkaja*, and the turban, and the *ubeleko*."

"Well, then, give me quickly, that I may take them before the sun sets." And he said, "They are all ready, I have finished laying them out; I waited for you to take them, and you ask for them, all is ready." "Go inside and give me quickly, I am busy and I will go way."

The man went inside and took the dowry, and he took the turban, and he took the *mkaja*, and he took the *ubeleko*. And then he said, "And the *feet-washing*, take it, and the *door-opening*, take it." And he said, "The *gift in the hand*, I will take myself. So go and take them with compliments, I here am ready, and am waiting for them to come and call me."

And he went out and took all that had been given him, and went to the bride's father; he was not there, and he said to his wife, "Where is your husband gone?" "He told us he was going round behind to a neighbour's to play at *Tiabu*, and he directed us if the messenger should come, a child should call him."

And he said, "Call him to me then quickly, and I wait for him here." And a child got up and ran there behind to the neighbour's and saw her father playing *Tiabu*, and waved her hand to him to call him. And her father understood, and he said, "I am leaving the party, a child has come to call me, perhaps there is something going on at home." And they said, "Look sharp and go."

And he went home and saw his messenger waiting for him on the *baraza*. "Hollo! you are come." He says, "I am come, master." "The news of where you come from?" And he said, "The news of where I come from is very good, and more, it is gladdening, and more, it is pleasing, your pledge is come; first, this dowry; secondly, these clothes; thirdly, this turban; fourthly, this *mkaja*; fifthly, this *ubeleko*; sixthly,



this *feet-washing*; seventhly, this *door-opening*, and these are what were given to me to put into your hands, and the *gift in the hand* he says he will come with it himself, and he says he is ready there, he waits for you to come and call him." Says he, "I have no engagement, my time is to-day, so to-morrow he will have his wife."

And he took her clothes and went with them inside to his wife. And he said to her, "My wife, call the child to show her her clothes, and to show her her dowry, that she may do what she will do."

And she called the child, "Come, mother, these are your clothes that are come from your sweetheart, and this is your dowry, and these that are left are the customary gifts for me and your father."

And she said, "Well, mother, what is finished with you, can I reverse it? It is what you like that I like, I cannot smear my father's face with filth, that where he passes he may not be able to open his eyes; I love to gladden my father, that where he passes he may open his eyes, and he may laugh as is the custom, as the people of the world laugh, that he may speak as the custom, as the people of the world speak, that he may walk about as is the custom of the people of the world, as they walk about, and I do not like to bring grief to my father; I wish as other people live with their fathers so to live with mine."

And he said, "Good, my child, you have said pleasing words; I thought, my child, you would bow down my face before people, and you have lifted up my face before people; God grant you to increase, my child, and keep a good heart like the answer you have given me, for they are words that go forward, and I your father am delighted."

Well, they stayed in the house while they put their affairs in order, till the morning. And the next day they sent the husband word, "It is time, come and be married that you may enter the house." The messenger went, and when he arrived there at the house, he found the master sitting on the *baraza* waiting for those who should call him. And he said to him, "Master, you are called, the time is fully come." And he said, "I am ready, all right."

And he arose, he and his party, and they went till they reached the house of his father-in-law. And he cried, "Hodi!" And he said to him, "Hodi! Come near, Sheikh, come near, gentlemen." And they said, "We are seated." And they passed on to the *baraza*, and they went and called the *mualim*. And he came and married them. When they were going, those people had rice given them, and ate, and were treated very handsomely. And they were told, "Gentlemen, come near." And they said, "And you, bridegroom, good-bye." And they went out, and went away.

And he entered within his house, and they remained in the house of his father-in-law till the space of seven days was

completed.

And he called his father-in-law, and he answered, "Here." And he said, "I have three words I want to say to you." And he said, "Master, my Sheikh, whether it is three or thirteen, think it no loss to you to tell me." And he said, "I have only these three." And he said, "All right, tell me." And he said, "The first is, I want you to give me leave, me and my wife, to go on to my house; the second is, do not be vexed at what I say to you; and the third is, give me leave to-day before to-morrow, for I find to-day is a good day for going forth for me and my wife. And do not you say we have run away, you shall see us, morning and evening, till perhaps you yourself will have had enough, you whom we shall come to."

And he said, "I have no grief with you, I should like every day for you to come at all times, come and let me see her, and I, this is my only child, I don't like to miss her often." And he said, "Please God, master."

So when the sun had set, they moved, he and his wife, and went away to his home. And he lived long with that woman, and they were very fond of one another. And that woman loved her husband with a love that had no like. And that man loved his father-in-law so much that there was nothing like it.

And they lived many years without quarrelling, he and his wife, nor did he and his father-in-law quarrel. And these people lived all of one mind till his father-in-law was met with by necessity, and died. And they arose, he and his wife, and buried him.

And they lived while many years passed, and his wife was met with by necessity and died, and he arose and buried her.

Well, he dwelt by himself, and he lived while many days passed, and he did dissipated things, and lost all that he had through much dissipation.

And he lived a beggar man, every house he used to go to, begging and getting. And those days passed, and the houses where he went begging, he was given nothing more. And he went back to the dustheap and scratched like a hen, if he got some grains of *mtama* he took them and ate them, for the space of many days.

On a certain day going to the dustheap, he went and scratched and got an eighth of a pillar dollar, and he bent down again and scratched in the dustheap without getting one grain of *mtama*. "Ah! I have got this eighth of a pillar dollar, well I shall go my way and have a sleep." And he went to the house and took water and drank, and took also tobacco and chewed it. This was what he got that day, the eighth of a pillar dollar, and water to drink and tobacco to chew. And he got upon his bed to sleep.

In the morning when it dawned he went away to the dustheap. And casting his eyes upon the great road, he sees a *Muhadim* with a cage of *baazi* twigs. And he called him, "Hi! Muhadim, what are you carrying inside that cage?" And he said, "Gazelles! gazelles!" And he said, "Bring them! bring them!"

There were three men standing and they said to him, "You have got a job, you Muhadim." "How so, my masters?" "That poor fellow has nothing at all, not a thing." And he said to them, "Perhaps, master, he has." "He has not, you see him yourself on the dustheap, he does not get up, he scratches like a hen, every day he gets two grains of *mtama* and chews them. If he had anything, wouldn't he have bought *mtama* and eaten it? Would he want to buy a gazelle? He can't feed himself, will he be able to feed a gazelle?"

And the Muhadim said to them, "He, masters, I don't know him, I have brought merchandize, whoever calls me, I answer, and if he says come, I go. Shall I know this one is a buyer or this one is not a buyer? Shall I dispute with people? I have brought merchandize, if I am called am I not to go? It's the custom of a carrier of merchandize whoever calls him, he goes, be he little, be he great, be it a woman, be he poor, be he destitute. I don't know these things, I am a carrier of merchandize, whoever calls me, I go."

"Oh, oh! so you don't heed our words which we have told you; we have seen his home, and we know him that he is no buyer." And the second arose and said, "Ho! what words are these? perhaps God has made him a gift, or when God is going to make him a gift will he tell you, 'To-day I have made such a one a gift, come and look at him.' "

And the third arose and said, "Ho! aren't clouds the sign of rain? And we have had no signs of his getting anything."

And the Muhadim arose and said, "I, gentlemen, shall go and attend to him who is calling me, for I started from my home in the country till I got here, and I have been called by many people, not less than fifty, if not more, and there was not one who bought. And all these have property, not as though they were poor, and they did not buy, well and I showed them all, and they looked, and then went and told me, 'Take them away.' Wherever I go this is my business. 'Bring the gazelles!' I take them; they look. 'Ah, that will do, they are dear, take them away.' And I do so. I get up and go forward. 'O you, Muhadim, oh you bring the gazelles, bring them;' and I take them and put them down, and they look. 'Ah, beautiful gazelles, but dear; take the gazelles away.' And I take them away, and I am not vexed. It is the custom of a carrier of merchandize to be called hither and thither, to put it down and take it up; and I am not vexed, because it's the custom of trade: you don't know who will buy; you say perhaps this one will buy, this one will buy, till you find a buyer, till some one buys."

"That will do, you pay no attention to our words; you bring out plenty of words and plenty of questions; go your way, poor man."

Well, those three said, "'M! now let us follow him, and see whether that poor man will really buy."

"Eh! master, where is he to get it? what words are these? 'M! one can't see the signs of a man's getting anything. 'M! ever since his wife died he has spent his property and gone into dissipation, at least for three years; he has no experience of hot food in his belly. Now a man who can't get hot food in his belly, not one day in ten, will he get anything to buy a gazelle with? However, let us go and see him, Muhadim; let us go and look at this dissipated fellow, who is troubling himself to call out, and troubling you who have a burden on your head; but let us go and look at him whether he will really buy, and if he will not buy every one shall give him one cut with his stick, that he may repent, and another day if he sees a man with his load he may not call him."

They went till they reached him. "Ah! these are gazelles. Buy them. 'I want a gazelle, I want a gazelle.' Here they are, you words and not deeds. 'M! you will long with your eyes and won't lay hold with your hands."

And he said to the Muhadim, "How much is one of your gazelles?" Those three men started. "Eh, you cheat you, you

know every day gazelles are sold two for a quarter of a dollar." So he said, "I want one for an eighth." "Eh, you cheat, have you got an eighth? where did you get it?" And he gave him a push in the cheek.

"What do you give me a push in the cheek for nothing for, master? What have I done to you? Did I abuse you? Did I chirrup at you? Did I take anything of yours? I called this man with gazelles to buy his gazelles, and you have come interfering: you want to spoil the bargain that I may not get it." And he took hold of the corner of his cloth and unfastened the eighth and said, "Take it, Muhadim: give me my one gazelle that I may look at it." And the Muhadim took out a gazelle. "Take this one, master." The Muhadim laughed. "How is this? you with *kanzus* and turbans, and swords and daggers, and sandals on your feet, you gentlemen of property and no mistake, you told me this man was destitute utterly, with nothing before and nothing behind him, and he has been able to buy a gazelle for an eighth, and you, being great gentlemen, and property at home in plenty, could not buy to the value of half an eighth, and this man, who you told me was poor and destitute utterly, with nothing before and nothing behind him, he has been able to lighten my load, and you great gentlemen couldn't even to so much as half an eighth."

The poor man received his gazelle and went away there to the dustheap, he and his gazelle in his hand; and he stooped down, scratching there in the dustheap, and got grains of



mtama to put in his mouth, and got a little more of grains of mtama and gave to his gazelle. And he took his way and went off, and went to his house, there where the kitanda was on which he lay; and he spread his sleeping-mat and laid down, he and his gazelle together. When the night turned to dawn, he got up and took his gazelle and went to the dustheap there, and scratched and got grains of mtama: what he got, as much as one could grasp in one's hand, he put in his mouth, and what were left he gave to his gazelle. And he arose and went to his house: and so about five days passed.

And the gazelle spoke in the night, and called him, "Master!" Its master answered, "Here!" and he said, "How is it that I see a wonder?"

The gazelle asked, "What is this wonder which you have seen to make you startled, and to make you faint, and to put yourself all into confusion?"

And he said, "This that I see is not small, that you, a gazelle, should speak."

And it said, "You do not accept the mercy of God."

And he said, "From the beginning of my fathers and mothers, and all the people that are in the world, I never heard any one man tell me of a gazelle that knew how to speak."

"Well, do not you be astonished; Almighty God is able to do all things—to make me to speak, and others more than I. You have no cause now, listen to what I called you for."

And he said, "Good; I shall hear now, and tell me in order that I may understand things."

And it said, "Firstly, I have accepted you for you to be my master; further, you have been at expense for me of what you have, and I see that your state is low; I cannot run away from you, but I will give you a promise, and what I tell you, observe."

And he said, "Please God! Your promise that you shall give me, if it be bad, will be good to me, and if it be good, to me it will be more than good."

And it said, "First, master, I will tell you that you, master, are poor, and your diet, I, master, know it, you yourself can bear it, and your ability is of necessity; now though I am your slave, of those victuals which you eat there is to me distress, and I have no pleasure."

And he said, "Well, what is it you wish?"

And it said, "My master, what I wish is this,—I want you to forgive me, for I shall say words that will not be pleasing to you; they are irritating words."

He says to it, "You are a gazelle no longer, you are become my child, and the weight of a child is on the hip of its mother." And he said, "Well, then, tell me what it all is."

And it said, "I want you to give me leave, and further, forgive me, I want you to give me leave to go and feed until the evening, and to return and come and sleep, if your soul is at rest about this that I am telling you. For that diet of yours is sparing, and for me is little, and this is why I cannot follow you that we may eat together: well, then, I want you to forgive me, and that your soul may be trustful that I shall return. And, master, good-bye, I take leave of you; I start and go away."

And he said, "Well then, go." The gazelle ran out, and the poor man ran from inside and stood in the yard. And the gazelle ran faster and faster. And the poor man was struck with astonishment, and tears started from him. And that poor man made one cry—"Oh, my mother!" with his hands to his head. And he made a second cry—"Oh, my father!" And he made a third cry—"Oh! my gazelle, it has run away!"

The neighbours who were there came and groaned at him, and said, "You fool, you idiot, you dissipated fellow! you have staid on the dustheap many many days, you scratched like a hen till God gave you that eighth, and you could not buy muhogo and eat it, you bought a gazelle; then you have

let it go; what are you crying about, as if you were crying for one lost for ever?"

And he held his peace, comforting himself. And the poor man arose and went away, and went there by his dustheap, and got some grains of mtama, and returned to his house; and it seemed desolate to him.

And when sunset was over his gazelle came. And the poor man was very glad. "God sets you up. Ah! you are come, father."

And it said, "Is not this the promise I gave you?" And it said, "I feel that for you the eighth you bought me with is a hundred thousand out of your goods. And I feel it a loss that you should take your hundred thousand, and go and give them to other people, if I run away from you. I went away into the forest, and if any one goes and snares me, or in like manner any one comes and shoots me with a gun, another man has got me. Well, then, whatever trouble takes me, why should I grieve you? I cannot. If I go and get myself something, in the evening let me come and sleep."

"Ah! good, my father, God give you mercy!" And they went in to where the bed was, and slept, it and its master. The gazelle's belly was very full that day with fodder.

In the morning, when it dawned, it said to him, "Master, I am going away to feed." He said, "Go in health and

strength." So the gazelle went away; and when its master went out and went his way to the dustheap, his neighbours said of him, "Ah! poor mad fellow, perhaps he is a wizard. Was not that gazelle yesterday the one we said would never come back? How then, did it not come back yesterday evening, and sleep there inside at his place? Just now this morning this gazelle ran out and went away on the road; he is mad to cry after his gazelle. Why did he let it go again to-day? This is not for nothing; methinks he is mad, but it is hidden; it has not got to be fully evident yet." And so the neighbours went off, and the poor man went back home.

And the gazelle, when the sun had set, returned to their house, and found its master lying down chewing tobacco. When the gazelle came, it took its foot and lifted it up and laid it on his beard, and called him.

"Ah! is it nice there where you come from?" And it said, "Ah! very nice. To-day, master, I went to a place where there is fine grass, and there is shade, and there is coolness; and so when I had eaten that grass till I had had enough, there was privacy, there was a stream too, so I ate and laid down and was fanned by the wind; and I ran down to the stream and drank water, and I returned and came and laid down and was fanned by the wind. This was my employment till the time I came back. I was employed in eating, and lying down, and being fanned by the wind, and going down to the stream and drinking water, and I returned and I was fanned by the wind. So my soul speaks good

things to-day because I was much refreshed by that grass and that shade and the wind there; it was so good, and a stream near; and there was privacy, no pathway, no house near, even the stream itself is among undergrowth; and to-morrow, when I wake, I shall go just to that place."

He says to it, "When you wake, go, master." And they slept.

And in the morning, when it was getting light, the gazelle ran out, and went away. And some people met with the gazelle. "That's him, that's him! the poor man's gazelle—catch him!—that's him, that's him! catch the poor man's gazelle!—catch him!—catch him!" but they did not get it. The gazelle ran hard, and went away. Those who pursued it turned back.

After five days, when the gazelle went to feed, it went where there was a great tree; it was among thorn-bushes, and in a thick wood. The gazelle was tired with the sun, and said, "There where the great tree is I will hide myself; there is shade there, and I may rest from this sun." And it went and lay down where the great tree was. A long time passed while the gazelle was sleeping where that great tree was.

When it awoke it wandered about under the tree, and found a place where the grass was bitter; it lifted its foot and scratched, and saw a diamond exceedingly large and very bright. "O—o—o!" The gazelle stood astonished. "This is property, this is a kingdom; but if I take it to my master he

will be killed, for they would say to a poor man, 'Where did you get it?' If he says, 'I picked it up,' he will not be believed; if he says, 'I was given it,' he will not be believed; well then, why should I be the one to go and get my master into difficulties? I will look for people of power—they are the people to use it."

And the gazelle ran off and entered into the forest, and held the diamond in its mouth; and it ran far through the forest, and found no town that day. And it slept in the forest; and the second morning it arose before the morning was quite light, and ran till about ten o'clock, and rested till the sun had ceased to be overhead, and ran very fast, with its diamond in its mouth, till when the sun went down it slept on the way. In the morning, when it was light, it ran off and exerted itself in running till when eight o'clock was past it rested, it saw signs of a town near, and ran off and ran hard till as the sun inclined from overhead, seeing signs of great houses and of a town, it could not stop again, and ran very hard and went until it arrived in the main road of that town, and that road lead up to the Sultan's house. And it went until the Sultan's house lay open before it. And it went the harder; and as it was passing in the road, people stood staring, seeing a gazelle running and something wrapped in leaves between its teeth in its mouth, and it going towards the Sultan's house.

The people who were in the town stood staring till the gazelle arrived at the Sultan's door; and the Sultan was

sitting before his door. The gazelle cried, "*Hodi! Hodi!*" It had thrown down the diamond, and sat there in the road panting. And the second time it cried, "*Hodi! Hodi!*" And the Sultan said, "Listen to this cry of '*Hodi!*' " And they said, "Master, it is a gazelle that is crying '*Hodi!*' " And he said, "Invite it to come near! invite it to come near!" Three people went running and said to it, "Come, get up! you are called; come near." The gazelle got up and took up its diamond till where the Sultan was, and laid it at the Sultan's feet.

And it said, "Master, *Masalkheri.*" The Sultan replied, "*Allah masik bilkheri*, come near." "I am seated, master." The Sultan ordered the soldiers, "Bring also a carpet, and bring a large cushion." Immediately they came, and were spread there. And he told the gazelle, "Lie down there." "Ah! master, here is enough where I am lying. I am your slave. I feel it good for me to lie on the ground, much more here where there is a mat spread." And he said, "You must get up and lie just there." And it arose and went and lay down. And the Sultan ordered that milk should be brought for the gazelle, and he ordered that rice should be brought; and the milk and the rice came, and it ate, and when it had finished with the rice it drank the milk, and was left to rest a little while.

And he asked it, "Give me the news you have come with." And it said, "Master, let me give you the news I came with. I am sent to come and insult you. I am sent to come and ask



ill of you. I am come to seek a quarrel with you. I am sent to come and ask kinship and family alliance with you."

The Sultan said, "Hullo! you gazelle, you know how to speak;" and he said, "I am looking for some one to insult me. I am looking for some one to make mocking signs about me. I am looking for some one to ask kinship and family alliance between us, and I have met with good luck." And he said, "Now then, tell me your message."

And it said, "You have forgiven me. Sultan?" And he said, "A thousand times." And it said, "Well then, if you have forgiven me, open this your pledge." The Sultan stooped and took it, and put it upon his lap, and opened it himself by himself. When he saw the diamond, the Sultan was greatly astonished, it was so good and it was so brilliant. And the Sultan's soul felt, "He has done me a great benefit, so that there is none like it." And he said, "I have seen my pledge."

And it said, "Well then, I am come with this pledge, given me by my master, Sultan Darai. Now he has heard that you have a daughter, so he has sent you this; and do you forgive him, do you bear with him, that he has sent you something not worthy of you, because it is but a small thing."

The Sultan said, "*Allahu*, I am quite content; I am quite content; even my grave when I die is content with what Sultan Darai has done toward me." And he said, "Many thanks, thanks; I am quite content; the wife is his wife, the

family is his family, the slave, is his slave. Let him come at any time whatsoever. I will marry Sultan Darai to my daughter. I don't want a *pishi* of him; I don't want a *kisaga* of him; I don't want a *kibaba* of him; I don't want half a *kibaba* of him; I don't want a quarter of a *kibaba* of him; but let him come empty-handed. Whatever there is more, let him leave it there where it is. This then is my message, and do you make it clear to Sultan Darai."

So the gazelle got up and said, "Master, good-bye, and be content with me your slave." And he said, "I have already received contentment from you. I wish you to be content with me, you gazelle, in what I have answered you." And it said, "Content, master, even with another answer; and, master, I am content; and I, master, am going away to our town. We shall not stay many days; perhaps in eight days, or in eleven days, we shall arrive as your guests." And he said, "Ah! good-bye."

And as for the gazelle's master in the town there, people groaned at him, and people laughed at him, and some people grunted at him, and some other people said of him, "This poor man is madder now; he had his eighth of a dollar, and he went and bought a gazelle, and he let his gazelle go, and now he wanders about the town crying, "Oh! my poor gazelle! my poor gazelle." And people laughed at him, and he had lost his wits because of the gazelle.

And on that day he arose and went home according to his time for staying, and the gazelle came in to him. And the poor man, getting off the bed in haste, came and embraced it with weeping. And the gazelle said, "Be still, master; don't cry, that I may give you the news I have with me." "Ah! my gazelle, you have been lost many days, and I here behind cried and was grieved, and thought you were dead." And it said, "Ah! master, I am well enough; now sit down, master, that I may explain to you what I have with me."

His master sat down and said, "Go on, explain it." And it said, "Master, I shall explain matters to you, and you must be equal to them." And he said, "Anything whatever that you tell me, because my soul loves you so, I shall be equal to it; if you tell me, 'Master, lie on your back that I may roll you over the hill,' I should lie down." And it said, "Master, I have seen many kinds of food—food to satisfy, and other food to leave of—but this food is sweet food indeed, master."

And he said, "Are there things in the world that are nothing but good? They must be good and bad together; this is what the world is; and food is sweet and bitter, that is good food; if food was nothing but sweet, would not that be poisonous food?"

And it said, "Well then, let us sleep now; and in the morning when I go, you follow me." And they slept till the morning; and when it was light, they went out, he and his

gazelle, and went into the forest. And they went the first day, and they went the second day through the forest, till, on the fifth day in the forest, the gazelle said to its master, "Stay here, here near the stream." And it took its master, and beat him soundly, till he cried out, "I repent, my master!"

And leaving him there it said, "Do not go away from here. I am going away; let me come and find you just here." And the gazelle ran off; and when the sun had reached about ten o'clock it came out upon the house of the Sultan, Immediately of the soldiers who were placed on the path to attend on Sultan Darai when he should come, one ran and told the Sultan, "Sultan Darai is coming. I have seen the gazelle; it is coming running."

The Sultan set out with his people to go and meet him in the road. And when he had gone till half the way was finished they were met by the gazelle. The gazelle said to him, "*Sabalkheiri*, master." And he said, "Thanks, gazelle, how are you?" And it said "Do not ask me anything now, master. I cannot draw a step hither or thither."

The Sultan said, "How is that, gazelle?" And it said, "I have come with Sultan Darai, and while in the way we set out, he and I by ourselves—he was not accompanied by any one whatever besides myself—we came till in the forest we were met by robbers, and they seized my master and bound him, and he was much beaten by the robbers, and they

robbed him of all his goods that he had with him—even to the loin-cloth to put on underneath, they took it off. So there my master is as on the day when his mother bare him."

The Sultan hastened away with the soldiers, and they ran on to his house. And he called a groom and told him, "Saddle a horse in the stable, the best of my horses, and the best harness which I ride with myself." And he called a woman slave, "Henzerani!" And she answered "Here, master." And he said, "Open the great inlaid chest and take out a bag of clothes." And she went and opened it and brought the bag of clothes. The Sultan opened it and took out a *joho*, black and very good; and he took out a *kanzu* of *daria*, and very good; and a loin-cloth of *albunseyidi*, and very good; and he took out a turban cloth of *kariyati*, and very good; and he took out a shawl for the waist, a very good one. And he went and fetched a curved sword with a gold hilt, and very good. And he went and fetched a curved dagger with gold filigree, very good. And he fetched a pair of sandals, and they gave him a walking stick of *mtobwi* wood, very good.

And he told the gazelle, "Take these things with these soldiers to the Sultan, and give them to him, that he may be able to come." And it said, "Ah! master, can I take these soldiers, to go and put my master to shame, and he is there just as his mother bare him? I am enough by myself, master."

And he said, "How will you be enough, and here is a horse and these clothes?" Says it, "As for the horse, tie it to my neck here, and fasten these clothes on the back of the horse—fasten them well, because I shall go fast with the horse." The Sultan said, "If you can manage I will do it for you." It said, "If I could not I would not say so to you, so far as I have said I can manage."

And he fastened the horse to its neck, and the clothes were fastened on the horse's back. And it said, "Ah! master, farewell; I am going." The Sultan said, "Well then, gazelle! when shall we expect you?" It said, "About five o'clock." He said, "Please God."

The gazelle ran off with his horse, the gazelle in front, the horse behind. The people of that city who were there, and the Sultan, and the Emirs, and the Vizirs, and the officers, and the judges, and all the gentry and rich men of the town wondered at that gazelle's knowing how to speak, and knowing how to arrange its words elegantly. Then it took away the horse. And the soul of the gazelle was confident. A horse is bigger than a gazelle. As to that horse and that gazelle, if the horse stooped and looked at the gazelle, it would see it as we see an ant on the ground, just so the horse looked down on the gazelle. But we do not recognize all the prudence of that gazelle.

And the Sultan said, "Eh! that gazelle comes from gentle hands, from the doors of a Sultan, he comes from the eyes

of people of power; that is why this gazelle is what he is." And it became a person of great consequence with that Sultan.

And so the gazelle went till it arrived where its master was, there where it had told him, "Don't go away from here;" and it found him just there; he had not gone away.

Its master, when he heard the noise, when he cast back his eyes, he saw the gazelle and the horse, and was very glad, till the gazelle arrived and said, "Master, hodi! hodi!" And he said "Hodi, my master!" and he said, "Come near, my benefactor! come near, my orator! come near, my largess-giver!" And it said, "I am seated, my master; I am seated, my lord;" and it said, "I have brought you this sweet food." And he said, "This is the food I like, for food that is only sweet is poisonous food."

And it said, "Get up, master, and bathe." And its master went into the stream. And it said, "Here in the stream there is little water; go there into the pool." And he said, "There in the pool, why I fear is, that there is water exceedingly plenty; and where there is great plenty of water, where there is a pool, there are sure to be noxious animals."

And it said, "What animals, master?" And he said, "First, in lakes there are surely crocodiles, and secondly, there are surely *kenges*, and thirdly, there are surely snakes, and fourthly, whatever there be, there are frogs, and they bite

people, and I fear all these things." "Well, master, bathe just here in the stream."

Its master went into the stream and bathed. And it said to him, "Rub yourself well with earth." And it said, "Take some sand and rub your teeth well with sand, for your teeth are dirty." And he rubbed himself well with earth, and rubbed his teeth well with sand. And it said, "Come along then, come out, the sun has gone down, let us be off."

And it brought the clothes and said, "Open it, master;" and he opened the clothes and put them on. And he put on the lordly loin-cloth, and he put on the kanzu of *doria*, and fastened on the dagger with the gold filigree, and he put on the black *joho*, which was a very good one, and twisted on the turban of *karyati* cloth, and that very good, and he put on the shoes, and put the sword under his armpit, and took in his hand the *mtobwi* walking-stick.

And it said, "Master!" And he said, "Here, my son, here, my benefactor, here, my burier, here, my orator, here, my light." And it said, "There, where we are going, don't you let any one word whatsoever come out of your mouth, beyond saluting and asking the news. Don't add a word more, leave all the talking to me, you have no word to put in." And he said, "Very good." And it said, "Yonder I have asked a wife for you; and the dowry, and the clothes, and the *mkajas*, and the turbans, and the *ubeleko*, and all the customary gifts for the wife and her mother and her father, I have given them



all." And he said, "I will not say anything." And it said, "Mount the horse, and let us go."

The gazelle went running, and stopped at a distance and said, "Master, master!" And he said, "Here!" And it said, "A wife, and clothes, a banana tree, and cultivation, these are a fat gift." And it said, "My master, there where you are at a distance, when you have mounted the horse, as you have put on this suit, no one would know you had been scratching yesterday; though from there in a foreign land where we are going when we return to our country whence we came out, they will not say of you, This is the poor man that scratched in the dust-heap, people will not believe it, you have become so fine, and your face is so clean." And it said, "Whatever the matter, and whatever the thing, even your teeth to-day are so white, no one will mention anything except the moon of the fourteenth, that is the moon which is bright." And he said, "All this is your largess, which you have lavished on me."

So they went their way; and they went and went, till when the gazelle cast its eyes it saw the house of that Sultan. And it said, "Master, you see that house?" He said, "I see it." And it said, "That is the house we are going to, and you there are not a poor man any longer; and do you know your name?" He said, "I know it." "What is your name?" He said, "I am called Hamdani." And it said, "That is not your name, that one." "Eh! father, what is my name?" And it said, "Your name is Sultan Darai." And he said, "Very good."

Immediately they saw soldiers coming running, and other soldiers went running to go and tell the Sultan. And fourteen soldiers came to them; and going on a little they saw the Sultan, and the Vizirs, and the Emirs, and the Judges, and the rich men of the city coming.

And the gazelle said to him, "Get off your horse, master, your father-in-law is coming to meet you, and your father-in-law is that one in the middle, wearing a sky-blue *joho*). And he said, "Very good." And he got off his horse; and the soldiers were called and took the horse.

