

was thereby compelled to pawn a great deal of his property; and then the official sent some one to try if the affair could not be managed through his son, to which Hsing, on hearing of the attempt, steadily refused to consent, saying that he and the stone could not be parted even in death. His wife, however, and his son, laid their heads together, and sent the stone to the high official, and Hsing only heard of it when he arrived home from the prison. He cursed his wife and beat his son, and frequently tried to make away with himself, though luckily his servants always managed to prevent him from succeeding.¹ At night he dreamed that a noble-looking personage appeared to him, and said, "My name is Shih Ch'ing-hsü (Stone from Heaven). Do not grieve. I purposely quitted you for a year and more; but next year on the 20th of the eighth moon, at dawn, come to the Hai-tai Gate and buy me back for two strings of cash." Hsing was overjoyed at this dream, and carefully took down the day mentioned. Meanwhile the stone was at the official's private house; but as the cloud manifestations ceased, the stone was less and less prized; and the following year when the official was disgraced for maladministration and subsequently died, Hsing met some of his servants at the Hai-tai Gate going off to sell the stone, and purchased it back from them for two strings of cash.

Hsing lived till he was eighty-nine; and then having prepared the necessaries for his interment, bade his son bury the stone with him,² which was accordingly done. Six months later robbers broke into the vault³ and made off with the stone, and his son tried in vain to secure their capture; however, a few days afterwards, he was trav-

¹ Another favorite method of revenging oneself upon an enemy, who is in many cases held responsible for the death thus occasioned.

² Valuables of some kind or other are often placed in the coffins of wealthy Chinese; and women are almost always provided with a certain quantity of jewels with which to adorn themselves in the realms below.

³ One of the most heinous offenses in the Chinese Penal Code.

eling with his servants, when suddenly two men rushed forth dripping with perspiration, and looking up into the air, acknowledged their crime, saying, "Mr. Hsing, please don't torment us thus! We took the stone, and sold it for only four ounces of silver." Hsing's son and his servants then seized these men, and took them before the magistrate, where they at once acknowledged their guilt. Asking what had become of the stone, they said they had sold it to a member of the magistrate's family; and when it was produced, that official took such a fancy to it that he gave it to one of his servants and bade him place it in the treasury. Thereupon the stone slipped out of the servant's hand and broke into a hundred pieces, to the great astonishment of all present. The magistrate now had the thieves bamboosed and sent them away; but Hsing's son picked up the broken pieces of the stone and buried them in his father's grave.

The Weaver Who Became a Leach

From the Arabic

THERE was once, in the land of Fars (Persia), a man who wedded a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. She loathed to marry one who was beneath her; yet she wived with him because of need, and took of him a bond in writing to the effect that he would ever be under her order to bid and forbid and would never thwart her in word or in deed. Now the man was a Weaver and he bound himself in writing to pay his wife ten thousand dirhams in case of default. After such fashion they abode a long while till one day the wife went out to fetch water, of which she had need, and saw a leach who had spread a carpet hard by the road, whereon he had set out great store of simples and implements of medicine and he was speaking and muttering charms, whilst the folk flocked to him

from all quarters and girt him about on every side. The Weaver's wife marveled at the largeness of the physician's fortune and said in herself, "Were my husband thus, he would lead an easy life and that wherein we are of straitness and poverty would be widened to him." Then she returned home, cark-full and care-full; and when her husband saw her in this condition, he questioned her of her case and she said to him, "Verily, my breast is narrowed by reason of thee and of the very goodness of thine intent," presently adding, "Narrow means suit me not and thou in thy present craft gainest naught; so either do thou seek out a business other than this or pay me my rightful due and let me wend my ways." Her husband chid her for this and advised her to take patience; but she would not be turned from her design and said to him, "Go forth and watch yonder physician how he doth and learn from him what he saith." Said he, "Let not thy heart be troubled," and added, "I will go every day to the session of the leach." So he began resorting daily to the physician and committing to memory his answers and that which he spoke of jargon, till he had gotten a great matter by rote, and all this he learned and thoroughly digested it. Then he returned to his wife and said to her, "I have stored up the physician's sayings in memory and have mastered his manner of muttering and diagnoses and prescribing remedies, and I wot by heart the names of the medicines and of all the diseases, and there abideth of thy bidding naught undone: so what dost thou command me now to do?" Quoth she, "Leave the loom and open thyself a leach's shop"; but quoth he, "My fellow-townsmen know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a foreign land and there live." And she said, "Do whatso thou willest." Accordingly, he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man fell to going round about

