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THE

BADMAHUSI

OR

THE TWENTY-FIVE STORIES OF A DEMON,

TRANSLATED FROM

DR. FORBES'S NEW AND CORRECTED EDITION,

BY

GHULAM MOHAMMAD MUNSHI,

AUTHOR OF THE COLLOQUIAL DIALOGUES, &c., &c.

PRINTED FOR THE

TRANSLATOR AND SOLD BY ALL BOOK-SELLERS.

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I have used the manuscript translation of the Baitál Pachísí written by Ghulám Mohammad and have found it exceedingly useful. It is a book that I can confidently recommend.

(Signed) T. O. ORWIN,
Assistant Surgeon,
49th Regt.

Camp Deesa, 17th Sept. 1867.

I have read the Baitál Pachísí with the manuscript translation written by Ghulám Mohammad. I found it of great assistance and can strongly recommend it.

(Signed) J. E. HALL, Captain,
49th Regt.

Deesa, 19th Sept. 1867.

PREFACE

TO THE ENGLISH TRANSLATION.

The Baitál Pachísí has been selected by the Government as a Test book for the Examination of Military Officers in Hindustani. It is the test book both for the High and Low Standards of the Examinations. The want of a literal translation for the use of Candidates for these Examinations has long been felt, and it is with a view to supply this want that I have prepared this translation. The Baitál Pacíhí has already been translated by Mr. Eastwick and Captian Hollings. But Mr. Eastwick's book is very costly and Captain Holling's is out of print. My own pupils have often assured me that a literal translation would be of the greatest assistance. The present translation has been used by some of them in manuscript for the last year, and I now publish it in the hope that it may have a more extended usefulness. I do not put it forward as a work of any literary pretensions, but simply as a manual for the Student of Hindustani—and I trust that the notes I have added to it will sufficiently explain all difficulties which the Student is likely to encounter.

GHULAM MOHAMMAD,
Munshi.

Ahmedabad, October, 1866.

PREFACE.

This is the beginning of the story that in the reign of King Mohamad Sháh, Rájá Jaisinh Sawā-ī, who was the governor of Jainagar, ordered a poet by name Surat, to translate the Baitál Pachísí (which was then written in the Sanskrit language) into the Braj dialect. He then according to the Rájás order translated it into that language. Which in the reign of King Sháh-ī Alam and the time of the noble of nobles and the chief of princes, of high dignity, a privy counsellor of the Supreme Court of Engeand, and the highest grandee, the brave Marquess Wellesly Governor General (may his Government be everlasting) poet Mazhar Ali Khān whose titular name is Wilā, with the assistance of poet Shri Lallñī Lāl conformable to the order of his honor John Gilchrist (may he ever prosper) translated it into the easy style used by high and low, and understood by all literate and illiterate, wise and unwise; and may be comprehensible to the mind of every one, and no difficulty whatever may be felt in understanding it; and it may be chiefly composed of the Briaj dialects for the study and understanding of gentlemen of high rank, (*i. e.*, Europeans.)

At present by the instruction of the Lord of favours, Captain James Mouat, professor of Hindi, (may his fortune be for ever) Tārinī Charan Mitr, for the sake of printing having removed the words of Sanskrit and Braj dialects, which are scarcely used in Hindustáni, inserted the current words instead; but left unaltered some Hindu words which he thought improper to change: It is hoped that it will obtain a favourable reception.

BAITAL PACHISI.

THE COMMENCEMENT OF THE STORY.

There was a city by name Dhára-nagar. Gandhrabsen was the king thereof. He had four wives. From them there were six sons. Each was more learned and stronger than the other. (lit. one than one) It happened that the king died after some time ; and the eldest son named Shank succeeded him. Again after some time, his younger brother Bikram, having killed his eldest brother became king ; and began to reign well. Day by day his kingdom so increased, that he became king of the whole of India, and having reigned firmly he established an era.

After some time the king thought to himself, that I must see the countries, I hear the names of. Having fixed this in his mind, and having consigned the throne to his younger brother Bharthari, he himself becoming a devotee began to travel from country to country, and forest to forest.

A Brahman was performing devotion in that city. One day a God gave him the fruit of life. He then having brought the fruit to his house, said to his wife that, whosoever will eat this, shall become immortal ; the god said this to me at the time of giving me the fruit. Having heard this his wife wept much, and began to say that, this is a great misfortune we have to undergo ; for having become immortal how long shall we beg ; moreover to die is better than this ; as when we die, we are released from the troubles of the world. Then the Brahman said that, without considering (lit. taking then) I brought it, but having heard thy words my sense is lost. Now what thou wilt say, that I shall do. Then his wife told him to give the

fruit to the king and to get some wealth instead of it ; with which [they] may obtain worldly advantages and spiritual welfare.

Having heard this the Brahman went to the king and gave blessings. Having related the circumstances of the fruit he said Sire ! Be pleased to take this fruit and give me some riches. I am happy at your living a long life. The king having given the Brahman a hundred thousand of rupees and having dismissed him went to the palace, and having given the fruit to the queen whom he loved much, said, O' queen ! Do thou eat it, and thou shalt become immortal, and remain young for ever. The queen having heard these words took the fruit from the king. And the king went to the court.

The queen's lover was a magistrate, she gave the fruit to him. By chance a prostitute was the friend of the magistrate, he having given the fruit related it's qualities to her. The prostitute considered in her mind that, the fruit is fit to be given to the king. Having determined this in her mind she presented the fruit to the king. The king took the fruit, and having given her much wealth permitted her to go ; and having looked at the fruit, considered in his mind, and being disgusted with the world began to say that, the wealth of this world is good for nothing ; because on account of it [people] will go to hell at last. It is better than that to practise penance, and remain in the remembrance of God, by which the futurity may be well.

Having fixed this in his mind, gone into the palace, he asked the queen, what didst thou do with the fruit ? She answered, I ate it. Then the king showed the fruit to the queen. She upon seeing it remained aghast ; and could give no reply. Then the king having come out caused the fruit to be washed and ate it ; and having given up the kingdom and becoming

a devotee, without speaking or listening [to any one] went to a forest alone.

Bikram's government remained empty. When this news reached King Indr, he sent a demon to watch Dháránagar. He watched the city day and night. In short the report of this was spread from country to country, that king Bhartharí having abandoned his kingdom had gone away. King Bikram on hearing this news returned to his city immediately. At that time it was midnight; when he was going into the city the demon cried out, Who art thou? And where art thou going? Wait, give thy name. Then the king said, I am king Bikram, and am going to my own city; who art thou that preventest me? Then the demon said that the deities had sent him (lit: me) to watch this city; if you are truly king Bikram, fight me first and then go into the city.

On hearing these words, the king having pulled up his half trowsers, challenged the demon. Then the demon came opposite to him. They began to fight. At length the king having thrown the demon down, sat upon his breast. Then he said, O king! Thou hast beaten me (lit: threw me down,) [but] I grant thee thy life. The king having laughed said, thou hast become mad; to whom art thou granting life? I can kill thee if I wish; how wilt thou spare my life? Then the demon said, O king! I save thee from death; first listen to my words, then rule over the whole world without care. After all, the king set him free and began to listen to him attentively.

Then the demon said this to him, that there was a very generous king by name Chander-bhán in this city. By chance he happened to go to a wood one day, what does he see, but there was a devotee hanging upside down in a tree, and lived upon smoke; he does not receive anything from, nor speak with any one. The king seeing this his state, having

gone home, sitting in the court said this, that he who will bring the devotee shall get a hundred thousand of rupees. A prostitute having heard this went to the king and made this petition, If I may obtain your Majesty's order, I shall give birth to a child by that very devotee, and having seated [the child] on his shoulder bring [him here.]

The king was astonished on hearing this language, and having given the prostitute an order (lit. prepared betel leaf) to bring the devotee, dismissed her. She went to the forest and having arrived at the ascetics's residence, what does she see, but the devotee is truly hanging topsyturvy; does not eat nor drink anything, and is dried up. In short the prostitute having cooked some sweetmeat¹ put it in his (lit. that devotee's) mouth. As he tasted (lit. felt) it sweet, he licked it. Then the prostitute put some more. In this way she caused him to lick the sweetmeat for two days. By eating that, he got some (lit. one) strength. Then he having opened his eyes, came down from the tree, asked her saying, for what purpose hast thou come here ?

The prostitute said, I am a god's daughter; I was doing penance in Indra's heaven; now I have come to this forest. Then the ascetic inquired, where is your hut? show it to me. Then the harlot having taken the devotee to her hut began to feed him with delicious (lit: six-flavoured) food, then the devotee gave up swallowing smoke; and began to eat food and drink water daily. At length the God of love troubled him. Then the hermit performed the rites of venus with her, and lost the [reward of] penance; and the prostitute conceived. In ten months a boy was born. When he was several months old, then the woman said to the hermit, O'holy man! Now let us go and perform pilgrimages; by which all the bodily sins may be removed.

¹ हलवा halwá, s. m. a weetmeat prepared with equal weights of clarified butter, sugar, and flour.

Having thus spoken and deceived him, placing the child on his shoulder, went to the king's court, whence she having undertaken the performance (lit. taken a prepared betel leaf) of this business had come. At the time she arrived before the king, the king having recognised her from afar; and seeing the boy on the hermit's shoulder, began to tell the courtiers, see if this is the prostitute who had gone to bring the devotee. They represented, Sire! You speak the truth, it is her; be pleased to reflect, whatever she had represented in Your Majesty's presence, all has come to pass.

When the ascetic heard this conversation of the king and the courtiers, he thought that the king had made this effort to destroy his penance. The devotee having considered this in his mind, returning thence, going out of the city, killing the boy and having gone to a forest, began to perform devotion. And after a short time the king died; and the ascetic completed his penance.

In short this is the explanation (lit: of this) that you three persons are born in the same city, under the same constellation, and at an auspicious moment. You are born in a King's house, the second to an oil man, and the third, "the devotee," in the house of a potter. Thou art (lit: you are) ruling over this place. And the oil man's son was a successor to the King of the infernal regions; the potter having well practised his penance, and having killed the oil man, and making him a demon, had hanged him downward, in a siras tree² in the cemetery; and is thinking of killing thee; if thou wilt be saved from his hand (lit: him) thou shalt reign. I have informed thee of the circumstance, do not be negligent of him. Saying so much the demon went away, and he entered into his palace.

² सिरस siras, s. m. a siras tree, [Mimosa serisa.]

When it was morning, the King sat outside and ordered a public hall of audience. As many small and great servants as there were, all having gone to his presence, gave presents, and the pleasant music began to be played. Wonderful joy and pleasure were obtained to the whole city, so much so that at every place and in every house dance and singing was excited. Then the King began to rule justly.

It so happened one day that a hermit by name Shántshíl, taking a fruit in his hand, came to the King's court, having given the fruit in his hand, and spreading the cloth there he sat down, then after a short time he went away. The King after he had gone, reflected in his mind, that this may be the same man whom the God had mentioned. Through this suspicion he did not eat the fruit, and having sent for the steward gave it to him and said, keep this carefully. But the devotee always came in this way and having given a fruit daily, he went away.

By chance one day the King went to see his stable, and had a few companions with him also. In the meantime the ascetic arrived there also, and gave a fruit in the king's hand as usual. He began to toss it up, when suddenly it fell down upon the ground from his hand, a monkey picked it up and broke it. Such a ruby fell out of it that the king and his companions seeing its brilliancy were astonished. Then the king inquired of the hermit, saying, why didst thou give me this ruby?

Then he said O' Sire! It is written in the scripture do not go without a present to the following places (lit. empty handed to so many places):—A king's; spiritual guide's; astrologers's; doctor's; and a daughter's (house;) because in these places you get a return for a present, (lit: fruit or fruit is obtained here.) O' King! Why (lit: what) are you talking of a ruby, there are jewels in all the fruits I have given you. The king having heard this said to the steward, bring

all the fruits that are deposited with (lit: given to) thee. The steward receiving the king's order brought them instantly. And as he [i. e. the king] caused those fruits to be broken, and found a ruby in each of them. When the king saw so many rubies, he was exceedingly pleased; and having sent for an examiner of jewels, began to have the rubies examined, and said thus, that nothing will go with, [any one when he dies] religion is a great thing in the world; be pleased to state honestly whatever may be the price of each gem.

Having heard this the jeweller said, my Lord! you speak the truth. He who will have his faith, will have everything; only the faith goes with [everyone to his grave;] and that is the only thing useful in both worlds. Listen O' Lord! every jewel is perfect in it's colour, nature, and style. If I may say the price of each is ten millions, yet it is not enough. In fact the price of each ruby is a clime. Having heard this the king being highly pleased, presenting the jeweller with a robe of honour, and dismissing him, taking the hermit by the hand, brought him to the cushion and began to say, the whole of my country is not worth a ruby. You being an ascetic have given me so many rubies, tell me what is the reason of this?

The devotee said O' King! It is not proper to explain the following matters, (lit: so many things.) Astrological diagrams, charms, medicine, religion, household affairs, unlawful food, and an evil hearsay; all these matters cannot be mentioned in an assembly; I shall say it privately. Listen! this is the rule; words fallen in six ears cannot be kept secret; words of four years are unheard; [i. e. any conversation between two persons can be kept secret] and words of two ears [i. e. what is in one's own mind] Brahmá even does not know it, why mention man. Having heard this, and taking the hermit aside the King began to inquire, O' holy man! You gave me so many rubies and did not eat once with me, (lit:

one day) I am very much ashamed of you ; tell me whatever may be your object. The hermit said, O' King ! I shall practise charms in the great cemetery across the river Godavery, by [means of] which I shall obtain the eight supernatural powers ;³ consequently I beg of you to remain with me one night. By your remaining with me, my enchantment will be accomplished. Then the King replied very well, I will come, tell me the day. Being armed, come to me alone on the evening of Tuesday the fourteenth of the second fortnight of the month Bhádon [August,] said the devotee. The king said you go, I will certainly come alone.

Having obtained the King's promise in this way, taking leave, having gone to his abode, getting ready, and having taken all the necessaries, he went and sat down in the cemetery. And here the King began to think in his mind. In the mean time that moment also arrived. Then the King having put on his sword and "langot,"⁴ went to the hermit at night all alone, and paid him his respects. The ascetic said come sit down. Then the King sat down there, and what does he see but, on all sides demons, evil spirits, and

³ अष्टसिद्धि Asht-siddhi, or more properly अष्टमहासिद्धि Asht mahá siddhi. s. m. The name of a superior order of beings, a personification of the powers and laws of nature, which according to the Hindú Shástr, "Scripture" are as follows : आनिमा Animá, the faculty of making the bulk small ; लघिमा Laghimá, that of making it light ; कहिमा Kahimá that of enlarging the same ; गरिमा Garimá, the power of making one's self venerable ; इसिता Isitá, Sr preme power ; वसिता Vasitá the power of subjecting every thing ; प्राकामया Prákãmyá, destroying the natural desire ; and प्राप्ति Prãpti, the authority of seizing objects however distant they may be. (When they are subjected to the will by holiness and austerities, whatever the fancy desires may be obtained ; universal kingdom may be acquired, &c.)

⁴ लंगोट Langot, s. m. a long narrow piece of cloth worn between the thighs and tucked with a string (round the waist) in front and behind.

witches were with different sorts of formidable faces dancing, and the devotee sitting in the midst, was playing upon two skulls. The King upon seeing this circumstance was not frightened at all; and asked from the ascetic what order [have you] for me? He said O' king! as you have come, do one thing. There is a cemetery about four miles⁵ from here towards the south; there is a "Siras"⁶ tree in it, on which a dead body is hanging. Bring it immediately to me, whilst I am worshipping here. Having sent the king thither and seated himself properly⁷ began to say his prayers.

In the first place (lit: one then) it was a formidable dark night; in the second place (lit: the second) it was raining as hard as if (lit: having rained to-day) it was never going to rain again, and the demons and evil spirits were making such an uproar as to terrify even a brave man and a hero, should they see them. But the king was going on his way. As the snakes came and twined themselves round his feet, he took them off by reciting enchantments. At last having passed the difficult road some how or other, the king arrived at the cemetery, and saw that the demons were taking hold of men and dashing them down, witches⁸ were chewing childrens' livers, lions were roaring and elephants were screaming. In short as he looked at the tree attentively, he found that each of it's branches and leaves from the root to the top was in a blaze (lit: burning in blazes). And this uproar was going on from all quarters saying, beat [him] beat [him] seize [him] seize [him] be careful that he may not escape.

5 क़ास Kos. s. m. a measure of about two miles, it varies in different parts of the country.

6 सिरस Siras, s. m. vide note 2.

7 आसन मारना Asan marná. v. a., to sit, particularly in a devotional attitude, practised by Jogis.