And they went on till they met, Sultan Darai and his father-in-law, and they gave their hands to one another and each kissed his fellow warmly, and they went together to the house.

And when they went to the house, the young lady said to her people, "Put him apart in a room where no one will see him," because her lover was come.

The Sultan ordered food, and they came and ate, and conversed much till the time of the night was come; and Sultan Darai was put in an inner room, he and his gazelle, and three soldiers at the door to attend upon him, till the night was over.

When it dawned, the gazelle went and said to the Sultan, and it said, "Master, the work a man comes for is what he

attends to; so then, Master, we want you to marry us our wife, for the soul of Sultan Darai is eager." And he said, "The wife is ready, call the *mualim*, and let him come." And they went and called the *mualim*, and he came. "Come now, we want you to marry this gentleman." "By all means, I am ready;" and he took and married him. The Sultan ordered the cannon to be fired, and they fired the cannon many times. And the Sultan ordered the music to play, that every nation should play its own music. And so Sultan Darai went into the house.

Then the next day the gazelle said to its master, "I am setting out on a journey, in seven days I shall be back; and if I am not back in seven days, don't you go out of the house till I come." And he said, "Very good; please God I will not." And it said, "Farewell, fare very well, master."

And it went and took leave of the Sultan of the country, and said to him, "Master." And he said, "Here, gazelle." And it said, "Sultan Darai has sent me to go to his town, to get the house in order; he has told me to be back in seven days; if I am not back in seven days he will not leave the house till I come." And he said, "Very good, farewell."

And the Sultan said, "Do you not want people to attend you?" It said, "I was sent from our place with rich property, and entered the wilderness, and in the wilderness there is nothing good, every evil thing comes by origin from the wilderness, and I came here by myself without fearing.

Much rather now, when I have nothing to carry, shall I be afraid? Farewell, master, I am going."

And it went and it went through the forest and the wilderness, till it arrived at a town, and that town was large with fine houses. And it saw that the town was bowed down, and it was struck with astonishment. It could neither go forward nor back, and it bent down, and considered, and thought, and looked, and could not resolve on anything, except to go into the town. And it went, and followed the main road. And at the end of the main road there was a great house, exceedingly beautiful, so that there was none like it in the town; and it saw the house was built of sapphire, and of turquoise, and beautiful marbles.

The gazelle was struck with astonishment, and thought and pondered. When it had collected its thoughts it said, "This is the house for my master, and I will call up my courage and go and look at the people who are in this house, whether there are any people or no. For I entered at the end of the town, and till I got here in the midst of the town I have not seen any one at all; in this town I have seen neither man nor woman, old nor young, till my arrival here. So then I will call up my courage and go into this house." And it said, "If I die I die, if I live I live; for here now where I am I have now no stratagem, for the place I came from is far off; and so if anything has been empowered to kill me, let it kill me."

And it knocked at the door with its fist, and cried, "*Hodi!*" And it cried again, "*Hodi!*" without finding any one inside to answer it. "Ah! is there no one in this house? Why then is not the door fastened outside? Perhaps the people are asleep, or perhaps they are far off and don't hear me. However, I will cry *hodi* now very loud, that if they are far off they may hear me, and if they are asleep they may wake."

And it cried, "*Ho—o—di! Ho—o—o—di!*" And an old person from inside answered, "*Hodi;*" and asked, "Who are you who are crying *hodi*?" And it said, "I, great mistress, your grandchild." And she said, "If you are my grandchild, father, go back again to where you came from; don't come and die here, and bring me to my death as well."

And it said, "Mistress, open, I have three words I want to say to you." And she said, "My grandson, I don't refuse to open; I fear to put your life in danger, and to put my own in danger too." And it said, "Mistress, my life will not pass away, nor yours either; but, great mistress, please to open that I may tell you my three words."

And the old body opened the door. And it said, "I embrace your feet, mistress." And she said, "Thanks, my grandson;" and she said, "Well; what is the news where you come from, my grandson?" And it said, "Great lady, where I come from it is well, and here where I am come to it is well?" And she said, "Ah, my son, here it is not well by any means; if you

are looking for a way to die, or if you have not yet seen death, then to-day is the day for you to see death, and the day for you to know what dying is."

And it said, "Great mistress, for a fly to die in cocoanut juice is no loss to it." And she said, "If so it shall be my son; I foresee loss for you, for many people have died who had swords and shields." And it said, "Those affairs are over, look to mine." And she said, "If they were not who had two feet, shall you be who have four?" And it said, "Mother, I have not thought much of what was praised, praise I foresee for myself."

And she said, "I wish, child, you would go back where you came from." And it said, "That is not a matter to be had, mother, that I should return back again to the place I told you of." "What did you tell me at first?" And it said, "Did I not tell you, for a fly to die in cocoanut juice is no loss to it?" And she said, "True, my son, you did tell me so; and did I not answer you?" And it said, "How did you answer me, mother?" And she said, "Did I not tell you I foresee loss for you?" And she said, "Your loss is the cause of my not favouring you much." And it said, "I cannot but ask you, though you tell me not, but I will ask you. Who is the owner of this house?"

And she said, "Ah, father! in this house is abundance of wealth, and abundance of people, and abundance of food,

and abundance of horses; and the owner of this whole town is an exceedingly and wonderfully great snake."

"Ahaa! old lady, give me a clever plan that I may get at this snake, so that I may get to kill him." And she said, "Oh, my son, don't say words like these; you will put me in danger, and there, where he is, the owner has heard. I have been put here by myself—I, an old woman—and it is my work to cook food. You see the pots there? Well, when the great snake is coming, there blows a wind, and the dust flies as if a storm were coming. Well, when he comes, and arrives here in the courtyard, he eats till he has had enough, and goes inside there to drink water. When he has drunk water, he goes away; he only comes every other day, just when the sun is over head. Where, then, will you be a match for him, father? And this snake has seven heads. They were not a match for him who were as great as queen bees; and will you be a match for him, father?"

And it said, "Mother, you mind your own business, and don't mind other people's; has this snake a sword?" And she said, "He has a sword, and it is a fine one, and a good one, and this sword is like a flash of lightning." And it said, "Give it me, mother." And she went to the peg and took it down, and came and gave it to it. And it said, "Is this it, mother?" And she said, "This is it, my son." And she said, "And be quick, too, for he is coming about this time; you have come to kill yourself, and to kill me also." And it said, "How so, mother?" And she said, "Don't I tell you you will

not be a match for him." And it said, "As for dying, we are dead already, we have only to decay; but do you, mother, call up your courage, and I will try to-day, if those who were as great as queen bees could not match with this snake, I, to-day, will be a match for him." And she said, "Ah! my son."

Immediately it hears a storm blowing. The old woman told him, "Do you hear the manly one coming?" And it said, "I, who am inside, am a manly one; two bulls cannot live in one cattle-pen; he will live in this house, or I shall live in it." The old body laughed much at the words the gazelle uttered. The old woman thought she must die, for that old body had seen people a thousand times stronger than the gazelle, and they were no match for the snake, and he overcame them. And it said, "Mother, drop that; all fruit are not *mazu*, *mazu* are red, so wait, mother."

Immediately the strong youth came to the house whither he came, and went to his pots to eat; and when he had finished eating, he came to the door. And he perceived a smell of something inside. And he called, "You old body, how is it I smell a different smell there inside?" And she said, "Master, I am here by myself; I have stayed many days without scenting myself, to-day I have scented myself, and this is the smell you perceive, and you say there is something different inside. Where could anything come from, master?"



And the gazelle had drawn the sword, and stood ready. The snake put his head inside, the gazelle had the sword drawn, and cut off his head without the snake's knowing his head was cut off. And he put through the second, the gazelle had the sword drawn, and cut off that head. The snake lifted up his head, and said, "Who has come to my house to scratch me?" and putting in his third head to try to get inside, the gazelle had the sword drawn, and cut his third head off.

Till when it had finished six heads, in the fury of the snake he unfolded his rings, and the gazelle and the old woman could not see one another for dust. And when he put in his seventh head, the gazelle said, "To-day is your death;" and it said, "You have climbed all sorts of trees, but this you can't climb." And the snake lifted his head to go in, the gazelle had the sword drawn, and cut off his seventh head. And the gazelle fell down fainting.

The old lady set up screams and cries of delight, and she felt her body, and her eyes, and her spirit, and her strength like a girl of nine, and she was a person of seventy-five. And the old woman ran and took up the gazelle, and the gazelle had fainted, and put water upon it, and fanned it, and put it in a place opposite to the wind, till the gazelle drew a breath, and the gazelle sneezed, "che!" And the old woman was very glad when she saw the gazelle sneeze, and she fanned it, and put water on it, and turned it this way and that, till the gazelle got up.

The mistress said, "Ah, my grandson; gently, my son; and I did not think you could be a match for him." And it said, "Mother, I told you before, 'I have not seen things that were praised as wonders, I foresee it for myself.'" And she said, "True, my son;" and she said, "for I have seen it."

And it said, "Good, tell me the news." And she said, "Of what, my son?" And it said, "There is no one to interfere before us." And she said, "It is clear before and clear behind; I don't know as to God." "Well, then, I want you to show me this house from the beginning to the end, from bottom to top, from inside to out." And she said, "All right, father." And it said, "First, let us pass on into the court." And she said, "I will lead you, father, and go and show you the secret and the open, all that is stored up." And it said, "Good, my mother; good things don't spoil." And she said, "True, my son."

So then she showed it storerooms full of goods, and showed it chambers where was put food of price, and she showed it rooms where were put handsome people, who had been long imprisoned, and she took it up to the upper rooms, and showed it all that was in them, slaves and goods. "These are your goods, master." And it said, "Do you keep these goods till I call my master—he is the owner of these goods."

And the gazelle was very glad. The house pleased it much, and when he shall come, with his father-in-law, and his wife, and the people in their company, every one that shall

come, when he sees this house will say this is a house, for there in their town there is no house half as good as this. "Ah, then," the gazelle said, "my master will be very glad about what I have done for him. For if my master has this house, and he a man that was so different, he will be as though he were born again, he will feel himself so fine."

And it stayed in the house, and conversed with the old woman, until after the third day it went away.

And it went, until it reached the town where its master was. And when the sultan heard that the gazelle was come, he rejoiced much, and seemed like a man who has his petition sent down to him. And when his master got the news where he was within, he felt himself like a man who has found the time when all prayers are granted. So he arose and kissed it much. "My father, you have been a long time, you have left sorrow with me, I have sat thinking, I cannot eat, I cannot drink, I cannot laugh; my heart felt no smile at anything, because of thinking of you."

And it said, "I am in health, and where I come from it is well, and I wish that after four days you should take your wife and let us go home." And he said, "It is as you choose; what you tell me, that I will follow." "Well then," it said, "I am going to your father-in-law to tell him this news." And he said, "Go."

And it went to the baraza, and said to him, "Master, I have come to you." He said, "May it be a good omen; tell me what you have come for." And it said, "I am come, sent by the master to come and tell you, that after four days he will go away with his wife, and I have brought you the news first." And he said, "I don't like his going away quickly, for we have not yet sat much together, I and Sultan Darai; nor have we yet talked much together; since he came till to-day it is fourteen days, and we have not yet got to sit together and converse, nor have we yet ridden out together, nor have we eaten together, and going away I look upon as a loss." And it said, "Master, you cannot help it, for he wishes to go quickly home, and he has told me that he has now stayed a long while." And he said, "Very good." And it went and gave its master the answer. And it said, "I have told your father-in-law your plans, and he is satisfied." And he said, "Give orders, then, to tell all the people that in the space of four days the sultan's daughter is going to her husband's house, and do you all know it."

And the sultan told the people who were in the town, women and men, "The day my daughter goes, let the ladies follow her." And he chose out people and told them, "Do you stay and look after my daughter on the road."

So when the space of four days was ended, all the great ladies went forth with their slaves and their horses, and formed a company to convey the sultan's daughter to the house of her husband, Sultan Darai. And they went out, and

entered on the road, and went on until the sun had ceased to be overhead, and they rested; and the gazelle ordered good food to be got ready, and they ate, from the gentry to the slaves, and they were well filled, and their souls rejoiced because the food was so good.

And they went on till after five o'clock. And it said to them, "Gentlefolks, here let us stay, it is our sleeping-place." And good food was prepared, and beautiful rice, and they ate, gentry and slaves; and they rejoiced, gentry and slaves, and slept in that place. So at night it began from corner to corner, from beginning to end, as to gentry and slaves, even as to the beasts that were ridden, there was not one that had not its honour. From the slaves to the gentry, even to the beasts they rode, all were glad, because it wished much to please its master. And he called it, "Father!" And he said, "I think you are very tired; from the beginning of sunrising till its setting you have not once rested, till this night;" and he said, "I beg of you lie down." "Do not you grieve, father, a great man is like a dustheap; he makes it greater who carries something; he who bears nothing makes it no greater;" And he said, "True." And they slept.

In the morning, when it was scarcely light, it awoke the gentry. "Gentlefolks, gentlefolks, awake! Fellow-servants, fellow-servants, fellow-servants, awake! Gentlefolks, wash your faces! Fellow-servants of mine, wash your faces."

And it said, "Come, gentlefolks, open your mouths; and fellow-servants, fellow-servants, open your mouths, that we may escape from the sun." And the gentry arose and ate good food, and their souls rejoiced, and so did the slaves. And all the slaves that were there, and even the gentry, loved that gazelle more than they did Sultan Darai.

When they had finished they arose. "Well, gentlefolk, have you had enough?" And they said, "We have had enough;" and they said, "we are gentlefolks, and if we had not eaten this food we should have been satisfied with only the honour you do us and the arrangements you have made." And it said, "Thank you." And it asked, "Well, all my company, have you had enough?" And they said, "Here as we are, even an eyelash would seem to us a heavy thing to put in our bellies, we are so full."

And it said, "Come then, let us start." And they went till the sun had ceased to be overhead, and they stopped. "Let us rest here, and drink water and eat food." So the food came and they ate, gentry and slaves, and they were filled, gentry and slaves, and they were glad, both gentry and slaves.

And those gentlefolks loved the gazelle with a very great love, such as had no like. And those their slaves looked upon the gazelle as the apple of their eye, they loved it so, and they thought it so sweet.

And it asked the gentry, "Have you had enough?" And they said, "Here as we are, even breath we see to be little to us." And it asked, "You my fellow-servants, men and women, if anybody is hungry, don't hide it from me." And they said, "We are not hungry." And it said, "Come then, gentlefolk, let us go our way." And they arose and went until five o'clock was past, and it told the gentry, "There is no travelling in the night." And it said, "Let us stay here," and they sat down. And food was brought, and they ate, gentry and slaves, and were filled, gentry and slaves, and were glad, gentry and slaves, for the honour they received from the gazelle. And they looked upon it as very great, although it was a gazelle, and they thought more of it than of its master, Sultan Darai. And it began from the beginning to the end, the gentry in their place, the great in his place, and the small in his place, and the slaves in their place. And then it returned, and came and slept till the first cock crowed. And it arose, and spoke to its master, and it said, "Master." And he said, "Here, father;" and he answered, "here, my loved one, here, put on of my clothes, tell me what you have to say, father." And it said, "Here where we are, and the house where we are going, as I think, I for myself should like that we leave this early." And he said, "Very good." "Then I will wake up the gentry, that they may open their mouths early, so that we may go on our way." And it said, "Noon will not come before we shall see the town." And he said, "Very good."

And it awoke them, "Gentry! gentry!" And they answered, "Here." And it said, "Get up and wash your faces." And it said, "Fellow-servants! fellow-servants!" And they answered, "Here, father." "Get up and wash your faces." And they said, "We are up, father." And they had food laid for them, gentry and slaves, great and small. "Come then, gentry, open your mouths." And it went and said, "Come then, fellow-servants, open your mouths." And the people ate till they had had enough. When they had finished eating, it was still not very light. "Come then, gentry, let us be going."

And they arose and went on their way. And they went until, when the sun ceased to be overhead, the gazelle saw, and those gentry who accompanied them saw, signs of a house before them. And they called, "Gazelle!" And it answered, "Here my mistresses." And they said, "Before us we see like the signs of houses." And it said, "Ah, mistresses, is not this our town? That is the house of Sultan Darai."

And the women rejoiced much, and the slaves rejoiced much. And they went till, when the space of about two hours had ended, they came to the gate of the town.

And the gazelle said, "Gentry, stay here, gentry and slaves; leave me and Sultan Darai to go on to the house." And they said, "Very good." And the gazelle went off with its master till they arrived at the house.



The old woman who was in the house, when she saw the gazelle, came and jumped with screams and cries of joy, and dancing about and running, till she came to the gazelle's feet, and she took it up and kissed it. The gazelle said, "Old woman, leave me alone; the one to be carried is our master here, and the one to be kissed is our master; for when I go with my master on one road, the first honour should be given to the master, and then it may be given to me too." And she said, "Forgive me, father, I did not know this was our master." And she said, "And you, master, forgive me, your slave; I had not heard that you were our master." And he said, "I am satisfied."

And he went thence, and the doors were opened from the bottom to the top, and all the chambers and all the storerooms on the right and left. And the master went in, and he said, "Unfasten these horses that are tied up, and let loose these people who are bound. And let some sweep, and some spread the couches, and some cook, and some draw water, and some come out to go and receive the mistress."

And Sultan Darai saw that house very beautiful, and saw exceedingly beautiful couches, and saw the furniture of the house; and he had never seen, or heard of furniture like that. His soul was very glad, and his heart felt like a man to whom is brought news from God, that he is going to enter Paradise, his soul was so glad.

And the people went and brought the mistress and the ladies who were come, with their slaves who came with them, and himself in front, and they came with them till they arrived at the house. And it said, "Come near, ladies, pass in, ladies." And it said, "Come near, companions, pass inside, my companions, womenfolk, go upstairs." And when the ladies were gone and passed, it said, "And the horses which came with the ladies, let them be taken into the yard," and they remained so.

So they went and got ready very much food, and they prepared very fine rice, and the ladies and slaves ate till every one had satisfied himself. The women who had come, said, "Ah, you gazelle, you, eh, father, you! we have seen great houses, we have seen people, we have heard of things. But this house and you, such as you are, we have never seen or heard of; and he who wishes to see, let him see such a house as this, he cannot excel such a house as this, and he who says there is a house better than this, that man is a liar; and he who shall tell you that there is anybody with understanding, and prudence, and knowing the positions of gentry and slaves, and knowing that this is great and this is little, who surpasses you, you may know that that man is a liar. And if it should happen that there should be any one first, you are the second. And any one who tells you anything else, tell him he is a liar."

And they stayed many days in that house, till the women begged leave to go, "We want to go home." And it said to

them, "Eh, my ladies! eh, my mistresses! eh, my dames! you came yesterday in the morning, and will you go to-day in the evening?" And they said, "We have come many days, father, we have brought the bride to her husband, and we have arrived safely, and we wish to return, that we may look after our places at home." And it said, "All right, mistresses! all right, my mistresses! all right, my companions!"

And it made them many gifts and presented to those ladies, and it gave many gifts and presented to the slaves of those ladies. And the ladies were very glad, and the slaves were very glad, because of the gifts they were presented with. And they thought the gazelle greater a thousand times than his master, Sultan Darai. And they set out, and went away home. And it gave them people, and they saw them on their way.

And the gazelle and its master remained in the house for a term of many days.

And the gazelle said to that old woman, "I came with my master to this house, and to this town, and I have done many things for my master, good things, and things to lift up his countenance before people, till we arrived here; and till to-day he has never asked me, 'Well, father, well, my gazelle; well, my slave; well, my shoe! How did you get this house? How did you get this town? Who is the owner of this town? Who is the owner of this house? Or have you

rented this house? Or have you had this town given you? Or this town, were there no people in it, ten or even one? Well then, mother, what state of things is this? All the good things I have done for the master, he has not one day done me any good thing; he knew who came here with him; this house is not his, and this land is not his; ever since he was born he never saw a house like this, nor ever saw a town like this. Well, he never called me even in sport, and asked me. But people say, it is not well to do people good like a mother; and the elders said, 'If you want to do any one good, don't do him good only, do him evil also, then there will be peace between you.'" And it said, "So, mother, I have done; I want to see the favours I have done to my master, that he may do me the like." And she said, "Very good, father." And they slept.

And in the morning when it dawned, the gazelle was sick in its stomach and feverish, and its legs all ached. And it said, "Mother." And she answered, "Here, father." And it said, "Go and tell my master upstairs, the gazelle is very ill." And she said, "Very good, father; and if he should ask me, what does it ail, how am I to answer him?" "Tell him, all my body aches badly; I have no single part that does not pain me."

The old woman went upstairs, and she found the mistress and master sitting on a couch of marble, with a mattress of *mdarahani*, and a large cushion on this side and that, while they were chewing betel leaf, both wife and husband.

And they asked her, "Well, old woman, what have you come wanting?" And she said, "To tell the master that the gazelle is ill." The woman started, and asked, "What ails him?" She said, "All his body, master, pains him, he has no part without pain."

"Oh! very well, what am I to do? Look out the *mtama*, that *felefele* sort, and make it some gruel and give it." His wife stared, she says, "Master, are you going to tell her to make the gazelle gruel of the *felefele mtama*, which if a horse had it given him he would not eat, but would refuse it? Eh! master, you are not doing well."

And he said, "Oh! get out there, you are mad; rice they give to us people; is it little for it to get *mtama*?"

And she said, "This, master, is not like a gazelle; it is the apple of your eye; if sand got into that, it would trouble you."

"Ah! you have plenty to say, you woman there."

The old woman went down-stairs. When the old woman saw the gazelle, she stood astounded, and tears started out abundantly, and she wept much. "Ah! gazelle."

And it asked her, "How is it, mother? I sent you, and to come back and do nothing but cry, do you not give me an answer as to what I sent you about? If it be good, give me the answer, and if it be bad give me the answer; for this is

the state of the world, if you do a man good, he will do you evil. So I am not served this way myself only, people have gone before in old times who were treated in this way." And it said, "Tell me now."

And she said, "My mouth is full of spittle, and my tongue fills my mouth. I cannot tell you the things I was told, nor can I treat you as I was directed."

And it said, "Mother, what you were directed, and what you were told to do for me, do for me, and what you were told to tell me, tell me. And do not fear to tell, and do not be ashamed to tell me, for it is not you who tell me. I know him who said it; explain it to me, mother."

And she said, "I went up-stairs and found the mistress and master sitting on a marble couch, with a mattress of *mdarahani* cloth, and a large cushion on this side and that, chewing betel leaf, both wife and husband. And the master got up, and asked me, 'What have you come wanting, old woman?' And I told him, 'I am sent by your slave, the gazelle, to come and tell you that it is ill.' His wife started, then stared, and said, 'What ails the gazelle?' And I told her, 'Its whole body aches, it has not a single place without pain.' And the master told me, 'Take that *felefele mtama*, and make it some gruel and give it.' The mistress said, 'Eh! master, the gazelle is the apple of your eye; you have no child, you make this gazelle like your child; you have no clerk, you make this gazelle like your clerk; you cannot

overlook things, you make this gazelle your overlooker. So master, neither ten nor even one, he does not get what is good from you; this gazelle is not one to be done evil to, this is a gazelle in form, but not a gazelle in heart, his heart and his belongings are better than a gentleman's, be he who he may.'

"And he said to her, 'You are a silly chatterer, your words are many. I know its price, I bought it for the price of an eighth, so what loss will it be to me?'

"And she said, 'Master, do not look at what is past, look at what is before your face. This is not a gazelle at the price of an eighth, nor of a hundred thousand. His words and his good manners when his tongue rests from speaking, and his understanding passes twice a hundred thousand.'

'Eh! you have much to say, you woman; can't you shorten it?' "

The old woman answered the gazelle, "And I was told by the master, that you were to have *felefele mtama* taken for you, and gruel made for you to drink."

The gazelle said, "Is it for me that this gruel is to be made, and did the master himself tell you?"

"Now could I tell you a lie, father? And the master told me himself, and his wife was there, and even his wife disputed

with the master because he treated the gazelle so, and the mistress got abused because she strove for you."

The gazelle said, "The elders said, 'One that does good like a mother,' and I have done him good, and I have got this that the elders said."

And he said, "Mother, go again up to the master; do not weary of what I send you to do, and tell the master the gazelle is very ill, and the *mtama* which you told me to make gruel of for him, he has not drunk it."

And the old woman went up-stairs, and found the master and mistress sitting in the window, drinking coffee. And when the master cast his eyes behind him, he sees the old woman. And he said, "What is the matter with you, old woman?" And she said, "I am sent, master, by the gazelle; the *mtama* that you told me to make him gruel of, he has not drunk, and the gazelle is very ill indeed."

And he said, "Eh! Ssht! hold your tongue, and stay your feet, and close your eyes, and stop up your ears with wax; and if the gazelle tells you to come up-stairs, tell it, I cannot mount the stairs, my legs are bent; and if it tells you to listen, tell it, my ears do not hear your words, they are stopped up with wax; and if it tells you, look at me, tell it my eyes have blinders put upon them, such as they tie on camels; and if it says to you, come, let us talk; tell it my tongue has a hook put in it, I cannot talk with you."



The old woman stared at being told such words, and because, when she saw the gazelle come to that town, it came to sell its life to buy wealth; but it got both its life and wealth: and now to-day she sees that it has no honour with its master. She felt pity for it, for the trouble the gazelle had suffered; such are the ways of the world.

The Sultan's wife, when she heard those words her husband was saying to the old woman, her countenance lost its light, and she was still, and tears started from her eyes, so that her husband, when he saw her tears coming from her eyes, and the light of her countenance gone, he asked her, "What is the matter with you, Sultan's daughter?" And she said, "In the world he that has not much has little, and a man's madness that is his understanding."

"Why is it mistress you say these words?"

And she said, "I am sorry for you, my husband, because of what you are doing to the gazelle. Whenever I say a good word for the gazelle, my husband, you dislike it with your understanding. I feel pity for you, my husband, that your understanding is gone."

And he said, "Why do you talk in this way to me?"

And she said, "Advice is nothing but a blessing; there are two people in a house, wife and husband; if the wife comes

by a matter, let her tell her husband; if the husband comes by a matter, let him tell his wife. Advice is a blessing."

And he said, "You woman, you are mad, and your madness is manifest, and you ought to be put in fetters."

And she said, "Master, I am not mad; if I am mad, this madness is what is my understanding."

And he said, "Oh, old woman, don't listen to the mistress's talk; tell it to perish out of the way, and tell the gazelle not to make a bother; and more, not to stay down there and make itself the Sultan. I cannot get sleep here, night nor day; I cannot eat, and I cannot get water to drink, for the bother of that gazelle coming worrying me. One time some one comes, The gazelle is sick. Another time some one comes, The gazelle does not like to eat. Perish out of the way! If it likes to eat let it eat, and if it does not, let it perish out of the way. My mother is dead, and my father is dead, and I am eating and drinking; much less that one gazelle, that I bought for an eighth, shall it be setting me up and putting me down. Go and tell the gazelle to learn how to behave itself."

The old woman went downstairs, blood was coming from it in one place, and matter in another. She went on till seeing the gazelle, she put her arms round it and took it on her lap, and said to it, "My son, the good you did is lost, there remains patience."

And it said, "Mother, my stomach is full, and my tongue is heavy, and my eyes are dazzled at what I hear." And they wept much, both the gazelle and the old woman.

And it said, "Mother, I shall die, for my soul is very full of indignation, and is very full of bitterness; and my face is ashamed, doing good to my master and he repaying me evil."

And she said, "Ah! my son, I have nothing I can say."

And it said, "Mother, of the goods that are in this house, I, one gazelle, what do I eat? He might cook for me every day half a basin full, and would my master be any the poorer? I was at the trouble of getting it, and when I am ill, to be told that *felefele* is to be taken for me, which a horse would not eat, and I am to have gruel made for me. The elders said, 'He that does good like a mother.' "

And it said, "Go up presently and tell the master the gazelle is very ill; tell him, as we think, we think him nearer death than life."

And she went upstairs and found the master chewing And she went upstairs and found the master chewing sugar-cane, and the master was told, "The old woman is here crying." And she said, "Master, the gazelle is very ill, we think him nearer dying than getting well."

And he said, "I have told you not to bother me,"

His wife said to him, "O master, won't you go down and see the apple of your eye? won't you go down and see your gazelle? won't you go down and see your shoe? won't you go down and see your clerk? won't you go down and see your overlooker? And if you don't like to go down, let me go and see him. Now from you ten nor even one, he gets no good thing."

And he said, "Go and tell the gazelle, as people die once, let it die eleven times."

His wife said to him, "Ah! master, what has the gazelle done to you? What has the gazelle failed you in? Such words as these a man only uses to his enemy, whom he does not like to see. You and the gazelle, what enmity have you? Master, the things you are doing to him are not good, either for you to do, or to do them to the gazelle. People when they hear it will deride you. For this gazelle is not insignificant, the gazelle is loved from the gentry to the slaves, the gazelle is loved by the small even to the great, the gazelle is loved by women and by men. Well then, you, master, why do you hate this gazelle? And this is not like a gentleman. A gentleman, if he is done good to, pays back good. A gentleman is not done good to and pays evil, this is not being a gentleman. Now with you, ten things even to one, he has no good from you. If you do not love this gazelle for his beauty, love him for his speech; if you do not love him for his speech, love him because he is your man, whom you send hither and thither; if you do not love him

for this, love him because he knows the honour due to different people; if you do not love him for these things, love him because he is your overlooker in the house. And this gazelle, my master! my husband! my sheikh! Oh, Sultan Darai, I said you had great understanding; is it that you have not even a little? Ten or even one, master, he does not get good from you. Greatness, master, is not a horn, as if a man should grow it; greatness must be waited for, and a great man is like a dust-heap, every one brings his dirt to throw upon it. For a dust-heap does not depend upon one man, it does not depend upon a rich man, nor on a Sultan, it does not depend on a judge, nor on a poor man, neither on a great man, nor on a little one, neither on a man, nor on a woman."

