

education between Ahmad al-Danaf and Ali al-Zaybak of Cairo.

Now they had brought Ala al-Din to the gibbet, to hang him, but Ahmad al-Danaf came forward and set his foot on that of the hangman, who said, "Give me room to do my duty." He replied, "O accursed, take this man and hang him in Ala al-Din's stead; for he is innocent and we will ransom him with this fellow, even as Abraham ransomed Isaac with the ram."

So the hangman seized the man and hanged him in lieu of Ala al-Din; whereupon Ahmad and Ali took Ala al-Din and carried him to Ahmad's quarters and, when there, Ala al-Din turned to him and said, "O my sire and chief, Allah requite thee with the best of good!"

Quoth he, "O Ala al-Din, what is this deed thou hast done? The mercy of Allah be on him who said: Whoever trusteth thee betray him not, e'en if thou be a traitor. Now the Caliph set thee in high place about him and stiled thee 'Trusty' and 'Faithful'; how then couldst thou deal thus with him and steal his goods?"

"By the Most Great Name, O my father and chief," replied Ala al-Din, "I had no hand in this, nor did I such deed, nor know I who did it." Quoth Ahmad, "Of a surety none did this but a manifest enemy, and whoever doth aught shall be requited for his deed; but, O Ala al-Din, thou canst sojourn no longer in Baghdad, for Kings, O my son, may not pass from one thing to another, and when they go in quest of a man, ah! long is his travail."

"Whither shall I go, O my chief?" asked Ala al-Din; and he answered, "O my son, I will bring thee to Alexandria, for 'tis a blessed place; its threshold is green and its sojourn is agreeable." And Ala al-Din rejoined, "I hear and I obey, O my chief." So Ahmad said to Hasan Shuuman, "Be mindful and, when the Caliph asketh for me, say: He is gone touring about the provinces."

Then, taking Ala al-Din, he went forth of Baghdad and stayed, not going till they came to the outlying vineyards and gardens, where they met two Jews of the Caliph's tax-

gatherers, riding on mules. Quoth Ahmad al-Danaf to these, "Give me the blackmail," and quoth they, "Why should we pay thee blackmail?" whereto he replied, "Because I am the watchman of this valley." So they gave him each an hundred gold pieces, after which he slew them and took their mules, one of which he mounted, whilst Ala al-Din bestrode the other.

Then they rode on till they came to the city of Ayas and put up their beasts for the night at the Khan. And when morning dawned, Ala al-Din sold his own mule and committed that of Ahmad to the charge of the doorkeeper of the caravansary, after which they took ship from Ayas port and sailed to Alexandria. Here they landed and walked up to the bazaar and behold, there was a broker crying a shop and a chamber behind it for nine hundred and fifty dinars. Upon this Ala al-Din bid a thousand which the broker accepted, for the premises belonged to the Treasury; and the seller handed over to him the keys, and the buyer opened the shop and found the inner parlor furnished with carpets and cushions. Moreover, he found there a storeroom full of sails and masts, cordage, and seaman's chests, bags of beads and cowrie shells, stirrups, battle axes, maces, knives, scissors, and such matters, for the last owner of the shop had been a dealer in second-hand goods.

So he took his seat in the shop and Ahmad al-Danaf said to him, "O my son, the shop and the room and that which is therein are become thine; so tarry thou here and buy and sell; and repine not at thy lot, for Almighty Allah blesseth trade." After this he abode with him three days and on the fourth he took leave of him, saying, "Abide here till I go back and bring thee the Caliph's pardon and learn who hath played thee this trick." Then he shipped for Ayas, where he took the mule from the inn and, returning to Baghdad met Pestilence Hasan and his followers, to whom said he, "Hath the Caliph asked after me?" and he replied, "No, nor hast thou come to his thought."