8 डायन Dáyan, a misprint in the original, singular for plural.

The king was not frightened at this sight, but said within himself, be it or not, [I believe] this is the same devotee, of whom the God had spoken to me; and as he approached nearer to see, he found it to be a corpse tied with a string and suspended with his head downward. Seeing the dead body the king was pleased, that his labours were fruitful. Having taken his sword and shield and got up the tree fearlessly, gave such a blow with the sword that the rope was cut and the corpse fell down; and no sooner than it had fallen, it began to cry bitterly. Then the king hearing his voice and being pleased, began to say in his mind, well this man is alive; [and] having descended asked him [saying] who art thou? He having heard laughed heartily. The king was much astonished at it. Then the dead body climbed the tree again, and became (lit: went) suspended. The king having ascended [the tree] instantly, pressing him under his arm brought him down and said O' wretch! Who art thou? Tell me. He gave no reply. The king having reflected said in his mind perhaps this is the very oil-man whom the God had mentioned, that some devotee having made this cemetery had kept him here. Having considered this, he tied him in a sheet and carried him to the hermit. Whoever has (lit: will have) such courage, will be perfect.

Then that Baitál said who art thou, and where art thou carrying [me?] The king replied I am king Bikram, and am carrying thee to the ascetic. He said I will go with one condition; if thou wilt speak on the way I shall return. The king agreed to his condition and carried him. Then Baitál said O' king! Those who are learned, clever, and wise, their days are passed in pleasure of singing hymns and [reading] scripture; and the days of foolish [people] and simpletons are passed in noise and sleep. [Therefore] it is better than this, that so much road should be traversed in discourse of good matters. O' king! listen to the story I relate.

FIRST STORY.

THERE was a king by name Prátáp-mucat at Benares. And his son's name was Bajr-mukat. Whose wife's (lit: queen's) name was Mahádeví. One day the prince having taken the minister's son with him, went out shooting, and happened to go very far in a wood, and in the midst of it he saw a beautiful tank, by the side of which geese, Brahmani ducks, male and female,⁹ cranes, and water-fowls, all of which were in frolic; on all (lit: four) sides paved steps were built; lotuses were blooming in the tank; various sorts of trees were planted on it's sides, under the thick shadow of which a cold breeze was blowing, and birds were warbling upon the trees, and flowers of different colours were blossoming in the forest, upon them swarms of large black bees were buzzing; when they arrived by the side of the tank, and having washed their hands and faces they came out of it (lit: above.)

There was a temple of Mahádev "Shiva" there. Having tied the horses, gone into the temple, and having worshiped Mahádev they came out. During the time they were occupied in worship, a certain king's daughter having taken a band of her female friends with her, came to bathe on the other side of the tank. She having bathed, reflected, and worshiped, taking her companions with her, she began to walk up and down in the shadow of the trees. On this side the minister's son was sitting, and the prince was walking, when suddenly his eyes caught the princess's. Upon seeing her beauty, the prince became enamoured, and began to say in his mind, O' vile desire!¹⁰ Why dost thou harass me? And the princess having seen the prince, taking the lotus flower

9 चक्रवा चक्रवा Chakwà chakwí, Brahmani ducks. (anas casarca.)

10 काम Kám, the God of love, (the Hindu Cupid.)

in her hand from her head, which she had placed after performing the worship, applying it to her ear, biting it with her teeth, placed it under her foot; taking it up again applied it to her bosom; and taking her companions with her [and] having ridden, went to her house.

The prince being exceedingly hopeless and immersed in [the thought of] her separation came to the minister's son, and began to relate the circumstance to him with modesty, saying O' friend I saw a very beautiful woman, [but] I do not know her name or address. If I do not get her I will not live, I have certainly determined this in my mind. The minister's son having heard this circumstance and caused him to ride and brought him home. But the prince through the pain of (her) separation was so restless that he forsook writing, reading, eating, drinking, sleeping, the affairs of state and everything else. Drawing her picture he looked at it and wept. (He) did not speak or listen to any one.

When the minister's son saw this his state which had happened through separation, said to him that, he who has put his foot in the path of love, did not live; and if he lived, he suffered great pain. Therefore wise men do not step in that way. Then the prince having heard his words said, I have put my foot in this way, let there be ease in it or pain. When he heard his speech so strong, he said Sire! Did she say anything to you on her departure or you to her? Then he replied that, she did not say anything to nor hear from me. Then the minister's son said, it is very difficult to obtain her. He said, if she is obtained, my life is spared, if not, it is lost.

Then he asked, was any sign or hint made? The prince said whatever actions she did are as follows (lit: these;) she suddenly upon seeing me took off a lotus flower from her head, applying it to her ear, biting it with her teeth, putting it under her foot, (and) applied it to her bosom. Having heard

this, the minister's son said, I have understood her signs (lit : names and address all.) He said relate what you have comprehended. He began to say listen O' king ! As she took the lotus flower from her head and applied it to her ear, she meant to tell (lit : showed to) you that she was an inhabitant of Carnatak, as she bit it with her teeth, she said she was a daughter of Rájá Dantwát ; as she placed it under her foot, she explained that her name was Padmáwati ; and then taking it up as she applied it to her bosom, she said that you had dwelt in her heart. When the prince heard so much (lit : so many words) he said to him, it is better that you should take me to her city. Upon saying this both having dressed, put on their arms, took some jewels, rode their horses, and took the way in that direction.

After several days having arrived at Carnatak, perambulating the city went below the King's palaces, and what did they see there but an old woman sitting at her door was turning a spinning wheel. These both having got off their horses, going to her began to say, O' mother ! We are travelling merchants, our merchandise is following us, and we having advanced to look out for a place ; if you will give us a place, we will live [in it] The old woman looking at their faces, hearing their words, and having pitied them said, this is your house, live as long as you wish. In short having heard this they alighted [and went] into the house, after a short time the old woman kindly went to them, sat down and began to converse with them. During the conversation (lit : in this) the minister's son inquired of her, [saying] who are there from your offspring and family, and how do you obtain your livelihood ? The old woman replied, my son is in the king's service, he is very happy and contented ; and this slave¹¹ is a nurse of Padmáwati the princess. On account of old age I remain at

¹¹ Here the old woman addresses herself in 3rd person singular.

home. But the King provides every thing for me (lit: takes care of my eating and drinking.) And I go to see the girl [*i. e.* the princess] once daily, and having returned from there I do my work (lit: trouble) at home.

The prince having heard this and being pleased in his mind said to the old woman, when you go to-morrow take my message. She said O' son! Why should it be delayed (lit: depend) till to-morrow? Whatever message thou mayest give me, I will convey it now. Then he said go thou and say so much, that on the fifth of the first fortnight of Jeth, the prince whom you had seen by the side of the tank has arrived.

Upon hearing these words the old woman taking a stick in her hand went to the palace. Having gone there she saw that the princess was sitting alone. When she arrived before her, the princess (lit: that one) saluted (her). The old woman (lit: this one) having blessed her said, O' daughter! In thy childhood I served thee and gave thee milk to drink; now God has made thee grow old. My heart desires this, that I should see the comfort of thy youth, then I shall be at ease. Having used such affectionate language she began to say, that on the fifth of the first fortnight of Jeth, the prince whose heart thou hadst robbed on the bank of the tank, has come and put up with me. He has sent thee this message, that now fulfil the promise thou hadst made with him, he has arrived. And I also say this, that the prince is just fit for thee, as thou art beautiful, so is he accomplished.

. She hearing all this, being angry, applying sandalwood to her hands, smiting the old woman on her cheeks began to say, O' wretch! go out of my house. She being annoyed, sitting and rising came to the prince in the same state, and mentioned the whole circumstance. The prince having heard it became confused. Then the minister's son said O' my lord! Have no anxiety, you have not understood this matter. Then

he said it is true, but do thou explain it to me, so that my heart will be at ease. He said that as she struck the ten fingers covered with sandalwood on the old woman's (lit: her) face, she showed that when the ten days of moon-light would be over, she would meet you in darkness.

In short after ten days the old woman went and told her about him again. Then she smote her on the cheek with her three fingers covered with saffron, and said go out of my house. At length the old woman being helpless set out of the place; and having come related the whole account as it was to the prince. He upon hearing it sank into the sea of grief. Seeing this his state the minister's son said again, do not be thoughtful; the meaning of this is something else. He said my heart is restless, tell me quickly. He said, she is in that state which happens to women every month; therefore she has promised three days more, the fourth day she will call you. In short when the three days were over, the old woman inquired about her health for him. Then she being angry took the old woman to a western window and turned her out. The old woman having come related the circumstance to the prince. He having heard it became sad. In the meanwhile the minister's son said, this is the explanation of it, that she has called you by the way of the same window to-night. As soon as he heard this, he became exceedingly happy. In short when the time approached they having taken out dark coloured suits [of clothes] plaited and prepared them, folded their turbans, put on their clothes and arms and got ready, when two watches¹² of the night had elapsed. At that time it was a state of silence, when they were going along in muteness¹³.

¹² ३३१ Pahar, s. m. a division of time, equal to three hours. A ghari is equal to 22½ minutes. 8 gharis, make one pahar, 4 pahars make a natural day or night.

¹³ An idiom, expressive of silence.

When they arrived by the window, the minister's son stood outside, and the prince (lit: this one) went inside the window. What does he see but the princess was also standing there waiting [for him; | when the eyes of both met (lit: became four sights.) Then the princess laughed, and shutting the window, taking the prince with [herself] went to nuptial chamber. Having gone there what does the prince see, but the censers with perfumes were lighted here and there, and hand-maids dressed in various coloured clothes with their hands folded were standing according to their ranks respectfully: on one side a bed of flowers was spread: bottles of attar, betel boxes, rose water bottles, flower pots, and scent boxes were placed there arranged in order; and on the other side choã,¹⁴ sandalwood, a sort of compound perfume,¹⁵ musk, and saffron filled in small metal cups were placed; several beautiful [and] coloured small boxes of electuary medicine were arranged in one place (lit: some where) and in another place (lit: some where) victuals of different sorts (lit: were placed;) all the doors and walls [were] adorned with pictures and drawings; and such figures were drawn on them that every one would become enamoured at the sight of them. In short all luxurious requisites (lit: apparatus and articles of joy and pleasure) were at hand. It was a wonderful state of time which cannot be explained.

Princess (lit: queen) Padmáwatí having conducted the prince seated him in that very apartment, and caused his feet to be washed, applied sandalwood to his body, put on garlands of flowers, and having sprinkled rose water on him she began to fan him herself. In the meanwhile the prince said I am comforted at your sight alone; why are you taking so much

¹⁴ चोआ Choã, s. m. The name of a perfume.

¹⁵ अरगजा Argajā, s. m. The name of a perfume, compounded of several ingredients.

trouble? These your delicate hands are not fit to fan with; give me the fan [and] you sit down. Padmáwatí said, O' Lord! you have taken great trouble and come [here] for me, it is necessary for me to serve you. Then one of the female attendants took the fan from the hand of the princess and said, this is our duty, we will serve, and you enjoy among yourselves. They began to chew betel leaves together, and to talk sweet language, (lit: words of union); in the meantime it dawned. The princess hid him. When it was night, they employed themselves again in pleasure. In this manner several days passed away. Whenever the prince intended to go, the princess did not allow him (lit: to go.) In the same manner a month passed. Then the prince (lit: king) became much confused and thoughtful.

One day it so happened, that at night the prince sitting alone was thinking in his mind that he had abandoned his country, kingdom, house and everything else; but had not visited for one month such a friend of his by means of whom he had obtained all this comfort. What would he be saying in his mind? And how did he know what was passing on him? Reflecting this he was sitting when the princess also arrived and observing his state she began to inquire, My lord! What ails you, that you are sitting so sad, tell me? Then he replied, that he had a very dear friend, a son of his minister, whose circumstances were not known to him for a whole month. He is such a clever and learned friend that by his skills I have obtained thee and he¹⁶ only explained to me all your signs. The princess said, Sire! Your mind is there, how (lit: what) will you enjoy pleasure here? This is better that I shall get ready all sorts of food and sweetmeats and cause it to be sent, you also depart. Having given him to eat

¹⁶ उन्हीं unkin conj. 3rd person plural; a misprint for singular.
उसही

and drink and consoled him well return with contentment.

Having heard this, the prince went out thence. And the princess caused various sorts of sweetmeats mixed with poison to be prepared and got it sent. No sooner the prince had gone and sat by the minister's son, the sweetmeats also arrived there. The minister's son asked, O' my lord ! how did this sweetmeat come ? The prince replied, I was sitting there sad thinking about you, when the princess (lit queen) came, and having looked at me, asked, why are you sitting dejected, tell me the reason of it. Then I related to her all the secrets of thy skilfulness. Then she having heard this circumstance gave me permission to come to thee, and sent this for thee ; if thou wilt eat this, my heart will be pleased. Then the minister's son said, you have brought poison for me. It is well that your honour has not eaten it. Sire ! listen to a word of mine, that a woman does not like her lover's friend. You did wrong in mentioning my name to her (lit : there.) Hearing this the prince said, you say such a thing which will never be committed by any one. If one person does not fear another, yet he must fear God.

Having said so much, he threw a ball of the sweetmeat (lit : from it) before a dog. No soon as the dog ate it, it instantly died. The prince seeing this state, and being vexed in his mind began to say, it is not proper to meet with such a bad woman. Up to this day I loved her, but now I will¹⁷ not, (lit : known, i. e. it is known to himself.) Having heard this the minister's son said, O' lord ! What has happened has happened ; now we must do that by which we may take her home. The prince said, O' brother, this also will be done by you. The minister's son said, be pleased to do one thing to-

17 परभय मञ्जुम (lit : but now known ;) i. e. that it is known to one mentioned. In such a case the verb है hai, is always understood.

day, go to Padmáwatí again and do what I say ; having gone there first of all show her much affection and love, [and] when she falls asleep, take off all her ornaments, and having struck this trident in her left thigh come out thence immediately.

Hearing this the prince went to Padmáwatí at night, and having talked a great deal of love they both went to bed together. But the prince (lit : this one) was looking out for the opportunity in secret. In short when the princess fell asleep, he took off all the jewels and having struck the trident in her left thigh came to his house. Having related the whole circumstance to the minister's son placed all the jewels before him. Then he took up the ornaments, taking the prince with, and having disguised himself as a devotee went and sat down in a cemetery. He himself became a spiritual preceptor, and having appointed the prince (lit : him) his disciple said to him, do thou go and sell the jewels in the market. If any one should seize thee in so doing, (lit : in this) bring him to me.

The prince on hearing his words, took the jewels and having gone to the city showed them to a goldsmith next to the king's threshold. He upon seeing them recognized them and said, these are the princess' ornaments ; tell the truth, where didst thou get them ? Whilst he was telling him [this] ten or twenty other men also collected. In short, the magistrate having heard this report and sending his men caused the prince together with the ornaments and the goldsmith to be brought ; and looking at the jewels asked him, [saying] speak truly wherefrom didst thou obtain them ? When he said that his spiritual guide had given them to him to sell them, but he did not know whence he had got them, the magistrate caused his spiritual guide to be seized and brought, and having taken them both, together with the ornaments, went to the presence of the king and represented the whole history.

Having heard this adventure the king began to inquire of the hermit; saying O' lord! whence did you get the ornaments? The devotee replied, Sire! I had gone to a cemetery to accomplish the enchantment of witches on the night of Kálí-chaudas.¹⁸ When the witch came, I took off all her jewels and clothes; and made a mark of trident on her left thigh. In this way I have obtained these ornaments. The king having heard this from the ascetic retired to the palace, and the hermit went to his abode. The king told the queen to see if there was any mark on Padmáwatí's left thigh, and what sort of mark it was. The queen having gone saw that there was a mark of trident; having returned she said to the king, Sire! There are three marks together; but they thus appear as if some one has struck her with a trident.

The king having heard this went out and having summoned the magistrate said to him, go and bring the hermit. The magistrate on receiving the order went to bring the devotee. And the king having reflected in his mind began to say that the circumstances of [one's] house, the intention of [one's] heart, and whatever loss there may be, it is not proper to mention them to any one; in the meanwhile the magistrate brought the hermit. Then the king taking the devotee aside asked, O' lord! What punishment is written in the book of laws for women. Then the ascetic said, Sire! A Brahman, a cow, a woman, a child, and whosoever may be under our protection, whichever of them should commit any thing wrong; this is the penalty written for him (lit: them) that he shall be turned out of the country.

Having heard this the king caused Padmáwatí to ride in a litter, had her set free in a wood. Then the prince and the

¹⁸ कालीचौदस *Kálí Chaudas*, s. m. The day (preceding the last day of the Hindu Samvat year) on the following night of which conjurers and charmers accomplish their enchantments.

minister's son both mounting their horses, went from their house to that jungle and taking the princess Padmáwatí with them set out for their city. After a few days each of them arrived at his father's. All the small and great were exceedingly pleased ; and the couple (lit : these) began to enjoy pleasure together.

