

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,

in the bloom of youth, intelligent and clever. Just as the Brahman arrived, she and some other girls who were in quest of amusement were setting out for a park. On seeing the girls, he thought that he would like to look at them a little. So he followed slowly after them, occupied in regarding them. The girls, who were for the most part of a frivolous nature, sometimes ran, sometimes skipped, sometimes rolled about, sometimes laughed, sometimes spun round, sometimes sang, and did other undignified things. But Viśākhā, with the utmost decorum, at an even pace walked slowly along with them. When they came to the park, the other girls undressed at the edge of the tank, entered into it, and began to sport. But Viśākhā lifted up her clothes by degrees as she went into the water, and by degrees let them down again as she came out of the water, so circumspect was she in her behavior. After their bath, when the girls had assembled at a certain spot, they first partook of food themselves, and then gave to their attendants to eat; but Viśākhā first of all gave food to the persons in attendance, and then herself began to eat.

When the girls had finished their eating and drinking and had enjoyed the charm of the park, they went away. As there was water to be waded through on the road, the girls took off their boots and walked through it, but Viśākhā kept her boots on. They went a little farther and came to a wood. Into this Amra wood she entered, keeping her parasol up, though the others had discarded theirs. Presently a wind arose together with rain, and the other girls took shelter in a temple, but Viśākhā remained in the open air. The Brahman, who had followed her, and had noted her characteristics and her behavior, marveled greatly and began to question her, saying:

"O maiden, whose daughter are you?"

"I am Balamitra's daughter."

"O maiden, be not angry if I ask you a few questions."

She smiled at first, and then said, "O uncle, why should I be angry? Please to ask them."

"While these girls, as they went, were all running, skip-

ping, rolling, turning round, singing, and doing other undignified things, you wended your way slowly, decorously, and in a seemly manner, reaching the park together with them."

Viśākhā replied, "All girls are a merchandise which their parents vend. If in leaping or rolling I were to break an arm or a leg, who then would woo me? I should certainly have to be kept by my parents as long as I lived."

"Good, O maiden; I understand."

He said to her next, "These girls took off their clothes at a certain place, and went into the water and sported in it unclothed, but you lifted up your clothes by degrees as you went deeper into the water."

"O uncle, it is necessary that women should be shame-faced and shy, and so it would not be well that anyone should look upon me unclothed."

"O maiden, who would see you there?"

"O uncle, you would have seen me there yourself."

"Good, O maiden; that also I comprehend."

He said to her further, "These girls first took food themselves and then gave to the persons in attendance; but you first gave food to the persons in attendance, and then took your own."

"O uncle, that was for this reason: we, reaping the fruits of our merits, constantly have feast-days; but they, reaping the fruits of their trouble, very seldom obtain great things."

"Good, O maiden; I comprehend this also."

He asked her, moreover, "While all the world wears boots on dry land, why did you keep yours on in the water?"

"O uncle, the world is foolish. It is precisely when one is in water that one should wear boots."

"For what reason?"

"On dry land one can see tree-stems, thorns, stones, prickles, fragments of fish scales or shells of reptiles, but in the water none of these things can be seen. Therefore we ought to wear boots in the water and not upon dry land."

"Good, O maiden; this also I understand."

Then he asked her this question: "These girls kept their parasols up in the sun; you kept yours up in the wood under the shade of the trees. What was the meaning of that?"

"O uncle, the world is foolish. It is precisely when in a wood that one must keep a parasol up."

"For what reason?"

"Because a wood is always full of birds and monkeys. The birds let fall their droppings and pieces of bones, and the monkeys their muck and scraps of the fruit they eat. Besides, as they are of a wild nature, they go springing from bough to bough, and bits of wood come falling down. When one is in the open this does not happen, or, if it takes place, it is but seldom. Therefore a parasol must be kept open in a wood; in the open it is not necessary to do so."

"Good, O maiden; this also I comprehend."

Presently he said, "These girls took refuge in a temple when the wind arose with rain, but you remained in the open air."

"O uncle, one certainly ought to remain in the open air and not take refuge in a temple."

"O maiden, what is the reason for that?"