And he said, "You are mad, my wife." And he said, "All your words are like my second garment, which I hang on my shoulder."

"Well, master, the old woman is crying."

The old woman went down till she reached the gazelle and she found it vomiting, and she arose and caught it, and took it on her lap, and the gazelle and the old woman cried very much.

And the mistress arose up-stairs and took secretly milk, and took secretly a little rice, and she took a woman-servant, and said to her. "Take and cook for the gazelle downstairs,

and give him." And she said to her, "Take this cloth, too, and give it him to cover himself, and this pillow, and give it him to lie upon; and whatever he wants and whatever he longs for let him send some one to come to me without telling his master, for his master will give him nothing. If he likes now, let me give him people to take him to my father, and they will give him medicine, and he will be well seen to there, and I will send him."

And the woman-servant went down, and told the gazelle, "The mistress sends her compliments; these things are not her doing, they are your master's; she would like to put you in her own eye to keep you; but she dare not, it is not a woman's business. And I was given this milk to bring to you, and this rice, and a cloth to cover you, and this pillow; and whatever you want, tell me, and hide it not from me; and the mistress says to you, that if you wish to go to her father's, she will give you people to take you, to carry you gently, and there you will get plenty of medicine, and be well seen to; you have very much honour there. Give me an answer then, that I may tell my mistress."

Immediately the gazelle died.

When it was dead, throughout the house the people wept, slaves and free people, great and small, women and men.

And Sultan Darai arose and said, "What are you weeping for? What are you weeping for?" And he said, "You are

weeping for the gazelle, as if I had died myself. It is only a gazelle that is dead, and its price was an eighth."

His wife said to him, "Master, we looked upon the gazelle as we look upon you. It was the gazelle that came to ask me of my father, it was the gazelle who brought me from my father's, it was the gazelle to whom I was given by my father."

And they said, "We here never saw you, we saw the gazelle, it was he who came and met with trouble here, it was he who came and met with rest here. So, then, when such a one departs from this world, we weep for ourselves, we do not weep for the gazelle."

And they said, "The gazelle did you many benefits, and if there are benefits, they must be like these, and no greater; and if any one says there are greater benefits than these, contradict that man, he is a liar. So then, to us who have done you no good, what will you do? That gazelle who did every good thing, you took no notice of him for good or for evil, till the gazelle has died for indignation and bitterness within himself, and you have ordered people to throw him into the well. Ah! leave us alone and let us weep."

And the gazelle was carried, and thrown into a well, whence water was drawn.

When the mistress up-stairs heard of it, she wrote a letter in great haste, and with the greatest speed, and said, "My father, I have sent you this letter, when you have finished reading it, get upon the road and come." And she took secretly three donkeys, and gave them to three slaves, and said, "Mount and go with the greatest haste with the donkeys till you give my father the letter, and tell him, Let us go forward as quickly as we can. And you, I have made you free, and you the second, I have made you free, and you the third, I have made you free, because of this letter, that you may take it quickly."

Those men went with speed with the donkeys night and day, till they arrived and gave the letter to the Sultan. And when the Sultan had read the letter, the Sultan bowed down his head and wept much, like a man who has lost his mother. And the Sultan was very sad. And the Sultan ordered horses to be saddled, and he went and called the governor, and he went and called the judges, and all the rich men in the town were called. And he said, "Come now, go with me quickly, we have had a loss by death; let us go and bury him."

And the Sultan set out and went night and day, till he came to the well where the gazelle was thrown.

And the Sultan himself went in in his own person into the well, and the vizir went in in his own person, and the judges went in in their own persons into the well. And the chief rich men went into the well, and followed the Sultan, When



the Sultan saw the gazelle in the well, he wept much, and those who were there wept much because of the grief of that gazelle. And the Sultan took the gazelle out, and they carried it away.

And those three men returned, and went to tell their mistress. And they said, "Your father has come, and the great gentry of the town came with him, and they have taken the gazelle, and are gone away." And they told the mistress, "Was it not a weeping which was in the well? All the people weeping as on the day when the Sultan's mother died."

And she said, "I, too, since the day the gazelle died, I have not yet eaten food, nor drunk water. I have not spoken, and I have not laughed."

Her father went and buried the gazelle, and made a very great public mourning for it, and there was great mourning for it throughout the city.

Now after the mourning was over, the woman was sleeping with her husband, and at night in her sleep, the woman dreamed that she was at her father's, and while she was dreaming it became morning, and the woman opened her eyes, and saw that she was in her father's town, and in the very house she had there.

And the man dreamed that he was there on the dust-heap, scratching. And, as he dreamed, the sun reached the time of eight o'clock, and that was the time of his going to scratch every day. And when Sultan Darai opened his eyes, he saw his hand was on the dust heap, scratching. And he stared. "Ah! who did I come here with?" And he looked on the right and on the left, and saw nothing, and he looked before and saw darkness, and he looked behind and saw dust. Immediately there were children going by—he had returned to his former state—and the children groaned at him. "Hoo! Hoo! where has he been to? Where does he come from? Is it not him we said was dead? Is he alive still!"

And the woman lived for herself with her goods there, she, and her father, and her brothers, and her family, in rest and peace.

And that my father the poor man, it was his work just as at first, to scratch in the ground, and to get grains of *mtama* and chew them.

If this is good, it's goodness belongs to us all, and if it is bad, its badness belongs to that one alone who made this story.

## AN INDIAN TALE.



THERE was once an Indian sultan who had one son, and he loved him much. And when he was dying, he directed his vizirs, "Give the kingdom to my son, and love him much, even as myself;" and he died.

And they ended their mourning, and the lad governed. And the vizir had a son of his own, and those youths were very fond of one another, and they went on spending their property many days, and they spent the kingdom too.

Till one day the sultan's son said to the vizir's son, "Let us travel and see various towns." And he said: "Let us go." And they got ready a ship, and put in it provisions, and money, and soldiers, and set out on their journey.

While at sea they were wrecked, and many of the people died. The vizir's son was eaten by a shark, and one of his slaves carried away by the water. The sultan's son and one of his slaves were saved. And they fell in with a strange city.

When they reached the town, they stopped in the fields, and the sultan's son said to his slave: "Go into the town and look for food, and let us come and eat."

When he arrived in the town there were games going on, and many people were collected. The Sultan of the town had died, and they were looking for another Sultan to put in his place. They used to throw a lime, and whoever it struck three times he was the Sultan.

It was thrown the first time, and it struck that slave lad. And they looked at him and said, "It is of no use, throw a second time." And they threw, and it struck that slave lad. And they made him go away from where he was, and set him in a place at a distance. And they threw again the third time, and it struck him. And they said: "So then it is he who is to be our sultan."

And the vizirs took the slave lad, and went with him through the city, with rejoicing and games, and many cannons were fired. And they made him rule over the kingdom, and he remained in enjoyment.

There was in that city a Bedouin, who slaughtered animals and sold goats' flesh. And he used to slaughter people, and mix their flesh with his meat. This was his employment, and those who were in the town knew nothing of it.

The sultan's son came into the town and passed by the Bedouin's door, and he took hold of him, and put him inside, and fastened him in the stocks. And he saw many people bound along with the goats. Now in the morning, one person and a goat were taken and killed, and their flesh

was mixed together, and he went and sold it on the seat at his door. And every day this was what he did. The sultan's son was very thin through grief, and he called a slave of the Bedouin's and gave him a small coin. And he gave it to him and said, "Buy me some thread and a little bit of cloth." And he bought it, and brought it to him. And he stitched a beautiful cap, and wrote verses inside the cap, and he wrote

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Ajabtu rangadida na kitun hiraja Illahi  
Eke kordenai, eke kordeshire,  
Raja bondekana, gulam batashahi;  
Ajabtu rangadida, kitun hiraja Illahi.

And he gave it to the Bedouin, and he was very glad. And he said to him: "Go and sell this cap at the sultan's house; it is there where you will get its price." And he went and sold it.

And when the sultan saw it, he knew that the work of that cap was his master's. And he read the verses, too, and knew their meaning, and their meaning was this:

"A Wonder from God,  
One was taken by the water,  
One was taken by the shark,  
I, a free man, am bound,  
My slave has got a kingdom,  
A Wonder from God."

And he asked the Bedouin, "Where did you get this cap?" And he said, "It was my wife who made it." And he gave him fifty dollars, and said, "Tell your wife to make me another." And the Bedouin went his way.

And he chose out soldiers, and told them, "Follow after him, and when you see the house he goes into, return and come and tell me." And they followed him home. And he went inside. The soldiers returned and told the sultan, and said, "We have seen his house."

And a hundred soldiers were chosen out to go to his house. And he told them, "Seize him and bind him, and bring all the people that are in his house, that you may come with them."

And they went and seized him, and bound him, and came with him, and with all the people that were in his house. And he was asked, "Is this your employment, to seize people and bind them in your house, to kill them, and give them to people to eat?" And he could not deny it. And the people were asked, and they said, "This is what he does." And he was imprisoned in the fort.

And he took his master and ordered some people to give him a bath, and he gave him clothes, and he dressed. And he gave him food, and he ate and was satisfied. And he asked what had happened to him, and he told him all. "And I am sultan here in the town, but to-morrow I will resign it

and give it to you, my master. I dare not be sultan before you." And he said, "Very good."

In the morning he gathered all the people in the town, and they went to the sultan. And he adorned his master bravely, and clothed him with the royal robes. And when he came out, the people wondered—what sort of news is this? And he said, "I have called you to say, 'Have you given me this kingship in truth, or in jest?' " And the vizirs said, "We have given it you in truth." And he asked, "What pleases me, does it please you also?" And they answered, "It pleases us."

And he said, "It pleases me that this man should be our sultan." And they answered, "We consent." And they asked, "Who is this man?" And he said, "This is my rightful master and sultan there at home, but this is God's ordering."

And those that were in the town had great joy. And that Bedouin was drowned, and all his property was given to the poor. And they lived in peace and enjoyment till the end.

## THE HISTORY OF MOHAMMED THE LANGUID.



IT was in the time of the Caliph, the Prince of the Faithful, Haroun al Rashid, he sat in his court with his vizirs. And he saw a young slave come in. And he said, "My mistress, the Lady Zubeydeh, sends her compliments, and after compliments, she has made a crown to be worn, and has fallen short one jewel; so look out for her one jewel, a large one." And he looked in his chests, and searched without finding one so large as she wanted.

And he said, "Bring me the crown, that I may look at it." And he brought him the crown, which was made of jewels only. And he told his vizirs who sat with him. And he showed them the crown, and told them, "I want a jewel fit for the top of the crown."

And so it was, each man went out and went to his house to seek for the jewel the caliph wanted, and each one searched without finding it. What they had were too small to serve for the top of the crown. And he went into the town to the merchants, to seek for a jewel large enough, without finding one.

A certain man spoke, and said to the caliph, "No jewel that will do is to be found here in the district of Bagdad. Perhaps



in the district of Bussorah, there is a certain man, a youth named Mohammed the Languid, there it will be found."

The caliph called his vizir, Mesroor Sayafi. And he told him, "Take a letter, and journey and go to Bussorah, to the governor, Mohammed Zabidi." And this was the caliph's governor, who was in the district of Bussorah.

And Mesroor Sayafi had the letter given him, and was accompanied by a great host, and travelled by the way of the desert, and went to Bussorah. And they entered the district of Bussorah, and arrived at the house of the governor, Mohammed Zabidi.

And he took out the letter and gave him. And he read it. And when he had read it, he invited him into his house, and prepared a great feast for him, and they went in and ate food. And when they had done, he said to him, "My order that was given me was to give you the letter, and when you had read it, for us to go to Mohammed the Languid. And now set forth, and let us go." And they set out, and were attended, and went to Mohammed the Languid.

And the vizir, Mesroor Sayafi, took out the letter that came from Haroun al Rashid. And he received it with both his hands, and opened it reverentially, and read the letter which came from the caliph.

And when he had read it, he said, "Come into my house." And he said, "I have no business to go into your house. I was told to give you the letter, and that when you had read it we should make our journey and go; for the caliph told me, 'Do not stay, give him the letter and come on your way, and let him come with you.'" And when he had heard that, he said, "I hear and obey; but I pray you drink a cup of coffee." And he said, "I was not ordered to drink coffee with you." And he said, "You must drink my coffee." And he besought him, and he consented perforce, and went within his house, and mounted up-stairs to his reception room. And he invited him in, and he entered within, and sat down.

And when he had sat down, there was brought to him a purse of five hundred deenars. And he said, "I beg of you enter the bath, for you have been harassed many days in the journey coming by the desert, and you must be tired; so, I beg of you, enter the bath."

Well, he arose and entered the bath, and the water which was in the bath was scented with roses, that was the kind of water that was in it. And he entered and bathed. And eunuch slaves came, and rubbed him with silken towels. And when he had finished, he came out and he was given clothes to dry off the water, and each garment was of silk and gold thread. And he dried off the water. And when he took them off, he was brought a packet of other clothes, clothes better than those for drying off the water, and he put

them on. And the others were folded up and put with the purse which had been before given to him. And he went into the reception room and sat down.

And when he had sat down, he lifted up his eyes and looked at the reception room, its furniture, and what was spread on its floor. And he found it very marvellous, and thought in his heart, "Even the caliph's chamber is not furnished in this way." And water was brought and he washed, he, Mesroor Sayafi, and the governor, Mohammed Zabidi, and all that were there in the reception room. And when they had washed, they saw young slaves enter with food, and they came and laid it out, and they ate. And when they had eaten, he thought, "These viands are such as are not in the universe."

And he was given a sleeping chamber. And he entered his chamber which was prepared for his sleeping, and there came girls wearing exquisite dresses, each one with a musical instrument; and they entered and played their instruments and sang, that they might lull him, and others danced, and made verses in his praise. And he fell asleep, and slept the midday sleep.

And when he awoke, people were sitting ready at the door waiting for him, to go with him to the bath. And he went to the bath and put off his clothes, and they were folded up and put with the former ones, and he went into the bath, and its condition was just as before, and better. Then when he

went out from the bath he was given clothes to dry off the water. And when he had dried off the water, he put off those clothes of silk and gold thread. And other clothes were brought him, to go out into the reception room in, and all the clothes were of price. And he put them on and went out.

And when he went out, food was ready, and they went in and ate food. Afterwards they conversed together till night came on, and another chamber was prepared for him. And he went to lie down. And he looked at that chamber, and the furniture that was in it, and its utensils, and it surpassed the chamber in which he lay down at noon. And he slept until the morning.

And he awoke, and people came and took him, and went with him to the bath. And when he came out, he was given other clothes to dry off the water, and afterwards other clothes were brought him, and he put them on. And those he had worn before were folded up, and put away, and every time clothes were brought him, a purse of five hundred deenars was also brought to him.

And he went out, and went and ate food. And when they had eaten, he said to Mohammed the Languid, "I have no directions to stay two days, and to-day is the second; so make your journey and let us go."

And he said, "Wait for me till after to-day, for I want mules to carry my presents which I wish to take to the caliph."

And he said, "I give you leave for to-day." And he was transacting his business all that day. And that day the vizir Mesroor Sayafi had only to rest until sunset. And he entered the bath. And when he came out, there was brought to him as before, and he put them on. And all the clothes he took off were folded up and put into a chest, with a purse of five hundred deenars. And these clothes and that money were for Mesroor Sayafi himself.

And they waited till the morning, and made their journey. And four hundred mules were brought, and these mules were to carry Mohammed the Languid's things. And they loaded them. And he ordered his two mules to be got ready, with saddles of gold, and bits of gold, and reins of silk. One Mohammed the Languid mounted himself, and one the vizir, Mesroor Sayafi mounted. And the governor, Mohammed Zabidi, and they went on their journey, journeying to go to the caliph, in the land of Bagdad. And they set out a great host. And they went along the road.

And when the sun set they got ready their tents and slept. And the tent of Mohammed the Languid, his tent was of silk, and its poles of aloes wood; and they slept, he and the vizir, Mesroor Sayafi.

In the morning they awoke, and they brought out their food and their drink, and they ate and drank. After that, their beasts were saddled and they mounted. And so it was, when the sun set they slept, and when the night was over they

went on. And in the course of that journey, the vizir Mesroor Sayafi pondered in his heart, and said, "When I reach the caliph, I will speak to him, to ask this man how he got himself these great riches. I remember his father, he was a cupper at a public bath."

And they went till they reached the caliph, and made their salutations before the caliph. And the caliph was sitting there with his vizirs. And he welcomed him. And the Languid one fell down at the feet of the caliph, and said to him, "I ask pardon of you, I have a matter I wish to tell you." And he said, "Say on." Then he lifted his face, and looked upward. And he moved his lips, and the top of the house opened, and there came out, as it were, palaces, and gardens, and trees in the gardens, and the leaves of those trees were pearls, and their fruit coral.

And the caliph was excessively astonished. And he asked him, "Where did you get this wealth? And we only remember you as Mohammed the Languid, and your father was a cupper at the baths. How then did it happen that you got into such circumstances?" And he answered and said, "If you so order me, I will give you my story; and all these I have not brought you through fear, but I looked upon these as suitable only for you, the king. If then you wish me to give you my story, I will tell it you." And the king gave him the order, and said, "Bring your story."

And he said, "At first when I was young, and when my father died, I was very lazy, so that my mother even fed me. And even when I lay down, I could not turn on the other side, my mother must come and turn me over. And so it was, my mother used to go and beg, and when she got anything she gave me food. And I remained in this state fifteen years in idleness.

Till one day my mother went and begged, and got five dirhems, and she came to me there in the house where I was lying, and told me, 'To-day I have gone begging, and have got these five dirhems; so take these five dirhems and carry them to Sheikh Abalmathfár; the sheikh is going on a voyage to the land of China. So take these five dirhems and carry them to him; perhaps where he is going he will buy you some merchandize, so that you may get profit here, for the sheikh is one of the devout men, he loves the poor; so get up and take him these five dirhems.' And I answered her, 'I cannot go, my mother, and don't talk to me any more about it.' And she said, 'If you don't choose to go, I will just cast you off', I will not give you food, and I will not give you water, nor if you are lying in the sun will I take you out of it; I will leave you to die in your hunger.' And she swore it to me by an oath. And I felt that I should die.

"And I said, 'If you must, then put my sandals ready for me.' And she put my sandals by me. And I said, 'Put them on my feet,' and she put them on. And I said, 'Give me my *kanzu*.' And she brought it me. And I said, 'Put it on me.' And she

gave me a cloth to throw over my shoulder. And I said, 'Give me my staff to lean upon, that I may prop myself with it.' And she put it ready for me. And I said to her, 'Take me up then, that I may stand,' and she took me up. And I said, 'Keep behind and push me, that I may get forward.' And so things were, she pushing me and I lifting one foot at a time, till we reached the shore. And we looked for the Sheikh Abalmathfár. He was putting his goods on board.

"When he saw me, he was astonished, and said, 'What has happened to-day, that you have got to the shore here?' And I gave him my five dirhems, and I said, 'This is my deposit, take them for me where you are going, and buy me some merchandize; this is the business which I came to the shore for.' And the Sheikh Abalmathfár received them.

"And I got myself back to my house, and my condition was just the same, lying down and being fed, and having water given to me to drink.

"And the Sheikh set out, and went his way to the land of China. And they did their trading, and then set out, and went two days' journey. And he forgot my dirhems and had bought me nothing. And he remembered them after two days. And he told the merchants his companions, 'We must go back, I have forgotten the trust of Mohammed the Languid.' And the merchants his companions answered and said to him, 'Will you go back for the sake of five dirhems, when we have put so many goods on board the ship?' And



he said, 'If you will not go back, let each one of you make up for him something certain.' And the merchants consented.

"So they came on their journey and proceeded till they reached an island. And that island was called the island of Sunudi, that was its name. And they landed there, in order to go and rest from the troubles of the sea, and they walked about in the town.

"The Sheikh to whom I had given my deposit passed where there were shops, and saw monkeys tied up, and there was one little one which had all its hair pulled off, and its companions beat it. So when the sheikh saw it, he felt compassion for it, and asked for it from the owner, and bought it with my five dirhems. And the sheikh's idea was to bring it to me to play with, for he knew that I was a man without employment.

"And they set out and came on their way to a second island. And that island was called the island of Sodani, for the inhabitants and their companions eat the flesh of men. And when they saw the ship arrive, they went on board and bound the people who were in it, and some they slaughtered, and ate their flesh. And the Sheikh Abalmathfár was left, and two men of his kinsmen, and half the crew. And they were bound, to be killed in the morning.

"But when night was come, the monkey arose and unbound itself first, and then unbound the Sheikh Abalmathfár, and then unbound his kinsmen who were left, until it had unbound them all. When the Sheikh saw that they were unbound, they fled and went away to their ship, and they found it still sound, it was not yet broken up, and they hoisted their sail and fled. And they went over the sea on their journey home.

"And the people who were in the ship used to dive for pearls. And when the monkey saw the people diving for pearls, it plunged in with them. And the Sheikh said, 'I have lost all the luck of that poor man.' But when the people returned, it too returned with them. And it had brought pearls; and its pearls were better than other people's. And it threw them down at the feet of its master.

"Then he said to the company, 'Since we should not have escaped, had it not been for this monkey, let each one then give twelve hundred deenars, and let us take them to its master as each man's ransom for his life.' And they gave them, and Sheikh Abalmathfár collected them, and put with them the pearls that the monkey had got. And the profits of my five dirhems be put in chests and locked them, and wrote on them the mark of Mohammed the Languid.

"So they journeyed until they reached the country of Bussorah, and they fired their cannons and landed.

"My mother heard that Sheikh Abalmathfár was come, and she came and told me, 'Go out and go and see Sheikh Abalmathfár, and give him the hand of safety.' And I told her, 'I cannot go, come and take me up.' And she took me up, and put on my shoes, and my clothes. Then I told her, 'Give me my stick,' and she gave me my stick. And I said to her, 'Keep behind and push me.' And she kept behind and pushed me, and I lifted up one foot, and she pushed me, and I lifted one foot till we arrived.

"And I met with him and gave him my hand, and he asked after my state. And then he told me, 'Your deposit will come to you in the house.' And when we had met, we set out again, and my mother pushed me until we arrived at our house. And I reached it and got back to my place and lay down.

"In a little while I saw a man come in, and he came and gave me a monkey. And he said, 'With the Sheikh Abalmathfár's compliments.' And I took the monkey and let him go, and the man who had brought the monkey went out.

"And I called my mother and showed it to her, and said, 'The Sheikh Abalmathfár has brought me something great; here at home ten monkeys are sold for a dirhem, and he for five dirhems has brought me one.'

"I had not yet had time to finish saying these words to my mother, when I heard a man at the door calling Hodi! And I

said, 'Come in.' And he came in with some keys, and gave me the keys, and I saw porters behind him, and they came in and brought some wonderfully big chests. And he said to me, 'Those are the keys of these chests.' And I asked him, 'Why are these chests brought to me?' And he said, 'These are your deposit which you gave to him, to go and buy you merchandize.'

"And I said, 'The Sheikh Abalmathfár had no call to make game of me, who am a poor man. I am a youth before him, and he is a full-grown man before me. He has no call then to make game of me. What was it that I gave him that he should send me these chests? I gave him five dirhems, and the price of the five dirhems is this monkey, which he has brought me. He has no call then to make a jest of me, a poor man.'

"And he who brought the deposit, the chests, said to me, 'He is not making in game of you, by Allah, he is not a man to make a jest of you, and he will come himself directly.'

"We had not yet finished talking in this way, when at once I heard, Hodi! And I saw it was the Sheikh Abalmathfár, and I arose of myself and sat up and welcomed him.

"And he sat down, and explained to me his news, from beginning to the end, what had occurred to them from their setting out. And he told me, 'These chests are your profit, and what is in them; and this monkey is the chief of your

possessions.' And he begged my forgiveness heartily, and said, 'I am not the man to make a jest of you,' and we took leave of one another, and he went out and went away.

"And we opened a chest and looked, and saw great wealth. And my mother said to me, 'You were idle, you saw nothing; and now Almighty God has given you good luck. Get up then and look for a house that is good, and live in it.' So I got up and went and looked for a house, and bought a good house, and bought furniture for the house, and bought slaves for the house, girls, homeborn slaves and Abyssinians. And I put them in my house, and everything that was wanted for the house, I bought and put into it. And I bought merchandize and set up a shop.

"And I sat myself in the shop, and my ape sat with me. But in the morning the ape got up and went away, and did not return until the evening: and when it came it brought a bag in its mouth, and it came where I was, and put it before me, and I took hold of the bag and opened it, and saw that it had gold inside; and I poured out the gold, and counted five hundred pieces, and I laid them out and put them away, and waited until the morning. And when I ate, it came and we used to eat together, and I remained in this state: it going out in the morning and coming back and producing a bag. And many days passed.

"Till one day at night, I was lying down in my chamber, the ape came to me and gave me a salutation, and I answered it.

But my heart was troubled, and I was much afraid, because of finding an ape speak. And it said to me, 'Mohammed, be not afraid, as for me, Almighty God has ordered for me to be an ape, but I am not an ape, I am a Jin of the the Marids. Almighty God has ordered for me to be a bringer of good fortune to you, to take you out of poverty, and on your part have no fear. I have a matter I wish to tell you. You used to be one of the poorest, with nothing before and nothing behind. Almighty God made me turn into an ape for your sake, to be the cause of your getting wealth. And now the wealth you have is not completed, for you have no wife. I have got you a wife then, I want to marry you, and if you get this wife you will yourself be at rest, and you will get an increase of wealth.'

"And I asked, 'Who is this wife?' And he said, 'To-morrow in the morning adorn yourself, and put on your best clothes, and let your mule be harnessed with its golden harness, and take with you slave lads of the best from among your slaves, and go to the grass market. Go on as far as the seat of such a one, you will see the Shereef wearing the garments of a devotee. Go up to him and salute him, and explain to him your news of wanting a wife, of coming to ask in marriage his daughter. He will say to you, 'You have neither root nor branches.' Tell him, 'My root is a thousand deenars, and my branches are a thousand deenars.' Then tell him all you want, and then give him root and branches, and he will consent, but he will want from you much wealth. What he asks of you, whatever it may be, give him, don't be

stingy, and when the marriage is completed you will repay yourself all the wealth you have laid out and more. And we bid each other good-night, and I slept.

"And when it was light I did as he had told me. And I adorned myself, and my slaves, and my mule, and mounted and went to the market and saw the Shereef and saluted him, and he replied to me. And I said to him, 'Attend,' and I explained to him my news, and he answered me in the words the ape had said. And he said to me, 'You have neither root nor branches.' And I gave him two thousand deenars, a thousand for the root and a thousand for the branches. And he consented, and gave me his contract.

"And he said to me, 'A thousand deenars is the dowry, and a thousand deenars the clothes, and a thousand deenars my turban.' And I gave him five thousand deenars, and I took out a thousand deenars and gave to the bystanders, and I was married. When the marriage was finished I went and told the ape that my marriage was finished.

"And he said to me, 'Your circumstances will be prosperous to you, and ask about the hour for your going into the house, I have news which I wish to come and tell you.' And I went and inquired about the hour for going into the house, and then I told him, 'I have it.'

"So he said to me, 'The night that you enter the house as you pass the first door, look into the court, you will see a

door to the left; there is a ring on the door and in the ring a key, open and go in; inside you will see a large chest filling up the room, on the chest there is a pot, and on the pot a brass basin, and in the basin water; and on the left hand side of it there is a red cock, and on the right hand side there is a knife inscribed with a charm. Then take the knife and kill the cock over the chest, and when you have killed it, pour out the water in the basin, and wash the knife. And so when you have completed these directions you will see the chest open, and inside it you will see a treasure, and this treasure the Shereef himself does not know of, and when you have got it you will be at peace. For Almighty God has made me an ape, to come and be the bringer of luck to you. And you yourself will dwell in peace, and I shall go my way. But you must do in this way, and if you do not, you will not find good, but only evil.'

"And I said, 'I will do as you have told me.'

"And I went and entered the house, and did as I had been directed to do. And as I opened the door, I heard the girl, the Shereef's daughter, my wife, whom I had married, say, 'The Jin has carried me off.' And when I had gone in, and come out again, and went to my wife's room, she was not there, the Jin had carried her off. So my state was like that of a madman.

"And the Shereef, her father, got the news, and came into the house directly, and came weeping and beating himself



with his fists, and rending his clothes. And when he reached me there, he said, 'This it was that he wanted, for I found long ago that the Jin wanted to steal away my daughter from me, and I bound him by these charms, which you have dissolved; and those were medicines which bound him, so that he was turned into an ape, and you have come and loosed him, to lose me my daughter. And so now you had better get out of my sight, for I loved my daughter, and am in bitterness about her; yet I do not wish to harm you.'

"And when he said that to me, I saw that so it was. And I arose, and went to my house, and sat thinking and considering; and I felt the house was not the place for me, and I went out to go and look for my wife. And I went without knowing whither I ought to go; and I pressed on the road, and went through a forest.

"And I saw two snakes—a white and a black. And the black one came with its mouth open, chasing the white one. And I arose, and struck the black snake, and killed it. The white one went on, and departed. And it went; and I saw it returning with three white snakes like itself. And they took hold of the black snake, and cut it up into little bits, and threw them away. And they said to me, 'Your courtesy will not be lost.'

"And they asked me, 'Are you not Mohammed the Languid?' And I said, 'I am the languid one.' And they said to me again, 'Your courtesy will not be lost; we know what

it is that has banished you from your home. The cause is the Shereef's daughter, and that Marid wished long ago to carry off the woman. And he was no ape, he is a Jin; and as to what he told you about there being a treasure, there was no treasure, they were the bonds that bound him; and he was changed into an ape by the Shereef. And now,' they said to me, 'please God, you shall get your wife.'