Having said so much Baitál asked king Bír Bikrmájít, [saying] who was sinner of those four ? If you do not do justice to this, you will go to hell. King Bikram replied, the king was sinner. Baitál inquired why was the king sinner ? Bikram gave him this reply, that the minister's son did the business of his master, the magistrate obeyed the king's order, and the princess obtained her desire. Therefore, the king has become the sinner ; that without considering he turned her out of the country. Having heard these words from the king's mouth Baitál went and hanged himself in the same tree.

SECOND STORY.

The king saw that Baitál was not there. He returned again and having arrived there, climbed the tree, bound the corpse, and putting it on his shoulder carried him. Then Baitál, said O'king ! the second story is as follows (lit : thus.)

That on the bank of the river Junná, there is a city by name Dharm-sthal ; the king thereof was called Gunàdhip. There was a Brahman there by name Keshau, who was in the habit of performing penance and devotion on the bank of Junná. And his daughter's name was Madhumáwatí. She was very beautiful. When she became marriageable, then her mother, father, and brother, all the three became anxious about her marriage, It happened that one day her father had gone to some place with one of his customers to a wedding ; and her brother had gone to his spiritual preceptor to read in the town (lit : one day) ; in their absence a

Brahman's son came to their house. Her mother having seen the lad's virtues and beauty said, [to him,] I shall marry my daughter to thee. And the Brahman there agreed to give his daughter to a certain Brahman's son. And his son gave his promise to a Brahman, where he had gone to take his lesson, saying, I will give my sister to thee.

After some days they both taking the two lads together returned [home]. And there was the third lad sitting there already. The name of one was Tribikram, of the second Bāman, and of the third Madhusūdan. These three were equal in beauty, virtue, science, and age. Having seen them the Brahman began to consider that there is one daughter and three suitors, (lit: husbands) to whom shall I give [her] and to whom not; and we three have given our promise to them (lit. these three.) A wonderful accident has happened [to me] what shall I do ?

He was sitting thinking this, in the meantime a snake bit the girl, and she died. Hearing this news her father, brother and those three lads, all the five together having taken a great trouble brought all the sorcerers and exorcists who were the removers of poison by charms. They all having seen the girl said, she will not live. The first said thus, a person bitten by snake on the following (lit: these) dates viz. the fifth, the sixth, the eighth, the ninth and the fourteenth, does not live. The second said, one bitten on Saturday and Tuesday does not survive also. The third said, the poison that takes effect during the following (lit. these) lunar mansions viz., the fourth, the tenth, the ninth, the sixteenth, the nineteenth, and the third, is not dispelled. The fourth said, he who is bitten in an organ of sense, the lip, the cheek, the neck, the womb, and the navel, does not escape death. The fifth said, in such a case (lit. here) Brahmá¹⁹ even could not restore life, what can we do

¹⁹ ब्रह्मा *Brahmá*, n. p. the first person of the Hindú triad, representing the creative power.

(lit. in what calculation are we.) You now perform her funeral rites and we are taking our departure. Having said this the sorcerers went away. The Brahman took the corpse to the cemetery, burnt it and he himself went away.

Then those three young men in his absence did this, that one of them having picked and tied her burnt bones, becoming a beggar went to travel in forests. The second having tied a bundle of her ashes, and having built a hut began to live there. The third becoming an ascetic, taking a wallet and a necklace began to wander from city to city. One day in a certain city he went to a Brahman's house to dine. The householder Brahman having seen him began to say, well be pleased to dine here to-day. Hearing this he sat down there. When the dinner was ready [the host] caused the guest's (lit. his) hands and feet to be washed, seated him in the dining space and he himself also sat by him. His wife came to serve the dinner, she served out some and other was to be served, when her youngest child cried and laid hold of the end of his mother's garment. She was trying to release herself, and the child would not let her go, the more she coaxed, the more he wept and was obstinate. On this, the Brahman's wife becoming angry took up the child, and threw him into the burning fire-place, and the child being burnt became ashes.

When the Brahman saw this circumstance, he got up without eating. Then the host said, why dost thou not eat food? He replied, how will one eat in a house where a diabolical deed is performed. Having heard this that householder having got up and gone to one side of his house and having brought a book of the science of restoring [the dead] to life, and having selected a charm in it and repeated it, restored the child to life. Then that Brahman having seen this wonder began to consider in his mind, if I may obtain this book, I will restore

my sweet-heart to life. Having determined this in his mind and taking the dinner he remained there. At length when it was night, after some time they all dined and [each one] went and lay down in his [respective] place, and were talking of here and there among themselves. This Brahman also having gone to one side [of the house] lay down. But lying down he was awake.

When he thought the night had far advanced, and all had gone to sleep, he got up quietly, entered into the host's (lit: his) room silently, and having taken the book escaped. After some days he arrived at the cemetery where the Brahman's daughter was burnt. He found the other two Brahmans there also, who were sitting and conversing together. They both also having recognized, advanced and received him; and asked saying, O'brother! You have travelled in different countries, but tell us whether you have learnt any science [or not.] He replied, I have learnt the science of restoring the dead to life. Upon hearing this they said, if you have learnt it, restore our beloved to life. He said make a heap of the ashes and bones and I will cause her to live. They collected the ashes and the bones. Then he having picked out a charm in the book muttered it. That girl rose up alive. Then the God of love made those three so blind that they began to quarrel among themselves.

Relating the story so far Baitál said, O'king! Tell me whose wife she was? King Bikram replied, she was the wife of him, who having built the hut had remained there. Baitál said, had the one (lit: he) not kept the bones, how could she come to life? and had the other not learnt the science, how could he restore her to life? The king answered that the one, who had saved her bones, was in place of her son. And he who restored her to life, was as a father to her. Therefore she was the wife of him who had collected the ashes and having built

a hut remained there. Hearing this reply, Baitál went and suspended himself in the same tree again. The king also pursuing him arrived, and having tied and placed him on his shoulder carried him again.

THIRD STORY.

Baitál said, O' king! There is a city called Bardwán. There was a king in it by name Rúpsen. It so happend one day that the King was sitting in some place next to his threshold when the voice of some strangers (lit; men above) began to come from without the gate. The king inquired, who is there at the gate? And what is the noise going on? In the meanwhile the porter replied, O' lord. This is a good question your majesty has asked; taking it to be a wealthy man's threshold, for the sake of money many men are coming and sitting there, and are talking on various subjects. This is the noise of those people.

Having heard this the king remained silent. In the meantime a Rájpút traveller by name Bírbar came to the king's threshold from the Southern region, in hopes of obtaining service. The gate-keeper having learnt his circumstances reported it to the king, [saying] O' lord! An armed person is come in hopes of serving, and is standing at the gate. Should he obtain your Majesty's permission,* he will come to [your] presence. Hearing this the king said, bring [him]. He having gone brought him. Then the king asked, O' Rájpút! What shall I appoint for thy daily expenses?

Having heard this Bírbar said, if you give me a thousand Tolas of gold daily, I shall be able to live (lit: my maintenance may be.) The king asked, how many persons are there with you? He replied, first a wife, the second a son, the third a daughter, and the fourth myself; there is no fifth [person] with us. Having heard these words from him, the people of

the king's court turning away their faces began to laugh. But the king began to consider in his mind that a large amount given, will be fruitful some day. Having thus reflected, the king having sent for the treasurer said, give this Bírbar one thousand Tolas of gold from our treasury daily.

Bírbar having heard this order and taking a thousand Tolas of gold for that day, brought it to his residence, divided it into two, distributed one half to Brahmans, and having divided the other half into two parts, again distributed one share of it among pilgrims, devotees, followers of Vishnu and religious mendicants, and having caused food to be cooked with the one remaining share fed the poor; and he himself ate the remainder of it. In this manner he always lived together with his wife and children. But taking his shield and sword he always went towards evening and remained present in guarding the king's bed; and whenever the king awoke from sleep and cried, is there any one present? Then he only replied, saying Bírbar is present, let the command be issued. (lit: what order). In the same manner whenever the king called out, he alone answered, and whatever business the king ordered he performed himself.

In like manner through the avarice of riches he remained watchful all night. Moreover, whilst eating, drinking, laying down, sitting and walking about, all night and day (lit: the eight watches) remained in the remembrance of his lord. This is the custom that one is sold when another sells him; but a servant sells himself by being employed, (lit: having served). And when sold, he is submissive. He who is dependent upon others, where is his comfort? It is well known that, however much one may be clever, wise and learned, yet when he appears before his master, through fear he remains silent like a dumb one. As long as he is distant [from his master] he is easy. Therefore learned people say, that to per-

form the duties of a servant is more difficult than the duties of ascetic life.

In short it so happened one day, that by chance at night a woman's voice of crying came from a cemetery. The king having heard it called out, is there any one present? Bírbar upon hearing it said, present, what is the command? Then the king thus gave order; go there, whence the voice of a woman's crying is coming, and having asked the reason of her weeping return soon. The king having ordered him this began to say in his mind that, whoever wishes to examine his servant, he must give him work at different times. (lit: at time and out of time.) If he obeys his orders, he must be thought useful. And if he make any objections, he must be thought useless. And in the same way try your relations (lit: brothers) and friends in time of need; (lit: evil time,) and a wife in poverty.

In short, he having obtained the order went in the direction of the sound of her weeping. And the king having dressed in black also followed him secretly to see his courage; in the meantime Bírbar arrived there. In the cemetery where the woman was crying, what does he see, but a beautiful woman decked with jewels from head to foot, is weeping bitterly, (lit: gnashing the teeth). Sometimes she is dancing, sometimes jumping and sometimes running. There was not a single tear in her eyes. But she was beating her head, lamenting and dashing herself on the ground. Bírbar seeing this her condition asked, Why art thou weeping and lamenting so much? Who art thou? And what is thy difficulty?

Then she replied saying, I am the king's fortune. Bírbar inquired why art thou crying? She began to relate her circumstances to Bírbar saying, in the king's house an impious action is carried on, consequently he will be unfortunate, (lit: misfortune will come to his house). And I shall abandon his

any body else. My salvation is through yourself alone. And it is thus written in the book of laws also, that a woman does not become pure by giving alms nor by penance. Let her husband be lame, maimed, dumb, deaf, blind, one eyed, leper, hump-backed or any how, it is her virtue to serve him alone. If she does any sort of virtuous actions in the world and does not obey her husband, she will go to hell. His son said, O' father! His life is fruitful in the world who can perform his master's business, and in so doing it is his welfare in both worlds. Then his daughter said, if a mother poisons her daughter, and father sells his son and the king seizes all the property, whose shelter are we to seek for?

Having thus considered they four proceeded to the goddess's temple. The king also followed them secretly. When Bírbar arrived there, he went into the temple, worshipped the deity, and having joined [his] hands began to say, O' goddess! By offering my son as a sacrifice let the king's life be [prolonged] a hundred years. Having said so much he struck such a [blow with his] sword that the boy's head fell upon the ground. Seeing the brother's death, the girl struck a sword in her neck so that the trunk and the head being separated fell down. On seeing the son and the daughter's death, Bírbar's wife gave such a blow with a sword on her neck that the head was separated from the body. Then seeing the death of those three Bírbar began to consider in his mind, that as the children are dead, for whose sake shall I serve, and having received the gold from the king to whom shall I give it? Having thought this he struck such a blow with a sword in his neck that the head was disjoined from the body.

Then the king seeing the deaths of the four said in his mind that the lives of his family are lost for my sake. Now cursed be such reigning, for which kingdom one should be totally destroyed and another should reign, to rule in this way

is not proper. Having reflected this the king wished to commit suicide, (lit : having struck a sword die,) in the meanwhile the goddess having seized him by the hand said, O' son ! I am pleased with thy courage, whatever blessing thou mayst ask I shall give it to thee. The king said, O' mother ! If thou art pleased, restore these four to life. The goddess said it will so happen. And on saying this Bhavání²¹ having brought water of life from the infernal regions brought to life all the four. After that the king divided half his kingdom with Bírbar.

Having related the story so far Baitál said bravo ! to that servant who did not withhold his life as well as his family's for the sake of his master. And well done ! to that king who had no avarice of his empire nor of his life. O' king I inquire from you this, whose virtue was greatest of those five ? Then king Bikrmájít replied that the king's virtue was greatest. Baitál asked for what reason ? Then the king answered that it is proper for a servant to give his life for his master. Because it is his duty. But as the king abandoned his kingdom for the sake of his servant and did not consider his life equal to a straw, therefore the king's virtue was greatest. Having heard so much, Baitál went and suspended himself in the tree in the same cemetery.

FOURTH STORY.

The king having gone there and tied Baitál carried him away. Then Baitál said, O' king ! There is a city by name Bhogwatí. The king thereof is Rūpsen. He has a parrot by name Churáman. One day the king asked the parrot, what dost thou know ? Then the parrot answered, O' Lord ! I know

²¹ भवानी *Bhavání*, n. p. A Hindú goddess, also called Durgá, the wife of Síva or Mahádeva.

every thing. The king said if thou knowest, then say where is a beautiful woman fit for me? Then the parrot said, O' my lord! There is a king by name Magdheshwar in the city called Magadh. And his daughter's name is Chandráwatí. You will be married to her, she is excessively beautiful and very learned.

The king having heard this from the parrot, and having sent for an astrologer by name Chandrkánk asked with what girl our marriage will take place? He also having found out by the science of astronomy said, there is a girl by name Chandráwatí, you will be married to her. The king having heard this, summoned a Brahman, explained every thing to him and said this at the time of sending him to king Magdheshwar, I shall please you, if you return having settled about our marriage. Hearing this word the Brahman departed.

And there the daughter of king Magdheshwar had a starling the name of which was Madan-manjri.²² In the same manner the princess also asked Madan-manjri one day, saying, where is a husband fit for me? Then the starling replied, there is a king Rúpsen in the city of Bhogwatí, he will be thy husband. In short he was enamoured at once without seeing her; in the space of a few days that Brahman also arrived there and gave his king's message to this king. He also agreed to what he said, and having sent for a Brahman of his, gave in his charge a tika,²³ and the requisites of all ceremonies sent him along with that Brahman and said this, you having gone for us make solicitation and apply the mark to the king's forehead return soon. When you will return, we shall prepare for the marriage.

²² *Madan-manjri*, s. f. A proper name; meaning a garland of love.

²³ टीका *Tika*, s. m. The nuptial gifts presented on betrothal.

In short these both Brahmins set out thence. In several days they arrived near Rúpsen and told all the circumstances of that place. The king having heard this was pleased and having prepared all the necessaries he set out for marriage. After a few days he arrived at that city and having married and taken gifts and dowery and obtaining his leave from the king he returned for his city. The princess also at the time of her departure took the cage of Madan-manjri with her. After some days they arrived at their city and began to live in their palace happily.

It so happened one day that both the cages of the parrot and the starling were placed near the cushion, when the king and queen began to say among themselves, one can hardly pass his days by living alone. This is better than that, that having married the parrot and the starling together put them in one cage, so that they may also live happily. Having talked thus among themselves, and having sent for a larger cage placed them both in it.

After a few days the king and the queen were seated conversing something among themselves, when the parrot began to tell the starling saying, pleasure is the chief thing (lit : origin) in the world, and who being born in the world did not enjoy, lost his life for nothing. Therefore allow me to enjoy thee. Having heard this the starling said, I have no desire for a male. Then he inquired why? The starling answered that men are sinners, irreligious, deceitful and women-killers. Hearing this the parrot said that women are also cheats, liars, fools, avaricious and murderesses.

Then they both began to dispute in this way, the king asked why are you quarreling among yourselves? The starling replied, Sire! Men are sinners and women-killers. Consequently I have no wish for a male. My lord! I am going to relate a story, be pleased to listen, that men are such [as I say.]

There is a city called Ilápur. And there was a rich man by name Mahádhan there, who could not get any children. Therefore he used to perform pilgrimages and penance, and always listened to sacred books, and used to give a great deal of alms to Brahmans. At length in some time by the will of God that merchant had a son. He married him with great pomp and bestowed much charity upon Brahmans and bards; and to the hungry, thirsty and needy also he gave much. When he [the boy] was five years old, he sent him to school, (lit: sat him to read.) He used to go to school from home, but having gone there he used to gamble with [other] boys.