"O uncle, such empty temples are never free from orphans, the low-born, and sharpers. If one of them were to touch me on a limb or joint as I entered such a temple, would not that be unpleasant to my parents? Moreover, it is better to lose one's life in the open than to enter an empty temple."

Full of delight at the demeanor of the maiden, the Brahman betook himself to the dwelling of the householder Balamitra and said, desiring to obtain the maiden:

"May it be well! May it be good!"

The people of the house said, "O Brahman, it is not yet the time for asking; but what do you ask for?"

"I ask for your daughter."

"On whose behalf?"

"On behalf of the son, Viśākha by name, of Mṛgadharma, the first minister of Śrāvastī."

They replied, "It is true that we and he are of the same caste, but his country lies too far away."

The Brahman said, "It is precisely in a far-away country that a man should choose a husband for his daughter."

"How so?"

"If she is married in the neighborhood, joy increases when news comes that she is prosperous; but if a misfortune occurs, a man's property may be brought to naught, he being exhausted by gifts, sacrifices, and tokens of reverence."

They said, "This being so, we will give our daughter."

After Viśākha's marriage, on one occasion some country folks came bringing a mare and her foal. As they could not tell which was the mare and which the foal, the king ordered the ministers to examine them closely, and to report to him on the matter. The ministers examined them both for a whole day, became weary, and arrived at no conclusion after all. When Mṛgadharma went home in the evening, Viśākha touched his feet and said, "O master, wherefore do ye return so late?" He told her everything that had occurred. Then Viśākha said, "O master, what is there to investigate in that? Fodder should be laid before them in equal parts. The foal, after rapidly eating up its own share, will begin to devour its mother's also; but the mother, without eating, will hold up her head like this. That is the proper test."

Mṛgadharma told this to the ministers, who applied the test according to these instructions, and after daybreak they reported to the king, "This is the mother, O king, and that is the foal." The king asked how they knew that.

"O king, the case is so and so."

"How was it you did not know that yesterday?"

"O king, how could we know it? Viśākha has instructed us since."

Said the king, "The Champā maiden is wise."

It happened that a man who was bathing had left his boots on the bank. Another man came up, tied the boots

round his head, and began to bathe likewise. When the first man had done bathing and came out of the water, he missed the boots. The other man said, "Hey, man, what are you looking for?"

"My boots."

"Where are your boots? When you have boots, you should tie them round your head, as I do, before going into the water."

As a dispute arose between the two men as to whom the boots belonged to, they both had recourse to the king. The king told the ministers to investigate the case thoroughly, and to give the boots to the proper owner. The ministers began to investigate the case, and examined first the one man and then the other. Each of the men affirmed that he was the owner. While these assertions were being made, the day came to an end, and in the evening the ministers returned home wearied out, without having brought the matter to a satisfactory conclusion. Viśākhā questioned Mṛgadhara, and he told her all about it, whereupon she said, "O master, what is there to investigate? Say to one of them, 'Take one of the boots,' and to the other man, 'Take the other boot.' The real owner will say in that case, 'Why should my two boots be separated?' But the other, the man to whom they do not really belong, will say, 'What good do I gain by this if I only get one boot?' That is the proper test to apply."

Mṛgadhara went and told this to the ministers, and so forth, as is written above, down to the words, "The king said, 'The Champā maiden is wise.'"

It happened that some merchants brought a stem of sandal-wood to the king as a present, but no one knew which was the upper end of it and which the lower. So the king ordered his ministers to settle the question. They spent a whole day in examining the stem, but they could make nothing of it. In the evening they returned to their homes. Mṛgadhara again told Viśākhā all about the matter, and she said, "O master, what is there to investigate? Place the stem in water. The root end will then

sink, but the upper end will float upward. That is the proper test."

Mṛgadhara communicated this to the ministers, and so forth, as written above, down to the words, "The king said, 'The Champā maiden is wise.'"

There was a householder in a hill-village who, after he had married in his own rank, remained without either son or daughter. As he longed earnestly for a child, he took unto himself a concubine. Thereupon his wife, who was of a jealous disposition, had recourse to a spell for the purpose of rendering that woman barren. But as that woman was quite pure, she became with child, and at the end of nine months bare a son. Then she reflected thus: "As the worst of all enmities is the enmity between a wife and a concubine, and the stepmother will be sure to seek for a means of killing the child, what ought my husband, what ought I to do? As I shall not be able to keep it alive, I had better give it to her."