So he resumed his service about the Caliph's person and set himself to sniff about for news of Ala al-Din's case, till one day he heard the Caliph say to the Wazir, "See, O Ja'afar, how Ala al-Din dealt with me!" Replied the Minister, "O Commander of the Faithful, thou hast requited him with hanging, and hath he not met with his reward?" Quoth he, "O Wazir, I have a mind to go down and see him hanging"; and the Wazir answered, "Do what thou wilt, O Commander of the Faithful." So the Caliph, accompanied by Ja'afar went down to the place of execution and, raising his eyes, saw the hanged man to be other than Ala al-Din Abu al-Shamat, surnamed the Trusty, and said, "O Wazir, this is not Ala al-Din!" "How knowest thou that it is not he?" asked the Minister, and the Caliph answered, "Ala al-Din was short and this one is tall." Quoth Ja'afar, "Hanging stretcheth." Quoth the Caliph, "Ala al-Din was fair and this one's hair is black." Said Ja'afar, "Knowest thou not, O Commander of the Faithful, that death is followed by blackness?" Then the Caliph bade take down the body from the gallows-tree and they found the names of the two Shaykhs, Abu Bakr and Omar, written on his heels, whereupon cried the Caliph, "O Wazir, Ala al-Din was a Sunnite,¹ and this fellow is a Rejecter, a Shi'ah." He answered, "Glory be to Allah who knoweth the hidden things, while we know not whether this was Ala al-Din or other than he."

Then the Caliph bade bury the body and they buried it; and Ala al-Din was forgotten as though he never had been.

Such was his case; but as regards Habzalam Bazazah, the Emir Khalid's son, he ceased not to languish for love and longing till he died and they joined him to the dust. Now as for the young wife Jessamine, she gave birth to a boy-child like unto the moon; and when her fellow slave girls said to her, "What wilt thou name him?" she an-

¹ A Sunnite is a follower of the orthodox *tradition* (Arabic *sunna*), which was *rejected* by the Shi'ahs (Arabic *sectarian*), the followers of Ali and his martyred sons, Hasan and Hosain, the grandsons of the Prophet.

swered, "Were his father well he had named him; but now I will name him Aslan."

Now it so came to pass that one day after two years, whilst his mother was busied with the service of the kitchen the boy went out and, seeing the stairs, mounted to the guest chamber. And the Emir Khalid who was sitting there took him upon his lap and glorified his Lord for that which he had created and fashioned; then closely eyeing his face, the Governor saw that he was the likeliest of all creatures to Ala al-Din Abu al-Shamat. Presently his mother Jessamine sought for him and finding him not, mounted to the guest chamber, where she saw the Emir seated with the child playing in his lap, for Allah had inclined his heart to the boy. And when the child espied his mother, he would have thrown himself upon her; but the Emir held him tight to his bosom and said to Jessamine, "Come hither, O damsel!" So she came to him, when said to her, "Whose son is this?" and she replied, "He is my son." "And who is his father?" asked the Emir; and she answered, "His father was Ala al-Din Abu al-Shamat, but now he is become thy son." Quoth Khalid, "In very sooth Ala al-Din was a traitor." Quoth she, "Allah deliver him from treason! the heavens forbend and forbid that the 'Trusty' should be a traitor!"

Then said he, "When this boy shall grow up and reach man's estate and say to thee: Who is my father? do thou say to him: Thou art the son of the Emir Khalid, Governor and Chief of Police." And she answered, "I hear and I obey."

Then he adopted the boy and reared him with the goodliest rearing, and engaged for him a professor of law and religious science, and an expert pensman who taught him to read and write; so he read the Koran twice and learned it by heart, and he grew up, saying to the Emir, "O my father!" Moreover, the Governor used to go down with him to the tilting-ground and assemble horsemen and teach the lad the fashion of fight and fray, and the place to plant lance thrust and saber stroke; so that by the time he was

fourteen years old he became a valiant wight and accomplished knight and gained the rank of Emir. Now it chanced one day that Aslan fell in with Ahmad Kamakim, the arch thief, and accompanied him as cup companion to the tavern, and behold, Ahmad took out the jeweled lantern he had stolen from the Caliph and, setting it before him, pledged the wine cup to its light, till he became drunken.

So Aslan said to him, "O captain, give me this lantern," but he replied, "I cannot give it to thee." Asked Aslan, "Why not?" and Ahmad answered, "Because lives have been lost for it." "Whose life?" inquired Aslan; and Ahmad rejoined, "There came hither a man who was made Chief of the Sixty; he was named Ala al-Din Abu al-Shamat, and he lost his life through this lantern." Quoth Aslan, "And what was that story, and what brought about his death?" Quoth Ahmad Kamakim, "Thou hadst an elder brother by name Habzalam Bazazah, and when he reached the age of sixteen and was inclined for marriage, thy father would have bought him a slave girl named Jessamine." And he went on to tell him the whole story from first to last of Habzalam Bazazah's illness and what befell Ala al-Din in his innocence. When Aslan heard this, he said in thought, "Haply this slave girl was my mother Jessamine, and my father was none other than Ala al-Din Abu al-Shamat."