After several days that merchant died, and his son (lit: this) becoming owner and used to gamble at day, and commit debauchery by night. In this manner, in several years having lost all his wealth and being helpless, having abandoned the country and becoming ruined, arrived at the city Chandrpur. There was a merchant namely Haimgupt there, who had much wealth, this one went to that one, (*i. e.* the former went to the latter) and told him his father's name and address. On hearing this he was glad and having got up he embraced him, and asked what was the reason of his coming. Then he said that he having taken a ship had gone to an island for commerce. And having arrived there and sold the goods purchased other merchandise and having embarked in a ship I set out for my country. All of a sudden such a storm arose that the ship was destroyed, and I remained sitting upon a plank. And drifting I have arrived here. But I am ashamed that I have lost all my property and money. Now in this condition how (lit: what) shall I show my face to the people having gone to my city.

In short when he related such a story before him, then he began to reflect in his mind saying that God has removed my anxiety easily (lit: whilst sitting at home,) and a chance happens

through God's mercy alone. Now it is not proper to delay. This is best of all that I shall marry my daughter (to him,) (lit: having made the girl's hands yellow give her away.) Whatever may be done at present, is best, and who knows what will happen to-morrow, (lit: who has the news of to-morrow.) Having formed such a plan in his mind and having gone to his wife began to say a certain merchant's son has come; if you agree (lit: say) we shall marry Ratnawatí to him. She also having heard and being pleased said, O merchant! When God causes such a chance then it happens, because the desire of our hearts is fulfilled easily. This is best that you should not delay, having immediately sent for the family priest, cause to ascertain and appoint the marriage-day, celebrate the marriage. Then the merchant having sent for a Brahman and fixed an auspicious moment married the daughter and gave her a great dowery. In short when the marriage was over, they began to live there together.

Then after several days he said to the merchant's daughter, it is many days since I have come to your city and have no news of my house. Therefore my mind remains much perplexed. I have told you all my history, now it is necessary, that you should explain and tell your parents (lit: mother) in such a manner that they being pleased will give me leave, and I shall go to my city. If you wish you also go [with me.] Then she told her mother that my husband wishes to go to his country. Now you also do that at which he will not be afflicted, (lit: their mind will not be troubled.)

The merchant's wife having gone to her husband said, your son-in-law asks permission to go home. Hearing this the merchant said very well we will give him leave, because we have no authority over a stranger's son. We will do what will please him. Having said this and called his daughter he asked, saying mention your wish, will you go to your father-

in-law's house or remain at your parents' house? To this the girl through modesty gave no reply; she returned and told her husband that her parents have said that they will do what will please you. Don't go away leaving me here. In short the merchant having called his son-in-law and having given much wealth dismissed him, and sent with [him] his daughter in a sedan (lit: daughter's litter) together with a female slave. Then he set out from thence.

When he arrived in a forest, he said to the merchant's daughter, there is great danger here. If you take off all your jewels and give them to me, I shall tie them round my waist. When we get near to the city you can put them on again. She upon hearing took off all the ornaments and gave them to him; and he taking the jewels dismissed the bearers and having killed the slave, threw her into a well and pushed his wife (lit: her) also forcibly into a well, and taking all the jewels went to his city.

In the meanwhile a traveller came there, (lit: in that road) and hearing the noise of weeping he stopped and began to say within himself from whence (lit: in this forest) is the voice of a man's weeping coming. Having thought of this he went in the direction of the sound of the weeping, when a well appeared. He looked into it and saw (lit: what does he see) that a woman is crying. Then having taken the woman out he began to ask her story saying, who art thou? And how didst thou fall in this (well?) Having heard this she said I am the daughter of Haimgupt the merchant; and was going with my husband to his city. When robbers surrounded us, having killed my female slave threw [her and me] too into the well; and having tied my husband carried him away with my jewels, I have no news of him nor he of me. Having heard this the traveller took her with him and conducted her to the door of the merchant.

She went to her parents. They having seen her began to ask what is this state you have come to? She replied robbers plundered us on the way, and having killed the slave and thrown her into a well, pushed me in a dry well; and having tied my husband took him away together with my jewels. When they began to ask for more wealth, then he said whatever we had you took; what have I got now? After this I don't know whether they killed him or let him go. Then her father said, O'daughter! Do not be thou troubled. Thy husband is alive. If God please, he will come and meet [you] in a few days. Because robbers are seekers of wealth and not of life.

At length the merchant giving her other jewels instead of all that she had lost consoled and comforted her much. And the merchant's son [i. e. her husband] also having arrived at his house and sold all the ornaments [employed himself] in debauchery night and day, and in gambling; so much so that all the money was finished. Then he became needy of bread. At length when he was excessively troubled, then he thought within himself one day, that having gone to my father-in-law's house I should pretend to say that a grandson has been born to him, and I have come to congratulate you on it's [birth.] Having determined this in his mind he set out.

In several days he arrived there. When he wished to enter the house, his wife saw [him] from opposite that her husband was coming. God forbid that he may be frightened (lit: in his mind) and returned, In the meanwhile she went near to him and said O'husband! Do not care in your mind about anything. I have told my father that robbers killed my slave, and caused my jewels to be taken off and having thrown me into a well, tied my husband and took him away. You also say the same. Do not have any anxiety. This is

your house and I am your slave. Having said this she went into the house. He went to the merchant. He having got up embraced him and inquired concerning all his circumstances. He related in the same manner as his wife had instructed him.

The whole house was joyful. Then the merchant caused him to bathe, gave him to eat, and having consoled him much he said, this is your house, live happily. He began to live there. In short after some days, the merchant's daughter decked with ornaments at night, went to bed with her husband, and went to sleep. When it was midnight (lit: two watches of the night became) he saw that she was fast asleep, Then he struck a knife in her throat so that she died and he having taken off all her jewels, took the way to his city.

Having related the story so far the starling said O' Lord! I have seen this with my own eyes, therefore I have nothing to do with a male. O' Sire! see the male sex are such cut-throats. Who having formed friendship with such a one, will nourish a snake in his bosom? (lit: house.) O' Lord! be pleased to reflect, what fault had that woman committed?

Hearing this the king said O' parrot! Tell thee to me what defects are there in a woman? Then the parrot replied O' Lord! Be pleased to listen. There is a city [called] Kanchanpūr. There is a merchant by name Sāgardatt there. His son's name is Shrī-datt. And the name of another city is Jayashripur. There was a merchant by name Somdatt there, and his daughter's was Jayashrī. She was married to the former (lit: that) merchant's son. And he (lit: the boy) had gone to some country for trade. She lived with her parents. In short when he passed twelve years in the journey, (lit: commerce) and she here became a young woman, one day she began to say to her female friend, O' sister! My youth

passes away without enjoyment, (lit: thus), I have not enjoyed (lit: seen) any comfort of the world yet. Hearing this her companion told her, have patience (lit: in thy mind.) If God please, thy husband will soon come and meet (thee.)

Having heard these words she was angry, and having gone up to the balcony peeped through the lattice, then what does she see but a young man was coming. When he came close, suddenly her eyes caught his (lit: her's and his four sights became.) Both became enamoured (lit: hearts of both met.) Then she said to her companion, bring that man to me. Hearing this the companion went and told him that Soamdatt's daughter had sent for him in private. But you come to my house. Then she gave him her address. I shall come at night said he. The companion having gone to the merchant's daughter said, that he had promised to come at night. Hearing this Jayashrí said to her companion, go to your house. Inform me when he comes, then I shall also, being at leisure go [to your house.]

The companion hearing her words went home. Sitting at the door she began to expect him. In the meantime he came. She having seated him at her threshold said, you sit here, I am going to inform her of your arrival. And having gone said to Jayashrí, your lover has arrived. Hearing this she said wait a little. Let the domestic people go to sleep, then I will come. Again after some time when it was about midnight and all had gone to sleep; then she getting up silently went with her; and arrived there in a moment, and unrestrainedly they both met together in her house. When an hour and a half (lit: four gharis) of the night was remaining, she having got up went to her house silently and went to bed. And he also went to his house at dawn.

In this manner several days passed away. At length her husband returned from the foreign country to his father-in-

law's house. When she saw her husband, having reflected in her mind, she said to her companion, I am thinking this, what shall I do and where shall I go to? I have lost (lit: forgotten) my sleep hunger and thirst altogether; neither cold pleases me nor heat. And whatever the circumstances were in her mind, she related all. In short somehow or other the day passed. But in the evening when her husband had dined, then his mother-in-law caused a bed to be made in a separate apartment sent him word to go and rest himself there. And she said to her daughter [saying,] go and wait upon thy husband.

She having heard these words frowned, (lit: pulled up nose and eyebrows) and remained silent. Then her mother having threatened sent her to him. Being helpless she went there and turning away her face [from her husband] laid down on the bed. The more he used affectionate words, the more she was troubled. Then he gave her various sorts of clothes and ornaments he had brought for her from every place [he had been to] and asked her to wear them. Then she getting more angry and frowning turned away her face. And he also being helpless went to sleep, as he was fatigued from the journey (lit: of the road.) But she could not sleep through remembering her lover.

When she thought he was insensible with sleep, then she got up slowly, leaving him fast asleep, she set out for her friend's house fearlessly in dark night; on the way a thief seeing her, considered in his mind, where is this woman wearing ornaments going alone at midnight. Saying this in himself he followed her. In short in some way or other she arrived at her lover's house. And there a snake had bitten him. He was laying dead. She thought he was asleep. As she was burnt with the fire of separation from him having embraced him without restraint, began to make love. And the thief began to see the sight from afar.

A demon also sitting upon a Pípal²⁴ tree there, was looking at the spectacle. All of a sudden it came to his mind that having entered his body he should enjoy her. Having thought this he entered his body performed sexual intercourse [with her] and having bitten off her nose, went and sat upon the same tree. The thief saw all this circumstance. And she helpless stained with blood went to her companion, and told the whole story. Then the companion said, go quickly to thy husband before the sun rises. And having gone there weep bitterly, whoever may ask you, say he (lit: this one) has bitten your nose off.

She having heard the companion's words went instantly and began to cry bitterly. Hearing the noise of her weeping, all the people of her family came. What do they²⁵ see but she has no nose, and [she] is sitting noseless. Then they said [to her husband] o'shameless, sinner, merciless and destitute of understanding, why did [you] bite her nose without her committing a fault. He also having seen this farce and having considered began to say in his mind, have no confidence in an inconstant mind, black snake, an armed man and of an enemy; and fear the wiles of women. What can an eminent poet not describe, and what does a devotee not know, what [nonsense] does a drunken fellow not chat, and what can a woman not do? It is true, that a vice in horses, thundering of clouds, a woman's wiles and the fate of a man is not known even to gods, what power is there to a man?

In the meantime her father informed the magistrate. Policemen came thence and having tied carried him to the magistrate. The magistrate reported it to the king. The king having sent for him inquired into the circumstances, he then replied that he did not know anything. And as [the

²⁴ पीपल *Pípal*, s. m. (the ficus religiosa.)

²⁵ देखता क्या है a misprint for देखते क्या है.

king] having sent for the merchant's daughter asked [her] she answered, Sire! Seeing evidently what do you inquire of me? Then the king asked him what punishment shall we give thee? He having heard replied, be pleased to do what comes to your justice. The king ordered, take and impale him. The officers having obtained the king's order carried him to impale.

Look at this accident! The thief was also standing there looking at the sight. When he was sure that the accused (lit: he) was going to be killed unjustly, then he cried out for justice. The king having summoned him asked, who art thou? He answered, Sire! I am a thief; and this one is innocent. He is going to be killed unjustly. Your Majesty has done no justice. Then the king sent for the defendant (lit: him) also; and asked from the thief, [saying] speak truth by way of thy faith, how is this case? Then the thief related the circumstances in detail. And the king understood it thoroughly. At length having sent for the nose by messengers from the mouth of that harlot's lover who was lying dead, looked at it. Then he was convinced (lit: thought) that the accused (lit: this) was guiltless and the thief was truthful. Then the thief said, O' lord! To nourish the virtuous and to punish the wicked is the proper probity of kings in succession.

Having related the story so far Chúrámán the parrot said O' lord! Women are full of such crimes. The king caused the face of that prostitute to be blackened, head shaved, caused her to ride on a donkey and taken round the city, got her released, and having presented the thief and the merchant's son with betel leaves dismissed them.

Having related the story so far Baitál asked O' king! Who was more sinful of the two? Then king Bír Bikrmájít said, the woman. Then Baitál asked how? Hearing this the king said, a man may be as wicked as he shall; yet he is attentive

to justice and injustice. And a woman does not pay attention to a virtuous or an impious action. Therefore the woman was more wicked. Hearing these words Baitál again went away and suspended himself on the same tree! Then the king having gone there, brought him down the tree, tied him in a bundle, put him on his shoulders and carried it off.

FIFTH STORY.

Baitál said O' king! There is a city by name Ujjain. The king thereof [was called] Mahábal. He had an ambassador by name Haridás. The ambassador's daughter's name was Mahádeví. She was exceedingly handsome. When she became fit to be married, her father began to think that, having looked out for a husband for her he must marry her. In short the girl said to her father one day, O' father! Give me to him who knows all arts. Then he said, I shall marry you to him who knows all sciences.

One day the king having sent for Haridás said that in the Southern division there is a king by name Harichand; you go to him and inquire about his health for me; and bring the news of his welfare. He having obtained the king's order departed, and in several days arrived at the other king's [house,] and told him all the message of his king, and began to live near the king always.

In short it so happened one day, that he inquired of him saying O' Haridás! Has the iron age commenced yet or not? Then he joining his hands exclaimed Oh king! Iron age is present, as falsehood is increased in the world, and truth decreased, people are talking sweet language in one's face, but secretly they are deceitful; (lit: entertain fraud in their stomachs) virtue is lost, sin is advanced, the earth began to give less fruit; kings began to take fines; Brahmans have become avaricious; women have abandoned modesty; a son does

not obey his father's order; one brother has no confidence in the other; there is no friendship among friends; masters have no faith in them; servants have given up service; and all the improper actions as many as there were, are in existence. (lit: appear.)

When he finished saying all this to the king, then the king having risen went into the palace. And he having returned to his abode sat down, when a young Brahman having come to him began to say, "I have come to ask some thing of thee." Hearing this he said ask what dost thou require? He said give me thy daughter [in marriage.] Haridás said I shall give her to him who posses all virtues. Having heard this he said, I know all sciences. Then he said show me some of your knowledge to convince me (lit: I may know) that you know arts. Then the young Brahman said I have made a chariot, it posses such virtue that wherever you wish to go it will carry you in a moment. Then Haridás said bring the chariot to me in the morning.

In short he brought the chariot to Haridás at dawn. Then they both rode in the chariot and arrived at the city Ujjain. But before his arrival by chance, some other Brahman's son had come and told his eldest son to give his sister to him. And he had also said that I shall give her to him who might know all sciences; and the Brahman's son had also said that he knew all knowledge. Hearing this he had said that to thee I shall give [her.] A third (lit: another) Brahman's son had asked that girl's mother saying give me thy daughter. She had also given him this reply, "I shall give my daughter to him who might know all knowledge." The Brahman's son had also mentioned that he had the knowledge of the whole scripture and he shot sound transfixing arrows. Hearing this she had replied that I agreed [to it,] I shall certainly give her to thee.

In short, in this manner the three suitors (lit : husbands) came and assembled together. Haridás began to consider in his mind that [there is] one daughter and three lovers (lit : husbands) to whom shall I give and to whom not ? He was thinking this, when at night a demon having come, took away the girl to the mountain Bidhyáchal. It is said that excess in any thing is not good. Sítá was exceedingly beautiful, Ráwan took her away. King Balí gave abundance of charity, he became wretched. Ráwan being excessively proud ruined his family.

In short when it was dawn, and all the people did not see the girl, they began to think different matters. And the three suitors also hearing this came there. One of them was wise ; Haridás asked him, O' wise man ! Say thou, where is the girl gone ? He having reflected replied in about quarter of an hour, a demon has carried off your daughter to a mountain and has kept her there. In the mean time the second said, that having killed the demon, I shall bring her. Then the third said, ride in my chariot, go and bring her. Hearing this he immediately got into his chariot and having arrived there killed the demon and brought her instantly. And [those] three began to quarrel among themselves. Then her father considering in his mind said that all have obliged [me,] to whom shall I give [her] and to whom not ?

Having related the story so far Baitál asked, O' king Bikram ! Whose wife was that girl of the three ? The king replied she was his wife who having killed the deman brought her. Baitál said the virtue of all is alike, how was she his wife ? The king answered they both obliged, consequently they will receive a future reward. And this one having fought and killed [the demon] has brought her ; therefore she was his wife. Hearing this Baitál again went and hanged himself in the same tree. And the king also went immediately, tied Baitál, placed him on his shoulders and carried him in the same way.

SIXTH STORY.

