

sand copies of the holy texts, we will pay you for them twice, four times their value. Have pity on our tears, and grant us what we beg of you." Then they offered five hundred gold pieces to the pilgrim Bonze, as the price of the holy texts, and a hundred more for the cost of his journey.

But the Bonze shook his head, and replied: "We Bonze pilgrims pass our lives in traveling from place to place. What use, then, would money be to me? Our home is in every mountain, every river, every place where our footsteps rest." Saying this, he rose and made ready to take leave of his sorrow-stricken hosts. But they held him by the sleeve, and begged him to accept their money. Resisting until they forced him to comply, he at last accepted it, and said, as he departed: "Remember that, despite my age, despite the weariness of my long journey, I consent to do what you demand, in favor of your daughter and all your family."

"Oh, venerable saint!" they cried, falling down before him, their hands joined in entreaty. All the family accompanied him far on his way, and at last the Bonze departed, his pilgrim's staff in his hands.

The bystanders watched him depart, and disappear gradually from view, and even after he was out of sight their eyes remained fixed on the spot where he had disappeared, and they thought they still could see him, so deeply was his image graven on their minds.

After he had traveled seven or eight leagues, the Bonze plunged into a forest, and directed his steps toward an old ruined temple, which was in the depths of the forest. At the sound of his steps the door opened, and a young man ran to meet him.

The Bonze pulled off his wig and false beard, and showed his real form, young and vigorous. The two looked at each other and exchanged a smile. "Well played!" cried the young man. "It could not have been better planned," replied the other. "Now to Niigata to taste the sweets of life." So dividing their plunder, they set out. The false

Bonze was the young man who had visited Yuki-no's tomb, whence he had taken the three objects which served to confirm his story.

The Dishonest Goldsmith and the Ingenious Painter

From the Turkish

IT is narrated by a person of veracity that once in the land of Adjem (Persia) a master goldsmith and a painter of talent for a time formed an association together, and lived on terms of brotherly intimacy. After this, being disposed to travel, they entered into a covenant to remain faithful to each other, and not to go one step beyond their association—that one should not act without the consent of the other, nor in any manner be treacherous to the other's interests.

Having made this agreement, they set out upon their journey. Their means being rather limited, on coming to a great convent, they put up there as guests. The monks of that convent, being pleased with them, showed them respect and tokens of esteem. They, particularly the painter, covered the walls of the convent with curious paintings; and the monks paid him much attention, and begged them to remain awhile with them. Having assented to this, they spent some time in the convent; and the monks placed so much confidence in them as to disclose to them the places containing the gold and silver idols of the convent. So one day they collected all these idols, and at night they made their escape with them. On reaching a city in a country of Islamites, they took up their abode there; when, according to their agreement, they put the gold and silver into a box, and spent only as much of it as their necessities required.

It so happened that the goldsmith married a parson's daughter, and the expenses of the association were thus

increased. In the course of time the wife bore her husband two children; and one day, when the other was absent, the goldsmith opened the box containing the treasures, and, stealing away one half of the gold and silver, carried it to his own dwelling. On the painter's return he remarked that the box had been opened, and a portion of the contents taken out. When he questioned the goldsmith about it, the latter said that he had not touched it, and denied the theft.

Now the painter was a cunning fellow, and he immediately saw that the matter required good management. In the vicinity of their residence lived a huntsman, to whom he applied to procure him two bear cubs, for which he promised to pay him handsomely. The hunter consenting, he was soon furnished with the cubs, which the painter took and tamed. There was in that city also a carpenter; and, going to his shop, he bought of him the figure of a man made out of wood, and returned home. He then painted the figure, so that it was quite impossible to tell it from the goldsmith. This he put in a place by itself; and when the bear cubs were to be fed, he always had it done from the hand of the figure, until they became in time so accustomed to the sight of it as to treat it like their father or mother.

One day the painter invited the goldsmith to his house; and he accordingly came, bringing his two young sons with him. He treated them hospitably, and they passed the night there. On the following day he put the sons of the goldsmith in a secret part of his house; and when the father asked permission to take his leave he inquired for his sons. The painter replied, "An occurrence has happened which may serve as an example to others; I am really ashamed to relate it to you." "What is it?" asked the goldsmith with surprise. The painter added, "Whilst your sons were at play, and running about, they both became suddenly metamorphosed into the form of two bear cubs; and the affliction which has befallen these two innocent children must have been sent on account of some

great sin." The goldsmith became excessively grieved. "What does this mean?" exclaimed he; "and why have you done this to my sons?" They quarreled, and finally both went before the *cadi* of the place. The *cadi* and his associates were greatly surprised at the strangeness of the case. "What can this mean?" exclaimed they all. "Never has such a thing happened before since the coming of Mohammed. What are the evidences of this remarkable occurrence?" I am quite as much astonished at it as yourselves," answered the painter; "but if you will allow me, I will bring the two metamorphosed children into your presence. The case will then be clear, and we will see whether or not they recognize their father."