"And they went and returned with a man exceedingly and wonderfully large. And they asked him, 'Do you know such a one?' And that such a one was the Marid that had been a ape. And he said, 'I know him; and now he has changed and become as he was at first, and he has got a wife: he has carried off her that he was watching. And now he has gone to the city of Nuhás. He found the world no place for him.'

"Then they had told him, 'Carry this, your master, and go with him to the city of Nuhás, where his wife is.' And he said, 'I hear.' So they took him, 'Stoop down,' and he stooped down, and they took me and mounted me upon him. And they took me, 'This is a Marid, so while you are upon him do not invoke the name of Almighty God, for if you invoke the name of Almighty God he will melt away, for he is a Marid.' And I said, 'I will make no invocation.'

"And he said to me, 'Hold yourself on well upon me.' And I held on tightly. When I had got hold, he flew and went up with me, I being upon him. And he rose, till from the world where I was as I looked to the earth I saw it no more, I saw

the air only. So we went and heard the praises of the angels in heaven, and he went up furiously.

"Then as we went up, I saw a youth of most fair form, with a turban made of a green shawl, carrying a fiery missile. And he called to me by my name, 'Mohammed the Languid!' When he called me, I answered him. And he said to me, 'Invoke the name of Almighty God, or if you do not invoke it, I will strike you with a missile.' And I invoked it.

"As I invoked it the Jin let go of me, and I went off his back. Immediately the youth, when he let go of me, struck him with the missile which he carried in his hand, and he melted away like lead.

"So I was coming on my way till I reached the earth. And I fell into the sea. As I fell I saw a fishing vessel. When they saw me, they came and picked me up, and took me on board their vessel. And they took out some fish for me, and broiled them for me, and I ate. And when I had eaten I found myself a little better. And it was so in speaking with me in their language, we did not understand one another. And they took me and went with me to their king. And their king knew how to speak Arabic, and the country itself was one of the Indian countries.

"So the king talked with me in the Arabic language, and asked my news, whence I came and how I was going, till I was picked up in the sea. So I gave him the news which I

had. The king called his vizir, and took me and gave me to the vizir, and told him, 'Find him a place with you, and treat him well, till he recovers his health.' So I went and followed him. And I went on, and he gave me a good house, and good sleeping accommodation, and good food, and every good thing he did to me.

"And I remained the days I remained with him. And at the house where I lived there was a garden, and I sat one day and opened the window which was towards the garden, and I looked, and the garden pleased me exceedingly. And I saw a stream of water in it. And I longed to go and bathe in the stream. And I went down, and went and got into the water and bathed. And then I followed the stream, and it took me out of the town.

"And when I looked up I did not know whence I came, or whither I was going, and I was like a man struck with idiotcy. Then all at once I saw a man on horseback coming towards where I was. And he called me by my name. And he said to me, 'Your courtesy is not lost.' And he asked me, 'Do you know me?' And I said, 'I do not.' And he said, 'I am that white snake's brother; and now I am come to complete our business.' And he called me, and said to me, 'Come, let us mount the horse.' And we both got on the horse and went on.

"And he said to me, 'Now we are near the city of Nuhás.' And I knew not whence I came, and I knew not whither I

was going. I knew not before and I knew not behind, I was a mere person. And we went, and arrived at a place where there was a mountain, and a river passing under it. So we dismounted there on the mountain. When I had dismounted I looked for him, but saw him no more.

"So I returned to just my first plight, and waited so a little while. And I heard some one salute me, and I replied to him. And he asked me, 'Do you know me?' And I said, 'I do not.' And he said to me, 'I am the white snake's brother; there are three of us, each one has done what he could for you, and so I have come to do what I can for you.' And he said to me, 'We are near the city of Nuhás, we have reached it, that is it which you see there.'

"And I said, 'I see it; how shall I get in there?' And he took out a sword and gave it me, and said to me, 'Carry this sword.' And the sword was all written over with charms. And I took hold of the sword, and I asked him, 'Where is the path to enter in by?'—As for that city of Nuhás, no one man could open the gate, nor two, nor three, and the gate is fastened.—'Where shall I pass in?' And he said, 'Follow the stream of water, the stream goes into the city of Nuhás.'

"And I followed the stream and carried my sword in my hand. And I followed the stream until I entered into the city. And as I entered I saw marvellous things—every species of things; I saw those that I knew, and those I knew not. And I went with my sword in my hand, and entered into the city,

and walked about in the city. And I saw them, but they did not see me, because of my sword which was inscribed with charms.

"And I wandered round till I saw a woman, my wife. When I saw her, immediately I recognized her, and she recognized me, and I came near to her, and we met and asked the news of one another. And I asked her, 'Who brought you here?' And she said, 'It was the ape brought me here. When you had finished doing your work, I saw a man, and he carried me away. Then we stayed not anywhere but here. And wherever he wished to stay it did not suit him, except here, for here no mortal man has any desire to reach this place. So now he has come and put me here. And now he is gone on a journey, and here he only comes on his days. And now, do not be afraid, since you have arrived here and you and I have met, we shall go to our home also.'

"And so she explained to me her news. And she told me, 'All the commands of the Jins in this city of Nuhás are his, he has them. And he has works prepared to bind the Jins. Now then be going.' And she gave me directions. 'You will see an iron bar, it has a ring, and there is an incense pot and there is incense. Take the incense, and put it in the censer, and read while it is fuming, and take the ring, and strike with the iron bar the ring which is with the bar. So the Jins will appear to you of every form, each one in anxiety about himself. And when they come, they will say to you, 'We are your slaves, and our command is yours. Order us what you

will, we will do it for you. So when they are come, the ordering is yours; what you wish to do to him is then as you choose.'

"And these words my wife explained to me. And I arose, and went quickly where the iron bar was, and I did as she had told me. And when I had finished striking the bar, at once I saw beings appear to me; some with one eye, some with one arm, some with one leg, and of every form they appeared to me. And they said, 'What matter is it you desire? We are your slaves, and the ordering is yours. Say what you desire.' And I said to them, 'Where is the Marid who came here with a wife? it was he who was changed into an ape.' And they said, 'He is not here; he is gone on a journey, but it is the second month since he went on his journey, and this is his time for coming.' And I said to them, 'Quick! bind him and bring him.' At once I saw him brought before me, and his hands behind him. And I asked him, 'Are you he that carried off that lady?' And he said, 'It was I.' So I said to him, 'As the Shereef turned you into an ape and cast you out upon the world, so I will put you in a bottle of copper, and will cast you into the sea.'

"Then I took him and put him into a bottle of copper, and carried him to the damsel, and we cast him into the sea. So I ordered the Jins to carry away every choice thing and every rarity. And myself and my wife, we sat upon a couch, with the bar, and the incense-pot and its incense, and everything that pleased me. And I ordered the Jins to carry us.

"And the Jins carried us until we reached the city of Bussorah, and put us inside my house. And I called my father-in-law, the Shereef, in the morning, and he came with my mother, and my relations, and those I loved. And they came, and we met joyfully, talking and laughing. And we made a fresh kind of marriage, and we made a great wedding with joy, and the damsel's father rejoiced exceedingly. And so we dwelt in joy, talking and laughing.

"And as for these things, say not that I prepared them for you through fear, but I felt that these things did not become me, and so I thought I had better give them to you—you are the caliph, and a great man, and I am a little man."

And the caliph said to him, "Thanks; and do you remain here; go not again to Bussorah." And people were chosen to go to Bussorah, to go and remove his goods. And they came with them to the country of Baghdad, and he dwelt in peace and perfect satisfaction.



## PROVERBS.



Hurrying, hurrying, has no blessing.

The tongue has no bone.

The destroyer of the country is a child of the country; a stranger does not weigh two hundred-weight.

A new thing is good, though it be a sore place.

Running on a roof ends at the edge of it.

Is not poor work good play?

Wonder not, children of men, at the things that are in this world.

If the Pleiades rise in sun, they set in rain; if they rise in rain, they set in sun.

If a dish is covered, what is in it is hidden.

There is no grief without a companion.

Who will dance to a lion's roaring? Patience is the key of consolation.

Continually, continually, the cord cuts the stone.

When two elephants struggle it is the grass that suffers.

Use your clay while it is wet.

He that is drunk with wine gets sober, he that is drunk with wealth does not.

What bites is in your own clothes.

Loud lamentations are not becoming in mourning.

A sand-fly can get through anything.

He has fallen into a well.

## SULTAN MAJNÚN.



SULTAN MAJNÚN married a wife, the daughter of his uncle, and she bare him her first child, a boy; and she bare him a second child, a boy; and she bare him a third child, a boy; and she bare him a fourth child, a boy; and she bare him a fifth child, a boy; and she bare him a sixth child, a boy; and a seventh child was born, the last she bare, a boy. And the sultan was exceedingly glad at getting those lions.

And the sultan lived on, and made a great garden, and planted all the fruits of the world that he knew, and those that he knew not he inquired of people, and got them and planted them. And he planted one date-tree. And he planted all kinds of vegetables. Every day he went three times into his garden: he went there at seven, he went there at three, and he went there at half-past five.

And the sultan dwelt with his children, and put them to school, and they read, and their education was finished, and they were taught to write letters, and learnt.

Now amongst those children his father disliked the seventh. What this child did was, that he did not go out of the kitchen from among the women, he did not go out from under the mortar for cleaning corn among the women. And his father was much vexed because he stayed amongst the

women. And he had talked to him a good deal and he paid no heed, and he had beaten him and he paid no heed, and he had tied him up and he paid no heed. So at last the sultan was tired of his business, and let him go out of the way.

And the sultan lived on till his date-tree threw up a pointed shoot, and after a month had passed, he found signs that the sultan's date-tree would bear, and he was very glad, and called the vizir, and told the vizir, "My date-tree is bearing;" and he told the officers "My date-tree is bearing;" and he told the judges, "My date-tree is bearing." And he told all the rich gentlemen that were in the town.

And he waited till after some days had passed, the dates were preparing to ripen upon the date-tree. And he called his sons, all the six, and he said, "That one child is not amongst you, he has stayed behind like a woman. Now give me your advice, my sons." And they asked, "On what, father?" And he said, "I want one son amongst you to watch the date-tree till the dates are ripe, that I may get to eat those dates. I cannot leave the date-tree by itself, I fear the slaves will eat them, or some bird will come and eat them. So I want you [that one] to go and watch the date-tree." And he said, "All right," and went off.

There was a good house built, and he sat there till the night. And he gathered all the slaves of the plantation and they beat the drums under the date-tree. The youth feared, and said, "If I sleep inside, perhaps a slave will come in the

night, and climb up the date-tree, and steal the dates; or, perhaps, some great bird will come in the night and eat the dates, and besides, the dates are ripe. Let us dance then here under the date-tree till the morning."

And they beat the drums till, when half the night was over, they felt it very cold, so that they could not endure that cold. They danced till four o'clock was passed, and they all fell asleep under the date-tree. The lad was sitting down, and a slave of his got up and said to him, "Master, go to sleep, I say." And he said, "How shall I go to sleep, when I was sent to watch the date-tree?" And he said, "Now it is four o'clock, and the cocks are crowing. What is it then that will come now near the date-tree? neither man nor bird dare, nor could come." The lad said, "I cannot go and sleep." And he said, "Go and sleep, it is getting light, too." And he said, "You are right, I will go and sleep." And he went and slept.

When a little space had passed, a bird came down and ate the dates, without leaving even one. And it flew off and went away. And when it was light, one of their chief servants looked at the date-tree—there were no dates. And he went running to his master's son, and found him asleep. And he woke him, "Young master! young master!" And he woke up, and said, "What do you want?" And he said, "Your father sent you to watch the date-tree, and you have not watched it, and the dates have been all eaten by some bird." And he said, "Speak the truth." And he said, "These

words are the truth; get up yourself and look." The lad got up; and when he arrived near the date-tree he saw there were no dates. And he stood staring. "When I go and tell my father, am I to tell him, 'The dates have been eaten by people?' am I to say, 'The dates have been eaten by birds?' or am I to say, 'A great rain fell yesterday in the night and a great storm blew?' am I to tell him, 'The dates have all fallen off?' He will say to me, 'Go and gather them up and bring me that I may see what have been beaten off by the storm and the rain,' and there on the ground there are none. 'His words have become lies.' Ah! what plan am I to make? Shall I go to my father and tell him, 'Bedouins came and drove me away, and when I went back and looked at the date-tree there were no dates?' He will say to me, 'All those slaves were there, and you did not fight with them. His words are become lies.' The old man will not accept these words. I will go to-morrow to my father, and tell him, 'I watched the date-tree till the time of early prayers, and when it was getting light I went to lie down a little, and when I had passed a little space it dawned, and I saw a slave coming to me to wake me, and telling me, "Master, the date-tree has no dates on it, not even one." And I arose and went, and when I arrived near the date-tree, and looked at the date-tree, it was true there were no dates. And so, father, I am come to you; you are the knife and I am the animal, do with me everything you will.' This is the best to say. Better tell the truth than tell a lie."

And he went away to his father's; and he found his father sitting on his *baraza* with his five sons. And when he came he saluted his father. And he said, "Give me the news from the garden." And he said, "There is good news and bad." "What sort of good and what sort of bad?" And he said, "The bad is that, as to the date-tree, the dates have been all eaten by some bird, there is not so much as one left." And he said, "Where were you that my date-tree was eaten by a bird?" And he said, "I watched the date-tree till the time of early prayers, and the cocks were crowing, it was getting light too, and I arose and went to lie down a little. Immediately the second head-man came and roused me. And I awoke and asked him, 'What do you want?' And he said, 'Did you come to watch the date-tree?' And I said, I did. And he said, 'Well, there is not one date on the tree.' And I got up and went to the date-tree, and looked and saw it was true, there was not so much as one date there. So then, this is the news from the garden, and I have no more."

And he said, "I asked you the news from the garden, and you told me two sorts of news; you told me there was good news and bad. I have seen already the bad news, that my dates have been eaten by some bird, so tell me the good." And he said, "And the good, is it not that I your son have come back safe?" And he said, "Not my son, I don't want you." And he said, "A son like you only to eat and to sleep, when it shall happen that any one shall say to you, 'Here father take some of this dust and put in my eyes,' you will

refuse [for laziness]. What sort of a son are you then? I don't want you, go your way, father."

And he said to them, "This time when my date-tree bears I will send another son, perhaps he will watch, and perhaps I shall get some dates to taste the crop."

And he waited many months, and the date-tree bore so well as was never the like, and he waited till near the ripening. I suppose there remained but one day before the ripening. And he took a son, and sent him, and he said, "My son, I send you to the garden, I long for those dates that I may taste them this year." And he said, "My father, I am going now, and in the morning when the sun has past seven o'clock, send me some one to come and take the dates." And he said, "Very good, my son, I should like to taste the dates to-morrow."

And the son arose and went his way. When he reached the garden he slept soundly till it was, I suppose, one o'clock in the morning, and he arose and went to the date-tree, and saw the dates were fine and the bunches swinging. And he saw the date-tree was very flourishing, and he said, "Ah! these dates, my father shall eat them to-morrow, I will stay, though that fool came lying down asleep for nothing, and now his father hates him. Well, I will stay and look at this bird that comes eating these dates, that I may see it this day." And he sat down and read much [in his Koran]. And he heard the cocks crowing, and he looked at the date-tree,



and he saw the dates were there. And he said, "Oh! tomorrow my father shall eat dates, he thinks me like that fool." And it began to dawn a little, and drowsiness came upon him. And he said, "Ah! let me lean a little here against the trunk of the tree;" and sleep took him, and as sleep took him the bird came down upon the date-tree, and ate till there was not one left; and he was there under the tree, sleeping with his Koran under his arm.

So when it was light the head-man came and looked at the date-tree, and there were no dates. And when he cast his eyes below, he saw his master asleep under the date-tree. And he said, "Master! Master!" And he answered, "Yes." And he said, "You have been asleep, and all the dates have been eaten by the bird." "Is it true?" And he said, "Cast your eyes up and look." And he cast his eyes up, and saw there were no dates. And he stared, and his wits forsook him, and his ears were stopped, and his legs trembled, and his tongue was heavy, and he was all bewildered.

And his slave went and said to him, "Hullo! Master, what is the matter with you?" And he said, "I am a very sick man to-day." And he said, "I am nearer dying than getting well."

And he said, "What is your complaint, master?" And he said, "I have no pain in my head, and no pain in my stomach, and no pain in my side, and no pain in my back, and no pain in my loins, and no pain in my legs, and no

pain in my arms; my whole body is well, and my whole body is sick."

"What kind of complaint can this be, master?"

And he said, "The cause of this complaint is because this day I fear my father. Seven o'clock has struck, and he will send some one here to take the dates; and I told my father, and to-morrow at seven o'clock you shall taste the dates. What then, am I not become a liar? am I not become a fool? and my father will drive me away as he drove away my brother, because he missed eating the dates."

And he said, "Well, master, what will you do, and the thing is done?"

"Ah! then, what shall I do more." I will go myself before he has sent any one here."

And he set out and went his way. And when he was on the road he met with a man carrying a large dish, and a white napkin to cover the dates with, and a sharp knife to cut the bunches of dates with. And he said, "Hullo, where are you going?" And he said, "I am sent by your father to come to you. Your father sent me to cut one quite ripe bunch from the date-tree, and you to put it in the dish for me, and I am to take it." And he said, "My father wants those that are ripe, the dates there are not ripe yet, go back, let us be going." And he said, "All right!"

And when he arrived at their door he saw his father sitting, he and his four brothers. And he said, "Master, *Sabalkheir!*" [good morning]. And he said, "Come near." And he said, "Have you seen the man I sent?" And he said, "I have, master." "I told him you would cut him a bunch of dates that was ripe." And he said, "Not to speak of ripe ones, is there an unripe one there?"

"Ah! What did you go to do? People have said, to get children is health. How is it that my getting children is death? Two young men of you have gone to the garden, and not one son has given me a date to taste. With this getting children then, how is it that people say, he that gets children gets health? Is this health? Don't say, you children, that you will give me life; my health is to want a thing and get it, and my soul to be glad, this is my health; it is to see a man wanting to strike me and you fight with him, and you strive for me your father, this is my health; if I send you anywhere and you go, and know how to speak with people, and know how to converse with people, and know great from small, and know rich from poor, this is my health. And so my sons, this second year I have not succeeded in eating a date; as for my dates I hear of them with my ears without seeing them with my eyes. Get away from me then, and go about your business." And he went and departed.

And he said, "You my sons, you four that are left. When the date-tree bears, he that shall go and watch it till I get the

dates and taste them, I will make him a wedding feast of three months."

Each one of those youths who were there said, "Father, I will go;" and another said, "Father, I will go;" and another said, "Father, I will go;" and another said, "Father, I will go." And he said, "Very good, every one that wishes, let him go, but I want you to go one by one." And they said, "Very good, father."

And he waited for many months, and the date-tree bore, and it bore much, and left off bearing, and swayed down. And he said to his children, "The date-tree has borne, and its bearing this year is the greatest of any year." And the eldest of them said, "I will go, father." And he said, "Wait a bit, let them get their full growth." So he waited till news was brought, "Sultan, the dates are beginning to ripen." And he said, "Now then, my son, go to the garden to-morrow; my son, you shall give me some dates to eat." And he said, "Father, to-morrow when seven o'clock strikes you will feel the dates in your mouth, eating them." And he said, "I pray my son that to-morrow I may eat these dates." And he said, "You shall eat them then, father, and, for myself, I am starting; good-bye."

And he arose and set out. When he came into the garden he told the people who were there, "Let every one sleep in his own house, let him not come out." "How shall we leave you, master, by yourself?" And he said, "It does not matter,

leave me, it is my own wish." The slaves went and slept. And he ate, and after that lay down and slept soundly, and when he awoke it was twelve o'clock, and he sat under the date-tree playing at cards, he by himself, till when it was near the time of early prayers, a pleasant breeze struck him, and he made as though to sleep, and sleep took him. Immediately the bird came and ate all the dates, without leaving so much as one, and he was asleep under the tree with his cards in his hand.

Then when it was light, the head-man came and found his master asleep, and he cast his eyes up and sees there are no dates. And he called him, "Master! Master!" And he answered, "Yes." And he said, "You are asleep, master, and there are no dates on the tree, not even one. If you do not believe, cast your eyes up and look."

And when the lad cast his eyes up, he fell down. The slave was astounded when he saw his master fallen down. And he took hold of him, and asked him, "Master, what is the matter with you?" And he said, "I am a dead man." "What sort of death is yours, master?" "On my coming here to the plantation I told my father, when seven o'clock strikes you shall feel the dates in your mouth, and you eating them. And now if he waits till the evening, he will not feel a date in his mouth, not to say till the evening, for five months he will not get a date in his mouth to eat."

"And what will you do then, master?" And he said, "I am not going to my father. I shall run away." And he said, "What will you run away for, master? You had better go. If you run away, how long will you run away for?" And he said, "I shall run away till the soul of my father is appeased." And he said, "Master, it is not well for a gentleman to run away. You had better go."

And he went to his father's, and he found him not yet awake, and he waited for him till he awoke. "Well! give me the news from the garden, my son." And he said, "I have no further news; the news that I have is one, my news of the dates is they have been eaten by some bird. This is the news I have, I have no further news. Do with me what you will. You are the knife, I am the animal."

And he said, "Get away from before my face, I hate to see you." And he arose and went away. And he said, "Ah! I have not got children, they are a disease. It is a disease when a son proceeds from the bowels, who is of no use to a man in this world, will he be of any use to him afterwards? Now these sons. What sort of sons are they, who cannot even put dust into a man's eyes? If this is getting children, I have done with it."

Well, he waited till another year the date-tree bore, and it bore every year more and more. And he said, "He who is manly, I shall see him in the garden, and I shall see him again with his hand to my mouth feeding me with dates,

then I shall know that he is my son." And he said, "He who shall feed me with dates, I will marry that young man to a beautiful wife, with a marriage feast of four months." And they said, "Very good, father, you shall eat dates this year."

And they waited till when ten days were past, the dates had become full grown, and he was told, the dates are full grown. And he said, "Very good, when you see them ripening here and there one, come and tell me." And he waited for the space of five days, and the head-man came, and told his master. "The dates are ripening, and the abortive ones are falling." And he waited three days, and said, "Go."

And the youth arose gladly and vigorously, and went till he reached the garden. And he said, "I shall not sleep, I will mount a horse and ride round and round in here to-day all the night through." And he took his gun, and his powder, and his shot, and his caps. And he got upon a horse, and rode round in the garden. And he rode round and round till when one o'clock was past, he heard a guinea-fowl crying at the back of the garden, and he said, "Now it is half-past one, I will set out and follow this guinea-fowl which is crying in the garden." And he set out and followed the guinea-fowl where it was crying. And the guinea-fowl was a long way off, but in the night he heard it as if it were near. And he went half the way, and the bird behind had come to the date-tree eating the dates, without leaving so much as

one, and he had not yet come back. And he turned back without getting the guinea-fowl, and came.

And when he arrived in the garden and cast up his eyes, there were no dates. And he got off the horse, and sat under the date-tree crying bitterly till his slaves came. "Eh! master, what are you weeping about?" And he said, "I am not weeping because I fear my father, I weep because of losing the gifts that my father wished to present me with." And he said, "What sort of gifts are they which make you weep so excessively?" And he said, "Father told me he would marry me to a beautiful wife, that he would make me a marriage-feast of four months, and he told me that he should know that I was his son; now of all these three, I have not got one, now can I help but weep at missing these? Well then, I will go and give him my answer."

It was afternoon when he went to his father, and says to him, "Father, *Masalkheir!*" [good afternoon], without his father's answering him. And he was silent. And he said, "Where are the dates?" And he said, "The dates father? The dates are already eaten by the bird." And he said, "Go and tell your mother inside to give you a headkerchief, and put it on, to give you a mask, and put it on, to give you *kanzu* and trousers, and put them on, to give you a veil to cover yourself with, and then let her look out for a husband, and marry you. Go away from before my face, I hate to see you."



And his wife arose, and said to him, "These youths do not go to look at the date-tree, they go to play, and to sleep. However, what are we to do? Let us wait till this time of its bearing."

And the sultan waited while many months passed. And the date-tree bore; and news was brought to him from the plantation by his headman, "Master, the date-tree has borne." "Has it borne like last year, or this year more?" He says, "Master, when a thing is young a man is not sure about it; so far as man can be sure about what is young, I should say, master, the dates this year are more than last, but they are things that get shed, let us see when they are grown." He says, "Very good, when you see the abortive ones beginning to drop, come and tell me." And he said, "Please God, master."

The sultan had a cat and loved it much, and the cat was very handsome, and growing fast, and what that cat caught for its beginning was a hen's little chicks. And the sultan was told, the cat is catching chickens, and he said, "The cat is mine, and the chickens are mine, let it be, then."

The dates ripened at the plantation, and news was brought by his head-man, and he said, "Master, the dates are ripening fast. I think if we delay till to-morrow, they will be the worse, because they are ripe, and this year not many abortive ones have fallen; in a whole day, eight, or nine, so much have they grown. So send me a son, that he may

come and watch the date-tree." And the sultan told the two that remained, and he said to them, "To-day go both of you that are left." And they said, "All right, father." And they girded themselves and went on till they reached the garden.

And they told the slaves who were at the plantation. And they said to them, "We lions are come, we are come to look at this bird, which comes and eats these dates, so to-day is its fate sealed, and its fate is in our hands." And they said, "Perhaps we shall be here, and a gun may miss fire." And they said, "Very good, masters." And they sat till night. And they said to them, "Light bonfires in the garden." And they lit bonfires. And the fire blazed bravely there in the garden. If a needle were to fall, you would see it, because of the brightness of the fire. And they waited till one o'clock struck. And a great rain-cloud lowered, and there was a great storm, and when half-past two o'clock was passed, the rain fell heavily, with much wind, and perfect darkness. Any one in one place could not see who was in that place; perhaps, if they listened for one another's voices, and went feeling for their companions, they might know that this is my companion, and it was as when you are joking, and put your fingers on one another's eyes, so great was the darkness. And all the slaves ran away and went and got into their huts, and those youths got up, and went and lay down. And the bird came down and ate the dates, and flew and went away.

And they were not yet awake, and the rain had not yet held up, and the storm was not yet gone, and they were sleeping when six o'clock struck, and they knew nothing of its dawning, and the rain would have been falling, and the darkness the same, and the storm the same blowing hard. And they slept till seven o'clock struck, and at eight o'clock a man was sent out of the town by their father, "Take this umbrella, and go to the plantation. How is it with these sons? We have no news of them yet, whether they are well or ill, or we shall get dates, or there are no dates. Ask their news, and come and tell us."

And he went in the rain to the plantation. And he went and got to the head-man's, and they were not up, he had fastened the door, and was asleep. And he cried, Hodi! Hodi!! Hodi!!! The head-man answered him, "Who are you?" And he said, "I am Hueduni," "Ah!" he said, "what have you been doing all night in this rain?" And he said, "You country people, mark you, you are simpletons, you have your clocks about your houses." And he said, "Eh! Hueduni, you are making game of us; how should we get a clock, we country people?" And he said, "You have clocks and more, not one, nor two." And he said, "Even to knowing what such a clock is, I don't." And he said, "Are there no cocks? they are the country clocks, mind you! When you hear the cock crowing you know it's dawn, or early morning; are not they your clocks, then?"

And the head-man came out, and they greeted one another. "Well! give me the news of the town." And he said, "The town news is good; I am sent to see the lads; up to this time he has no news of them, whether they are alive or dead, or sick, whether the sultan will get any dates to taste, or not, that's all." And he said, "Let us go, I will take you where the lads are." And he went and found them both on their backs, drawn up together, and shivering with the cold that had got hold of them.

And they said to him, "Hullo, Hueduni, what news from the town?" And he said, "Good, my young masters; your father's compliments, and after the compliments, he has heard nothing, till now the sun is at ten o'clock." "Ah! Is it true?" And he said "It is true, ten o'clock, master." And he said, "Weren't we saying perhaps it is getting to be morning?" And he said, "Not at all, masters; I left the town at eight o'clock, when I was sent into the country here. Then he asks, my young masters, shall he eat dates this year, or not?" And one of them got up and said, "Tell him, he shall eat dates this year, while it is this year, while it is this time present. Wait and let me cut for you, and give you to take to him."

His brother said, "Are you talking with your wits about you, or are you mad?" And he said, "How so?" And he said, "I ask you, did you speak with your wits about you, that I may know what to answer." And he said, "I speak with my wits about me, and I am not mad." And he said, "You are

downright mad; you are mad enough to be fettered with a post between your legs, and a chain; that's the way to give you medicine to cure you." And he said, "If you were not mad, you wouldn't have talked in such a way, going and telling father!" And he said, "How so?"

"Every day and every year here, the date-tree is watched, and our brothers only slept a moment, and they were ruined by their sleep. And when in a moment they woke up, the dates were eaten. Now we came away from the date-tree as long ago as one o'clock, and came here and slept, till now it is ten, are those dates to wait for us? Every day people sleep under the date-tree, and the bird comes and eats the dates, and goes away. Eh! We have slept here in the house, would the bird wait for us?"

"Oh! perhaps we are lucky, through the rain, and the darkness, and the storm, perhaps the bird did not come." And he said, "The rain, and the darkness, and the storm would not hinder the bird from coming and eating the dates." "Well, I am going to look." "Go you and look, I am not going anywhere, I know there are no dates; what should I go for? to be put out of my way for nothing, to get rain, and wind, and mist for nothing; and I know there are no dates on the tree, they have all been eaten by the bird. However, he is a fool that is going, he wants to deceive his soul; if you don't believe it, wait till he comes back."