Again Baitál said O' king! There is a city by name Dharm-pur. The king thereof was Dharmshíl. And his minister's name was Andhak. One day he said to the king, Sire! Get a temple built, and having seated a goddess in it worship it daily, as there is a great virtue written for it in the scripture. Then the king caused a temple to be built, seated a female deity in it, began to worship it by the rules of law, and without praying to it he did not drink even water.

When sometime passed in this way, the minister said one day, O' Lord! It is a well known proverb that "the house of a childless [man] is desolate; the mind of a fool is void, and of a wretched [man] every thing is empty." The king hearing this having gone to the goddess's temple joined his hands and began to praise, saying, O' goddess! Brahmá, Vishnú, Rudr and Indr are worshipping thee night and day; (lit: eight watches) and thou hast overpowered Mahishásur, Chandmund, Raktbáj and having killed giants removed the burden from the earth, and wherever any difficulty happened to thy worshippers, having gone thither thou helped them. And having entertained this hope I have come to thy door. Now fulfil the wish of my heart.

When the king had finished praising to this extent, then a sound issued from the goddess's temple, O' king! I am pleased with thee; ask for the present you entertain in your mind. The king exclaimed, O' mother! If thou art pleased with me, give me a son. The goddess said, O' king! Thou shalt have a son, very powerful and very glorious. Then the king offering sandalwood, whole rice, flowers, perfume lamp and food worshipped her, and adored in this manner daily. In short after some time a son was born to the king. The king having gone together with his family and music revered the goddess.

In the mean while it so chanced one day, that a washerman accompanied by his friend was coming in the direction of this city from another, when he saw the goddess's temple. He intended to perform obeisance. When he saw a washerman's girl exceedingly beautiful coming opposite to him. Having seen her he became enamoured [of her] and went to adore the goddess. He having performed obeisance, joined his hands and said in his mind, O' goddess! If I may be married to this beautiful [girl] through thy favour I shall offer you my head. Having made this vow, bowed, taking the friend with [him] went to his city.

When he arrived there, her separation so harassed him, that sleep, hunger and thirst altogether forsook him. He began to think of her night and day. His friend seeing his bad condition told his father all distinctly. His father having heard this remained alarmed; and reflecting in his mind began to say that seeing his condition it thus appears that if he will not be married to that girl he will abandon his life. It is better then that, that I shall marry him to the girl by which he will be saved.

Having considered so much, taking the son's friend with [him] and having arrived at that village he went to the girl's father and said, I have come to beg something of thee; if thou wilt grant I shall mention it. Ask (lit: say) thou, if I have the thing I will give it, said he. Having taken the promise in this way, he said give thy daughter to my son. Having heard this he agreed to his proposal and having sent for a Brahman and having appointed, an auspicious day and moment said, You bring your son, I shall marry my daughter. (lit: also having made the girl's hands yellow give). Hearing this he got up thence and having come to his house, got all requisites for marriage went to the marriage. And having gone there performed the marriage (ceremony,) and taking

his son and daughter-in-law returned home. And the bridegroom and bride began to live happily.

Then after some time there was some rejoicing at the girl's father's house. Consequently they (the bride and the bridegroom) received an invitation therefrom. These the wife and husband having got ready, taking his friend with [them] set out for that city. When they arrived near the city, the goddess's temple appeared and he remembered the vow. Then he considering in his mind began to say, I am a great liar and irreligious, that even to a goddess I told a lie. Saying this much in his mind, told his friend, you remain here till I shall have paid my obeisance to the deity. And said to his wife thou also stay here. Saying this, having gone to the temple, bathed in the tank, gone in front of the goddess, joined his hands, and having adored took up a sword and struck in his neck. The head being separated from the body fell on the ground.

In short after some time his friend thought [to himself] it is a long time since he went, he has not yet returned ; I must go and see. And said to his wife, thou stay (lit : remain standing) here ; having searched for I shall bring him soon. Having said this he went into the goddess's temple. What does he see but his head was lying separate from his body. Seeing this state thereof he began to say in his mind that the world is a very difficult place. No one will think this, that he himself (lit : with his own hands) has offered his head to the goddess. Moreover they will say this that as his wife was very beautiful, to secure her, I had killed [her husband] (lit : make this trick.) Therefore it is proper to die here, but to suffer a bad name in the world is not good.

Having said this, he bathed in the pond, went in front of the deity, joined his hands, bowed his head and taking up a sword struck in his neck so that the head was separated from the

trunk. And she standing there alone being tired, having waited became hopeless, searching went into the deity's temple. Going there what does she see but both are lying dead. Then she seeing them both dead thought in her mind, people will not think this that they had sacrificed themselves to the goddess. All will say that the woman was wicked, for committing an evil action she had killed both and come [away.] It is better to die than [to suffer] this disgrace.

Having thought this, dived into the tank, went opposite to the goddess, bowing her head, performing obeisance, taking up the sword, was wishing to strike in her neck, when the goddess descended from the throne, came and seized her hand and said O' daughter! Ask for a present, I am satisfied with thee. Then she exclaimed, O' mother! If thou art pleased with me, then bring these both to life again. Then the goddess said place their heads to their bodies. She through pleasure and confusion misplaced (lit: changed) heads. And the deity having brought water of life sprinkled [over them]. They both come to life and stood up, and began to quarrel among themselves. This one said she is my wife and that one said she is my wife.

Having related the story as far as this, Baitál said, O' king Bír Bikrmájrit! Whose wife was she of the two? The king said listen, the explanation of this is written in the scripture, that among rivers the Ganges is the best, and among mountains the Sumerū is excellent, and among trees Kalpabriksh,²⁶ and in the body head is superior. By this justice she is his wife whose body is excellent. Having heard this Baitál went and suspended himself again in the same tree. And the king also having gone, tied, and put him on his shoulders and took him away.

²⁶ *Kalpabriksh*, s. m. a tree in Indra's heaven that yields whatever may be desired.

SEVENTH STORY.

Baitál said O' king! Champápur is the name of a city. The king thereof was Champkeshwar. And his queen's name was Sulochná. And [their] daughter's name was Tribhūban-sundrí. She was exceedingly beautiful. Whose face was like the moon; hair like thick clouds; eyes like deer's; eyebrows like a bow; nose like a parrot's; neck like that of a dove; teeth like the grains of a pomegrante; redness of her lips like a red gourd; waist like that of a panther; hands and feet delicate like the lotus, and her colour like gold. (lit: champá²⁷) In short the splendour of her youth was increasing daily.

When she became fit to be married, the king and the queen began to consider in their minds. And the kings of different countries received the news that such a daughter is born in the house of king Champkeshwar, by looking at whose beauty, gods, men and saints are becoming fascinated. Then all the kings of different countries caused their pictures to be drawn and sent them with Brahmans to the house of king Champkeshwar. The king having taken the likenesses of all the kings showed them to his daughter. But she did not approve of any. Then the king said, thou select a husband for thy self. To this also she did not agree, and said to her father, beauty, strength and knowledge, whoever posses these three virtues, O' father! give me to him.

At length when some time had passed, four suitors (lit: husbands) came from four cities. Then the king said to them, each one relate to me clearly his virtues and sciences. One of them said, I posses such skill that having prepared a cloth I sell it for five rubies, when I get the price in my hand, then I bestow one of those rubies to a Brahman; the second I offer to

²⁷ *Champá*, s. m. a tree bearing a white or yellow fragrant flower. (*michelia champaca*.)

deity; the third I make clothes of; (lit: apply to body) the fourth I save for a wife; and having sold the fifth, take the money (lit: Rupees) spend for my daily food (lit: eat daily.) No one knows this art. And my beauty is evident. The second said, I understand the language of beasts and birds of water and land. There is no other equal to me in power. And my beauty is before you. The third said, I know such science that there is no equal to me. And my beauty is in presence of you. The fourth said I am unique in laws and knowledge. There is no other like me. I shoot sound transfixing arrows. And my beauty is known to the world, you also see it.

The king hearing the words of these four began to think in his mind saying, all the four are alike in virtue, to whom shall I give my daughter? Having thought this and going to his daughter he mentioned the virtues of the four, and asked, to whom shall I give thee? Hearing this, she through modesty, bending her neck remained silent and gave no reply.

Having related the story to this extent Baitál asked O'king Bikram! For whom is this woman fit? The king said, he who makes cloth and sells, belongs to the fourth tribe; and he who knows, languages, belongs to the third class. The one who knows laws, is a Brahman. And he who shoots sound transfixing arrows is of the same caste as herself. This woman is fit for him. Hearing so much Baitál again went and hanged himself on that tree. And the king also having gone there, tied him, placed him on his shoulders and carried him away.

EIGHTH STORY.

Then Baitál said O'king! There is city by name Mithlá-watí. The king thereof was Gunádhip. A Rájputr²⁸ named

²⁸ *Rájputr*, s. m. a descendants of a Rájá; a tribe of Hindús is so called.

Chirmdew came from a distant [country] to serve him. He went to visit the king daily, but could not see him. And during one year he spent (lit: ate) all the money he had brought with him there; and his house was ruined in his country. (lit: there.)

This is what took place one day that the king went shooting. And Chirmdew also accompanied his retinue. By chance the king having gone to some forest separated from his army, and the people of the train wandered into another jungle. But only Chirmdew followed the king. At length he cried out O'lord! People of the train have remained behind, and I urging my horse keep up with you. The king hearing this stopped his horse, in the meantime he came up to him. The king having seen him asked, why hast thou become so weak.

Then he replied, the master with whom we may live, may be nourishing thousands of people and does not take any notice of us, he is not to be blamed for it. Moreover it is the fault of our own fate. As the whole world but the owl sees by day; what fault of the sun is there in it? I am astonished that he who gave us food in our mother's womb and when we are born and became fit for worldly diet, does not look after us. It is not known whether he is asleep or dead. And with me (lit: us) to beg for wealth from any great man, who at the time of giving it may make faces and frown, (lit: pull up nose and eye-brows) it is better to take deadly poison and die (lit: than that.) And the following (lit: these) six things debase a man; first, (lit: one) a bad man's friendship or a bad husband's love; the second, laughing without reason; the third, to quarrel with wife, the fourth, unworthy master's service, the fifth riding an ass; and the sixth, a language without Sanscrit. And the following (lit: these) five things the Creator writes in a man's fate as soon as he is born; first the age, second

fortune, third the wealth, fourth science and the fifth fame. O' Sire! As long as a man's virtue is rising, all remain like slaves to him and when the virtue is becoming less, his relatives becomes his enemies. But this one thing is certain, that by serving a good master it's reward (lit: fruit) is obtained some time or other, it does not remain profitless.

Hearing this the king considered upon all these matters, gave no reply at the time, but said to him this, I am hungry, get some thing to eat from any where. Chiremdew said, O' lord! No grain food can (lit: will) be obtained here. Having said this and gone to the wood, killed a deer, taking out flint and steel from his pocket (lit: a fire,) roasted steaks, fed the king well and ate himself also. In short when the king was satisfied, (lit: king's belly was filled) then he said, O' Rájputr! Now take us to the city, as I do not know the way. He having brought the king to the city conveyed him to his palace. Then the king fixed his service, and granted him many robes and ornaments. Then he began to wait upon the king.

In short the king sent the Rájputr on some [particular] business to the sea shore one day. When he arrived there, (lit: at the bank) he saw a goddess's, temple. Going in he worshiped the deity. But no sooner had he come out thence, a beautiful woman came behind him and began to ask saying, O' man! Why hast thou come here? He replied, I have come for pleasure, and having seen your beauty I am charmed. She said if thou hast any desire with me then first bathe in this tank, after which I will listen to whatever thou wilt say.

Having heard this he stripped himself, entering in the tank he dived, and coming out he found himself standing in his city. Seeing this wonder, being frightened helplessly went home, having put on other clothes went to the king and re-

lated the whole adventure. Hearing this the king said show me this marvel also. Saying this sent for his horses (lit : means of riding) ; both riding set out. In the space of some days they arrived by the sea shore. Having gone to the temple of the same goddess [they] worshiped. When the king came out again, the same woman accompanied by a female friend came and stood by the king. And seeing the king's beauty became fascinated and said, O' king! Whatever order you give me I shall obey. The king replied, if thou dost do what I say, then be a wife to my servant. She said I have become dependent to thy beauty ; how shall I be his wife ? The king said, thou hast just told me that whatever order I give thou wilt obey. And whatever virtuous people say, they fulfil. Keep thy promise, be a wife to my servant. Hearing this she said, I submit to what your honour has proposed. Then the king married the servant by mutual consent, and taking them both along with him he went to his palace.

Having related so much story Baitál asked, O' king ! Say (lit : show) whose virtue of the [two,] the master or the servant was more ? The king answered, of the servant. Then Baitál questioned that the king who having obtained such a handsome woman gave her to his servant, was not his virtue greater ? Then king Bír Bikrmájít replied whose duty it is to oblige, what more is there in their obliging. And he is superior who being engaged in his own business does the business of another. Therefore the servant's virtue was greater. Hearing this Baitál went and suspended himself in the same tree. And the king having gone, taken him down thence, put him on his shoulder and carried him.

NINTH STORY.

Baitál said O' king ! There is a city called Madanpur. There was a king there by name Bírbar. And in the same

city there was a trader named Hirnyadatt, whose daughter's name was Madansená. One day she in the season of spring taking her female friends with her went to her garden to perambulate and view. By chance, before her going there [one] named Somdatt, the son of Dharmdatt merchant, accompanied by his friend had gone to a forest for sport. Returning thence he arrived in that garden. Seeing her he was fascinated. And began to say to his friend, O' brother! If ever she meets me my life will be fruitful, and if she does not meet me, it is in vain [for me] to live in this world.

Having said this to his friend and being restless from her separation, involuntarily went to her, taking hold of her hand, began to say, if thou wilt not love me I shall abandon my life on thy account (lit: on thee). She said do not do so; in so doing you will commit a sin. Then he said thy amorous gesture has pierced my heart. And the fire of thy separation has burnt my body. Through this pain all my memory and intellect are lost. And at present through the excess of love I have no regard for virtue or sin. But if thou givest me a promise, I shall have hopes of living. (lit: my soul will come in my soul). On the fifth day from this I shall be married said she, then I shall first meet you, afterwards I shall live with my husband. Having given this promise, taking an oath, she went to her house. And he went home.

In short she was married on the fifth day. Her husband having married carried her to his house. After several days her sisters-in-law forcibly sent her to her husband at night. She having gone to the nuptial-chamber silently sat in a corner. In the meantime as her husband saw her, he took her by the hand and seated her on the bed. In short when he wished to embrace her, she jerked him with her hand, and related all the promise that had taken place between her and the merchant's son. Hearing this her husband said, if thou truly wishest to go to him, then go.

She having obtained her husband's order set out for that merchant's house. On the way a thief having seen her and being pleased, having gone to her said, where art thou going alone, having worn such clothes and jewels in this darkness and at midnight? She replied where my sweet-heart dwells. Hearing this the robber said who is thy helper here? She began to say the love having taken bow and arrows is my helper (lit: with me.) Having said this and related all her story from beginning to end to the thief, she said do not destroy my ornaments. I am going, giving thee the promise, that when I return thence, I shall give thee the jewels.

Having heard this the thief said in his mind that having promised to give me the ornaments she is going; why shall I destroy her ornaments? Thinking this he allowed her to go. He (lit: himself) remained sitting there. And she went where (lit: there) Somdatt was laying asleep. Upon going as she awoke him suddenly, he got up confusedly, and began to say, art thou a nymph or a sage's daughter or a serpent's daughter? Speak true who art thou? And wherefrom hast thou come to me? She replied, I am a man's daughter. And the daughter of Hirnyadatt the merchant. My name is Madansená. And dost thou not recollect that having held my hand forcibly in that grove pressed me to swear. And I according to thy proposal had taken this oath, that having abandoned my married husband I should come to thee. And so I have come. Do what thou wishest.

Again he asked saying hast thou related this circumstance to thy husband or not? She replied, I have mentioned the whole story. And he having understood all, sent me to thee. Somdatt said this is just it, as jewels without clothes, or victuals without butter, or singing without tune, those are all alike [unnatural.] In the same manner dirty apparel spoils beauty, bad diet takes away strength, a bad wife destroys life

and a bad son disgraces his family. And when a demon gets angry, he takes away life, but a wife is troublesome whether you love her or not. A woman can do a great deal (lit: what a woman may not do, is little*) Because she does not mention what she intends; and whatever she is about to say, she does not make it evident; and she does not tell, what she does. God has created a woman in the world as a wonder.

Having said so many things the merchant's son gave her a reply saying, I have nothing to do with a stranger's wife. She having heard this returned homeward. On the way she encountered the thief. She mentioned the whole adventure to him. The thief having heard and applauded her let her go. She went to her husband and told him the whole circumstance. But her husband did not make love to her, and said, the beauty of a cuckoo is it's tone, and the beauty of a woman is chastity; the beauty of an ugly man is science and the beauty of a devotee is patience.