After taking counsel with her husband, who agreed with her in the matter, she said to the wife, "O sister, I give you my son; take him." The wife thought, "As she who has a son ranks as the mistress of the house, I will bring him up."

After she had taken charge of the boy the father died. A dispute arose between the two women as to the possession of the house, each of them asserting that it belonged to her. They had recourse to the king. He ordered his ministers to go to the house and to make inquiries as to the ownership of the son. They investigated the matter, but the day came to an end before they had brought it to a satisfactory conclusion. In the evening they returned to their homes. Viśākhā again questioned Mṛgadhara, who told her everything. Viśākhā said, "What need is there of investigation? Speak to the two women thus: 'As we do not know to which of you two the boy belongs, let her who is the strongest take the boy.' When each of them has taken hold of one of the boy's hands, and he begins to cry out on account

of the pain, the real mother will let go, being full of compassion for him, and knowing that if her child remains alive she will be able to see it again; but the other, who has no compassion for him, will not let go. Then beat her with a switch, and she will thereupon confess the truth as to the whole matter. That is the proper test."

Mrgadhara told this to the ministers, and so forth, as is written above, down to the words, "The king said, 'The Champā maiden is wise.'"

Told by the Constable

From the Arabic

KNOW ye that when I entered the service of this Emir, I had a great repute and every low fellow and lewd feared me most of all mankind, and when I rode through the city, each and every of the folk would point at me with their fingers and sign at me with their eyes. It happened one day, as I sat in the palace of the Prefecture, back-propped against a wall, considering in myself, suddenly there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I hent it in hand and lo! it had in it an hundred dirhams, but I found not who threw it and I said, "Lauded be the Lord, the King of the Kingdoms!" Another day, as I sat in the same way, somewhat fell on me and startled me, and lookye, 'twas a purse like the first: I took it and hiding the matter, made as though I slept, albeit sleep was not with me. One day as I thus shammed sleep, I suddenly sensed in my lap a hand, and in it a purse of the finest; so I seized the hand and behold, 'twas that of a fair woman. Quoth I to her, "O my lady, who art thou?" and quoth she, "Rise and come away from here, that I may make myself known to thee." Presently I rose up and following her, walked on, without tarrying, till we stopped at the door of a high-builed house, whereupon I asked her,

"O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" She answered, "By Allah, O Captain Mu'in, I am a woman on whom love and longing are sore for desire of the daughter of the Kazi Amin al-Hukm. Now there was between me and her what was and fondness for her fell upon my heart and I agreed upon an assignation with her, according to possibility and convenience; but her father Amin al-Hukm took her and went away, and my heart cleaveth to her and yearning and distraction waxed sore upon me for her sake." I said to her, marveling the while at her words, "What wouldst thou have me do?" and said she, "O Captain Mu'in, I would have thee lend me a helping hand." Quoth I, "Where am I and where is the daughter of the Kazi Amin al-Hukm?" and quoth she, "Be assured that I would not have thee intrude upon the Kazi's daughter, but I would fain work for the winning of my wishes. This is my will and my want which may not be wroughten save by thine aid." Then she added, "I mean this night to go with heart enheartened and hire me bracelets and armlets and anklets of price; then will I hie me and sit in the street wherein is the house of Amin al-Hukm; and when 'tis the season of the round and folk are asleep, do thou pass, thou and those who are with thee of the men, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odor of Ottars; whereupon do thou question me of my case and I will say: I hail from the Citadel and am of the daughters of the deputies, and I came down into the town for a purpose; but night overtook me all unawares and the Zuwaylah Gate was shut against me and all the other portals and I knew not whither I should wend this night. Presently I saw this street and noting the goodly fashion of its ordinance and its cleanliness, I sheltered me therein against break of day. When I speak these words to thee with complete self-possession, the Chief of the watch will have no ill suspicion of me, but will say: There's no help but that we leave her with one who will take care of her till morning. Thereto do thou rejoin: 'Twere best that she night with Amin al-Hukm and lie