He went as far as the date-tree, and he saw there were no dates, not even one, and the withered ones that had fallen down were not there. And he returned, and came to his brother. "Well, are there any dates?" And he said, "Oh, master, I say, any one who looked at that date-tree would say, if he was told that the date-tree bore this year, and even yesterday there were dates on it, he would not believe it, so destroyed are the dates: even the signs to tell that the date-tree has borne are not there."

And he said, "Did I not tell you in this very place that there was nothing? Now, give me advice: is there any plan now? Are we to go to our father, and go and tell him, the dates are eaten by the bird, we have not got even one, and we are come, you are the knife, and we are the animals, whatever you will, do it to us?" And he said, "Very good, let us go."

And they went to their father, and they found him sitting in the inner porch. And they saluted him, without his replying. And his wife arose and said, "Master, when your children salute you, reply to them, for your anger is deadly poison to them, and your joy is the beauty of their countenances; so, when you do thus to them, you grieve your children, with whom you can do anything. Now, you have no need to hurt them or to be angry with them, and do not be bitter against them." "Well, then, my wife, cut them a *kisuto*, and give them a *kisuto* and a head-cloth, for these young men are become women, they are no good to a man in this world while he is alive, and will they be any good to him in the

next? But as for myself, I have nothing more to do with them."

And they waited while months passed, and the date-tree bore, and when it left bearing it swayed down. Anyone who saw the little dates while they were very young, if the man saw them at a distance, he would say they were full grown, so plump were the dates, so flourishing was the date-tree, and so vigorous the dates, and every bunch was well filled.

And the head-man walked over to his master's, and met with his mistress. And said to her, "Mistress, where is the master?" And she said, "He is inside, wait." In no time he came out from within, and said, "Well! Head-man, what news from the plantation?" And he said, "At the plantation it is beautiful, at the plantation it is good; and the news of the plantation, master, is that the date-tree has borne vastly, and then the dates are plump; if you see them there, while they are very young, a man would say they were full grown, and if he was told they were very young, he would not believe it. And every bunch says to its neighbour, 'get on one side here, and let me through, that I may hang.'"

And he said, "I am grieved, I, a man with seven sons, and five years my date-tree has been devoured by a bird; I have not had so much as a stone to taste, and this year just the same, it will be devoured by the bird."

The lad who sat in the kitchen heard those words which Sultan Majnún said. And the youth arose and said to his father, "This year you shall eat dates." And he said, "My father, if this year I have not fed you with dates with my hand, and all the rich men that are in the town, and all the Europeans that are in the town, and all the Banyans that are in it, and all the Hindees that are in it, and the poor that are in our town, for these are the five bunches that are on the date-tree." And he said, "So each bunch I will give to a several nation, and the nations that are in the town are five. There are we Arabs, there are Europeans, there are Banyans also, there are Hindees also, there are, too, all the poor that are in it." And he said, "So I, father, am going this year to watch the date-tree."

His father and his mother laughed heartily, and thought his words idle talk. Neither his father nor his mother accepted his words; they thought, our son is amusing himself, let us leave him to his amusement, till his liking for this amusement is over.

At last news was brought to the sultan that the dates were ripe. And the sultan gave out word to look for a man to go and watch the date-tree. His son, he who was left of the seven, heard it, and said "How is it, father, that you have given out word to look for a man to watch the date-tree, and I your one son am still left?" And he said, "Ah! six were of no use; will you alone be of any good? My soul is afraid, for I hear that the date-tree has borne well, and the dates are



fine, so I am afraid of sending you and missing eating the dates." And he said, "Have patience to-day, and let me go, father, and see my luck, whether you will eat dates, or miss them."

His wife said, "Master, let the child go, and let us try, perhaps we shall get dates and eat them—or we shall miss them—let the child go, then." And he said, "My wife, I do not refuse the child's going, but my heart distrusts him." And she said, "Never mind, master, let the child go." And he said, "Father, to-morrow if you, and I, and mother be alive, to-morrow you shall eat dates, father." And he said, "Your brothers said just the same, 'Father, you shall eat dates,' and I have eaten none." And he said, "Come, be off to the plantation."

When he reached the garden, he told all the slaves of the plantation, "Go and sleep." And they said, "Ah, master, shall we leave you by yourself?" And he said, "The night will not eat me, that I should fear it." And they said, "Very well, master, good-bye." And he said, "Good-bye to you."

And that youth went inside and slept, and slept soundly till one o'clock struck, and he arose and came to the date-tree. And he sat chewing parched Indian corn, and with the corn there was some sandy grit; and he chewed the corn, and when he was inclined to dose, he chewed the grit with it, and woke himself up, and thus he employed himself till the bird came, and he saw it.

The bird said, "There is no one here," for he was sitting some distance from the date-tree. And when it alighted where the date-tree was, the youth arose; and when it was going to stretch out its beak to eat the dates, he caught hold of its wing.

The bird flew away from where the date-tree was, and flew with the youth, till it reached a great height with him. And the bird said, "O son of Adam, have you followed me even here, where I am arrived? If you fall here, you will be dead long before you reach the ground. So leave me to go my way, I will leave you to go yours." The youth said, "I shall not leave you here to-day; wherever you go I will go with you." And it said, "I have not eaten your dates, leave me to go my way." And he said, "I shall not leave you this day, I shall be to you to-day like a tick to a cow's tail." And it said, "Leave me to go my way, it is dawning." And he said, "Do you not not hear what I told you of myself to-day? I will not leave you here; possibly you may kill me." And he said, "My six brothers are hateful to my father because of you, coming and eating the dates; why, then, should I leave you to-day? To-day my father shall see you, and my six brothers shall see you, and my mother shall see you, and all the people who are in our town shall see you, great and small, slaves and free, women and men; they shall all see you to-day, that is what will rejoice my father's soul this day."

And it said, "Leave me, it is dawning, and I have not eaten your dates to-day; so you will be gracious and will leave me to go my way, and you go yours." And he said, "To-day I shall not leave you, perhaps you may kill me." And it said, "Well, you will not leave me, I will throw you off, and now I will take you far away."

And it flew with him very high, till when the lad looked on the earth he saw it like a star. And it said, "Well, do you see your home?" And he said, "I see it like a star." "If I throw you from here, will any of you be left?" And he said, "I had rather you let me go and I die, than leave you to-day. I will not leave you at all, even if you fly till you reach heaven, I will not leave you this day."

And it said, "It is dawning, I want to go my way; suffer me, child, I beg of you, to go my way." And he said, "I will not leave you at all this day; where you pass I will pass with you; where you stay I will stay with you; where you die I will die with you; but this day I will not leave you."

And the bird descended to the earth and said, "Now you have reached home here, give me permission to go my way." And he said, "I will not leave you." And it said, "I beg of you, child, let me." And he said, "My brothers, he who was given a head-cloth, has been given it; he who was given a *kisuto*, has been given it; he who was clothed in a *kanzu* and mask, has been clothed in them; and none of

these things would have happened except for your coming and eating the dates."

And it said, "I beg of you—it is dawning now, master—leave go of me. To-day is the finish, I will not come here again; I will not eat those dates again; I will not pass through this quarter again; I beg of you, young man, let me go my way."

And it said, "If you will not let me go, let you and me make a covenant." And he said, "What covenant?" And it said, "I will give you a promise; save me from sun, I will save you from rain." And he said, "How? I don't trust you." And it said, "Take what I say, and where you may go—wherever it may be—you will have me." "Eh! How shall I get you?" And it said, "If you take this feather, when you put it in the fire, I shall perceive the smell in whatever place I shall be, and I will come." And it said, "Now then, it is dawning, I pray you do not let people see me; leave me to go my way." And he said, "Well, good-bye; go your way." And it said, "My friend, fare you very well." And it said to him, "When you call me, if it shall be in the sea, I will come." And he said, "Very good." And it flew, and went its way.

The lad returned to the date-tree. And he saw the date-tree, and he saw the dates, and he felt his soul glad; and his heart felt itself as if one had come and said to him, "Come, rise up and go into Paradise;" he felt such beauty in his soul—he felt so joyous—he felt his body so strong—he felt his

eyes so bright. And the youth laughed loud, and said, "This is my luck, mine, Sit-in-the-kitchen's." And he said, "Six lions came here, every man with sword and shield, and his dagger at his waist, and his stick in hand, and each youth said to his companion, 'Make room here that I may pass.' In the first place strong youths, in the second handsome youths, in the third, well-known in the town, more than I, Sit-in-the-kitchen. But this my luck, God has given it me. What is laid up by God, no son of Adam can take away, save he for whom it is laid up."

And the youth arose, and said, "Farewell, date-tree, I am going to lie down; what ate you, now will eat you no more. To-day there is a sleep like that which puts an end to child-bearing." And he arose, and went and lay down.

And when the night had turned to daylight, he came there by the date-tree, and covered himself with a sheet, and slept. At last his head-man awoke. "Let us look at the date-tree to-day, whether we are to get the bird's scraps that are left, for as to this date-tree, no one will see its dates." The head-man came, till when half the way was past, and he cast his eyes towards where the date-tree was; he saw that the tree had remained in good condition.

He ran back to his house, and beat the large drum, and all his fellow-slaves came, women and men, and even the children were carried along. "Hullo! head-man! give us the news which you have for us." And he said, "What have I

got for you?" And they said, "Tell us, head-man of ours." And he said, "The master has not had a son born, he has a lion." And he said, "Look how Sit-in-the-kitchen has uncovered his face to-day before his father." "What is it, head-man?" And he said, "To-day is the day for people to eat dates." "Is it true, head-man?" And he said, "Yes, indeed."

And he said, "Don't go and wake him before we go and make him presents. He who has fowls, let him take fowls; he who has a goat, let him take a goat; he who has cleaned rice, let him take rice; he who has rice in the husk, let him take rice in the husk; he who has wheat, let him take wheat; he who has money, let him take money; but millet and maize, don't take those things.

The people went to their houses, and came; and he who had fowls to bring, brought them; and he who had a goat to bring brought it; and he who had cleaned rice to bring brought it; and he who had rice in the husk to bring brought it; and he who had wheat to bring brought it; and he who had money to bring brought it. And they brought the drum, and found him asleep under the date-tree.

And they went there and carried him away, with horns, and with clarionets and drums, with clapping of hands and shrieks of joy, even to his father's house.

When his father heard the noise coming along the road—and the bunches of dates were carried in baskets made of fresh leaves—when he saw the plantation slaves coming with rejoicing—when he saw his child, too, carried higher than all, Sultan Majnún knew, "To-day I shall eat dates." And he called, "My wife!" And she answered, "Here, master." And he said, "The master of the kitchen will give us dates to eat to-day." When she heard those words, the woman left her cooking and ran up-stairs. And she said, "What is it, master?" And he said, "Look through the window." And when she looked, she saw her son coming with rejoicing, and the slaves, who were come rejoicing.

And his father ordered the soldiers, "Go after him and take the boy." And the soldiers went and ran and carried him, till they reached his father.

"Well! the news, my son?" And he said, "I have no news; my news is to open your mouth and I give you a taste of the dates." And he said, "Yes, this is having children, for my son to give me to taste." And he plucked a date, and put it in his father's mouth. And he plucked a date, and put it in his mother's mouth.

And he said, "This, my son, is having children; not like those fools, not like those good-for-nothings." And he said, "Well, my son, what did you do with the bird—you, and who else watched for the bird?" And he said, "As to the bird, I watched for it by myself; and I saw it, too, and it will

not come again for its life, nor for your life, nor for the lives of those who are to come besides."

And he said, "My son, there is no single thing that has pleased me about you like this, that you have given me a taste of the dates, for I have waited five years and have not got a taste of the dates. And I have six sons, and yet I have not one. You, whom I called a fool, are the one who gave me a taste of the dates. As for them I want none of them."

And his mother arose and went to her husband, and said, "Do not reject them; he who rejects a son, rejects an unlawful son; and you, Sultan Majnún, if you reject these children, people will say they are not lawful children, and I, your wife, shall have no face before people. Whenever I go in the porches of people's houses, I shall not be able to lift up my face to look at anybody, women or men, free or slave, little or great; they will say of me that I have borne unlawfully. Now you, master, do you wish me to be spoken to by people in such words as these? And he said, "Far be it. I do not wish evil words to be uttered to you by people; neither these nor any other evil words do I wish to be uttered to you by people. I wish to give you good words myself, and all people who shall hear of us in this land, or any other, shall be told that Sultan Majnún gives sweet words to his wife; he does not vex his wife; what his wife wishes, that he does to her, and other people will act towards you in like manner." And she said, "Thanks, my



master, that is the very thing I wanted of you, and I have obtained it. And let the youths stay quiet."

So that youth, the last born, was loved much by his father, and his grandmother loved him much, and his aunt loved him much, and his uncle loved him much, more than his brothers, though there were six of them. Those six were loved much by their mother, more than the last born. The woman told her husband, "I shall not give up plenty for fewness, I shall not give up six sons and love one."

So they lived quietly, till the Sultan's cat went and caught a calf. And the Sultan was told, "The cat has caught a calf." And he said, "The cat is mine, and the calf mine." And they said, "Very good, master."

And they stayed two or three days, and it caught a breeding-goat. And they told him, "Master, the cat has caught a breeding-goat to-day." And he said, "The goat was mine, and the cat mine."

And they stayed, till after two days it caught a cow. And he was told, "Master, the cat has caught a cow." And he said, "It was my cow and my cat."

And it waited, till after the second day it caught a donkey. And he was told, "Sultan, the cat has caught a donkey." And he said, "My donkey and my cat." And it waited, till after one day it caught a horse." And the Sultan was told,

"Master, the cat has caught a horse." And he said, "My cat and my horse." And it waited, and caught for itself a camel. And the Sultan was told, "To-day the cat has caught a camel." And he said, "What do you want with it? It is my cat and my camel; you don't like this cat, and want me to kill it; every day bringing me mere tales. And I shall not kill it; let it eat the camel, and let it eat even a man."

And it waited till the next day, and caught some one's child. And the Sultan was told, "The cat has caught some one's child." And he said, "The cat is mine and the child mine." And it waited till the next day, and caught a full-grown person. And he was told, "The cat has caught a full-grown person, master." And he said, "The cat is mine and the person mine."

And the cat removed from the town, and lived as it were on *Mnazimoja*, among the undergrowth. So if any one passed, going for water, it devoured him. If it saw a cow passing, going to be pastured, it seized it and ate it. If it saw a goat, it ate it. Everything it saw, which passed on that road, it caught and ate it.

The people went and said to the Sultan, "How is this, master? It is you who are our Sultan, it is you who are our master, it is you who are our shield. You have left that cat, master, to itself; it is gone to live on *Mnazimoja*; if a man passes, it eats him, if a cow passes, it eats it, if a donkey passes, it eats it, if a goat passes, it eats it, whatever thing it

is which passes by that road of *Mnazimoja*, it catches and eats it; and at night it comes down into the town: whatever it finds in the town, it catches and eats it. So then, master, what are we to do, things being in this state?"

And he said, "I think in your souls you hate this cat; you want me to kill it, and I shall not kill it; the cat is mine, and these things it eats are mine."

So the people were astounded; there was no one who dared to kill it, and people had been already eaten by the cat. And it stayed on the road by *Mnazimoja*. And then, people not passing that way, the cat removed to another road, preying in the same way.

And they went and told the Sultan, "The cat is injuring the people." And he said to them, "I hate your messages; your words are little with me. I will neither listen to such messages, nor will I kill the cat."

The people removed from that road and did not pass along it. And it removed to another road and did as before. And the Sultan was told, "The cat has got worse, master; it is become perfectly savage, not a thing passes before it but it has seized it." And he said, "The cat is mine, and this which it takes is mine." And the people removed and did not pass along that road.

The Sultan found that the messages from the people were become many, and he placed a man at the door. "Every one who shall come here with accusations against the cat, tell him the master is not to be seen." And he said, "All right, master."

Well then at night the cat used to come into the town, seizing everything it could get hold of, and in the morning used to return and go away into the outskirts. Till there in the suburbs there were no people. Those who ran away had run away, and those who were caught had been caught. And the cat moved on a little further into the country, catching there people and animals; and at night it used to come into the town, and caught what it could get, and in the morning went into the country. And every party of people who went to the Sultan to give him information about the business of the cat could not get to him.

And the cat went on moving forward into the country, catching what it could get; and it got fowls, and it got dogs, and it got goats, and it got cattle, and it got people; whatsoever passed before it it caught, and when it found nothing to catch it exerted itself seeking for something; and the night was the town's, and in the morning it went into the country. The business went on just in the same way, the cat preying, and the Sultan not to be got at.

Till one day the Sultan said, "To-day I am going to look at the country; let us go, children, and look." And the six sons

accompanied the Sultan. And they went on until in the road there was a thicket; the six sons were behind and their father in front. The cat came out of the forest and killed three of the sons. The people started, "The cat! the cat! the cat! the cat!" And the soldiers said to him, "Master, let us look for it and kill it." And he said, "Seek for it and kill it." And they said, "All right, master."

And he said, "This is no longer a cat, its name is *Nunda*, which came and caught from me even my sons." And they said to him, "Master, the cat will not make a selection, this is the master's son let me leave him alone; or, this is the master's wife, let me leave her; or, this is the master's relative, let me leave him; the cat has nothing like this in it to make selections. We fear for you, master, its eating even you." And he said, "True, it will eat even me." "Did we not tell you, master, how the cat was finishing people, and you said, 'My cat and my people.'" And he said, "True, I said it."

The soldiers, when they went to strike that cat, some

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of them were killed and some of them ran away. The Sultan returned with his sons, and came and buried them.

The seventh son, who was in the house, when he learnt the news of his brothers who were killed by the cat, said to his mother, "I too will go, that the cat may kill me as it has

killed my brothers." And she said, "How will you go, son; by yourself?" And he said, "I shall go in anger for my brothers; for a man to lose out of the world three people in one day, should not such a one feel anger? So then I shall wander about and look for that cat who killed my brothers." And she said, "Very good, my son, but I do not like you to go." And she said, "These have died, and that you should go and die, is not that one wound upon another?" And he said, "I cannot help going, mother, on such a business, and do not tell my father."

The cat had run off to a great distance. And he had cakes made for him by his mother, and was given people to carry food for him. And he was given a great spear as sharp as a razor, and his sword. And he said, "Mother, a last farewell." And he went out and went away.

When he had passed the suburbs he saw a huge dog, and smote it, and tied it, and dragged it, and came singing,

"O mother, I have killed  
The Nunda, eater of people."

When he arrived near the town his mother was up-stairs, and saw him, and heard him singing,

"O mother, I have killed  
The Nunda, eater of people." (*Four times.*)

And his mother answered him and said,

"My son, this is not he,  
The Nunda, eater of people."

And the lad sang there louder and louder,

"O mother, I have killed  
The Nunda, eater of people." (*Five times.*)

And his mother answered him,

"My son, this is not he,  
The Nunda, eater of people." (*Twice.*)

And he left the great dog.

And she said, "O, this is not it, the nunda is larger; leave it, my son, and stay at home." And he said, "Mother, it is not a thing to be obtained that I should stay at home." And he set out and went away into the forest.

And he went further than the first day, with the slaves who carried food for him. And he went and found a civet cat, and killed it, and bound it, and dragged it, and came with it, till when he had ended half the way he sang,

"O mother, I have killed  
The Nunda, eater of people." (*Six times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Three times.*)

And he threw it away.

And she said, "My son, will you not leave it and stay at home? You will be sorely troubled; see, in these two days you are sunburnt." And he said, "Mother, I cannot help going to avenge my brothers." And she said, "Go."

And he went into the forest further than two days before. And he went and saw a larger kind of civet cat, and he killed it, and bound it, and dragged it. And when he was come, and had ended half the way, he sang,

"O mother, I have killed  
The Nunda, eater of people." (*Seven times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Four times.*)

And he threw it away.

And she said, "Where will you find this nunda. It is far off, and you do not know where; you will be sorely troubled, boy; your face is changed by these three days, I beg of you stay at home." And he said, "Mother, I cannot help going." And he said, "Mother, of three things, I shall obtain one of God." And she said, "The first, my son?" And he said, "The first is, I shall die." And she said, "The second, my son?" "Or else I shall find the nunda and kill it." And she said, "The third, my son?" "Or else I shall miss the nunda and come back. So of these three, mother, I shall not miss one



from God." And she said, "For myself, my son, I should like for you to get this nunda and come with it, and for my soul to see it, that it may be clear." And he said, "Good-bye, then, mother, I am going."

And he went further than the other day, and met with a zebra, and he killed it, and bound it, and dragged it, and came home half the way, and sang,

"O mother, I have killed  
The Nunda, eater of people." (*Eight times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Five times.*)

And he left it.

And she said, "I beg of you, my son, stay at home; my soul is afraid, my son." And he said, "What are you afraid of, mother?" And he said, "If, mother, your fear is of my dying, how long shall I remain? I cannot help dying." And he said, "I am going." And she said, "Good-bye."

And he went and entered into the forest and wilderness, and went and caught a giraffe. And he killed it, and his soul was very glad, and he said, "This is in very deed the nunda." And he bound it, and dragged it, till as he came and ended half the way, he sang,

"O mother, I have killed  
The Nunda, eater of people." (*Nine times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Six times.*)

And he took and left it.

And she said, "My son, the trouble you have to bear alone, and you have three brothers here; there is not one who says, 'Let us, too, follow our youngest brother, and go with him into the forest, and look for this nunda,' there is none. They all stay at home about their own affairs, and you alone are harassed, my son." And she said, "The womb you came from was the same that bore them, and you have one father, Sultan Majnún. It is not as though you had two fathers, and you alone are harassed, but you all have this one father." And he said, "Mother, every one has his own spirit, and though we be born from one womb, each one has his own spirit." And she said, "Do not go then, my son; these days that you have gone, let them suffice." And he said, "Mother, this is a matter that cannot be helped, I cannot help going." And his mother wept much, and his father wept much, because they feared that, "Our son will die, and this, the best son we have. But what shall we do? He will not consent to stay."

And he went into the forest and wilderness, till he went and met with a rhinoceros, asleep under a great tree. And he

said to his slaves, "To-day we have seen the nunda." "Where, master?" "That under the tree." "Eh! what are we to do, master?" And he said, "Now let us eat our fill, that we may go and smite it, we have found it well; if it kills us, so it must be." And they said, "Come on, master." And they took out their *bumundas*, and ate till they were satisfied. And he said, "Let every one take two guns; let one lie on the ground and one in his hand." And they said, "All right, master." And he said, "Let us fire all these at once." And they said, "All right, master." And they went gently in the midst of the thorns, till they got in by the tree, and came out upon it at its back; and they drew on till they were near it, and fired, and the bullets went hard into it. And the rhinoceros rushed out, running from where it had been struck, and fell down a little way off. And they followed it, till they saw it fallen down dead. And they bound it, and dragged it for the space of two days on the road, till when they reached half the way they sang,

"O mother, I have killed  
The Nunda, eater of people." (*Ten times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Seven times.*)

And many people came to look at the rhinoceros, and were very sorry about the youth.

And his father and his mother wept much. And they said to him, "Father stay at home." And he said to his father, "What I have told you cannot be drawn back. If it is my death to go as I am going every day, I am dead already, but I know it not; let me go then."

His father said to him, "I will give you what property you please; I will give you, too, my royalty, that you may be Sultan, and I descend and be your man; you giving me only food and clothing; and do not go into the forest, my son." And he said to them, "Good-bye, father, I go; what you say I hear not."

And he went into the forest and wilderness, and he went and met with an elephant, asleep at noon in a shady place. And he said to his slaves, "To-day we have found the nunda." And they said, "Very good, master, where is it?" And he said, "In the shade yonder, look well at it." And they said, "Well, master, shall we not approach where it is?" And he said, "If we approach its face, if it is looking this way as we are coming, will it not come against us? And if it comes against us, it will kill us all. But now let us take counsel, and send one man, and let him see which way its face is turned, and come and tell us." And they said, "Very good; it is a good plan, master; and for the rest of us, let our guns be ready."

And one of his slaves went on, whose name was Kiroboto [a flea], and crept on his knees through the forest, until he

reached where it was; and he found it asleep, and its face was turned in another direction.

And he returned on his knees in the same way, till he reached where his master was. "Well, give us the news." And he said, "Good news, master." And he said, "Is it the nunda?" And he said, "I, for myself, do not know it, master; but that this is the nunda, master, there is no doubt. It is broad, with a great head; and, master, I saw its ears very large." And he said, "This is the nunda, master."

"Come then, let us eat, that we may go after it." And they took out their *bumundas*, and they took out their *ladus*, and they took out their cakes and ate, and ate much, till they were filled.

And he said to them, "Little fathers." And he said, "To-day is perhaps the last we shall have need of, so to-day people would take a last leave of one another. He that will escape, will escape, and he that will die, will die; but he that shall escape, if I die, let him tell my mother and father not to grieve." And they said, "Come, master, let us go; we shall escape please God."

And they went on their knees till they arrived there in the shade where it was. And they said, "Give us a plan, master." And he said, "There is no plan, only let us fire all at once." And they fired all at once. And the elephant charged at them, and they threw away every man his gun which he had

with him, even the clothes which they had on they thought heavy, and threw them away to run the better, and each man got to a tree and climbed it. The elephant went away and fell down some distance off.

And they remained every one on his tree from three o'clock until six in the morning; they had no food, they had no clothes, they sat as they were the day they were born.

The youth in his tree wept much, and he said, "I do not know death, but this is death to-day." And no one of them could see his companion. The youth wished to get down from the tree, but he feared and said, "Perhaps the nunda is there below, and will eat me." And his slaves, just in the same way, feared to get down, and said, "Perhaps the nunda is there below, and will eat us." And they were in a thick forest—there was no clear space.

Kiroboto had seen where the beast fell, but he was afraid to get down by himself. He said, "Perhaps there where it is fallen, it is alive still, and not yet dead; till he saw a dog come and smell it, and he knew that it was true it was dead.

And he got down from the tree with all his might, and he made a signal-cry, and was answered; and he made a second signal-cry, and held his ear thus on one side, to hear when his signal was answered, and go to that place. And his signal was answered twice, and he went on till he met with two of his fellow-servants on a tree. And he said to them,

"Come along, get down, the nunda is dead." And they got down quickly, and came along till they found their master. And he said, "Hullo, Shindano!" And he said, "We have come with Kiroboto, the nunda is quite dead, come down, master." And he came down and reached the bottom, and there they all met. And each man looked for his clothes, and put them on. And they looked for their guns, and they looked for the baskets, in which their *bumundas* were, and they came [with them], and the young men had got weak through that day.

And they rested there, and ate their food and drank water also, and went to where the nunda had fallen down. When the youth saw it, he said, "This is the nunda, this is it, this is it." "Ah! true master, this is it."

And they dragged it three days along the road. Till when they came out from the forest, his soul was glad that it was the nunda, and he sang—

"O mother, this is he,  
The Nunda, eater of people." (*Eleven times.*)

"My son, this is not he,  
The Nunda, eater of people." (*Eight times.*)

"Ah! What trouble my son you have taken! And the people of the town wonder at your youth, and your understanding, it is so great." And his father said, "Here where you are, let

that suffice. Do not go any further." And he said, "Father, I cannot help going. Perhaps Almighty God has laid out my death for me there in the forest." And he said, "My son, what I tell you, obey me in." And he said, "All well, my master, I will obey you in all matters, my master, but in this one excuse me." And he said, "Go; but if you return from this journey you will go no more." And he said, "And I, father, if I am alive to return, my soul informs me that I shall go no more." And he said, "Very good, my son."

And he went into the forest and the wilderness, till he passed a great forest, and saw a very great hill, and there on the top of the hill a very large peak. And he saw a path going along till it came down to the bottom of the hill. And he said, "Well, my slaves, what is your advice?" And they said, "As what, master?" And he said, "The first advice now here where we are, I want for us to climb the great mountain until we reach the top of the peak, that we may see how the town lies, [whether] we have room to go forward. And they said, "Master, why we cannot climb up the mountain." And he said, "If you are afraid, the sun is set, let us sleep here until to-morrow." And they said, "Very good, master."

And they took their *bumundas*, and their cakes, and ate, and they took their *ladus*, and ate, and were filled, and they drank water and slept, and got a very good sleep. Not one remembered till in the morning the sun was getting hot, and



they woke one another. "Come, get up, it is daylight. Let us make our plan while it is yet early."

And they said, "Come, master, we are awake, give us your plan." And he said to them, "The first plan is, let us cook some rice and eat." And he said, "Take and rub the stick to get fire, and cook some rice, and let us eat quickly." And they cooked some rice there, and when they had finished, they said to him, "Master, the rice is done." And he said, "If it is done, serve up."

And he said, "To-day my soul feels that it will get three things in the world in the course of to-day. And they asked him, "The first, master?" And he said, "The first, to-day I feel in my soul, I shall die." "The second, master?" "I think to-day I shall strike the nunda." "The third, master?" And he said, "I think I shall meet my mother, I shall meet my father, I shall meet my uncle, I shall meet my aunt, I shall meet my brothers, I shall meet all my friends." And they said, "Good luck, master."

And they sat there and served up the rice, and ate, and ate freely, and were filled. And they arose. And he said to them, "Let us now climb up the mountain. And they said, "All right, master." And he went on in front with his slaves, Shindano and Kiroboto. And they climbed and went on, till when they cast their eyes half way up the mountain, they saw that it was a very long way down, and they saw it was a long way up. And he said, "Don't be afraid, let us go on."

They said to him, "Let us go on till we get to the top of the mountain without climbing up the peak."

And they went on till they reached the top of the mountain, and their eyes saw to a great distance. And he said to them, "Let us rest here on the top. Here is plenty of space. This will do for to-day, let us sleep just here till to-morrow, and make our plans." And they said, "Very good, master."