So the boy went out from him sorrowful, and met Calamity Ahmad, who at sight of him exclaimed, "Glory be to Him unto whom none is like!" Asked Hasan the Pestilence, "Whereat dost thou marvel, O my chief?" and Ahmad the Calamity replied, "At the make of yonder boy Aslan, for he is the likest of human creatures to Ala al-Din Abu al-Shamat." Then he called the lad and said to him, "O Aslan, what is thy mother's name?" to which he replied, "She is called the damsel Jessamine;" and the other said, "Hark ye, Aslan, be of good cheer and keep thine eyes cool and clear; for thy father was none other than Ala al-Din Abu al-Shamat: but, O my son, go thou in to

thy mother and question her of thy father." He said, "Harkening and obedience," and, going in to his mother, put the question; whereupon quoth she, "Thy sire is the Emir Khalid!" "Not so," rejoined he, "my father was none other than Ala al-Din Abu al-Shamat."

At this the mother wept and said, "Who acquainted thee with this, O my son?" and he answered, "Ahmad al-Danaf, Captain of the Guard." So she told him the whole story, saying, "O my son, the True hath prevailed and the False hath failed: know that Ala al-Din Abu al-Shamat was indeed thy sire, but it was none save the Emir Khalid who reared thee and adopted thee as his son. And now, O my child, when thou seest Ahmad al-Danaf the captain, do thou say to him: I conjure thee, by Allah, O my chief, take my blood revenge on the murderer of my father Ala al-Din Abu al-Shamat!"

So he went out from his mother and betaking himself to Calamity Ahmad, kissed his hand. Quoth the Captain, "What aileth thee, O Aslan?" and quoth he, "Now I know for certain that my father was Ala al-Din Abu al-Shamat, and I would have thee take my blood revenge on his murderer." He asked, "And who was thy father's murderer?" whereto Aslan answered, "Ahmad Kamakim, the arch thief." "Who told thee this?" inquired he, and Aslan rejoined, "I saw in his hand the jeweled lantern which was lost with the rest of the Caliph's gear, and I said to him: Give me this lantern! but he refused, saying: Lives have been lost on account of this, and told me it was he who had broken into the palace and stolen the articles and deposited them in my father's house."

Then said Ahmad al-Danaf, "When thou seest the Emir Khalid don his harness of war say to him: Equip me like thyself and take me with thee. Then do thou go forth and perform some feat of prowess before the Commander of the Faithful, and he will say to thee: Ask a boon of me, O Aslan! And do thou make answer: I ask of thee this boon, that thou take my blood revenge on my father's

murderer. If he says: Thy father is yet alive and is the Emir Khalid, the Chief of the Police; answer thou: My father was Ala al-Din Abu al-Shamat, and the Emir Khalid hath a claim upon me only as the foster father who adopted me. Then tell him all that passed between thee and Ahmad Kamakim and say: O Prince of True Believers, order him to be searched and I will bring the lantern forth from his bosom."

Thereupon said Aslan to him, "I hear and obey"; and, returning to the Emir Khalid, found him making ready to repair to the Caliph's court, and said to him, "I would fain have thee arm and harness me like thyself and take me with thee to the Divan." So he equipped him and carried him thither.

Then the Caliph sallied forth of Baghdad with his troops, and they pitched tents and pavilions without the city; whereupon the host divided into two parties, and forming ranks fell to playing Polo, one striking the ball with the mall, and another striking it back to him. Now there was among the troops a spy, who had been hired to slay the Caliph; so he took the ball and smiting it with the bat drove it straight at the Caliph's face, when behold, Aslan fended it off and catching it drove it back at him who smote it, so that it struck him between the shoulders, and he fell to the ground. The Caliph exclaimed, "Allah bless thee, O Aslan!" and they all dismounted and sat on chairs.

Then the Caliph bade them bring the smiter of the ball before him and said, "Who tempted thee to do this thing, and art thou friend or foe?" Quoth he, "I am thy foe and it was my purpose to kill thee." Asked the Caliph, "And wherefor? Art not a Moslem?" Replied the spy, "No! I am a Rejecter."