The *cadi* and his company at once agreed to have the cubs brought before them. "Let us see," said they, "and judge for ourselves." The painter had cunningly kept the cubs hungry from the preceding night; and he now brought them from his house to the *Mehkemeh* of the judge, and placed them opposite the goldsmith. The cubs, as soon as they saw the latter, supposing him to be the same figure which the painter had made, rushed toward him, licked his feet, and began caressing him. The *cadi* and those with him were much affected at the sight, and exclaimed that if the cubs had not recognized their father in the goldsmith, they certainly would not act as they did. The goldsmith was bewildered between doubt and conviction; and so taking the two cubs with him, he returned to the house of the painter, where he begged pardon for his fault, and avowed it. He also returned the gold and silver effects which he had stolen from the box, and placed them all before the painter; at the same time he acknowledged his fault, and repented of what he had done. He likewise begged that the painter would pray to God to restore his sons to man's form again. The painter now led away the cubs, and putting them into the same house in which he had confined the goldsmith's children, he sat up all the following night apparently engaged in prayer. Early the next morning he went for the boys, and taking them by

the hand, brought them to their father, exclaiming, "God be praised! our prayers have been accepted"; and delivered them up to their parent. The goldsmith was very much rejoiced, and offered many thanks to the painter, after which he carried his sons home.

Now news of this occurrence became spread about in the city, and it was told how the two sons of the goldsmith, after becoming metamorphosed, were again restored to human shape. Upon this the *cadi* had the painter cited before him, and required him to relate the truth about the matter. The painter informed him that such and such a compact had been made between himself and the goldsmith; that the latter had acted so and so toward him, but that he was unable to prove the charge. "So I got up a ruse," said he, "to make him acknowledge the theft of the gold and silver, and succeeded by my skill in the art of painting." "Barik Allah!" exclaimed all those who heard the recital; "a person's talents should be such as these." They added also many compliments and praises to the painter on the ingenuity of his thought, and his success in laying so wise a plan.

The Craft of the Three Sharpers

From the Arabic

THERE were in time of yore three Sharpers who were wont every day in early morning to prowl forth and to prey, rummaging among the mounds which outlay the city. Therein each would find a silver bit of five *parahs* or its equivalent, after which the trio would foregather and buy whatso sufficed them for supper: they would also expend two half-dirhams upon *Bast*, which is *Bhang* (*Hashish*), and purchase a waxen taper with the other silver bit. They had hired a cell in the flank of a *Wakalah*, a caravansary without the walls, where they could sit at ease to solace

themselves and eat their *Hashish* after lighting the candle, and enjoy their intoxication and consequent merriment till the noon o' night. Then they would sleep, again awaking at day-dawn when they would arise and seek for spoil, according to their custom, and ransack the heaps where at times they would hit upon a silvering of five dirhams and at other times a piece of four; and at eventide they would meet to spend together the dark hours, and they would expend everything they came by every day. For a length of time they pursued this path until, one day of the days, they made for the mounds as was their wont and went round searching the heaps from morning to evening without finding even a half-*parah*; wherefore they were troubled and they went away and nighted in their cell without meat or drink. When the next day broke they arose and repaired for booty, changing the places wherein they were wont to forage; but none of them found aught; and their breasts were straitened for lack of a find of dirhams wherewith to buy them supper. This lasted for three full-told and following days until hunger waxed hard upon them and vexation; so they said one to other, "Go we to the Sultan and let us serve him with a sleight, and each of us three shall claim to be a past master of some craft: haply Allah Almighty may incline his heart usward and he may largesse us with something to expend upon our necessities." Accordingly all three agreed to do on this wise and they sought the Sultan whom they found in the palace-garden. They asked leave to go in to him, but the Chamberlains refused admission: so they stood afar off unable to approach the presence. Then quoth they one to other, "'Twere better we fall to and each smite his comrade and cry aloud and make a clamor, and as soon as he shall hear us he will send to summon us." Accordingly, they jostled one another and each took to frapping his fellow, making the while loud outcries. The Sultan hearing this turmoil said, "Bring me yonder wights"; and the Chamberlains and Eunuchs ran out to them and seized them and set them between the hands of the Sovereign. As soon as they stood in the presence he asked them, "What be the