And one of his slaves got up and walked all about on the top of the mountain. And when he cast his eyes down, he saw a great beast, but it was indistinct there below, because of the trees, he did not see it clearly. And he called, "Master! master!" And he answered, "Yes." And he said, "Come and look, master." And he went till he reached the place where Shindano was standing. And he said to him, "Cast your eyes down far." The lad looked, and his soul told him that it was the nunda.

And the youth went down with his gun in his hand, and his spear, till he got half way down the mountain, and looked. "It must be that this is the nunda. My mother told me its ears were small, and this one's are small; she told me the nunda is broad and not long, and this is broad and not long; she told me it had two blotches like a civet-cat, and this has two blotches like a civet-cat; she told me its tail was thick, and this one's tail is thick; all those characters that my mother told me, are all these which are here." And he went back to where his slaves were.

When he got to his slaves he said to them, "Let us eat plentifully to-day." And they said, "Come, master, let us eat." And they ate plentifully, and they ate cakes, and bumundas, and cakes of batter, and *ladus*, and were filled. And they drank water. And he said, "Have you done?" And they said, "Master, we have done, we are only waiting for you." And he said, "I am ready, too."

And he said, "But to-day, little fathers, let us not carry our things as in the former journey. Let us put away our things, and our food, and our water, just here, and let us go to fight yonder. That if we conquer, we may come and eat and sleep, and to-morrow go home; or if we are beaten, we may run away hither, that we may get our food and be off quickly "

And by the sun it was about the middle of the afternoon. And he said, "Come, let us get down, and go our way." And as they went down, when they had finished half the mountain, those two slaves were afraid. And he said to them, "Let us go, do not be afraid; there are two things in the world—living and dying. What then are you frightened about?" And they said, "Very good, let us go on, master." And they went on till they reached the bottom.

And he said to them, "Let every one that has two cloths, take off one of them." And they said, "What for, master?" And he said, "Here we are in the wood, and the wood is not a little one. Perhaps we shall be caught by the thorns, or

perhaps as we are getting through the thorns, or if we are chased, our second cloth may cause us trouble, and we shall not be able to go fast. It is better for these cloths to be one apiece, and that one we must tuck up between our legs." And they said, "Very good, master." And they all tucked up their cloths between their legs. And he said, "Come along, let us be going." And they went on their knees till they saw the nunda there where the shade was, and it was asleep.

The master said, "This is the nunda." And the slaves said, "It is it, master." And he said, "Now the sun is setting, shall we fire at it, or shall we let it be?" And they said, "Master, let us fire at it, that we may know if we hit it, or we may know if we have missed." And he said, "Very good." And he said, "Hold your guns ready." And he said, "When I order, let your guns go off at once." And they said, "Please God, master."

And they crept on their knees till they approached where it was. And they saw it clearly. And he said to them, "Come, now let us fire at it." And when the master fired his gun, all those of his slaves went off. The nunda did not raise itself, those guns sufficed it. And they ran away, and climbed up the mountain.

The sun was setting when they reached the top of the mountain, and they sat down, and took out cakes, and bumundas, and ladus, and stiff cakes, and they ate, and ate freely, and were filled, and they drank water, and sat down.

And they asked one another, "Well! have we hit the beast?" And each man said, "We have hit it, master." "Let us lie down then, and in the morning let us look."

And they slept till the morning, and cooked rice and ate, and drank water. And they went, and went round to the back of the mountain, and found the nunda dead. And they went down, and when they reached the bottom they saw it was dead. The lad rejoiced much, and his slaves rejoiced. And he said to them, "I am hungry, cook again and let us eat." And they took out some cleaned rice and cooked it. And they cooked plenty of rice, and ate rice till what was left they threw away.

And he said, "Tie it up and let us drag it." And they dragged it the first day through forest and wilderness, and the second day, forest and wilderness, and the third day, forest and wilderness, and the fourth day, the beast is stinking. His slave said to him, "It stinks, let us leave it." And he said, "We will drag it as long as a single bone shall remain, and take it home with us." And when half the way was ended the lad sang—

"Mother, I have killed  
The Nunda, eater of people." (*Twelve times.*)

And they went on, till as he drew near the town—

"Mother, mother, mother,  
I come from the evil spirits, to sing.  
Mother, mother, mother,  
I come from the evil spirits, to sing,  
From the evil spirits, to sing,  
Mother, I have killed  
The Nunda, eater of people." (*Many times.*)

"My son, this is he,  
The Nunda, eater of people." (*Many times, as if answering  
one another.*)

All the people of the town hastened one another to go, and  
they found the youth singing—

"Mother, I come from the evil spirits,  
That I may sing, mother.  
I come from the evil spirits, that I may sing,  
Mother, I have killed  
The Nunda, eater of people."

"My son, this is he.  
The Nunda, eater of people."

When his father heard that his son was come, and had killed  
the nunda, he felt that there was not a son at his gate greater  
than this one. And all the people who were in the town, free  
and slave, women and men, small and great, went to make

presents to him. And he got much wealth, and he was in great favour in the town, and his father loved him much.

When the third day came, his father descended from his dignity, and gave it to his son. And he said, "As for me and your mother, give us only our food and clothing; we want no more, for we have seen of you that you are a youth of understanding. The trouble that came upon you, and all the difficulties, your sun, and your rain, and your darkness in the forest, and people told you you would die. But you have come back, my son. Now for my gift and your mother's: we have given you this your country, this is your gift, my son, and do not say that I jest with you; consent to me, my son."

And he gave orders about the nunda, and it was carried and put into a pit, and it was filled in well. And he built a house over the pit of the nunda, and placed a soldier, and told him, "Every one that passes here by this road let him give the usual present, and lay it up; and if he gives nothing, kill him." So every one that passed gave the usual present, and the youth dwelt with his mother a long while, and with his father a long while.

And his father was seized by necessity, and died. His mother became anxious that, "I may not die before I have married my son." And she sought out a wife for her son with diligence, a wife of his own family, beautiful and young. And he married and went into his house, and dwelt

long with his wife, and dwelt long with the people of the town, and the people loved him.

And his mother was taken by necessity and died. And he sat mourning for his mother till he went forth. And when they had gone forth from the mourning, he called his three brothers, and said to them, "My brothers, give me advice. Father is dead, and mother is dead, and this dignity father gave me before his death."

And they said, "Our father gave you the dignity, our father's giving to you was final, it returns not." And they said to him, "So now, you are our brother, get us, your brothers, food and clothes to wear, we want nothing more, and we are under you, what you tell us, that is what we will do."

And he said, "My eldest brother being the one to be vizir; you, the middle one, be my chief officer; and the last is the one to be my secretary."

And they dwelt, he and his brothers, in good counsel. He married each one to a wife, and they dwelt with their wives, and they dwelt with their town. And each one had children, and they agreed in their counsels as people do agree.

And this is the story that Chuma made, making it about Sultan Majnún, and this is the end of the story. If it be good, the goodness belongs to us all, and if it be bad, the badness belongs to me alone who made it.



## GOSO, THE TEACHER.



THERE was a teacher who taught children to read under a calabash tree, and this teacher's name was called Goso. And one day a gazelle came and climbed up the calabash tree, and threw down a calabash, and it struck the teacher, and he died. His scholars took their teacher and went and buried him.

When they had finished burying him they said, "Let us go and look for him who threw down the calabash which struck our teacher Goso, and when we get him let us kill him.

Then they said, "What threw down the calabash was the south wind: it blew, and threw down the calabash, and it struck our teacher, and let us go and look for the south wind, and beat it."

And they took the south wind and beat it. And the south wind said, "I am the south wind, you are beating me; what have I done?" And they said, "It was you, south wind, who threw down the calabash, and it struck our teacher Goso, you should not do it." And the south wind said, "If I were the chief, should I be stopped by a mud wall?"

And they went and took the mud wall and beat it. And the mud wall said, "Do you beat me, what have I done?" And they said, "You mud wall stop the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the mud wall said, "If I were the chief, should I be bored through by the rat?"

And they went and took the rat and beat it. And the rat said, "Do you beat me? what have I done?" And they said, "You, the rat, bore through the mud wall, which stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the rat said, "If I were the chief, should I be eaten by the cat?"

And they went and looked for the cat, and took it and beat it. And the cat said, "Do you beat me? what have I done?" And they said, "You are the cat which eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the cat said, "If I were the chief, should I be tied by a rope?"

And they went and took the rope and beat it. And the rope said, "I am a rope, you are beating me, what have I done?" And they said, "You are the rope which ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso:

you should not do it." And the rope said, "If I were the chief, should I be cut by a knife?"

And they went and took the knife and beat it. And the knife said, "Do you beat me? what have I done?" And they said, "You are the knife which cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the knife said, "If I were the chief, should I be consumed by the fire?"

And they went and took the fire and beat it. And the fire said, "Do you beat me? what have I done?" And they said, "You are the fire which consumes the knife, and the knife cuts the cord, and the cord ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the fire said, "If I were the chief should I be put out by water?"

And they went and took the water and beat it. And the water said, "Do you beat me? what have I done?" And they said, "You are the water which puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it

struck our teacher Goso: you should not do it." And the water said, "If I were the chief should I be drunk by the ox?"

And they went and took the ox and beat it. And the ox said, "Do you beat me? what have I done?" And they said, "You are the ox which drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the ox said, "If I, the ox, were the chief, should I be stuck to by a tick."

And they went and took the tick and beat it. And the tick said, "Do you beat me? what have I done?" And they said, "You are the tick which sticks to the ox, and the ox drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the tick said, "If I were the chief should I be eaten by the gazelle?"

And they went and searched for the gazelle, and when they found it they took it and beat it. And the gazelle said, "I am the gazelle, do you beat me? what have I done?" And they

said, "You are the gazelle which eats the tick, and the tick sticks to the ox, and the ox drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it."

The gazelle held its tongue, without saying a word. And they said, "This is the one that threw down the calabash, and it struck our teacher Goso, and we will kill him." And they took the gazelle and they killed it.

## SELL DEAR, DON'T SELL CHEAP.



THERE was a great merchant, and very wealthy, and he was the sultan's vizir. And he lived amongst his business, and had one son. And the name of that son was Ali. And when his child had reached his five and twentieth year, the father died. And he was left with his mother.

And Ali inherited his property, and spent his property very fast. At last Ali had spent all and was exceedingly poor, there was no one in that town would know him, neither friends of his own, nor those of his father. And he was still a young man, and he walked about in the town.

Every one who saw Ali used to ask him, "What have you done with your property, Ali, that you have lost it all so quickly? For your father left much wealth, and if you had been wise, you would have had it still." And Ali said, "He who does not know the meaning of it, will not be told."

And this speech of his was his employment. Every one that asked him, he used to say, "He who does not know the meaning of it, will not be told." Till throughout the town people knew that Ali, if one asked him, "What have you done with your property?" used to say, "He that does not know the meaning of it, will not be told."

And the words reached the sultan. And people told the sultan, "That son of your vizir, Ali, has gone to ruin, and if people ask him, 'What have you done with your property, Ali, that it is so soon ended? For your late father left you much property. If you had been wise, Ali, his property would have remained yours, for that property was large.' Ali answers, and tells whoever asks him, 'He that does not know the meaning of it, will not be told.' "

And the sultan said, "Call me Ali, that I may ask him whether these words are true which people say, or whether they slander him." And the *cadi* said, "Yes, sultan, the words are true." And he sent a soldier to go and call him to come at the time of the public audience, and that all the people at the sultan's public audience might come and hear whether the words which Ali said were true or false.

So Ali went and borrowed from a poor man a ragged old *kanzu*, for there was no one who would trust him with his clothes, and this *kanzu* Ali only got by entreaties and prostrations.

And so he went to the sultan's door, and the audience was very full and the sultan was seated. And the sultan arose and called him, "Ali!" And he answered, "Here." And he said, "Ali, I have heard say that your property has come to ruin, and that in reply to people who ask you, you say, 'He who does not know the meaning of it, will not be told.' "

And he said, "Yes, master, I made this property into four parts, one part I threw into the sea, one part I put into the fire, one part I lent and shall not be paid, with one part I paid a debt and have not yet paid it all."

And the sultan said, "Ali, sell dear, don't sell cheap." And Ali said, "All right, sir." And he went out and went his way.

And the sultan's vizir there arose in the audience and said, "O our lord, I know the meaning of these words." And the sultan answered and said to him, "If you know the meaning of these words, except by asking Ali, to know them by your own understanding, I, the sultan, will give you my sultanship, and what speaks, and what speaks not of my possessions, I, the sultan, have given you as yours. And if you know not the meaning of these words by your own understanding, I shall take all your property, but you shall not ask Ali."

And the vizir said, "If I know not these words by my own understanding, I, the vizir, have given you, the sultan, of my possessions, what speaks and what speaks not, except my wife, the child of a family to return to them, and my head shall be lawful to you, sultan."

And the sultan said, "And I will descend from my sultanship to be your vizir, I who am sultan."



And the vizir arose and went to his house, and bent down and considered, and he went and took books, of which there were a great number in his house. And he opened them to see the meaning of Ali's words, without finding one that had Ali's words in it. So he sat thinking and pondering—"I have told the Sultan that I should know these words by my own understanding, and now I have considered and pondered and have not known them."

And he called, "Juma! where does that young man Ali live?" And he said, "Which Ali, master?"

And he said, "That young man who had much property, the son of the late Vizir Hassan, who has ruined himself. Do you not know where he lives? I beg of you to take me, I have a business I want to ask him about. And these words of mine to you, let no one know them. And I have set you free, for the sake of no one's knowing them."

And he said, "All right, all right; I know where he lives. There, away at the end of the town, there is a little lean-to near the shore; there he lives with the one eyed beggar who goes about begging, he is his friend; that is where he lives, he has no other place."

And the Vizir arose in the night, at twelve o'clock, when every one was asleep, he and one of his slaves, a confidential slave of his, and they went on till they arrived.

And the Vizir tapped at the lean-to and called, "Ali! Ali!"  
And he was afraid and did not answer. And he said, "Ali!"

And he said to his friend, "Wake, wake!" And he asked him, "What is the matter?" And he said, "There is a man knocking at our shed, and I wonder at night now whether it is a drunken man, or a man coming to steal inside here. But we are beggars, we have nothing. Perhaps the man wants to insult us, and to take our lives." And he said, "However, I say, let us wait quiet a bit and listen; and if he taps at our door a third time let us answer; perhaps we may know his voice."

And he said, "How come you to be so silly, Ali? Some one is come in the middle of the night and we don't know where he comes from, and we are not used to have people come tapping at our door. What does this man want, except perhaps he has three things he wants with us, as God has granted me, I think of these three things in my soul, it is as Almighty God pleases."

And Ali said, "What then, my friend, what is the meaning of these three things which you think of in your soul? Tell me, that I may know, that we may both know. Tell me the first."

And he said, "The first, he wants to come stealing; the second, he wants to come and kill us; the third, perhaps he thinks his wife, or his female slave is here. These are what I

think in my soul." And he said, "I know not, my friend, whatsoever comes from God is good."

And Ali said, "If he taps now I will answer him; if he kills me let him kill me; if he leaves me alone, well; but I can't help answering him."

And the Vizir tapped, and called him, "Ali!" And he answered, "Here, who are you that come calling me in the night, and in the middle of the night too?" And he said, "It is I, I have business with you?" And he said, "I don't know you who are come, master." And he said, "Don't be afraid, I have come to call you for good, and not for harm." And he said, "Master, call me to your house, and wait for me there till the morning." The Vizir said, "Here where I am, I cannot wait for you even one minute, as you are talking there inside I feel you are delaying. I beg of you, Ali, come outside, and hear the matter I want you for."

And he said, "All right, master, I am putting my ear to the door. Tell me your name, then I shall trust myself to come out, for then I shall know you."

And the Vizir went and said, "It is I, the Sultan's Vizir, I beg of you come out, I have a matter to tell you, and it is a matter of privacy." "All right, my master." And Ali went and told his friend the beggar, "I have come to be called by the Sultan's Vizir; he who refuses to be called, refuses what he is called for."

And he said, "Go, my friend, perhaps there is good luck for you." And as he opened the door Ali saw the Vizir and his slave. And he said, "Master, *Masalkhieri*." And he said, "Thanks, Ali, let us be going and make our way to my house." And he said, "All right, master."

The Vizir and Ali went together to his house. As the Vizir went up-stairs, it struck one o'clock. And the Vizir called his slave woman, "Mrashi!" And she answered, "Here." "Tell the mistress to get food ready quickly, before two o'clock strikes, and then come back."

When Mrashi was come she said, "I am come, master." And he said, "Mrashi, unlock the chest and bring a turban cloth, and bring a white embroidered cap, and bring a *kanzu* of *khuzurungi*, and bring a loin-cloth with a border; and all these I have fastened together in a parcel with a red handkerchief; bring them quickly."

And the Vizir arose and said to Ali, "I have called you for good, I beg of you that no man may know of this business; keep it to yourself." And Ali said, "All right, master; could I betray your matters, master?"

And he said, "I want you, Ali, to give me the meaning of the words you told the Sultan, and the words the Sultan said to you."

And he said, "The Sultan told me, 'Sell dear, don't sell cheap.' "

"Ali, Ali, I beg of you tell me those words; why will you say to me, 'The Sultan told me, Sell dear, and not cheap.' I will give you my plantation."

And he said, "The Sultan told me, 'Sell dear, don't sell cheap?'" "

And he said, "Ali, take all my shops and storerooms that are in the town."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.' "

The Vizir said, "Ali, take all my plantations."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.' "

The Vizir said, "Take all my possessions."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.' "

And the Vizir said, "Take what speaks, and what speaks not, of the possessions of me, the Vizir, and tell me those words."

And Ali said, "The Saltan told me, 'Sell dear, don't sell cheap.' "

And the Vizir arose and said, I will give you all my house that I live in, and all the goods that are in it, except my wife, the daughter of a family, to go to her home."

And he said, "Well then, write me a note under your hand."

And the Vizir called Mrashi. And she answered, "Here, master." And he said, "Bring the pen and ink and paper, from the niche in the wall." And Mrashi went and brought them. The Vizir took hold of the paper and ink, and wrote for Ali; "I have given him all my possessions, which speak and which speak not, even to my house which I myself dwell in, save only my wife, the daughter of a family, to go to her home." And the Vizir took the note and gave it to Ali.

"It is now four o'clock, let us go and perform our devotions first, that when we come back from prayers I may give you the meanings you want."

And they went down-stairs and went to their devotions, and returned from the mosque. And he said, "Now then, Ali, tell me, for it is getting light."

And Ali said, "The meaning of saying, 'He who does not know the meaning of it, will not be told,' is because if I tell a man who has no understanding, even then he will not know it. That is the meaning of telling every one that asked

me, 'He who does not know the meaning of it, will not be told.' And when the Sultan called me, he was not told so, because the Sultan has understanding. And he, what he replied to me was, 'Sell dear, don't sell cheap.' These are your words."

"Well, explain to me the loss of the property."

And Ali said, "I made this property into four parts, one part I put in the sea, one part I set on fire, one part I lent and shall not be paid, with one part I paid a debt which I have not yet done paying."

"Tell me, then, Ali, the meaning of sinking one part in the sea; what is the meaning of that?"

And Ali said to the Vizir, "Forgive me for all that I shall say, and bear with it." And he said, "In the sea is the property that I spent in dissipation with women; that property is lost, and I shall not get it again; so then it is as if I had put it in the sea, for what sinks in the sea, is not to be had again."

"And the meaning of setting one part on fire?"

Ali said, "I ate much, I dressed much, I spent much; that is the meaning of setting on fire, for it will not return into my hands."

"Tell me as to the third part. "What is the meaning of lending, and you will not be repaid?"

And he said to the Vizir, "It is as if a man should give his wife a dowry, it returns not again; so this is the meaning of telling you I lent and shall not be repaid."

And he said, "As to the fourth part, tell me the meaning of saying you have paid a debt but have not finished paying it."

And he said to the Vizir, "It is like a man who has given his mother property, wishing to please her soul; but I, her son, do not know whether I rejoice my mother's soul by what I have done; so I, the young man, say in my soul, my mother is not yet pleased with the property I have given her. That is the meaning of saying I have paid, but have not yet finished paying."

And he said, "Thank you, Ali; and I have understood what you said."

And the sun had begun to shine, and six o'clock had already struck. And the Vizir sat with a joyful spirit. "I am going to-day to get the Sultanship, for I have known them by my own understanding." And the Vizir waited till nine o'clock, when the Sultan held his audience. And as the Vizir went out of his house, he owned nothing but the one *kanzu* that was on his body. And he went out with a joyful spirit.



And he went till he arrived before the door of the Sultan. And the people who were there, and all the soldiers who were there, were greatly astonished. "Eh! The great Vizir, who has all the Sultan's affairs in his hands, is coming in a kanzu only, and has not even sandals on his feet." And the people were astonished at him; there was not one that knew what he had in his soul. And the simple people said, "Perhaps he has lost his wife." And thus he came to the Sultan.

And the Vizir arose and said, "*Subalkheir Seyedina.*" And the Sultan said, "*Allah bilkheir al wazir*, come near." And he sat down.

And the Sultan said, "Tell me your news which you have." And he said, "Good news; I have come to give you the meaning of those words, Sultan, about which you and I made mutual promises. And I have known them by my own understanding, Sultan."

And the Sultan said, "Explain to me the first."

And he said, "When people asked Ali, why his property had gone to ruin; he tells them, 'He who does not know the meaning of it, will not be told;' because he would not tell those matters to ignorant people. They would not know how to reply to him. Was it not better, then, not to tell those who knew not its meaning? For he who tells a man a matter, likes to get an answer. Would you tell anything to a man

who would not know how to reply? This, then, was his meaning in not telling them." And the Sultan said, "Yes, certainly, these words are true." And he said, "Give me the meaning, Vizir, of those four parts."

And he said, "In the first place, Sultan, one part was sunk in the sea, and one part set on fire, and one was lent and he will not be repaid, and one he paid and has not finished his payment."

And he said, "Yes, Vizir, certainly your words are true." And he said, "Give me the meaning of the one part being sunk in the sea."

And he said, "It is the property with which Ali went into dissipation outside, and that property was lost; that was the meaning of saying that one part had gone into the sea."

And he said, "Yes, Vizir, certainly that word is true." And the Sultan said, "That money, after it has been sent to women, money is not to be had again; his words are true, it is as if it had gone into the sea. Give me also the meaning of the second part, which was set on fire; give me its meaning."

And the Vizir said, "Ali ate much, and dressed much, and spent much; that is the meaning of setting that property on fire; it returns not again into his hands."

And the Sultan said, "Yes, certainly these words are true, for the property, when you have finished buying food, and you have bought fine clothes, and put them on, the property is lost, and never returns. Ali has spoken his words truly, it is as if it had been set on fire." And he said, "Tell me, Vizir, about the meaning of the third part."

And the Vizir said, "The third part he had lent and will not be repaid." And he said, "What is the meaning of lending this property, and he will not be repaid?" And the Vizir said, "It is the property that he gave to send a dowry to his wife. When you leave her, she does not return your property; this is the meaning of his saying, I have lent and shall not be paid."

And he said, "Yes, Vizir, certainly these words are true. And the Sultan said, "He that gives a wife a dowry does not get it again; when the husband has gone to ruin, the wife has no good spirit to give to him. Because you have become poor, she looks upon you as a simpleton, she does not know you as having been her husband. Because you have become destitute, you have become bad, too; and more, she looks upon you as a man without understanding, because you have lost your property. For when you had property you were a handsome man, you were a clever youth, you seemed like the son of a Sultan."

And the Vizir arose and said, "True, Sultan, if a man loses his property he is nobody in other people's eyes." And the

Sultan said, "Vizir, tell me the meaning of the fourth part, to pay and not to have finished paying."

And he said to the Sultan, "Its meaning is that Ali gave the property as to one part to his mother. Now Ali knows not whether his mother's soul is satisfied with the property given her by her son. So Ali says, perhaps my mother is not yet pleased with what I have done for her. That is the meaning of Ali's talking of paying and not having finished paying."

The Sultan said, "Yes, Vizir." And he arose from the chair he sat in, and the audience was very full with people, and he called an officer, and said to him, "Go to the fort and order the commander to beat the drums. My Vizir has now become Sultan, and I have become his Vizir; and all you soldiers, and all you who are in the town, Arabs, and Swahili, and Comoro men, obey the Sultan."

And he arose, and the Vizir took the Sultanship. So they remained for the space of two days.

As a man was passing the house which had been the Vizir's, he saw Ali at the window peeping out, and ordering the groom to saddle a horse, he wanted to ride out. The Arab called to him, "Ali!" And he answered, "Yes." "Why are you in this house?" And Ali said, "Did not the Sultan tell me to sell dear, and not cheap, mind you? And I have sold dear."

"Eh!" The Arab was astonished. "How comes this Ali to be in the house of the great Vizir; however, no matter." And he waited.

Another Arab passed, and saw him down in the reception-room, and called to him, "Ali!" And he answered, "Yes." And he said, "Why do I find you here, Ali?" And he said, "Is not this my house?" "How comes this to be your house?" "The Sultan told me, 'Sell dear, don't sell cheap;' and I have sold dear, mind you."

The Arab arose and went to the Sultan's door. And he said to him, "My master, my lord, I have met with your slave Ali, in the house of your Vizir, and I asked him, 'Ali!' And he answered, 'Yes.' 'What are you doing in this house?' And Ali answered me, 'The Sultan told me. Sell dear, don't sell cheap; and I have sold dear.'"

The Sultan was astonished. "This is how the Vizir has served me, and we promised one another to exclude asking Ali. Has he then gone and asked Ali, and is his property gone? So then now he has lost it twice over, he has lost his property and lost the Sultanship. And you go quickly and call Ali to come." "All right, master."

And he went out running, and found Ali wanting to get into a boat to go on the water. And he called him, "Ali!" And he said, "Yes." And he said, "Quick, you are called for at the

Sultan's." And Ali said, "All right, I am like a Sultan, Sultan of myself."

And Ali arose, and went up-stairs and called, "Mrashi, look out for me from among the good clothes that are in the chests, for you are the one that knows them best." And Mrashi went and opened the chest, and she took out a fine *joho*, and she took out a fine turban, and she took out a shawl for the waist, and she took out a dagger with gold filigree work, and she took out a curved sword of Arab *albunsayidi*, and she took out a phial of otto of roses of Stamboul, and took them to her master.

When Ali saw those clothes, he rejoiced, and took and put them on, and went down with the Arab, and they went till they came to the Sultan's door. And they told him, "Pass on into the reception-room." And he passed on and sat down.

When the Sultan came down to hold the audience, there came down also he that was before the Sultan, that was now the Vizir. And he spoke to the Vizir, and he answered, "Yes." And he asked him, "Was not our agreement in force? I told you that my agreement was that you should know by your own understanding, without going to ask Ali." And he said, "Yes." "And you turned round, and went to ask Ali." And he said to the Sultan, "I did not ask Ali." And the Sultan said, "Ah! Is not this Ali here?" And he said, "Let us call him, that he may come before you, that we may believe that you knew these words by your own understanding,

without Ali's telling you." And he said, "Yes, call Ali, let him come."

And the Sultan arose and called Ali. And he answered, "Here, sir." And he said, "Come." And he said, "How is it that you, Ali, should go to live in the Vizir's house? What is your reason?" And he said, "Yes, Sultan, you told me yourself, 'Sell dear, don't sell cheap,' and this is the note which the Vizir wrote for me; read it yourself, Sultan, that you may know that these things are true."

The Sultan took the note and read it, and he said, "True, Ali, you did sell dear, and not cheap."

And the Sultan arose and called the Vizir. And he said, "Here, sir." And he said to the people, "You who are at the audience, great and small, Banyan, and Arab, and Sheheri, and Comoro man, and Swahili, and all the people in the land. Now then, I have taken him away, he has neither the Vizirship nor the Sultanship, his condition is like that of the townspeople. And now this Ali has become my chief Vizir; every one, whatever he desires, be it man, or woman, Arab, or European, let all go to Ali; there it is that their business will be concluded."

And this story was made by Ninga.

## THE HARE, THE HYÆNA, AND THE LION.



ONCE upon a time the lion arose, with the hyæna and the hare, and they consulted about going into the country to make a garden. And they went into the country, and made a garden, and planted eatables, and then returned to their dwellings and waited.

And when the time of the eatables ripening was fully come, they said, "Let us go to our garden, and look at our eatables." And their garden was a very long way off. And the hare said to his companions, "While we are going to the garden let us not stop on the road, and whoever stops let him be eaten." His companions consented to what he said.

So they went, and when they got upon the road the hare stopped. His companions said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." His companions asked him, "What are you thinking about?" And he said, "I am thinking about those two stones, one big and one little; the little one does not go up, nor does the big one go down." And his companions said, "These words are true."

And they went on again. When they got further on, the hare stopped again. His companions said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." His



companions asked him, "What are you thinking about?" And he said, "I am thinking about this—When people put on new clothes, where do the old ones go to?" And his companions said, "These words are true."

And they went on again. When they got further on, the hyæna too stopped. And his companions said, "The hyæna has stopped, let him be eaten." The hyæna said, "Well, I am thinking." His companions asked him, "What are you thinking about?" And he said, "I am thinking about nothing at all." His companions took the hyæna and ate him.

There remained the lion and the hare, and they went on again. When they got further on, they saw a place where there was a cave. The hare stopped. The lion said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." The lion asked him, "What are you thinking about?" And he said, "I am thinking about that cave; in old times our elders used to go in here and go out there, and I shall go and try to go in here and go out there." And he went, and went in here and went out there many times.

And he said to the lion, "Old lion, you go too, and try to go in here and go out there." And the lion went, and went into the cave, and stuck fast, so that he could not go on forward or return backward. The hare went upon the back of the lion and ate his flesh. When he had eaten him, the lion said, "Brother, eat me in front." The hare said, "I cannot come eating you in front, my eyes are ashamed."

And the hare went his way, and left the lion there, and took their garden for himself.