the hamlets and villages and outskirts of towns, after donning leach's dress; and he began to earn his livelihood and make much gain. Their affairs prospered and their circumstances were bettered; wherefore they praised Allah for their present ease and the village became to them a home. In this way he lived for a long time, but at length he wandered anew, and the days and the nights ceased not to transport him from country to country, till he came to the land of the Roum (Greeks) and lighted down in a city thereof, wherein was Jalinus (Galen) the sage; but the Weaver knew him not, nor was aware who he was. So he fared forth, as was his wont, in quest of a place where the folk might be gathered together, and hired the courtyard of Jalinus. There he spread his carpet and setting out on it his simples and instruments of medicine, praised himself and his skill and claimed a cleverness such as none but he might claim. Jalinus heard that which he affirmed of his understanding, and it was certified unto him and established in his mind that the man was a skilled leach of the leaches of the Persians and he said in himself, "Unless he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house, neither had he spoken that which he hath spoken." And care and doubt got hold upon Jalinus: so he drew near the Weaver and addressed himself to see how his doings should end, whilst the folk began to flock to him and describe to him their ailments, and he would answer them thereof, hitting the mark one while and missing it another while, so that naught appeared to Jalinus of his fashion whereby his mind might be assured that he had justly estimated his skill. Presently, up came a woman, and when the Weaver saw her afar off, he said to her, "Is not your husband a Jew and is not his ailment flatulence?" "Yes," replied the woman, and the folk marveled at this; wherefore the man was magnified in the eyes of Jalinus, for that he heard speech such as was not of the usage of doctors. Then the woman asked, "What is the remedy?" and the Weaver

answered, "Bring the honorarium." So she paid him a dirham and he gave her medicines contrary to that ailment and such as would only aggravate the complaint. When Jalinus saw what appeared to him of the man's incapacity, he turned to his disciples and pupils and bade them fetch the mock doctor, with all his gear and drugs. Accordingly they brought him into his presence without stay or delay, and when Jalinus saw him before him, he asked him, "Knowest thou me?" and the other answered, "No, nor did I ever set eyes on thee before this day." Quoth the sage, "Dost thou know Jalinus?" and quoth the Weaver, "No." Then said Jalinus, "What drove thee to do that which thou dost?" So he acquainted him with his adventure, especially with the dowry and the obligation by which he was bound with regard to his wife, whereat the sage marveled and certified himself anent the matter of the marriage-settlement. Then he bade lodge him near himself and entreated him with kindness and took him apart and said to him, "Expound to me whence thou knewest that the woman was from a man, and he a stranger and a Jew, and that his ailment was flatulence?" The Weaver replied, "'Tis well. Thou must know that we people of Persia are skilled in physiognomy, and I saw the woman to be rosy-cheeked, blue-eyed, and tall-statured. These qualities belong not to the women of Roum; moreover, I saw her burning with anxiety; so I knew that the patient was her husband. As for his strangerhood, I noted that the dress of the woman differed from that of the townfolk, wherefore I knew that she was a foreigner; and in her hand I saw a yellow rag, which garred me wot that the sick man was a Jew and she a Jewess. Moreover, she came to me on First Day; and 'tis the Jew's custom to take meat-puddings and food that hath passed the night and eat them on the Saturday their Sabbath, hot and cold, and they exceed in eating; wherefore flatulence and indigestion betide them. Thus I was directed and guessed that which thou hast heard." Now when Jalinus heard this, he ordered the Weaver the amount of his

wife's dowry and bade him pay it to her and said to him, "Divorce her." Furthermore, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of rank higher than his own; and he gave him his spending-money and charged him to return to his proper craft.

Viśākhā

From the Tibetan

MRGADHARA, the first minister of King Prasenajit of Kośala, after he had married a wife of birth like unto his own, had seven sons. To six of these he gave names at his pleasure, but the youngest one he called Viśākhā.

After his wife's death he arranged marriages for his six elder sons, but they and their wives gave themselves up to dress, and troubled themselves in no wise with household affairs.

The householder Mrgadhara was sitting one day absorbed in thought, resting his cheek upon his arm. A Brahman, who was on friendly terms with him, saw him sitting thus absorbed in thought, and asked him what was the cause of his behavior. He replied, "My sons and their wives have given themselves up to dress, and do not trouble themselves about household affairs, so that the property is going to ruin."

"Why do you not arrange a marriage for Viśākhā?"

"Who can tell whether he will make things better, or bring them to still greater ruin?"

"If you will trust to me, I will look for a maiden for him."

The minister consented, and the Brahman went his way. In the course of his researches he came to the land of Champā. In it there lived a householder named Balamitra, whose daughter Viśākhā was fair to see, well proportioned,