So the Caliph bade them put him to death, and said to Aslan, "Ask a boon of me." Quoth he, "I ask of thee this boon, that thou take my blood revenge on my father's murderer." He said, "Thy father is alive and there he stands on his two feet." "And who is he?" asked Aslan; and the Caliph answered, "He is the Emir Khalid, Chief

of Police." Rejoined Aslan, "O Commander of the Faithful, he is no father of mine, save by right of fosterage; my father was none other than Ala al-Din Abu al-Shamat." "Then thy father was a traitor," cried the Caliph. "Allah forbid, O Commander of the Faithful," rejoined Aslan, "that the 'Trusty' should be a traitor! But how did he betray thee?" Quoth the Caliph, "He stole my habit and what was therewith."

Aslan retorted, "O Commander of the Faithful, Allah forbend that my father should be a traitor! But, O my lord, when thy habit was lost and found, didst thou likewise recover the lantern which was stolen from thee?" Answered the Caliph, "We never got it back;" and Aslan said, "I saw it in the hands of Ahmad Kamakim and begged it of him; but he refused to give it me, saying: Lives have been lost on account of this. Then he told me of the sickness of Habzalam Bazazah, son of the Emir Khalid, by reason of his passion for the damsel Jessamine, and how he himself was released from bonds, and that it was he who stole the habit and the lamp. So do thou, O Commander of the Faithful, take my blood revenge from my father on him who murdered him."

At once the Caliph cried, "Seize ye Ahmad Kamakim!" and they seized him; whereupon he asked, "Where be the Captain Ahmad al-Danaf?" And when he was summoned the Caliph bade him search Kamakim; so he put his hand into the thief's bosom and pulled out the lantern. Said the Caliph, "Come hither, thou traitor: whence hadst thou this lantern?" and Kamakim replied, "I bought it, O Commander of the Faithful!" The Caliph rejoined, "Where didst thou buy it?" Then they beat him till he owned that he had stolen the lantern, the habit, and the rest, and the Caliph said to him, "What moved thee to do this thing, O traitor, and ruin Ala al-Din Abu al-Shamat, the Trusty and Faithful?" Then he bade them lay hands on him and on the Chief of Police, but the Chief said, "O Commander of the Faithful, indeed I am unjustly treated; thou badest me hang him, and I had no knowl-

edge of this trick, for the plot was contrived between the old woman and Ahmad Kamakim and my wife. I crave thine intercession, O Aslan."

So Aslan interceded for him with the Caliph, who said, "What hath Allah done with this youngster's mother?" Answered Khalid, "She is with me," and the Caliph continued, "I command that thou order thy wife to dress her in her own clothes and ornaments and restore her to her former degree, a lady of rank; and do thou remove the seals from Ala al-Din's house and give his son possession of his estate." "I hear and obey," answered Khalid; and, going forth, gave the order to his wife who clad Jessamine in her own apparel, whilst he himself removed the seals from Ala al-Din's house and gave Aslan the keys.

Then said the Caliph, "Ask a boon of me, O Aslan!" and he replied, "I beg of thee the boon to unite me with my father." Whereat the Caliph wept and said, "Most like thy sire was he that was hanged and is dead; but by the life of my forefathers, whoso bringeth me the glad news that he is yet in the bondage of this life, I will give him all he seeketh!" Then came forward Ahmad al-Danaf, and, kissing the ground between his hands, said, "Grant me indemnity, O Commander of the Faithful!" "Thou hast it," answered the Caliph; and Calamity Ahmad said, "I give thee the good news that Ala al-Din Abu al-Shamat, the Trusty, the Faithful is alive and well." Quoth the Caliph, "What is this thou sayest?" Quoth Al-Danaf, "As thy head liveth I say sooth; for I ransomed him with another, of those who deserved death; and carried him to Alexandria where I opened for him a shop and set him up as dealer in second-hand goods."

So they journeyed to Alexandria. They alighted without the city and Ala al-Din hid the women in a cavern, whilst he went into Alexandria and fetched them outer clothing, wherewith he covered them. Then he carried them to his shop and, leaving them in the "ben"¹ walked forth to fetch them the morning meal, and behold, he

¹As opposed to the "but," or outer room.

met Calamity Ahmad who chanced to be coming from Baghdad. He saw him in the street and received him with open arms, saluting him and welcoming him. Whereupon Ahmad al-Danaf gave him the good news of his son Aslan and how he was now come to the age of twenty: and Ala al-Din, in his turn, told the Captain of the Guard all that had befallen him from first to last, whereat he marveled with exceeding marvel. Then he brought him to his shop and sitting room where they passed the night; and next day he sold his place of business and laid its price with other moneys.