Relating the story so far Baitál asked, O' king! Whose virtue is greatest of those three? King Bikrmájít replied, the thief's virtue is greatest. Baitál asked how? The king answered her husband finding her loving a stranger let her go. Somdatt through fear of the king let her escape. But the thief had no reason to quit her. Therefore the thief is superior. Hearing this Baitál again went and hanged himself in the same tree. And the king having gone there also took him down the tree and having tied and put him on his shoulder carried him again.

TENTH STORY.

Baitál said, O' king! There is a city by name Baradmán in the country of Gaur. There was a king called Gunshekhar there. His minister named Abhaichand was belonging to Jain religion. The king also embraced the Jain religion from

his persuasion. He forbade the worship of Shiva and Vishnú, gift of cows, present of land, presentation of obsequial cakes, gambling and wine. No one will be allowed to commit [the above actions] in the city. And no one will throw (lit: carry) bones into the Ganges. And the minister obtaining the king's permission made proclamation in the city, that whoever shall commit [any of the above actions] the king will confiscate his whole property, and having punished him will turn him out of the city.

Again one day the minister began to tell the king, O' lord ! listen to the reason of religion. Whoever takes another's life, he also revenges (lit: takes his life) him, in the next birth. Through this sin a man having come to the world can not escape birth and death. He is born again and again and dies. Therefore it is proper for a man to collect virtue being born in the world. Be pleased to conceive that Brahmá, Vishnú [and] Mahádew being subjected to the God of love, anger, avarice and fascination,²⁹ in some way or other taking incarnations are coming to the world. Moreover, a cow is better than them, who abstains from passion, enmity, intoxication, anger, avarice and affection, and takes care of the people. And the male offspring that it bears, also comforts and nourishes the creation well in the world. Consequently Gods and sages all worship the cow. Therefore to believe in Gods is not proper. Worship the cow in this world. And it is virtue to take care of every life, taking from an elephant down to an ant, beasts, birds and even men. There is no religion in the world equal to it. Those [men] who increase their own flesh by eating [the flesh] of other [animals] suffer hell at last. Therefore it is proper for a man to take care of lives. Those who do not feel pain for others and take lives and eat them, their ages are shortened upon the earth ; and are often being

²⁹ In the original the word  is omitted here.

maimed, lame, one-eyed, blind, dwarf, hump-backed and such deficient in body born. As they eat parts of beasts and birds' bodies, in the same manner they lose their own parts of the body at last. And it is a great sin to drink intoxicating drinks. Therefore to drink liquors and eat meat is not proper.

In this manner, the minister having explained to the king the reason of his own belief made him believe the Jain religion, so that whatever he said the king did ; and had no faith in any of the Brahmans, devotees, itinerant devotees, religious mendicants, hermits and Darveshes ; and with these laws he ruled. One day being overpowered by love, he died. Then his son by name Dharamdwaj succeeded him (lit : sat on cushion) and began to reign. One day he caused Abhaichand the Minister to be seized and caused him to have seven locks of hair on his head, got his face blackened, caused him to ride an ass, ordered proclamation by beating a drum and got [the people] to clap their hands [by way of ridicule) turned him out of the city and ruled his government without interruption.

One day the king together with his Queens went to perambulate a garden in the season of spring. There was a large tank in that garden. And the lotuses were blooming in it. The king seeing the beauty of the tank, stripped himself and went to bathe in it. Having plucked a flower, coming to the bank began to give it in the hand of a Queen ; in the meantime it fell from his hand upon the Queen's foot. And from its fall (lit : hurt) the Queen's foot broke. Then the king being confused came out at once and began to remedy it, when the night came on, and the moon shone. Upon the shining of the moon the second Queen got blisters on her person ; when suddenly from the house of a villager at a distance the noise of pounding (lit : a pestle) was heard

(lit: arrived) instantly the third Queen got such a headache that she fainted.

Having related the story so far Baitál asked, O' k'ing! Who was the most delicate of these three? The king replied, the one who got a headache and swooned is the most delicate. Hearing this Baitál again went and hanged himself in the same tree. And the king having gone there brought him below, tied him in a bundle and putting it on his shoulder carried it.

ELEVENTH STORY.

Baitál said O' king! There is a city by name Punyapur. The king thereof was called Ballabh. And his minister's name was Satya-prakásh. The minister's wife's name was Lakshmi. One day the king said to his minister, whoever being a king may not enjoy a beautiful wife, his rule is fruitless. Having said this, putting the burden of the kingdom on the minister, he himself began to enjoy pleasure easily. Gave up all the care of the empire and began to live happy night and day.

By chance one day the minister was seated sad in his house, when his wife asked, O' lord! Now-a-days I find you very weak. He said I have the anxiety of the Government daily. Therefore my body has become weak. And the king enjoys himself night and day. The minister's wife said O' lord! You have ruled the kingdom for many days. Now take leave from the king for some time and perform pilgrimages.

He having heard these words of her remained silent. When he got up thence, having gone to the king at the time of levee and having obtained leave, he set out to perform pilgrimages. Going along he arrived at Setlanl-Rámeshwar by the sea shore. Upon going there he worshipped

Mahádew, and he had just come out when he chanced to look towards the sea, and what did he see but (lit : such) a golden tree came out of it, in which there were emerald leaves, topaz-flowers and coral fruits, it appeared exceedingly beautiful. And an exceedingly handsome woman seated upon it with a lute in her hand was singing tender and sweet songs. After about a quarter of an hour that tree disappeared.

The minister having seen this spectacle there, returning came to his city ; going to the king performed obeissance and joining the hands he said, Sire ! Having seen a wonder I have come. The king said relate it. The minister said O' lord ! Former people have said, " do not speak that (lit : such.) which no one will conceive or believe." But I have seen this clearly with my eyes, therefore I mention it. O' lord ! Where Raghunáthjí has built the bridge-across the sea, what did I see there but a golden tree came forth from the ocean, which was so fully loaded with emerald leaves, topaz flowers and coral fruits that I cannot relate. And upon it an extremely handsome woman, with a lute in her hand was singing very sweet tunes. But after a quarter of an hour it concealed [itself] in the ocean.

The king having heard this, consigned the Government to the minister and set out for the sea shore alone. In several days he arrived there and went into the temple to worship Mahádew. When having adored he came out, the same tree together with the woman came forth from the sea. The king having seen it jumped into the ocean, and went and sat upon the tree. It went to the infernal region with the king. She having seen him said, O' brave man ! Why hast thou come here ? The king replied I have come through the avarice of thy beauty. She said if thou dost not meet with me [once a year] on the day Kálí chaudas,³⁰ I shall marry thee. The

³⁰ See note 18.

king agreed to it. Notwithstanding that, she took the king's promise and married him.

At length the dark fourteenth day came, she said, O' king ! Do not thou live with me to-day. Hearing this the king taking a sword in his hand got up from there, and having gone aside concealed himself ; and remained watching. When it was midnight, a demon came. And he upon coming embraced her. Seeing this the king rushed with the sword, and cried, O' sinner demon ! Do not touch my wife in my presence. Fight me first. As long as I had not seen thee I was afraid. Now I am fearless.

Having said so much he drew the sword and gave him such a blow that the head being separated from the trunk began to flutter on the ground. Seeing this she said, O' hero ! Thou hast much obliged [me.] Having said this she added, rubies are not found in all countries ; nor honest men in every city ; neither sandalwood is produced in every forest ; and every elephant has not a pearl in his head. Then the king asked why had this demon come to thee on the dark fourteenth day ?

My father's name is Bidyāhar, said she. I am his daughter. Sundri is my name. And this was determined that my father did not eat without me. One day I was not at home at dinner time. Then my father being angry cursed me saying, a demon will continue coming and embracing thee on the day Káli chaudas. Hearing this I said, O' father ! You have cursed me ; but now be pleased to show me favour. He said when a very brave man having come will kill the demon, then thou shalt be released from this curse. So I am freed from the curse. And now I shall go to pay respects to my father.

The king said if you are obliged to me then come to my kingdom once, afterwards go to see thy father. She said well, I agree to what you say. Then the king taking her with him came to his capital. Festive music began to be played. The

news was spread in the whole city that the king has come. Then congratulation and rejoicing began to be at every house. Then all the musicians in the city began to congratulate in the court. The king bestowed a great deal in charity.

Again after several days that Sundrī said O' lord ! Now I shall go to my father's. The king being afflicted said very well, depart. When she saw the king sad, she exclaimed, O' Sire ! I shall not go. The king asked why didst thou stop going to thy father's ? She replied, now I belong to mankind. And my father is a celestial musician in Indra's heaven. If I go to (him) now, he will have no regard for me. Therefore I do not go. Hearing this the king was much pleased and gave lacs of Rupees in charity. Upon hearing this state of the king the minister's heart was broken (lit : the minister's breast burst,) and he died.

Relating the story to this extent Baitál inquired, O' king ! Why did the minister die ? Then king Bír Bikrmájít answered, the minister saw that the king began to enjoy pleasure, and forgot all the care of the kingdom. The subjects, had no master. Now no one will obey my order. Through this anxiety he died. Hearing this Baitál again suspended himself on that very tree. Then the king having put him on his shoulder as usual departed.

TWELVTH STORY.

Baitál said O' king Bír Bikrmájít ! there is a city by name Chúrápúr. The king thereof was named Chúráman. Whose spiritual guide's name was Dewswámí. And his son's name was Hariswámí. He was as beautiful as the God of love, and equal to Jupiter in laws. And his wealth was like the God of wealth. He married a Brahman's daughter, whose name was Lāwanyawatí. They loved each other much.

In short one (lit: day at) night in summer they both were lying on the roof of a summer house in profound sleep. By chance the veil slipped from the face of the woman. And the celestial musician riding in a vehicle, flying in the air was going somewhere. Suddenly his sight fell upon her, when he brought the car below, and taking her asleep in the carriage he flew away. After some time the Brahman awoke and what does he see but his wife was not there. Then he was confused and having descended thence he searched the whole house. When he did not find her there, then he went searching all the streets and lanes of the city. But he found her no where. Then he began to say in his mind, who has taken her away ; and where is she gone ?

In short when nothing could avail, at length he becoming helpless lamenting returned home ; and searched for her there again a second time but (lit: and.) did not find her. When the house appeared desolate without her then he being without power from excessive restlessness and uneasiness began to cry, alas ! O' dear mistress ! O' beloved mistress ! Then being very restless from her separation, abandoning householding, becoming a devotee, putting on *langoti* rubbed ashes [to his body] wearing rosary, and abandoning the city he set out for pilgrimages. Performing pilgrimages from city to city and village to village he arrived at a [certain] city at noon (lit: two watches.)

When he was exceedingly distressed (lit: helpless) from hunger, he made a cup of the leaves of Dhak tree, taking it in his hand and going to a Brahman's house said to him, give me some food as alms. In short when a man is overpowered [by love,] he does not consider any thing about his religion and caste, eating and drinking ; and being without regard he eats wherever he gets. When he begged alms of

the Brahman, he took the cup from him, went into the house, filled it with boiled milk and rice and gave it to him. He taking the cup went by the side of a tank. There was a Bar²² tree there, placing the cup on its root went into the pond to wash his hands and face.

A black snake having come out from the root of that tree and having put its mouth in the cup went away; and the whole cup was full of poison; in the meanwhile he also having washed his hands and face came. But he did not know what had happened (lit: this circumstance.) And he was exceedingly hungry. Immediately upon coming he ate the milk and rice. And he was effected with the poison (lit: poison arose) instantly. He then having gone said to the Brahman, thou hast poisoned me. And now I shall die of it. Saying so much he fainted and fell down, and died. Then the Brahman seeing him dead, turned his own wife out of the house and said, O' Brahman killer! go thou from here.

Caused so much story to hear Baitál asked, O' king! Who of them was the sinner, who killed the Brahman? The king replied, indeed there is poison in a snake's mouth. Therefore it is no sinner. And the Brahman thinking him hungry gave the alms. He is also not sinful. And the Brahman's wife had given alms by her husband's order. To her also there is no sin. And he also ate the rice and milk unknowingly. Therefore he as well is not guilty. In short who may call any of these wicked, is irreligious himself. Hearing this Baitál again went and hanged himself on the same tree. And the king also having gone, taken him down, tied, placed him on his shoulder and carried him therefrom.

THIRTEENTH STORY.

Baitál said, O' king! There is a city by name Chandr-

²² Bar, s. m. The wild fig tree. (Ficus Indica.)

hridaya. The king of that place was named Randhír. There was a banker in his city called Dharm-dhwaj. And his daughter's name was Shobhni, but [she was] very beautiful. Her youth was ripening (lit : increasing) daily, and her beauty was increasing every moment.

By chance theft began to be committed by nights in that city. When merchants were much distressed by the hands of robbers, then [they] all collected together and going to the king said, Sire !. Robbers have oppressed the city much. Now we cannot live in this city. The king said, well, what has happened, has happened. But now after this you will not be troubled. I shall take care of them. Saying this the king having sent for many people sent them to watch, and showed them the way of guarding. And gave order to kill the thieves without inquiry, wherever they may find them. People began to watch the city at night. Notwithstanding that theft continued. All the merchants assembled together and went to the king, and represented, saying, O'lord ! Your majesty has appointed guards, yet the thieves are not diminished, and theft is committed daily. The king said you go now. I shall come out to watch the city from to-night. Hearing this and taking leave of the king, each went to his house. And when it was night, the king taking his shield and sword set out to watch the city alone on foot. Having advanced he saw that a thief was coming opposite to him. The king seeing him challenged, who art thou ? He replied I am a thief ; who art thou ? The king answered I am also a robber. Hearing this he was glad and said come, let us go together and commit theft.

Having determined this among themselves the king and the thief conversing together entered into a street, and having robbed several houses, taken the property, gone out of the city, went to a well and having entered it arrived at the metro-

polis of the infernal regions. The thief making the king stand at the door carried the wealth and property in his house. When a female slave came out of his house. She seeing the king began to say, O' lord! Why (lit: where) have you come with this wicked one here? It is better for you to run away as far as you can before he comes, or else he will kill you as soon as he comes. The king said, I do not know the way, where shall I go to. Then the slave showed the way. And the king came to his palace.

In short the king took all his army with him the next day and having gone to the metropolis of the infernals regions surrounded the whole of the robber's house. And the thief having escaped from some other way went to the demon who was the ruler of that city, and petitioned that a certain king has come to kill me at my house. Either you help me at this moment, or I shall abandon (lit: habitation of) your metropolis and go and dwell in some other city. The demon on hearing this became pleased and said, you have brought [them] for me to eat; I am very glad with you. Having said this, the demon went where the king together with his army had besieged the house and began to devour men and horses. And the king seeing the demon's appearance fled. And the men who could fly, escaped. And the rest were swallowed by the demon.

In short the king was flying alone; when the robber came and bawled, you being a king's son flee from fighting. The king upon hearing this stood again. And both being face to face began to contest. At last the king having subjected him and tied his hands behind his back brought him to his city. Then caused him to bathe and wear good clothes, and ride on a camel, gave him a crier, sent him to be led through the whole city, and gave orders to get a stake ready for him. When the people of the city whoever saw him said, this is the

highwayman who has robbed the whole city. And now the king will impale him.

When the thief went below the house of Dharamdwaj the banker, the banker's daughter hearing the sound of proclamation asked from her female slave, what is this proclamation (lit: being beaten) for? She replied the thief who was robbing the city has been seized and brought by the king. Now he will impale him. Hearing this she also ran to see him. Upon seeing the thief's beauty and youth she was fascinated, and having gone said to her father, you go to the king this moment, and get the thief released and bring him here. The banker said how will the king let go the robber who has robbed the whole city, and for whom the whole army was slain, at my words? Then she said if the king will set him free on your giving him the whole of your property, get him released and bring him instantly, and if he will not come, I shall give up my life.

Hearing this the banker went and said to the king, Sire! Be pleased to take five lacs of rupees from me and release the robber. The king said the thief has robbed the whole city and all my army is slain on his account. I shall release him in no way. When the king did not listen to his words, he being helpless returned to his house and said to his daughter, I said as much as I could but the king did not mind it.

In the meantime [they] having led the thief through the city placed him by the stake. And as the thief heard the banker's daughter's circumstances, he first laughed heartily, then wept bitterly. Then the people pulled him on the stake. And the daughter of the *Banyá* having heard the news of his death, went to the place to sacrifice herself. Caused the funeral pile to be arranged, seated herself into it, taking the thief off the stake, placing his head in her lap sat to burn, and was wishing to get it set on fire; by chance there was a

goddess's temple, the deity instantly came out of it and said, O' daughter ! I am pleased at thy courage, ask thou for a present. She said, O' mother ! If thou art pleased with me, bring to life this thief. Then the goddess said it will so happen. Having said this and brought water of life from the infernal regions restored the thief to life.