## THE STORY OF HASSEEBU KAREEM ED DEEN AND THE KING OF THE SNAKES.



THERE was a man, a very great medicine man, and he lived without having any children many days; and he was a great physician: there was not one medicine in the world which he did not know. And the learning was great which he knew. And he stayed until when he was very old his wife became pregnant, and he had nothing beside his books of medicines.

And the man was sick, and he called his wife, and said to her, "Give me my book," and she gave it him, and he opened and looked into the book, and said, "You are pregnant, you will bear a male child, call his name Hasseebu Kareem ed deen." And the father died.

And the woman remained, and bare a son, and brought him up till he was grown.

And the child asked his mother, "What is my name?" And she said, "Wait, to-morrow we will make a feast, we will invite people to come and eat, that I may give you the name your father gave you."

And he waited; and in the morning she made a great feast, and invited the astrologers, and they came to eat the feast,

and she said to them, "To-day I will give to your child the name his father gave him." And they said, "Give it." And she said, "His name is Hasseebu Kareem ed deen." And they said, "It is well."

And he was put to school to read, and when he had finished reading, he was put at a workshop, to learn to sew clothes, and did not learn; and he was put to do silversmith's work, and did not learn; and whatever work he was taught, he did not learn it. And his mother said, "Well, stay at home, my son." And he stayed at home, eating and sleeping.

And he said to her, "What was my father's business?" And she said, "He was a very great physician." And he said, "Where are his medical books?" And she said, "Many days have passed, look inside, if they are there." And he went and looked, and saw them eaten by insects; there remained one parcel, and he took it and read, and saw all those medicines.

At last one day his neighbours came and said to his mother, "Give us this boy, that we may go together to cut wood." And it was the business of those four people to cut wood, and they came and sold it in the town. And they used to load donkeys with it. And his mother said, "Very well, tomorrow I will buy him a donkey, that you may all go together."

In the morning his mother bought him a donkey, and the people came, and they went to their work together. And they went, and got much firewood, and came with it into the town, and divided the money.

And the next day they went again, and the third day, and the fourth day, and the fifth day, and the sixth day. But on the seventh day, when they went, the clouds gathered, and the rain fell, and they went to hide under the rocks.

Hasseebu sat in a place by himself. And he took a stone, and knocked on the ground, and heard it sound hollow. And he called his companions and said to them, "Here it sounds hollow."

And they said, "Knock." And he knocked, and they heard it sound hollow, and said, "Let us dig." And they dug, and found a large pit: it was like a well, and they saw in it honey; it was very full.

And they left the firewood, and every day carried away honey. And it was Hasseebu who was the first to find the pit of honey. And they said, "Do you go inside and dip out the honey, and give to us, and we will go and sell it in the town, and when we have finished, let us divide the money." And he said, "Very well."

And it was their employment every day for three months, and they got much wealth.

At last, when the honey was finished, there remained some quite at the bottom, and that far off, and they said, "Go in, inside there, and scrape up what is left, and when you have done we will give you a rope, take hold of it, and we will hoist you up." And he consented, and gathered it, and said, "Give me the rope." And they said to him, "There is no rope: wait a bit, it is coming." And they consulted together and said, "Let us leave him, there inside the pit, and let us divide the money."

And one arose and said, "What shall we say to his mother?" And one arose and answered, and said, "We will tell her, your son arose to go on his private business, and was caught by a lion, he and his donkey, and there in the forest we could not seek for him much, but we heard the lion crying, and we knew that it was the lion that had taken him."

And they went away into the town and told his mother. And his mother wept much, and made her mourning, till it was ended. And they divided the money, and said, "And let us send a little money to our friend's mother." And they sent some to her. And so, every day, one took her rice, one took her oil, one took her meat, one took her cloth, every day.

Enough here, let us return to where Hasseebu was.

He remained the first day, the second day, and the third day, and he knew his companions had cast him off, and was comforted. And he walked about inside the pit, and the pit

was very large. At night he slept inside, and in the morning when he awoke he took a little honey and ate. Till one day he sat thinking, and he saw a scorpion fall to the ground, a very large one, and he killed it.

And he sat and considered, "Where did this scorpion come from? Perhaps there is a hole somewhere, I will go and look for it." And he went, and saw a little hole, and saw light far off, and he picked with his knife, and the hole became very broad, and he passed, and saw beyond, clear space and light, and went on. When he reached it he found an open space, and came out upon a very large place.

And he saw a path, and followed the path, and went on, and found a large stone house; and he saw many chairs, and the door was of gold, and its padlock of gold, and its key of pearl; and he took it and opened, and saw inside a large reception-room, and many chairs, and he saw one chair of gold, inlaid with pearls and jewels, and precious stones; and he saw a couch very beautifully spread, and he went and lay down.

So at once he hears many people coming. And they came to the house, and saw the door open, and they came inside, and he who had come was the king of the snakes.

And his soldiers filled the courtyard, and he and his vizirs entered inside, and they were astonished, and found a man lying on the couch, and that was the king's couch which he

was lying upon. And they wanted to kill him, but he said to them, "Leave him alone, do not kill him; put me in a chair." And they put him upon a chair.

And he said, "Wake him gently." And they woke him. And he arose, and sat up, and saw many snakes surrounding him, and he saw one of them very beautiful, wearing royal robes.

And he asked him, "Who are you?" And he said, "I am the king of the snakes, and this is my house." And he asked him, "And who are you?" And he said, "I am Hasseebu Kareem ed deen." "Where do you come from?" And he said, "I don't know whence I come, nor whither I am going." And he said, "Do not disturb yourself;" and he told his soldiers, "Go and bring all the fruits of the forest, and let us feast our guest."

And they went and brought every fruit, and set before him a large tray, and told him to eat. And he ate till he had had enough, and they gave him water, and he drank. So he sat, and they conversed.

And the king of the snakes asked Hasseebu, "Give me your story, from your leaving home till to-day." And he gave him the story of all that he had met with on the way till he arrived there.

And Hasseebu Kareem ed deen asked the king of the snakes, "Give me your story also, that I may know it." And



he said, "My story is a long one."

And he said, "I was living formerly, we had left this place to go to the mountains of Al Kaf, for change of air. And I stayed till one day I saw a man coming, and I asked him, 'Where do you come from?' And he said, 'I come from our town, and am wandering in the wilderness.' And I said, 'Whose son are you?' And he said to me, 'My name is Bolukia, and my father the Sultan had died, and I went and opened a chest, and found a bag and opened it, and a small brass box was in it, and I opened it, and inside it was tied up in woollen cloth, and I opened the cloth, and found a book, and I read it, and found many praises of the prophet. And I was taken with a longing to see that man. And I asked people, and they told me, he is not yet born. And I said, I will wander till I see him. And I left my town and my property, and I am wandering; I have not yet seen the man.'

"And I too said to him, 'Where will you find him, he is not yet born? Perhaps, if you had the serpent's water, you might be able to live without dying, till you meet him, but now it is of no use, for the serpent's water is far off.'

"And he said to me, 'Farewell again, I shall wander on.' And I said, 'Farewell.' And he went his way.

"And so he reached Egypt, and met a man, and he asked him, 'Who are you?' And he said, 'I am Bolukia.' And he asked him, 'And who are you?' And he said, 'My name is

Alfán.' And he said to him, 'Where are you going.' And he said, 'I have left my town, and my kingdom, and my property; I am seeking the prophet.'

"And he said, 'Where will you find him, when he is not yet born? But let us go and look for the king of the snakes, if we find him, he will give us a medicine, and we will go to where the prophet Solomon is; and we will get his rings, and govern all the genii, they will be under us, we will order them whatever we wish.'

"And he said, 'I have seen the king of the snakes at the mountain of Al Kaf.' And he said, 'Let us go then.' And that Alfán in his heart wanted the ring of Solomon that he might govern, that he might be the king of the genii and of the birds. Bolukia wanted to see the prophet, that was his longing.

"And Alfán said to Bolukia, 'Now let us make a cage to catch the king of the snakes, and when he has gone into the cage let us shut it and carry him off.'

"And he said, 'Come on,' And they made a cage, and put in it two cups, one of milk and one of wine. And they went on till they reached the mountain.

"I was there, I had not yet left to go to my own town. And they went and placed the cage, and I went into it and drank

the wine, and intoxicated myself, and they fastened me in and carried me away.

"So when I awoke, I saw that I was being carried by men, and that Bolukia was there and was carrying me. And I said, 'The sons of men are not good, what is it now that you want?' And they said to me, 'We want a medicine to anoint our feet with, that we may walk upon the sea till we arrive where we wish to go.' And I said, 'Let us go on.'

"And they went with me as far as an island, and that island had many trees. And those trees when they saw me all said, 'I am a medicine for such a thing;' 'I am a medicine for such a thing;' 'I am a medicine for the head;' 'I am a medicine for the feet;' till one tree said, 'I, if any one anoints his feet with me, he can walk upon the sea.'

"And they said, 'That is what we want.' And they took plenty. And they returned and took me there to the mountain. And they unfastened me, and let me go. And they said to me, 'Good-bye,' and I said to them, 'Good-bye.'

"And they went on their way, and when they reached the sea, they anointed their feet, and passed over it. And they went thus till they arrived after many days, and came near the place where slept the prophet Solomon. In a place near it, Alfán prepared his medicines, and they went on.

"And the prophet Solomon was waited upon by genii. And they too drew near, and heard some one speaking. And the prophet Solomon slept, and his hand was laid on his chest, and the ring on his finger. The being spoke to them, and called to Bolukia, 'Wither are you going?' And he said, 'I have come with Alfán, he is going to take that ring.' And it said to him, 'Go back, this man will die.'

"And Alfán said to Bolukia, 'Wait for me here.' And he went on, and drew near, wanting to take hold of the ring, and a cry was made at him, and he was thrown from hence yonder. And he returned, not consenting, and went the second time and wanted to take hold of the ring, and he was breathed upon and burnt up like ashes.

"And Bolukia was looking on at all this, and he heard some one say to him, 'Go back, go on your way, this wretch is already dead.'

"And Bolukia went back, and came until in his way he found the sea, and he anointed his feet with his ointment and passed over, and went to another island, and then he put on the medicine again and passed over. And this was his employment very many days, and many months, and many years were ended upon him in his journey.

"And he went until one morning he came upon a man, and saw him sitting down, and saluted him, and he replied. And he asked him, 'Who are you?' And he said. 'My name is Jan

Shah, who are you?' And he said, 'I am Bolukia,' and he asked him, 'What are you doing here?'

"There were two graves, and the man was sitting between the graves, and wept much, and then he smiled and was comforted. And he asked him, 'Give me your story?' And he said, 'My story is a long one, but give me your story first. Whence did you come, and whither are you going?'

"And he said, 'I am the son of a Sultan, and my father died, and I governed. At last one day I opened my father's chest, and saw a bag and within it a book, and I read that book, and saw the praises of the prophet, and I longed much to see him, and I set out from our town and wandered in the forest seeking for the man. And every one I find says to me, 'He is not yet born.' And till now I am still seeking him. And I am going through the wilderness."

"And he said, 'Sit down then, that I may give you my story from the beginning until now.' And he said, 'Give it me, I am already set down.'

"And he said, 'My name is Jan Shah, and my father's name, Taighamus, a great Sultan. And every day for a month he used to go into the forest to shoot game. And I was his only son, and he loved me much. Till one day I said to him, 'Father let us go together to the forest.' And he said, 'Stay at home, and go nowhere.' And I cried much, and my father said, 'Let us go, do not cry.'

"And we went away to the forest, and there were many people who went. And when we reached the forest we ate our food, and then every one went into the forest to kill game.

"And I and seven men, my slaves, we went another way of our own, till we reached the forest, and we saw a very beautiful gazelle, and chased it as far as the sea without getting it. And the gazelle went into the water, and we took a boat, and went in, I and four of my slaves, and three of them went back to my father. And we chased the gazelle till we lost sight of the town, and we caught the gazelle and killed it. And when we had killed it, a great wind blew, and we lost our way.

"And those three slaves, when they reached my father, he asked them, 'Where is your master?' And they said 'We chased a gazelle, till we reached the shore, and the gazelle went into the sea, and the master and four men went into a boat and pursued it, and we came back.'

"And my father said, 'My son is lost.' And he went away to the town, and made a mourning, and was comforted.

"And we fell upon an island. There there were many birds. And we looked for fruit and ate it, and looked for water and drank. And at night we climbed into a tree and slept. In the morning we entered our boat and wandered on, and reached a second island, whereon was no one whatsoever. And we

landed, and ate much fruit, and at night climbed into a tree and slept, and many savage beasts came, and made great games.

"Then in the morning we fled, and went to a third island, and we arrived and looked for fruit, and saw a *tofaa* tree which had borne abundantly. And we wanted to pick from it, and we heard some one forbid us, and say, 'Do not pick them, this *tofaa* tree is the property of the king, and I am put to watch it.' And at night many monkeys came, and they were very glad when they saw us; and they looked for fruit and brought us, and we came and ate till we were satisfied.

"And they said 'Let us make this man our Sultan.' And one said, 'These people will run away in the morning.' And they said, 'And break up their boat.' And they went and broke it.

"In the morning, when we arose to escape, and went to the shore, our boat was broken to pieces. So we returned and remained, and they brought us food, and we ate, and water, and we drank. And those monkeys loved us very much, and did not like us to go away. And we stayed many days.

"Till one day we went walking about, and we saw a great stone house, and its door had an inscription. I read how that, 'Any man who comes to this island, these monkeys will not leave him, through loving exceedingly to make him their king. And when he shall go away, he will find no way; but there is a way, it lies to the north. One follows this way, and

one finds a great plain; there are lions, and leopards, and snakes; you shall fight with them; if you overcome them, you will find a way; you will go forward, you will see another plain, where are huge ants, like dogs, and their teeth like dogs, very fierce; you shall fight with them; if you overcome them you will find a way to pass.

"And we consulted together, and those my slaves said to me, Let us go, that we may die or live, and we all have our weapons.'

"And we went till we reached the first plain, and we fought, and two of my slaves died. And we went our way, and passed on and went to the second, and fought, and my two slaves died, and I escaped.

"And I wandered many days, till I came out upon a town. And I stayed there in the town, looking for work, and not finding it. And a man came out, and said to me, 'Do you want work?' And I said, 'I do.' And he said, 'Let us go our way;' and we went to his house.

"And he slaughtered a camel and took its skin, and said to me, 'I shall put you in this skin, that you may go to the top of the mountain; a bird will carry you. When you arrive, it will unfasten you; push down the precious stones, and then I will get you down.'



"And he put me into the skin, and the bird came and carried me to the top of the mountain, and was going to eat me; and I arose and scared the bird, and it flew away. And I pushed down many precious stones, and I said, 'Take me down, then.' And he answered me not a word, and went his way.

"And I said, 'I am a dead man.' And I went through the forest many days. And I came out upon a single house, and I saw an old man in the house, and he gave me food and water, and I was comforted.

"And I remained there, and he loved me as his son. And he gave me all the keys of the house, and said to me, 'Open whatever you like, except this one chamber; open it not.' And I said, 'Very well, father.'

"And I stayed, and he went out travelling, and I opened it, and saw a large garden and a stream flowing. All at once three birds came, and settled there by the stream. Immediately they were changed into people, and bathed in the river, and they were three most beautiful women. And I looked at them till, when they had finished bathing, they put on their clothes, and flew away.

"And I returned, and locked the door, and could not eat anything. When my father came, he asked me, 'What is the matter with you?' And I said, 'I went into the garden, and I saw three women; they were come to bathe; they did so,

and flew away, and one of them I love exceedingly; I want to marry her; if I have her not I shall die.'

"And he said to me, 'They are not to be had; they are the children of a Sultan of the genii, and their home is far away, a journey of three years.' And I said to him, 'I know not; you must get her for me.' And he said, 'Wait this time, and when they come to bathe hide yourself, and take the clothes of the one you love so much.'

"And I went and waited, till when they came and took off their clothes, I took them and hid them. And she was the youngest of them, and her name was Seyedati Shems. And when they came out, her sisters put on their clothes, and she looked for hers without finding them. And I said, 'I have them.' And she said, 'Give them to me, whom they belong to; I want to go away.' And I said, 'I love you very much, I want to marry you,' 'I want to go away to my father.' And I said, 'You will not go.'

"And her sisters flew and went away, and I took her to our house, and my father married me to her. And he said to me, 'Do not give her these clothes, hide them well; if the owner gets them, she will fly away to her home.' And I dug in the ground and put them there.

"Till one day when I had gone out walking, she dug them up, and put them on herself, and flew up and stopped on the roof, and said to her slave, 'When your master comes, tell

him that I am gone away home; if he loves me let him follow me.' And she flew, and went her way.

"When I came I was told, 'Your wife has gone away home.' And I wandered, following her, many years.

"Till when I arrived near a town I saw some people, and they asked me, 'Who are you?' And I said, 'I am Jan Shah.' 'The son of whom?' And I said, 'The son of Taighamus.' And they said to me, 'Are you he that married our mistress?' And I asked, 'Who is your mistress?' And they said, 'Seyedati Shems.' And I said, 'I am he.' And my heart rejoiced exceedingly.

"And they took me to their town. And she said to her father, 'This is my husband who married me.' And I was much loved, and stayed long.

"And her father said to me, 'Take your wife, if you wish, to go home.' And we were given genii, and they carried us three days. And we arrived, and stayed a year.

"And I said, 'Let us go and see our father.' And my wife said to me, 'Let us go.' Till when we arrived here, my wife went to bathe. Then when she came out she died, and I buried her here. The genii went to her father to tell him, 'Your daughter is dead.' And her father said, 'Call Jan Shah, and let him come and marry another daughter.' And they came to tell

me. I said, 'I do not wish it, I will dig another grave, and when I die, I will go into it. And this is my story.'

"And he remained till he died. And Bolukia went his way, and died on his journey."

And the King of the Snakes said to Hasseebu, "And you, when you go home, will do me evil." And he said, "I will do you no evil, send me home." And he said, "I know it, if I send you home, you will come back, and come and kill me. And he said, "I dare not; give me an oath, that I may swear it." And he said, "When you get home, do not go to bathe where many people are." And he said, "I will not." And he sent him home, and when they arrived, those who went with him returned, and they said, "Good-bye." And he went to his mother's house, and his mother rejoiced much.

Now in their town the Sultan was very ill, and for his medicine, it was necessary to get the King of the Snakes and kill him, and that his flesh should be boiled; that was the medicine.

And the Vizir had set people at the public baths, and told them, "If any one comes to bathe with a mark on his stomach, seize him."

Hasseebu stayed three days, and he forgot the words of his friend the King of the Snakes, and went to bathe.

And the soldiers seized him, and took him to the Vizir. And the Vizir said to him, "Take us to the place where the King of the Snakes lives." And he said, "I do not know it." And he said to them, "Bind him." And he was bound and beaten much, and his back was all torn. And he said, "Loose me, that I may take you."

And they went together and went, till when they arrived, the King of the Snakes said to him, "Did I not tell you, you would come to kill me?" And he said, "It was not I, look at my back." And he asked, "Who has beaten you in this way?" And he said, "The Vizir." And he said, "Well, then, I am already dead; but you must carry me to your place yourself." And he carried him, and the soldiers returned, and the Vizir was there within.

And he said to his friend on the road, "When I arrive I shall be killed, and my flesh will be cooked; the first skimming the Vizir will tell you to drink, but do not you drink it; put it in a bottle and set it on one side. The second you must drink, and you will become a great physician. It is the third that is your Sultan's medicine. And that first one, when he comes and asks you, 'Have you drunk the first?' tell him, 'I have, and this is your second one.' The Vizir will take it, and when he has drunk it he will die, and your soul will rest."

And they went their way, till they arrived in the town, and they did just as his friend had directed him.

The Vizir drank and died, and the second one he drank himself, and the third he prepared as the medicine for the Sultan, and he was cured.

And the Sultan loved him much, and he became a great physician in that city, and dwelt in peace and health until the end.

## STORY OF THE KITES AND THE CROWS.



THE king of the crows arose and sent a letter to the king of the kites, and said to him, "I want you to be my soldier." And he said, "I do not consent." And he said, "If you do not consent, you and I will fight." And he said, "Let us fight; if you beat me, I will obey you; if I beat you, you will obey me."

And they fought, and the crows were beaten. And an old one arose and said, "Let us flee." And they fled from their town, and went to another town. And when the kites came and saw no one, they lived in the town of the crows.

Till one day the crows took counsel. And an old one arose, and said, "Pluck off my feathers, and throw me into the town of the kites." And they plucked him, and threw him in.

And when the kites passed and saw him, they said to him, "What are you doing here in our town?" And he said, "My companions have beaten me, and turned me out of the town, because I told them to obey the kite."

And they took him and went with him to their king, and said to him, "We have picked up this crow; ask him, he will tell his business."

And the king asked him, and he said, "My companions have beaten me, and turned me out of the town, because I told them truly, 'Obey the kite, he is our king;' and they beat me." And the king of the kites said, "Stay here."

And he stayed many days. Till one day they went to church, and they took him, and they prayed together; and when they went out, they asked him, "We and you, which worships God best?" And he said, "You do."

And he stayed, and they loved him much. Till when their feast day drew near, he went out in the night, and went and told his companions, "To-morrow they will all go to church, come outside the door of the church and put fire to it." And they went out, and went to look for firewood, and others went and fetched fire.

So in the morning they went to church, without there remaining a single person in the town, except that old crow. And they said to him, "Why are you not going to church to-day?" And he said, "My stomach aches badly." And they said to him, "Very well." And he went and called his companions. And he said to them, "They have all gone into the church."

And they went and put firewood at the door of the church, and others set it on fire. And the fire blazed up. And they saw the smoke come into the church, and they fled to the



windows, and others died, very many, and the king and all died. And the crows took the town.

And the kites who remained have fled from the crows to this day.

## THE HARE AND THE LION.



The hare arose and went to look for food in the forest, and saw a very large calabash tree; and he looked up and saw a hive of honey, and he returned to the town to look for companions to come and eat with him.

And he passed by the *buku's* door, and the *buku* asked him in, and he sat down. And he said to him, "My father has died, and has left me a hive of honey, so let us go and eat it." And they went.

And he said to him, "Climb up." And they both climbed up, and ate honey. And they had carried burning straw, and they fired the bees, and they flew away. And they put out the straw, and ate the honey.

All at once the lion came out under the calabash tree. And he looked up, and saw people eating, and asked, "Who are you?" And the hare said to the *buku*, "Hold your tongue, that old fellow is mad." And he asked again, "Who are you, won't you speak?" And the *buku* was afraid, and said, "We are here."

And the hare said to the *buku*, "Take me and put me among the straw, and tell the old lion, 'Get out of the way, that I may throw the straw down, and I am coming.'" And the

lion got out of the way, and the *buku* threw it, and as it fell down, the hare got out and ran away.

And the lion said, "Come down then." And he came down. And he caught hold of him, and said, "Who were you with up there?" And he said, "I and the hare. Did you not see him here when I threw him down?" And he said, "I did not see him." And he ate the *buku*. And the lion set out and went seeking the hare, without finding him.

Till the third day after, the hare went and called the tortoise, and said to him, "Let us go and eat some honey." And he asked, "Whose?" And he said, "My father's." And he said, "Let us go." And they arrived and climbed up with their burning straw, and they put fire to the bees and they flew away, and they sat down and ate.

All at once the lion came out, and that lion was the owner of the honey. And he asked, "Who are you up there?" And the hare said to the tortoise, "Keep quiet." And the lion asked again. And the tortoise was afraid, and said, "I shall speak. You told me this honey was yours: what then, is it not yours, does it belong to the lion?" And the lion asked again, "Who are you." And he said, "We are here." And he said, "Come down then." And he said, "We are coming." And the lion had sought for the hare many days, and he said, "I have got the hare to-day."

And the hare said to the tortoise, "Take me and put me among the straw, and tell the lion, 'Get out of the way, that I may throw down the straw;' and I will go. Wait for me below." And he said, "Very well." And the tortoise said to himself, "This fellow wants to run away, leaving me to be eaten by the lion: he shall eat him first." And he took him and put him among the straw. And he said to the lion, "The hare is coming."

And the lion caught him, and laid hold of him with his paw, and said, "What am I to do to you to-day?" And he said, "If you eat me my flesh is tough." And the lion asked him, "What am I to do with you then?" And he said, "Take hold of me by the tail and whirl me round, and then knock me on the ground, and so you shall eat me." And the lion was deceived, and whirled him round, and when he wanted to knock him, he slipped out of his paw, and ran off. And he lost the hare.

And he said to the tortoise, "You come down too." And he came down. And he said, "What am I to do with you?" And he said, "Put me in the mud, and rub me in this way till my shell comes off." And the lion took him, and went with him to the water, and rubbed him; and the tortoise got away, and the lion rubbed till his paws were raw. And he looked at his paws, and blood was coming from them; and he said, "The hare has done me to day." And he went looking for him.

And he asked, "Where is the hare's house?" And they told him, "We do not know." And the hare had said to his wife, "Let us remove from this house." And they removed. And the lion went asking, and people told him, "That is his house on the top of the mountain." And the lion went, and when he arrived, the hare was not there. And he said, "I will hide myself inside the house, till when the hare comes with his wife, I will eat them both."

And the hare came, he and his wife. He had heard nothing, till on the road he saw the lion's feet, and he said to his wife, "You go back, the lion has passed this way looking for me." And she said, "I will not go back, I will follow you, my husband." And he said, "You have friends to go to, go back." And she went back. And the hare went on and followed the feet, and saw that they went into his house. And he said, "Oho, lion! you are inside."

And he went back cautiously, and went and stood at a distance, and said, "Salaam house! Salaam house! Salaam house!" And he heard no reply. And the hare said, "How is this? Every day as I pass this place, if I say, 'Salaam,' the house answers me; but to-day perhaps there is some one inside it." The lion was deceived, and replied, "Salaam."

And he said to him, "Oho, lion! you are inside, you want to eat me, your son. And where did you hear of a house's talking?" And the lion said, "Wait for me, that's all." And the hare ran off, and they chased one another till the lion

was tired. And he said to the people, "The hare has beaten me; there, I do not want him any more." And he went back.

## THE SPIRIT WHO WAS CHEATED BY THE SULTAN'S SON.



THERE was a Sultan who longed for a son for many years without getting one. And he had much property and many towns. And he felt, "When I die, all these possessions will be lost, by reason of my having no son."

And a demon came and made himself like a man, and said to the Sultan, "If I give you a medicine, and you get a son, what will you give me?" And he said, "I will give you half my property." And he said, "I shall not accept it." And he said, "I will give you half my towns." And he said, "I am not satisfied." And he said, "What do you want then?" And he said, "If you get two children, give me one, and take one yourself." And he said, "I have consented."

And he brought him a medicine, and said to him, "Give it to your wife and let her eat it." And he gave it to her, and she ate it and became pregnant, and bore a first child, a boy, and a second, a boy, and yet more a third, a boy.

And his friend who gave him the medicine came and said to him, "Come, let us divide them." And he said, "Not yet, these children have not yet learnt to read." And he said, "Give them to me that I may teach them." And he said,

"Take them." And he went to his home with them. And his home was a large house, and everything was in it.

And he taught them until they knew all learning, and they made letters, and then he took them to their father. And one of those lads was very clever. And he said to their father, "Come, let us divide the children to-day." And he said, "You divide them." And he divided them, and took two and put them separate, and he took one and put him separate, and said, "Choose, Sultan." And the Sultan took the two, and he took the one, and went his way.

And he went home, and gave him all the keys, and said, "Open whatever you like." And the lad remained in the house, and that, his father, going out, went travelling for a month, when he returned.

Well, the youth remained, till one day he took a key and went and unlocked a room. And he saw molten gold, and put in his finger, and it clung to it; and when he had wiped it, it did not come off, and he tied on a rag. And his father came and asked him, "What is the matter with your finger?" And he said, "I have cut myself." And he remained, till the next day his father went out, and went on his way travelling.

And the boy took all the keys, and went and opened the first room, and saw goats' bones; and he opened the second, and saw sheep's bones; and he opened a third, and saw those of



oxen; and he opened the fourth, and saw those of donkeys; and he opened the fifth, and saw those of horses; and he opened the sixth, and saw skulls of men; and he opened the seventh, and saw a living horse.

And it said, "Oh, you son of Adam, where do you come from?" And he said, "As for me, this is my father." And it said, "His business is to eat people, and donkeys, and horses, and oxen, and goats, and all things; and now you and I are left."

And he said, "What are we to do?" And it said, "Come and unfasten me." And he unfastened it. And it said, "Now open the treasure chamber, and I will swallow everything; and when your father comes and goes to invite people to come and eat us, and when he comes, he will say to you, 'Let us go for firewood,' tell him, 'I don't understand such work;' and he will go by himself. And when he comes with it he will put on a great cauldron, and he will say to you, 'Make up the fire.' Tell him, 'I cannot;' he will go himself to make up the fire. He will bring much ghee and put it into the cauldron, till when it gets hot, he will tie up a swing and say to you, 'Get up and play.' Tell him, 'I do not know how to play at this; you get up yourself first, that I may look at you, and I may get to do as you do;' and when he gets up to show you, push him into the cauldron of hot ghee, and come away quickly, and I will come and wait for you under the tree there in the road."

And the horse ran away, and left the boy by himself. So when his father came, he said to him, "To-morrow let us go for firewood." And he said, "I don't understand that work." And he went himself by himself, and brought much firewood. And he had already told people, "To-morrow I have a feast, come." And he came and took out a cauldron and put it on, and said to him, "Put on the firewood;" and he said, "I do not know how." And he said to him, "And bring the ghee." And he said, "I cannot carry it, I have no strength." And he went himself, and carried it, and put it into the cauldron, and lighted the fire, and he said to him, "Make it up;" and he said, "I do not know how to make up a fire."