Now Ahmad al-Danaf had told him that the Caliph sought him; but he said, "I am bound first for Cairo, to salute my father and mother and the people of my house." So they all went to Cairo the God-guarded; and here they alighted in the street called Yellow, where stood the house of Shamat al-Din. Then Ala al-Din knocked at the door, and his mother said, "Who is at the door, now that we have lost our beloved for evermore?" He replied, "'Tis I! Ala al-Din!" whereupon they came down and embraced him. Then he sent his wives and baggage into the house, and entering himself with Ahmad al-Danaf, rested there three days, after which he was minded to set out for Baghdad. His father said, "Abide with me, O my son!" but he answered, "I cannot bear to be parted from my child Aslan." So he took his father and mother and set forth for Baghdad.

Now when they came there, Ahmad al-Danaf went in to the Caliph and gave him the glad tidings of Ala al-Din's arrival and told him his story; whereupon the King went forth to greet him, taking the youth Aslan and they met and embraced each other. Then the Commander of the Faithful summoned the arch thief Ahmad Kamakim and said to Ala al-Din, "Up and at thy foe!" So he drew his sword and smote off Ahmad Kamakim's head. Presently the Caliph held festival for Ala al-Din and, summoning the Kazis and witnesses, wrote the contract and married him to the Princess Husn Maryam. Moreover, the Caliph

made Aslan Chief of the Sixty and bestowed upon him and his father sumptuous dresses of honor; and they abode in the enjoyment of all joys and joyance of life, till there came to them the Destroyer of delights and the Sunderer of societies.

A Man-hating Maiden

From the Sanskrit

THE ever worthy and famous King Vikramáditoya had a painter named Nagarasvámín, who enjoyed the revenues of a hundred villages, and surpassed Viśvakarman. That painter used every two or three days to paint a picture of a girl, and give it as a present to the king, taking care to exemplify different types of beauty.

Now, once on a time, it happened that that painter had, because a feast was going on, forgotten to paint the required girl for the king. And when the day for giving the present arrived, the painter remembered and was bewildered, saying to himself, "Alas! what can I give to the king?" And at that moment a traveler come from afar suddenly approached him and placed a book in his hand, and went off somewhere quickly. The painter out of curiosity opened the book, and saw within a picture of a girl on canvas. Inasmuch as the girl was of wonderful beauty, no sooner did he see her picture than he took it and gave it to the king, rejoicing that, so far from having no picture to present that day, he had obtained such an exceedingly beautiful one. But the king, as soon as he saw it, was astonished, and said to him, "My good fellow, this is not your painting, this is the painting of Viśvakarman; for how could a mere mortal be skillful enough to paint such beauty?" When the painter heard this, he told the king exactly what had taken place.

Then the king kept ever looking at the picture of the girl, and never took his eyes off it, and one night he saw in a

dream a girl exactly like her, but in another land. But as he eagerly rushed to embrace her, who was eager to meet him, the night came to an end, and he was woke up by the watchman. When the king awoke, he was so angry at the interruption of his delightful interview with that maiden, that he banished that watchman from the city. And he said to himself, "To think that a traveler should bring a book, and that in it there should be the painted figure of a girl, and that I should in a dream behold this same girl apparently alive! All this elaborate dispensation of destiny makes me think that she must be a real maiden, but I do not know in what land she lives; how am I to obtain her?"

Full of such reflections, the king took pleasure in nothing, and burned with the fever of love so that his attendants were full of anxiety. And the warder Bhadráyudha asked the afflicted king in private the cause of his grief, whereupon he spoke as follows:

"Listen, I will tell you, my friend. So much at any rate you know, that that painter gave me the picture of a girl. And I fell asleep thinking on her, and I remember that in my dream I crossed the sea, and reached and entered a very beautiful city. There I saw many armed maidens in front of me, and they, as soon as they saw me, raised a tumultuous cry of 'Kill, kill.' Then a certain female ascetic came and with great precipitation made me enter her house, and briefly said to me this, 'My son, here is the man-hating princess Malayavatí come this way, diverting herself as she pleases. And the moment she sees a man, she makes these maidens of hers kill him: so I brought you in here to save your life.'

"When the female ascetic had said this, she immediately made me put on female attire; and I submitted to that, knowing that it was not lawful to slay those maidens. But, when the princess entered into the house with her maidens, I looked at her, and lo! she was the very lady that had been shown me in a picture. And I said to myself, 'Fortunate am I in that, after first seeing this lady in a picture, I now behold her again in flesh and blood, dear as my life.'