Relating the story so far Baitál asked, O' king ! Tell me why the robber laughed at first and then wept. The king replied, I know the reason why he laughed. And I know the cause of his crying also. Listen O' Baitál ! The thief thought in his mind, how shall I oblige her for [her willingness in] giving all her property to the king for me. Considering this he wept. Then he imagined in his heart that at the point of death she loved me. God's works cannot be conceived. He gives wealth to an ill-disposed one ; science to a base one ; to a fool he gives a beautiful wife ; and showers rain upon mountains. Considering such things he laughed. Hearing this Baitál again went and suspended himself on the same tree. The king then went there, and having undone him, tied him in a bundle, put it on his shoulder and carried him away.

FOURTEENTH STORY.

Baitál said, O' king Bikram ! There is a city by name Kusmáwatí. The king there of was named Subichár. Whose daughter's name was Chandr-prabhá. When she became marriagable, (lit : fit for a husband) one day in the season of spring taking her female friends with her, she went to perambulate a garden. Before arrangement of Zenana there, a Brahman's son by name Manswí, very beautiful and about twenty years of age, going about had come to the garden and finding a cold shade went to sleep under a tree. The king's people came and made the arrangement for Zenana ; but by chance no one saw the Brahman's son. And he remained sleeping under the tree. And the princess together with her

retinue (lit : people) entered the garden. Looking about with her companions she came to the spot where the Brahman's son was asleep. On her arrival there he also finding the noise of the people's footsteps awoke and sat up. Sights of both met together, (lit : became four) and were so subjected to the god of love, that the Brahman's son fainting fell on the ground there, and the princess being senseless her feet began to tremble here. But her companions supported her off hands immediately. At length they caused her to lie down in a sedan and brought her home. And the Brahman's son was lying so senseless there, that he had no consciousness of his body or mind.

In the mean time two Brahmans by name Shastí and Múldew who had learnt science at the country *Kánwú*³³ happened to come there. Múldew seeing the Brahman's son fallen there asked, O' Shashí! Why is he lying so senseless? He replied some woman has shot him with the arrows of her sight (lit : eyes) from the bow of her eye-brows, consequently he is lying out of his senses. Múldew said he must be recovered. (lit : awakened) He said what necessity is there to you to bring him to his senses? He did not mind what Shastí said, and having sprinkled water on him, restored him to his senses, and asked saying, what is thy condition? The Brahman replied, pain must be told to him, who will remove it. What benefit is there in relating it to one, who having heard can not remove it. He said well mention thy pain to us, we will put it off.

He said the princess has just been here together with her companions. And from seeing her, this has become my state. If she meets me I shall live; if not I shall abandon my life. Then he said come to our house. We will make some contrivance for obtaining her, otherwise we will give thee plenty of

Kánwú or কান্ধু *Kánwú*, s. m. A town in the district of Murshidabad in Bengal. 134 miles north of Calcutta; lat : 24-30 long; 88-10,

wealth. Then Manswí said, God has created many jewels in the world. But the best of all gems is woman. And for her sake alone, men save money. When we have abandoned woman, what shall we do with wealth. Those men who have not got beautiful wives, animals are better than them in the world. The fruit of virtue is riches, and the fruit of wealth is comfort, and the fruit of ease is woman, and where there is no woman, how can there be rest? Hearing this Múldew said, whatever thou wilt ask I shall give. Then he said, O' Brahman! Get me the same girl. Again Múldew said very well go thou with us. We will get thee the very girl.

In short haviug consoled him much he took him to his house. And having gone there he made two magic balls. Having given one ball to the Brahman he said, when thou wilt put it in thy mouth, thou wilt become a girl of twelve years. And when thou wilt take it out of thy mouth, thou wilt resume again like a man just as before. And added, put this in thy mouth. As he put it in his mouth, he was transformed as a girl of twelve years. And as he himself put the other ball in his mouth he became an eighty years old man, and taking the girl with him he went to the king.

The king beholding the Brahman made his obeisance and offered him a stool to sit on, as well as another seat for the girl. Then the Brahman having recited a stanza and blessed him, saying whose splendour is spread in the whole universe; and who being a dwarf deceived the powerful; and who having taken a monkey with him built a bridge across the sea; and who taking a mountain in his hand saved a cowherd and his family from the thunder-bolt of Indra; may the same Wássudew protect you. Hearing this the king inquired O' lord! Where have you come from? Múldew the Brahman said, I have come from across the Ganges. And there is my house. And I had gone to call my son's wife. After me there was

an emigration from my village. And I don't know where my wife and son are fled to. And now having taken this [daughter-in-law] with me how shall I search for them. It is best that I should leave her with Your Highness. Keep her carefully until I come.

Hearing these words of the Brahman, the king began to reflect in his mind, how shall I keep a very beautiful young woman. And if I do not lodge her, the Brahman will curse me. And my kingdom will be destroyed. The king having considered this in his mind said; O' lord! I accept your orders. Then the king having called for his daughter said, O' child! Take this Brahman's daughter-in-law with you and protect her carefully; and separate her not a moment from you, whether sleeping, waking, eating, drinking or walking. Hearing this the princess held the hand of the Brahman's daughter-in-law took her to her palace. At night they both slept together in the same bed and began to converse. In conversation the Brahman's daughter-in-law said, O' princess! Through what pain art thou very weak, tell me?

The princess said, one day in spring having taken my companions with me I had gone to perambulate a garden. And there I saw a very beautiful Brahman like god of love. And we encountered each other. (lit: his and mine became four sights.) He became senseless, (lit: there) and I lost my senses. (lit: here) Then the companions seeing my state brought me home. And I do not know his name and address. I see him before me. (lit: my eyes contain his form.) And I have no appetite of eating and drinking whatever. On account of this pain, this is the condition of my body. Having heard this Brahman's daughter-in-law said, if I cause thy lover to meet thee, what wilt thou give me? The princess answered that I shall always be a slave to thee. Hearing this and taking out the ball from her mouth she

again resume the form of a man. And she having seen him became ashamed. Then the Brahman's son married her by way of mutual consent. And he always made himself a man at night, and a woman during the day in the same way. It length after six months the princess conceived.

It so happened one day, that the king with all his family went to a wedding at the minister's house. There the minister's son saw the Brahman's son disguised as a woman. Upon seeing, he fell in love [with her ;] and began to tell to a friend of his, if I don't get this woman I shall abandon my life. In the meantime the king having eaten the feast returned to his palace together with his family. But the state of the minister's son was very difficult through the anguish of her separation, and he forsook eating and drinking. (lit : food, water) Seeing this condition his friend informed the minister [of it.] And the minister having heard this circumstance went and told the king, Sire ! My son's state is very bad in the love of the Brahman's daughter-in-law. He has abandoned eating and drinking. If your Majesty will kindly bestow on me the Brahman's daughter-in-law, his life will be spared.

Having heard this the king angrily said, O' fool ! To do such injustice is not the duty of kings. Listen, is it proper to give one's deposit to another without his order, that thou telleth me such a thing. Hearing this the minister returned home in despair. But seeing the affliction of the boy he also gave up food and water. When the minister had passed three days without eating and drinking, then all the officers meeting together made a petition to the king, Sire ! The minister's son is at the point of death. (lit : is remained now and then) And from his dying the minister also will not live. And the affairs of the kingdom will not be carried on by the death of the minister. It is better that whatever we may repre-

sent, will be accepted. Hearing this the king gave order saying, speak. Then one of them said, O' lord ! It is very long since the old Brahman is gone, and is not returned. God knows whether he is dead or living. It is therefore better to give the Brahman's daughter-in-law to the minister's son and uphold your kingdom. And if ever he comes, give him a village and money. If he will not be pleased with this, marry his son and send him away.

Hearing this the king having called the Brahman's daughter-in-law said [to her] go thou to my minister's son's house. She said a woman's virtue is destroyed by obtaining excessive beauty ; And a Brahman loses his faith by serving a king, and a cow gets worse by grazing far, and wealth is lost by doing injustice. Having related so much she added, Sire ! If you give me to the minister's son, take his promise (lit : determine this with him) that whatever I shall tell him he will do. Then I shall go to his house. The king asked, Say what is he to do ? She replied, Sire ! I am a female Brahman, and he is inferior³⁴ to me. [Therefore] it is better that he should perform all the pilgrimages at first. Then I shall live with him. (lit : make home.)

Hearing this the king having sent for the minister's son told him that, thou having performed pilgrimages return, then we will give thee the female Brahman. Hearing the king's words the minister's son said, Sire ! Let her go and sit in my house then I shall go on pilgrimages. The king upon hearing this said to the female Brahman, if you first go to his house, he shall go on pilgrimages. The female Brahman being helpless by the king's order went to his house. Then the minister's son said to his wife you both live together in the same place with great fondness and love, and do not quarrel with each other in any way. And never go to a stranger's house.

34 क्शत्रि Kshatri, s. m., a man of the second class among Hindús.

Having instructed so much he went on pilgrimages. And here his wife by name Saubhágya-Sundrí taking the Brahman's daughter-in-law with her lying in the same bed at night was talking on different subjects. (lit: of here and there.) After some time the wife of the minister's son said this, O' friend! At this moment I am burning with love. And (lit: but) how can I obtain my wish? The other said if I fulfil thy wish, what wilt thou give me? She replied I shall be always obedient to thee with my hands folded. Then she taking the ball out of her mouth became a man. He was always in this manner taking the form of a man at night and a woman at day. After this they loved each other much.

At length six months passed in this way. And the minister's son arrived. Then the people hearing the news of his arrival began to make rejoicings. And here the Brahman's daughter-in-law took out the ball from her mouth, became a man, went out by way of a window and took his way. Then in some space of time he arrived at Múldew the Brahman's, who had given him the ball, and related to him the whole of his account from beginning to end. Then Múldew having heard the whole story took the ball from him, and gave it to his companion by name Shashí the Brahman. And they both put the balls in their mouths. One became an old man, and the other [a man] of twenty years. Then these both went to the king.

The king upon seeing [them] performed obeisance, gave stools for them to sit on. And they also gave blessings. The king inquired after their health, and asked from Múldew saying where have you been for so long a time? The Brahman replied, O' lord! I had gone in search of this son. And having seeked for him I have brought him to you. Now give his wife that I may carry the son and daughter-in-law to my house. Then the king repeated the whole circumstance to

the Brahman. The Brahman on hearing this got very angry and said to the king what proceeding is this, that you gave my son's wife to another? Well what you wished you did. But now take my curse. Then the king said, O' God! You do not be angry. I shall do what you say. The Brahman said well, if thou fearest my curse and dost what I say, then marry thy daughter to my son. Upon hearing this the king sent for an astrologer and fixed an auspicious moment and married his daughter to the Brahman's son. Then he taking the princess together with her dowry and gifts and obtaining leave from the king thence came to his village.

Hearing this news the Brahman Manswí also come there and began to wrangle saying give me my wife. The Brahman by name, Shashí said that I have married her publicly, (lit: in ten assemblies) she is my wife. He said she is pregnant by me; how can she be thy wife? And began to quarrel among themselves. Múldew persuaded them both much. But neither listened to him.

Relating the story so far Baitál asked, O' king Bír Bikr-májít! say whose wife was she? The king replied she was the wife of the Brahman Shashí. Then Baitál said she had conceived from that Brahman, how was she the wife of this one? The king answered, no one knew that she was pregnant by that Brahman. And this one had married her openly. Therefore she was [legally] determined his wife. And the child will also be entitled to perform the funeral rites of this one. Hearing this Baitál went and suspended himself in the same tree. Then the king went and having tied Baitál, put him on his shoulder and carried him off.

FIFTEENTH STORY.

Baitál said O' king! There is a mountain by name Himáchal. There is a city there belonging to a celestial

musician. It was governed by king Jímút-ketú. Once he worshipped Kalpa-briksh³⁵ much, desiring (lit: for) a son. Then Kalpa-briksh being pleased said, O' king! Seeing thy worship I am gratified; ask for a blessing thou mayest desire. The king said give me a son by whom my kingdom and name may be carried on. (lit: remain.) It replied, it shall so happen.

After some time the king got a son. He was exceedingly pleased, and made great rejoicings. Having bestowed a great deal in charity, and having sent for Brahmans gave him a name. The Brahmans called him Jímútbáhan. When he was twelve years old, he began to worship Shiva³⁶ and having studied the whole scripture he became very learned, religious, courageous, heroic, pious and wise. At that time there was no one equal to him. And as many people as there were in his reign, all of them were attentive to their religion.

When he was a youth, he also adored Kalpa-briksh a great deal. Then Kalpa-briksh rejoiced and said to him, ask for whatever thou wishest; I shall grant it to thee. Again Jímútbáhan said, if you are pleased with me, free all my subject from poverty; and as many individuals as there are in my sovereignty let them all be alike in wealth and property. Then Kalpa-briksh gave him the gift. All the people were so satisfied with riches, that no one obeyed the other, and nobody did any thing for any one.

When the people of that kingdom became so [independent] then the relatives and friends of the king began to consult (lit: think) among themselves, that the father and the son both are subjected to religion; and the people do not obey their orders. This is best that having seized them imprison

³⁵ *Kalpa-briksh*, s. m. vide note 26.

³⁶ शिव *Shiva*, n. p. The deity in the character of the destroyer.

them both, and take away their government. In short the king was neglectful on their part. And they having formed a plot among themselves, taking the army went and besieged the king's palace.

When this news reached the king, he said to his son, what shall we do now ? The prince said, sire ! You be pleased to stay hear ; through your highness's good fortune, I shall conquer them immediately. The king said, O' son ! This body is frail ; and the wealth is also unstable. When a man is born, death is with him. Therefore we must now abandon the kingdom and do virtuous action. On account of such a body and such power it is not proper to commit a great sin. Because king Yudhish-thir had also repented after having made a great war. Hearing this his son said very well, let us give the kingdom to our relations, and having gone perform devotion ourselves.

Having determined this, and called for his brothers and nephews, made over the kingdom to them, both the father and the son went to the mountain Malyáchal, and having built a hut began to dwell there. Between Jímútbáhan and a saint's son friendship was formed. One day the prince and the saint's son went for a walk on the mountain. There appeared a temple of Bhawáni.³⁷ In that church a princess having taken a lute was singing before the goddess. The sights of the princess and Jímútbáhan met ; and both were smitten with love. But the princess having resisted her own inclinations through shame went to her house. And here this one [*i e.* the prince] also through bashfulness from the saint's son returned to his abode. Those two lovers (lit: rosey cheeked) passed the night in extreme restlessness.

As soon as it was morning, the princess thence went to the goddess's temple. And hence the prince having gone saw

that the princess was also there. Then he asked her companion whose daughter she was? The friend replied she is the daughter of king Malyaketú. And her name is Malyáwatí. And yet she is a virgin. Having said this the female friend inquired of the prince, say O'beautiful man! Where have you come from; and what is your name? He answered, I am the son of king Jímútketú of Bidyádhars. And my name is Jímútbáhan. On account of the destruction of our reign we both (lit: father and son) have come and lived here.

Then the companion having heard all this related to the princess. She having heard was much troubled in her mind and returned home, and having considered at night went to sleep. But seeing this her state the friend made the circumstance known to her mother. The Queen having heard mentioned it to the king; and added sire! Your Highness's daughter is become marriagable. Why do you not look out a husband for her? Hearing this the king considered in his mind and called his son by name Mitráwasú instantly and said, O' son! Search for a husband for Your sister. Then he said, O' lord! [There is] a king of celestial musicians named Jímútketú. [And] his son called Jímútbáhan. I have heard that the father and the son having abandoned [their] kingdom, both have come [to live] here. Having heard this king Malyakatú said I shall give this [my] daughter to Jímútbáhan.

Having said so he ordered his son, saying, O' son! Having gone to the king call the prince Jímútbáhan. He having obtained the king's order went to the place, and having gone there said to his father, send your son with me, as my father has sent for him to give his daughter in marriage to him. Hearing this, king Jímútketú sent his son with [him.] And he went there. Then king Malyaketú married him by mutual

consent. When his marriage was over, he brought the bride and Mitrawasú to his house. Then these three paid their respects to the king. And the king also blessed them. That day passed happily. (lit: thus.)

But next morning as soon as both the princes were up, they went for a walk on the Malyágir mountain. Having gone there what does Jímút-báhan see but there was a white and high heap. Then he asked from his brother-in-law saying, O' brother! What is this white mass that appears? Cróres of young cobras are coming here from the population of the infernal regions, answered he. A gigantic bird comes and eats them up. This is a pile of their bones. Hearing this Jímútbáhan said to his brother-in-law, O'friend! You go home and take your meal. As I am saying always my prayers at this time; and it is the time for me to offer up my prayers.