And he said, "Have you seen our country game?" And he said, "Not yet." And the ghee had got very hot. And he tied up a swing, and said to him, "Get up here, that I may show you." And he said, "Get up yourself first, and play, that when I see you, father, I may get to play." And he got up, and played. And he took hold of him and pushed him into the cauldron, and he boiled with the ghee and died.

And the boy ran away and went till he saw the horse under the tree, and it came running. And the horse came and took him up and put him on its back, and said, "Now let us be off." And they went away.

Those companions there of his came, and looked for him, and did not see him. And they were getting very hungry,

and they looked into the cauldron, and saw the food was done, and they said, "Let us eat this food;" and they took it off and dished it up and ate. And when they had done they looked for him and did not find him. And they went into the house and took out all the food and all the rice; and they came and cooked and ate the second day also, and they saw he was not yet come, and they went away home.

And the boy, he and his horse went, till far off there were other towns, and they stopped at the end of a town. And he said, "Here let us stay;" and they stayed and ate food. And he said, "Here let us build a house;" and they built a large house and everything within it, and they put in it horses, and asses, and oxen, and goats, and slaves, and they remained.

Till one day the Sultan heard of it, and went and sent people, and they went to look whether the news was true that there was a large house; and the people said, "It is true, Sultan, there is a large house."

And the Sultan sent his people to see who it was. And he told them, "I am a person like other people." And they said to him, "Where do you come from?" And he said, "I come from our town, and am come travelling." And they went and told the king, "He is a foreigner and has come travelling." And he said, "Let some one go to-morrow and tell him, 'The Sultan will come to see you.'" And a man

went and told him. And he said, "Thanks, and let him come."

And he ordered much food to be got ready. So in the morning the king came with his people, and arrived at the house. And he invited him in, and he passed inside, and the Sultan saw that the house was large and many slaves in it. And he sat down and they conversed. And he asked him, "Why do you not come and walk in the town?" And he said, "I am a stranger, I must get people to take me and bring me into the town." And he said, "Let us go and take a walk."

And the king loved him much, and they dwelt there many days. And the king asked him, "Would you like to marry a wife?" And he said, "I should." And he said, "I will marry you to my daughter." And the Sultan made a great wedding, and married them.

And he dwelt with his wife, and they had one child; and they dwelt until the end, he and his wife, and his one child, and his horse, and he loved it like his own soul.

## BLESSING OR PROPERTY.



THERE was a man and his wife, and they prayed to God to get a child; and they got first a son and next a daughter. And their father's employment was to cut up firewood. And they remained till the children were grown up. And their father was seized by disease. And he called his children, and asked them, "Will you have blessing or property?" And the son said, "I will have property." And the daughter said, "I will have blessing." And her father gave her much blessing. And her father died.

And they kept the mourning, and when they arose their mother fell sick; and she called her children and said to them, "Will you have blessing or property?" and the son said, "I will have property." And the daughter said, "I will have blessing." And her mother gave her blessing. And their mother died.

And they kept their mourning, and when they arose the seventh day was come. And the son went and told the woman, his sister, "Put out all my father's and mother's things." And the woman put them out, without his leaving her anything. And he took them all away.

And people said to him, "Will you not leave even any little thing for this your sister?" And he said, "I shall not. I asked

for the property, and she for a blessing." And he left her a cooking pot, and a mortar for cleaning corn; he did not leave her even a little food.

Her neighbours used to come and borrow the mortar, and clean their corn, and then they gave her a little grain, and she cooked and ate it. And others used to come and borrow her cooking pots, and cook with them, and then they gave her too a little food. And this was every day her employment.

And she searched about in her father and mother's house, without finding anything except a pumpkin seed. And she took it and went and planted it under the well. And a plant sprung up, and bore many pumpkins.

Her brother had no news of her, and he asked people, "Where does my sister get food?" And they told him, "People borrow her mortar, and they clean their corn, and give her too a little food; and people borrow her cooking pots, and cook with them, and give her too a little food."

And her brother arose and went and robbed her of the mortar and cooking pots. And then she awoke in the morning and sought for food, and could not get it. And she stayed till nine o'clock, and said, "I will go and look at my pumpkin, whether it has grown." And she went, and saw that many pumpkins had come. And she was comforted.

And she gathered the pumpkins, and went and sold them, and got food. And this was her employment every day, to gather and go and sell. And when the third day came, every one who ate those pumpkins found them exceedingly sweet. And everybody used to take grain and go to her place and buy. And many days passed, and she got property.

Her brother's wife heard that news, and sent her slave with grain to go and buy a pumpkin. And she said, "They are finished." And when she knew it was her brother's wife's slave, she told him, "Take this one, and take back your grain." And she went and cooked it, and found it very sweet. The next day she sent some one again. And she said, "There are none at all to-day." And he went and told his mistress, and she was exceedingly vexed.

When her husband came and asked her, "What is the matter with you, my wife?" She told him, "I sent some one to your sister with my grain, to go and ask for pumpkins. She did not send them, and told me, 'There are none;' and other people all buy of her." And he said to his wife, "Let us sleep till to-morrow. I will go and pull up her pumpkin plant."

When the morning dawned, he went to his sister and said to her, "When my wife sent grain, you refused to sell her a pumpkin." And she said, "They are finished; the day before yesterday she sent some one, and I gave to him for nothing." And he said, "Why are you selling to other people?" And she said, "They are finished, there are no

more, they are not yet come." And her brother said to her, "I shall go and cut up your pumpkin." And she said, "You dare not, unless indeed you cut my hand off first; then you may cut up the pumpkin." And her brother took hold of her right hand and cut it off, and went and cut up her pumpkin plant, every bit of it.

The woman set on hot water, and put in her arm, and put medicine also, and bound on a cloth.

And he took away from her everything, and put her out of the house.

And his sister wandered about in the forest, and this her brother sold the house, and gathered much property, and remained spending it.

And she wandered in the forest, till on the seventh day she came out upon another town. And she climbed up into a great tree, and ate the fruit of the tree, and in the morning she slept there in the tree. On the next day the son of the king came out shooting birds, he and his people. About twelve o'clock he was tired, and said, "I will go there by the tree, that I may rest, and you shoot birds." And he sat under the tree, he and his slave.

And the young woman cried till her tears fell upon the king's son below. And he said to his slave, "Look outside; is it not raining?" And he said, "It is not, master." And he said,



"Then climb up into the tree, and look what bird is casting its droppings upon me." And his slave climbed up, and he saw an exceedingly beautiful woman crying, and without saying a word, he got down. And he told his master, "There is a most beautiful young woman. I did not venture to say a word to her." And his master asked him, "Why?" And he said, "I found her crying; perhaps you should go yourself." And his master climbed up, and went and saw her, and said to her, "What is the matter with you, my mistress? Are you a person or a spirit?" And she said, "I am a person." And he said, "What are you crying about?" And she said, "I am thinking of things; I am a person as you are."

And he said, "Come down and let us go to our home." And she said to him, "Where is your home?" And he said, "With my father and mother: I am a king's son." And she said, "What did you come to do here?" And he said, "I come to shoot birds, month by month; this is our employment. I came with my companions." And she said, "I do not like to be seen by anybody." And that woman had told the king's son. And he said, "We shall not be seen by any one." And she came down.

And he sent his slave, "Go into the town quickly, and bring me a *masheela*. And his slave went at once and returned with a *masheela* and four people, and they carried him. And he put the woman into it, and told his slave, "Fire a gun, that all the company may know." And he fired a gun, and his companions came, and they said to him, "What is the

matter with you, son of the king?" And he said, "I am cold, and I want to go my way into the town." And they carried the game they had got, and went away. And the king's son had got into the *masheela*, he and that young woman. And his companions knew nothing of it.

And they went to their city, and reached his house. And he said to a man, "Go and tell my mother and father, I have fever to-day, I want gruel quickly; let them send it to me." And his mother and father were troubled, and gruel was cooked for him, and sent to him.

And his father went with his vizirs and went to see him. And at night his mother went with her people to see him.

The next day he went out, and went and told his mother and father, "I have picked up a young woman, I want you to marry me to her, but she has lost one hand?" And they said, "Why?" And he said, "I wish it just as it is." And the Sultan loved his only son much, and he made a wedding and married him.

And the people heard in the town, "The Sultan's son has married a young woman, she has lost one hand."

And they remained until his wife became pregnant, and bore a son, and his parents rejoiced exceedingly.

And the Sultan's son went on a journey, and went to travel about in the towns of his father.

There behind her brother came out; he had nothing to spend, and was going begging. Till one day he heard people conversing, "The Sultan's son has married a woman who has lost one hand." And her brother asked, "Where did he get the girl, this child of the Sultan?" And they told him, "He picked her up in the forest." And he knew she was his sister.

And he went to the king. And he went and said, "Your child has married a woman who has lost a hand. She was put out of their town because she was a witch; every husband who marries her, she kills."

And the king went and told his wife, and they said, "What plan can we act on?" And they loved much their only child, and they said, "Let us put her out of the town." And her brother said to them, "Kill her, for there at home she had her hand cut off, and here kill her." And they said, "We cannot kill her, we will put her out of the town." And they went and put her out of the town, her and her son. And she was comforted.

And she went out, and carried a little earthen pot, and went her way into the forest; she knew not where she was going or whence she came. And she sat down, and showed her child, and casting her eyes, she saw a snake come fast towards her, and she said, "To-day I am dead."

And the snake said to her, "Child of Adam, open your earthen pot that I may go in. Save me from sun, and I will save you from rain." And she opened the pot, and it went in, and she covered it. And she looked and saw another snake coming fast, and it said to her, "Has not my companion passed?" And she said, "It is going." And it passed quickly.

The snake which was in the pot said to her, "Uncover me." And she uncovered it, and it was comforted, and said to that child of Adam, "Where are you going?" And she said, "I know not where I am going, I am wandering in the wood." And the snake said to her, "Follow me, and let us go home." And they went together till on the road they saw a great lake. And the snake said to her, "Child of Adam, let us sit and rest, the sun is fierce; go and bathe in the lake with your child." And she carried her boy, and went to wash him, and he fell in and she lost him in the lake. And it asked her, "What is the matter with you there, child of Adam?" And she said, "My child is lost in the water." And it said, "Look for him well." And she sought for him for a whole hour without finding him. And it said, "Put in the other hand." And she said, "You snake are making game of me." And it asked "How?" And she said, "I have put in this sound one, and I have not found him; what is the use of this spoilt one?" And the snake said to her, "Only you put in both." And the child of Adam put them in, and went and found her son and laid hold of him, and drew out her hand sound again. And it said, "Have you found him?" And she said, "I

have found him, and have got my hand sound again." And she rejoiced much.

And the snake said, "Now let us go away to my elders, and let me repay your kindness." And she said, "This is enough, getting my hand." And it said, "Not yet; let us go to my elders." And they went till they arrived, and they rejoiced much, and loved that young woman. And she remained, eating and drinking many days.

And her husband returned from his journey. And his elders had caused two tombs to be made, one of his wife and one of his child. And her brother had become a great man with the king.

And her husband, the king's son, came. And he asked, "Where is my wife?" And they said to him, "She is dead." "And where is my child?" And they answered him, "He is dead." And he asked, "Where are their graves?" And they took him to go and see them. And when he saw them he wept much. And he made a mourning. And he was comforted.

Many days had passed. And the young woman in the forest said to her friend the snake, "I want to go away, home." And it said, "Take leave of my mother and father. When they give you leave to go, if they give you a present, accept only the father's ring and the mother's casket."

And she went and took leave of them, and they gave her much wealth, and she refused and said, "I, one person, how shall I carry this wealth?" And they said, "What will you have?" And she said, "You, father, I want your ring; and you, mother, I want your casket." And they were very sorry, and asked her, "Who told you about this?" And she said, "I know it myself." And they said, "Not so; it is this your brother who told you."

And he took the ring and gave her, and said to her, "I give you this ring. If you want food, if you want clothes, if you want a house for sleeping, tell the ring; it will produce it for you by the blessing of God and of me your father." And her mother gave her the casket, and told her such and such things. And they gave her their blessing.

And she went out and went away, till there by the town of her husband, without reaching her husband's house. When she reached the outskirts, she told the ring, "I want you to produce for me a great house." And it produced a house, and the furniture of the house and slaves. And she stayed, she and her son. And her son had become a great lad.

And the king got news of there being a large house in the outskirts, and he sent people to go and look, and they answered him, "It is true." And the sultan arose with his vizirs and his son.

And they went and drew near, and the woman looked through a telescope and saw her husband, and her husband's father, and many people, and her brother among them. And she told the people, "Prepare food quickly." And they prepared, and laid the table. And they arrived and were invited in, and went inside, and they asked her the news. And she said, "Good." And she said to them, "Eat of the food. I come from a distance; when you have done with the food let me give you my news."

And they ate the food, till when they had finished she told them, from the beginning when she was born, she and her brother, till all were finished, as they had been. And the king's son went to embrace his wife, and they wept much, and all who were there wept, and they knew her brother was not good.

And the king asked her, "What shall we do to your brother?" And she said, "Only put him out of the town." And she dwelt with her husband till the end in joy.

## THE CHEAT AND THE PORTER.



THERE was a man, a cheat, who used to go and buy things, and when he had bought them he did not give those who took them up their hire.

One day he bought a box of glasses, and he sought for a man to carry them for him; and he got a porter and said to him, "Choose either one of two things, to give you your hire, or I will give you three words that will be of service to you in the world." And he said, "I get *pice* every day. I will carry it for those three words that you shall tell me."

And he carried the box. And when he had got a third of the way, he said, "Master, this box is heavy, it is too much for me; give me one word, that I may get spirit to go on."

And he said, "If any one tells you that slavery is better than freedom, don't believe him."

And he looked hard at him, and knew that "The owner of this box is a cheat, but I had better wait till I get there." And they went, and when they had got another third, he said to him, "Tell me the second word."

And he said, "If any one tells you that poverty is better than riches, don't believe him."



And they went on, till when they reached the house he said to him, "Master, tell me the third word." And he said, "Put it down." And he said, "I am exceedingly pleased with the two words you have told me; tell me the third, that I may get to set it down."

And he said, "If any one tells you that hunger is better than fulness, don't believe him."

And he said, "Out of the way, master, that I may set it down." And he lifted it above his head and let it fall. And the owner said, "Ah! ah! you have broken my box for me."

And he said, "If any one tells you that there is one glass left in this box that is not broken, don't you believe him."

## TOBACCO.

WHEN tobacco came into the world, and wise men saw it, they took it and smelt it; the wise men who followed them took it and smoked it, and watched its smoke; the fools of Pemba thought it was food, and took it and ate it.

## ENIGMAS.



"AN Enigma!"———"Set your trap."

1. My house is large, it has no door.

*Answer.* An egg.

2. My hen has laid among thorns.

*Ans.* A pineapple.

3. Lay the mat, and let us eat *kunazi* [a small fruit].

*Ans.* The stars.

4. He goes out walking, he comes into the house, he says,  
"Mother, take me on your back."

*Ans.* A bedstead.

5. The Sultan's bowl is open.

*Ans.* A well.

6. My children have turbans; he who has no turban is no  
child of mine.

*Ans.* A fuu [a sort of fruit which grows in a cup  
something like an acorn cup].

7. Open the red eye.

*Ans.* The sun.

8. Going out to walk, I laid hold of the cow's tail.

*Ans.* A cocoanut ladle for scooping up water.

9. The dollar's worth of meat does not fill a cup.

*Ans.* A chain.

10. It is not set up, and does not stand of itself.

*Ans.* A chain.

11. I sowed my great field and reaped it, and my hand was not full.

*Ans.* Hair.

12. A scrape to Mecca.

*Ans.* Slipping.

13. Two nuts cross a river.

*Ans.* The eyes.

## THE APE, THE LION, AND THE SNAKE.



IN old times there was a town, and there was a woman, and she was pregnant, and her husband died. When her husband was dead she waited till at last she bore a son. And her husband's work had been to set traps, and he caught game, and sold food.

After his death the woman was asked by her son, "Mother, we are dying of hunger." And the son spoke to her and asked his mother, "Mother, what work did father do to get food?" And she said, "Your father was a man who set traps, and so got food." "Then I too will set traps, that I may get game, and we may sell it, and get food."

And he went on all day, and cut branches of trees. The second day he went on all day, and cut traps. The third day he went on all day, and twisted rope. The fourth day he went on all day, and set up the traps. The fifth day he went on all day, and set the traps. The sixth day he went to try the traps, and took out game and killed it, and took the flesh into the town and it was sold for corn. And their houses were full of food, and they got ease in their circumstances.

At last he went and tried the traps, and got nothing. The first day when he went to the traps an ape was taken. And he wanted to kill it. And the ape said, "You son of Adam,

do not kill me. Come and take me out of the trap; save me from rain, that I may come and save you from sun." When he had finished taking out the ape, it said, "I give you my word that no son of Adam is good; do not do good to him; if you do, to-morrow he will come and do you harm."

Then, the second day, he came trying the traps, and a snake was taken. And he ran to call people from the town. And the snake said, "Come back, son of Adam, do not run to the town, do not go and call people to me to come and kill me. Help me out of this trap, and to-morrow I will come and help you; but a son of Adam does good to no one."

The third day he went to try the traps, and reached them, and a lion was caught by a trap. The man who owned the trap saw an old lion caught in the trap, and ran to go and call people to come and kill it. And the lion said, "No; save me in rain, and I will come and save you in sun." But when he had finished letting it out of the trap, the lion said to him, "Son of Adam, you have helped me, you have done good to me; but I declare to you my word, a son of Adam does not do good." Another day a man was taken in the trap, and the owner of the trap let him loose.

At last that youth's food was finished in all the houses, and they were taken with hunger, he and his mother. And he said to his mother, "Mother, make me seven cakes." When she had finished making the seven cakes, he took hold of his bow, and went into the forest to hunt game. And he lost

himself, and ate six cakes, and when they were done one remained.

When that one remained he went, till in the forest was a great forest and a great wilderness, and he went on and met with that ape. The man was asked the news by the ape. And he asked him, "You son of Adam, where are you going?" And he said, "I am lost." And it said, "Rest your heart here, that I may repay you here to-day the good you did me the other day, and took me out of the trap; so be still and wait for me here."

And the ape went to people's plantations, and went and stole ripe papaws, and stole ripe bananas, and carried them to the man, and said to him, "Take this food, bananas and papaws," and it gave them to the man. And it said "What do you want? do you want water?" And it went and stole a calabash of water and gave to the man, and he drank; and when he had finished drinking they took leave of one another. And they said, "Good-bye; good-bye till we meet again." And he went his way.

When he arrived further on, he went on and met with the lion. When he met with it, the lion asked him, "Where do you come from, son of Adam?" The man answered the lion, "I am lost." The lion said to him, "Sit down here, that I may repay you that kindness of yours of the other day, when you helped me. Let me help you; sit here." And the man stayed still, and waited for the lion. The lion went and caught game

and brought it to the man, and said, "You are lost, eat this food; let me come and repay you your goodness of the other day." And it gave him meat, and fire to roast the meat. And he roasted the meat and ate it. When he had eaten the meat, he took courage, and the man went his way.

When the man had gone away he went on and came out upon a plantation, where was an exceedingly old woman. And the man came out there, and she said to him, "There in our town there is a man who has fallen sick; if you can prepare medicine, we want you to prepare medicine." And he said, "I do not know how to prepare medicine."

When he reached the road he saw a pail, and a well beside it. He says, "Let me go and drink water there from the well." And he reached the well and looked on all sides of the pail. And he said, "Let me peep into this well of water, that I may get water to drink." And when he peeped into the well he saw a great snake. And it said, "Son of Adam, wait a bit for me." And the snake came out of the well and said, "Son of Adam, where are you going? Do you remember me?" And he said, "I do not know you." And it said, "It was I that you took out of your trap, and I said to you, 'Take me out of rain, and I will take you out of sun.' And you are a stranger where you are going. But bring here your scrip, that I may put in for you things that will be of use to you there where you are going." And he gave it the scrip, and it put in for him chains of gold and chains of silver. And it said, "Take the scrip and spend from it freely."



When he reached the town, that town whither he was going, first of all he met the man who had been taken in the trap. And he took from him the scrip and went with him to his house. And when his wife saw the stranger she cooked porridge, and said, "I am cooking for our guest."

The man whom he had taken out of the trap went to the Sultan in the town, and told the Sultan, "That stranger who has come to my house there, do not think him a son of Adam. He is a snake, and lives in a well; and think him a snake, or if he is not a snake, it is he who turns himself into a snake. So then, Sultan, let a man go and take him and his scrip. I have seen, too, chains of gold and chains of silver."

And a man went to take that stranger, and he came with him and his scrip. And the scrip was opened, and many people testified to things of the Sultan's child and things of the vizir's children, and [of] people in the town. At last his hands were tied behind him with a rope.

And that great snake came out of the well, and came to the town. And he went round the town, and stopped where the man was. And the people were troubled in the town, so that they spoke to the man and said to him, "Say to this snake, 'Go away.'" And the snake came. And the people untied the man's hands that had been tied behind him. And the snake went back to its well, and said, "You son of Adam, when you are done wrong to, give me a call, and I will come out to you at once."

And he got much honour in the country. And he was asked, "Why should this man be your host, and do you wrong?" And he said, "Of the snake, and the lion, and the ape, they told me that no son of Adam is done good to; if you do a son of Adam good he does you wrong, and this is true and no lie. That man for the good I did him has done me harm; that sentence of the snake and the lion and the ape is true, and is no lie."

And the Sultan asked what it meant, and he explained to him how things had gone. And the Sultan said, "He deserves to be put in a sleeping mat, and drowned in the sea, for he knows no good. He was done good to and has repaid evil."

## THE LIONESS AND THE ANTELOPE.



IN old times there was a lioness, and she was with young, and bore a cub. And when she had borne her cub, she was seized with hunger seven days. And she said, "I will go outside and look for food." And when she went outside she saw an antelope feeding. And she crept up to it. And the antelope turned its head and saw the lioness, and said to her, "Welcome, cousin!" And the lioness was ashamed, so that she did not seize it; it had turned her by making her its cousin.

## STORY OF LIONGO.



IN the times when Shanga was a flourishing city, there was a man whose name was Liongo, and he had great strength, and was a very great man in the city. And he oppressed the people exceedingly, till one day they made a plan to go to him to his house and bind him. And a great number of people went and came upon him suddenly into his house, and seized him and bound him, and went with him to the prison, and put him into it.

And he stayed many days, and made a plot to get loose. And he went outside the town and harassed the people in the same way for many days. People could not go into the country, neither to cut wood nor to draw water. And they were in much trouble.

And the people said, "What stratagem can we resort to, to get him and kill him?" And one said, "Let us go against him while he is sleeping, and kill him out of the way." Others said, "If you get him, bind him and bring him." And they went and made a stratagem so as to take him, and they bound him, and took him to the town. And they went and bound him with chains and fetters and a post between his legs.

And they left him many days, and his mother used to send him food every day. And before the door where he was bound soldiers were set, who watched him; they never went away except by turns.

Many days and many months had passed. Every day, night by night, he used to sing beautiful songs; every one who heard them used to be delighted with those songs. Every one used to say to his friend, "Let us go and listen to Liongo's songs, which he sings in his room." And they used to go and listen. Every day when night came people used to go and say to him, "We have come to sing your songs, let us hear them." And he used to sing, he could not refuse, and the people in the town were delighted with them. And every day he composed different ones, through his grief at being bound. Till the people knew those songs little by little, but he and his mother and her slave knew them well. And his mother knew the meaning of those songs, and the people in the town did not.

At last one day their slave girl had brought some food, and the soldiers took it from her and ate it, and some scraps were left, and those they gave her. The slave girl told her master, "I brought food, and these soldiers have taken it from me and eaten it; there remain these scraps." And he said to her, "Give me them." And he received them and ate, and thanked God for what he had got.

And he said to the slave girl (and he was inside and the slave girl outside the door)—

"Ewe kijakazi nakutuma uwatumika,  
Kamwambia mama, ni mwinga siyalimka,  
Afanye mkate, pale kati tupa kaweka,  
Nikeze pingu na minyoo ikinyoka,  
Ningie ondoni ninyinyirike ja mana nyoka,  
Tatange madari na makuta kuno kimeta."

And its meaning was, "You, slave girl, shall be sent to tell my mother I am a simpleton. I have not yet learnt the ways of the world. Let her make a cake, in the middle let be put files, that I may cut my fetters, and the chains may be opened, that I may enter the road, that I may glide like a snake, that I may mount the roofs and walls, that I may look this way and that."

And he said, "Greet my mother well, tell her what I have told you." And she went and told his mother, and said, "Your son greets you well, he has told me a message to come and tell you." And she said, "What message?" And she told her what she had been told.

And his mother understood it, and went away to a shop and exchanged for grain, and gave it her slave to clean. And she went and bought many files, and brought them. And she took the flour, and made many fine cakes. And she took the

bran and made a large cake, and took the files and, put them into it, and gave to her slave to take to him.

And she went with them, and arrived at the door, and the soldiers robbed her, and chose out the fine cakes, and ate them themselves. And as for the bran one, they told her to take that to her master. And she took it, and he broke it, and took out the files, and laid them away, and ate that cake and drank water, and was comforted.

And the people of the town wished that he should be killed. And he heard himself that it was said, "You shall be killed." And he said to the soldiers, "When shall I be killed?" And they told him, "To-morrow." And he said, "Call me my mother, and the chief man in the town, and all the townspeople, that I may take leave of them."

And they went and called them, and many people came together, and his mother and her slave.

And he asked them, "Are you all assembled?" And they answered, "We are assembled." And he said, "I want a horn, and cymbals, and an *upato*." And they went and took them. And he said, "I have an entertainment to-day, I want to take leave of you." And they said to him, "Very well, go on, play." And he said, "Let one take the horn, and one take the cymbals, and one take the *upato*." And they said, "How shall we play them?" And he taught them to play, and they played.

And he himself there, where he was inside, sang, till when the music was in full swing, he took a file and cut his fetters. When the music dropped, he too left off and sang, and when they played he cut his fetters.

And the people knew nothing of what was going on inside till the fetters were divided, and he cut the chains till they were divided. And the people knew nothing of it through their delight in the music. When they looked up, he had broken the door and come out to them outside. And they threw their instruments away to run, without being quick enough; and he caught them and knocked their heads together and killed them. And he went outside the town, and took leave of his mother, "to see one another again."

And he went away into the forest, and stayed many days, harassing people as before, and killing people.

And they sent crafty men, and told them, "Go and make him your friend, so as to kill him." And they went fearfully. And when they arrived they made a friendship with him. Till one day they said to him, "Sultan, let us entertain one another." And Liongo answered them—

"Hila kiko halipani nikatamno?"

Which means, "If I eat of an entertainment, what shall I give in return, I who am excessively poor?" And they said to him, "Let us entertain one another with *koma* fruit." And



he asked them, "How shall we eat them?" And they said, "One shall climb into the *koma* tree, and throw them down for us to eat. When we have done, let another climb up, till we have finished." And he said to them "Very well."

And the first climbed up, and they ate. And the second climbed up, and they ate. And the third climbed up, and they ate. And they had plotted that when Liongo should climb up, "Let us shoot him with arrows there, up above."

But Liongo saw through it by his intelligence. So when all had finished they said to him, "Come, it is your turn." And he said, "Very well." And he took his bow in his hand, and his arrows, and said—

"Tafuma wivu la angania, tule cha yayi."

Which means, "I will strike the ripe above, that we may eat in the midst." And he shot, and a bough was broken off; and he shot again, and a second was broken off; and he gave them a whole *koma* tree, and the ground was covered with fruit. And they ate. And when they had done, the men said among themselves, "He has seen through it; now what are we to do?" And they said, "Let us go away." And they took leave of him, and said—

"Kukuingia hadaani Liongo fumo si mtu,  
Yunga jini Liongo okoka."

Which means, "Liongo the chief, you have not been taken in, you are not a man, you have got out of it like a devil."

And they went away and gave their answer to their headman there in the town, and said, "We could do nothing."

And they advised together, "Who will be able to kill him?" And they said, "Perhaps his nephew will." And they went and called him. And he came. And they said to him. "Go and ask your father what it is that will kill him. When you know, come and tell us, and when he is dead we will give you the kingdom." And he answered them, "Very well."

And he went. When he arrived he welcomed him and said, "What have you come to do?" And he said, "I have come to see you." And he said, "I know that you have come to kill me, and they have deceived you."

And he asked him, "Father, what is it that can kill you?" And he said, "A copper needle. If any one stabs me in the navel, I die."

And he went away into the town, and answered them, and said, "It is a copper needle that will kill him." And they gave him a needle, and he went back to his father. And when he saw him, his father sang, and said—

"Mimi muyi ndimi mwe mao, situe

Si mbwenge mimi muyi ndimi mwe mao."

Which means, "I, who am bad, am he that is good to you; do me no evil. I that am bad, am he that is good to you." And he welcomed him, and he knew, "He is come to kill me."

And he stayed two days, till one day he was asleep in the evening, and he stabbed him with the needle in the navel. And he awoke through the pain, and took his bow and arrows and went to a place near the wells. And he knelt down, and put himself ready with his bow. And there he died.

So in the morning the people who came to draw water saw him, and they thought him alive, and went back running. And they gave out the news in the town, "No water is to be had to day." Every one that went came back running. And many people set out and went, and as they arrived, when they saw him they came back, without being able to get near. For three days the people were in distress for water, not getting any.

And they called his mother, and said to her, "Go and speak to your son, that he may go away and we get water, or we will kill you."

And she went till she reached him. And his mother took hold of him to soothe him with songs, and he fell down. And his mother wept: she knew her son was dead.

And she went to tell the townspeople that he was dead, and they went to look at him, and saw that he was dead, and buried him, and his grave is to be seen at Ozi to this day.

And they seized that young man and killed him, and did not give him the kingdom.



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