Having heard this he went away; and as Jímút-báhan advanced, he heard the sound of crying. Going along towards that sound, when he arrived there, what does he see but an old woman is crying, being restless with pain. Having gone to her he asked, O' mother! For what reason art thou weeping? Then she replied, a cobra by name Sankh-chúr who is my son, it is his turn to-day. The gigantic bird having come will eat it. Through this pain I am shedding tears. He exclaimed, O' mother! Don't cry; I shall give my life instead of thy son. The old woman cried, O' son! Do not do so, Thou art my Sankh-chúr.

Whilst she was saying this Sankh-chúr also arrived. And he having heard this said, O' lord! Numerous miserable creatures like me are obtaining birth and are dying. But virtuous and merciful [human beings] like you are not often born in the world. Therefore you do not give your life for me. Because by your living, *lack of people will be benefitted.*

And my living and dying both are alike. Then Jímút-báhan said, it is not the duty of honest men not to do what they say. Go, whence thou hast come.

Sankh-chúr having heard this went to adore the goddess. And the gigantic bird came down from the sky. In the mean time what does the prince see but his legs are [of the height of] four bamboos each, his beak as long as a palm tree, belly like a mountain, eyes like gates, and wings like clouds ; all of a sudden having opened his bill he rushed at the prince. At first the prince escaped. But second time having picked him in his bill he flew, and began to fly in circles. When an armlet on the stone of which the king's name was engraved being loosened, covered with blood, fell before the princess. She having seen it fainted and fell down.

When she recovered after a short time, she sent word of the whole circumstance to her parents. Hearing this misfortune they came ; and having seen the ornament covered with blood they wept. And the three persons went in search of him, when Sankh-chúr also met them on the way, and having gone ahead alone went to the place where he had seen the prince ; and began to cry out loudly, O' gigantic bird ! Let go, let go. It is not thy food. My name is Sankh-chúr. I am thy food.

Having heard this the gigantic bird confusedly fell down, and thought in his mind that he had eaten a Brahman or Kshatri. ³⁸ What did I do this ? Then he began to tell the prince, O' man ! Say this, why art thou losing thy life ? The prince replied, O' gigantic bird ! Trees throw shadow over others, and they themselves are blossoming and blooming in the sun for the sake of others. This is the duty of good men and of trees. If this body may be of no use to others, what is the use of this person ? It is a well known proverb that,

38. *Kshatri*, see note 34.

the more they rub the sandalwood, the more sweet smell it gives. And the more they peel, cut and make pieces, the more taste the sugarcane gives. And as often as they burn the gold, the more pure. (lit : beautiful) it becomes. Excellent people do not quit their [good] disposition even upon losing their lives. They do not care whether people call them good or bad. It is of no consequence to them whether they are wealthy or poor. It does not signify anything to them if they die now or after a certain time. Those men who walk in the way of justice, let happen what may, they do not step in another way. It matters not whether they are fat or lean. In short from whose body there is no benefit, his life is fruitless. And their lives are fruitful, whose lives are for the sake of others. Otherwise (lit : thus then) a dog and a crow are also protecting their lives. Those who give up their lives on account of a Brahman, a cow, a friend and a wife, nay even for the sake of a stranger, certainly always dwell in heaven.

The gigantic bird said, all take care of their lives in the world ; and there are very few in the world who sacrifice their own lives to save that of others. Having said this the bird added, ask for a blessing. I am gratified at your courage. Hearing this Jímútbáhan said, O' God ! If you are pleased with me, then do not eat snakes henceforth ; (lit : now) and restore those to life that you have eaten. Hearing this the bird brought water of life from the infernal regions and sprinkled it over the bones of the snakes, so that they came to life again. And [the bird] said to him, O' Jímútbáhan ! Through my favour thou shalt regain thy lost reign.

Having given this boon the bird went to his abode ; and Sankh-chúr to his residence. And Jímút-báhan also set out therefrom ; when on the way he encountered his father-in-law, and his wife. Then together with them he came to his

father. His uncles and cousins, nay more, all the people of his family hearing this circumstance came to see him, and having entreated (lit: fallen at feet) carried them and made over the kingdom to them. (lit: seated them on the kingdom.)

Relating the story so far Baitál asked, O' king! Whose virtue was greatest of them? King Bír Bikrmájít replied of Sankh-chúr. Baitál inquired how? The king answered, Sankh-chúr having gone returned to give up his life and saved him from being eaten by the gigantic bird. Baitál said why was his virtue not greater, who gave his life for the other. The king reasoned that Jímútbáhan is Kshatrí by caste. He has got the practice of abandoning life. Therefore it did not appear difficult to him to give up his life. Hearing this Baitál again went and suspended himself on the same tree. And the king having gone there tied him, put him on his shoulder and walked off.

SIXTEENTH STORY.

Baitál said, O' king Bír Bikrmájít! There is a city by name Chandr-shekhar. Ratandatt was a merchant an inhabitant of that place. He had a daughter. Her name was Unmádiní. When she became a young [woman] her father went to the king of that place and said, Sire! I have a daughter. Take her, if you wish for her, if not I may give her to some one else.

Hearing this the king having sent for two or three old servants said, go and see the features of this merchant's daughter. They went to the merchant's house by the king's order; and seeing the girl's beauty all of them were fascinated. Such was her beauty that it would illuminate a dark house, her eyes like that of a deer's, the plait of hair like a serpent, eye-brows like a bow, nose like a parrot's, the set of

teeth like a string of pearls, lips like red gourd, neck like that of a dove, waist like a panther's and hands and feet delicate like a lotus ; moon faced, gold coloured,³⁹ walking as graceful as a swan, and a [sweet] voice like that of a cuckoo ; by looking at whose beauty Indrás nymphs also would be ashamed.

Having found (lit : seen) her so beautiful and full of all good signs, they thought among themselves, if such a woman will go to the king's house, the king will be submissive to her, and will have no care of the affairs of the state. It is best that we should represent to the king saying, she is ill-omened, and not worthy of your Highness. Having considered this and going to the king from there, they thus petitioned, O' lord ! We saw the girl, she is not fit for your Majesty. Hearing this the king said to the merchant, I shall not marry [her.] Then the trader returning home, what did he do but he married his daughter to Bal-bhadra, who was the king's general. She began to live with him. (lit : in his house.)

It so happened one day, that the king's retinue passed by that way. And she also at that time having adorned herself was standing on her balcony. It chanced that the king's sight caught hers. The king began to say in his mind, is she a god's daughter, or a nymph, or a man's daughter ? In short seeing her beauty he was charmed ; and being exceedingly restless he returned thence to his palace. Seeing his face the gate keeper said, Sire ! What is the matter with your Highness ? (lit : what pain is there in your body.) The king replied I have seen a beautiful woman to-day on a balcony, on my way. I do not know whether she is a nymph or a fairy, or a human being ; but her beauty has at once allured my heart. I am uneasy from it.

³⁹ Gold colour, see note 27.

Upon hearing this the door keeper represented, O' lord ! She is the same merchant's daughter. Your Highness's general Bal-bhadr has married her. The king said the men whom I had sent to see her features have deceived me. Having mentioned this he ordered a mace-bearer [saying] bring them immediately. Having obtained the king's order the mace-bearer brought them. (lit : made them present.)

At length when they came before the king, His Highness said, you did not perform the business nor fulfilled the wish for which I had sent you. Moreover, making up a false story, you misrepresented (lit : gave answer) it to me. And I saw her to-day with my own eyes. She is so beautiful and full of all merits, that at present it is difficult to get one like her.

Hearing this they said, O' lord ! What Your Highness says is true. But be pleased to listen to the object for which we had mentioned her to be ill-omened in Your Highness's presence. We thought among ourselves that if such a beautiful woman will go to His Majesty's house, His Majesty upon seeing her will be subjected to her, and will give up the affairs of the state ; consequently the kingdom will be lost. Through this fear we had represented such a story.

Upon hearing this the king told them, you speak the truth. But the king was extremely restless in thinking of her. And the uneasiness of the king was evident to all ; in the mean time, Balbhadra also arrived. And he having joined his hands and standing before the king made a representation saying, O'lord of the earth ! I am Your Lordship's male slave and she a female slave ; and on account of her love you are suffering so much affliction. Therefore Your Majesty will order her to be present. Hearing these words the king being exceedingly wrathful said, it is a great injustice to have (lit : to go near) another's wife. What is this,

thou hast told me ? Am I unjust that I may do wrong. A stranger's wife is equal to a mother. And a foreigner's wealth like dust. Listen, O' brother ! As a man looks upon his own life, so must he look upon the lives of all others. Then Balbhadr said, she is my slave. When I give her to you, how can she be a strange woman ? The king said I will not do such an act, by which a disgrace may be sustained in the world. Then the general petitioned, Sire ! I shall turn her out of the house, make her live in another place and having made her a courtesan, I shall bring her to you. Then the king said, if thou wilt make a prostitute of a virtuous woman I will severely punish thee.

Having said this, the king thinking of her died within ten days. Then Balbhadr the general went and asked his spiritual guide, [saying] my master died for the sake of Unmádiní. Now be pleased to order what is proper for me to do. He replied, it is the duty of a servant to give his life for his master. Hearing this he went with pleasure to the place where they had carried the king to burn. During the time the funeral pile for the king was got ready, he also was at leisure, having performed his ablution and devotion. And when they set the pile on fire, he also went near it ; and joining his hands towards the sun he began to say, O' God of the sun ! I by all means (lit : having made up my mind, speach and act) ask for only this desire that, I shall find this very lord for ever, and ever, and sing thy praise. Having said so much, he performed obeisance and jumped into the fire.

Unmádiní upon hearing this news went to her spiritual preceptor and having told him all [that had passed] asked, O'lord ! What is the duty of a wife ? He replied, a woman is called wellbred by serving him, whom her parents have given her. And it is thus written in the book of laws that whatever woman during her husband's life time performs

devotion and penance, [thereby] she shortens her husband's life, and at last she goes to hell. But this is better, however bad a husband may be, yet by serving him alone she obtains her salvation. And the woman who having made a design of sacrificing herself for her husband in a cemetery, as many footsteps as she walks on the ground, so many horse sacrifices she is obliged to make ; (lit : she obtains the reward of,) there is no doubt in this. And there is no virtue equal to a sacrifice for a woman. Hearing this and making her obeisance she went to her house ; and having performed ablution and adoration, gave a great charity to the Brahmans, went to the funeral pile and having once circumambulated it exclaimed, O' lord! Let me be thy slave for ever. Having said so much she also went and sat into the fire and burnt [to ashes.]

Relating the story so far Baitál said, O' king! Whose virtue was greater of these three? King Bír Bikrmájít replied [the virtue] of the king. Baitál asked why? The king answered, he submitted the general's wife, who had offered her [to the king,] and died, for her; yet acted justly. It is proper for a servant to give up his life for the sake of his master. And it is incumbent for a wife to sacrifice herself for her husband. Therefore the king's virtue was greater. Baitál hearing so much went and hanged himself in the same tree. The king also followed him, tied him up, put him on his shoulder and carried him away.

SEVENTEENTH STORY.

Baitál said, O' king! There was a king called Mahásain of the city Ujjain. And Dew-sharmá a Brahman was an inhabitant thereof. Whose son's name was Gunákar. He turned out a great gambler; so much so that whatever was the Brahman's wealth he lost in gambling. Then all the people of the family turned Gunákar out of the house. And he

could not do any thing. Being helpless he set out thence and arrived at a city in several days. What does he see there but a hermit having made a bonfire⁴⁹ was sitting. Having performed obeisance he also sat down there. The devotee asked him, wilt thou eat some thing? He replied, O' lord! Why shall I not eat if you will favour (lit: give) [me something.] The devotee having filled a man's skull with food gave [it to] him. He having seen it said, I will not eat the food out of this skull.

When he did not eat, the hermit recited such a charm that a fairy presented herself with her hands folded, and exclaimed, lord! Whatever order will be issued [by you] that I shall obey. The ascetic said feed this Brahman with choice food. Hearing so much she built a good house and having furnished it with all luxuries took him with herself. And having seated him on a stool and having filled trays with various sorts of food and condiments placed them before him. He ate as much as he wished. And after this she placed a betel box before him. And having rubbed saffron and sandalwood with rose water applied it to his body. Then having perfumed rich dresses caused him to wear them, put a garland of flowers round his neck, brought him thence and seated on a bed. In the meantime evening came on. And she also having adorned herself went and sat on the bed. And the Brahman passed the whole night in voluptuousness. (lit: with ease and comfort.)

When it was morning the fairy went to her abode. And he having gone to the devotee said, O' lord! She is gone. Now what shall I do? The ascetic said she had come by the force of science. And she lives with him who knows the science. He said, O' lord! Favour me with this charm that

४९. बगना, v. s. to light a fire; practised by a Hindd ascetic, he sits swallowing smoke by way of

I may practise it. Then the hermit gave him a charm, and said practise this enchantment for forty days at midnight sitting in water and being one-minded. In this manner he used to go to accomplish it, and dreads of different sorts appeared to him. But he feared none. When the time was past, he went to the devotee and said, O' lord ! I have accomplished it for as many days as you had ordered. He said now practice it as many days sitting in fire. He said, O' lord ! Let me meet my family once, and then having returned I shall practise it.

Saying this to the hermit and obtaining leave of him he went home. And as the people of the family saw him, they began to embrace [him] and cry. And his father said, O' Gunákar ! Where wast thou for so many days, and for what reason hast thou abandoned the house ? O' son ! It is thus said, that whoever forsakes a chaste wife, and lives separate, and turns his back to a young wife, or who loves him and he does not love her, he is like a wretch. And it is so mentioned that there is no virtue like house-holding, and there is no comforter in the world like one's wife. And those who reproach their parents are vile, and they never obtain their salvation ; Brahmá has so ordered.

Then Gunákar said that the body is composed of blood and flesh ; consequently it is the mine of worms. And the nature of it is this, that if you do not take care of it one day, it stinks. Those who love such a body, are fools. And those who do not love it are wise. And this is the condition of the body that it is often born and destroyed. What confidence can we have in such a body ? Clean it as much as you like but it would not become sanctified. As a pitcher full of dirt is not cleaned by washing it out side ; and let one wash charcoal as much as he wishes but it does not become white. And how will a body in which fountains of dirt may always

be flowing, become clean? Having related so much he added whose is a mother, whose is a father, whose is a wife, and whose is a brother. [*i. e.* that even relatives are of no use.] This is the rule of this world that, many are coming and many going. Those who are the performers of sacrifice and burnt offering, look upon fire as deity. And those who are destitute of understanding, having made an image believe in it as God. And devotees consider God in their bodies. I will not believe in such house-holding religion, moreover I shall practise devotion.

Having said so much, and obtaining leave from home he went to the ascetic, and sitting in fire he practised the charm. But the fairy did not come. Then he went to the hermit. And the devotee asked him saying, has the enchantment not come to thee? Then he answered, no (*lit*: yes) my lord! It did not. (*lit*: come.)

Relating the story to this extent, Baitál said, O' King! Say why did he not command the charm? The king returned that the practiser was double minded, therefore it was not subjected (*lit*: did not come.) And it is thus related that, a charm is practised by being one minded; and it is not accomplished by being double minded. And it is also said in this way, that those who are destitute of alms, are not renowned; and those who are deprived of honesty, are immodest; those who are deficient in justice, are poor; (*lit*: do not get wealth) and those who are void of intellect do not find God.

Upon hearing this Baitál asked how was the practiser wavering who sat in fire to accomplish the charm? The king answered that at the time of practising the charm, when he went to see his family, the ascetic being angry said to himself, why did I instruct the charm to such a perplexed practitioner? Consequently he did not gain the enchantment. And it is so said that, however powerful a man may be, yet his

fate is with him ; and however wisely he may act, yet he gets what is destined for him. Hearing this Baitál again went and hanged himself upon the same tree. And the king also pursued him, and having tied and placed him on his shoulder carried him away.

EIGHTEENTH STORY.

Baitál said, O' king ! There was a city by name Kubalpur. The name of the king thereof was Sudakshí. And a merchant by name Dhanákshí was also living in that city. His daughter's name was Dhanwatí. She was married young to a trader called Gauríhatt. After some time a girl was born to her. They gave her the name Mohaní. "a charmer." When she was several years old, her father died. And the relatives of the trader took away all her property. She being helpless held her daughter's hand, set out of the house in a dark night, and was going to her parent's house.

Having gone a little further she missed the road and happened to go to a cemetery. A robber was impaled on a stake there, suddenly her hand touched his foot. He cried who troubled me at this time. Then she said I have not troubled you knowingly. Pardon my fault. He said no one troubles or comforts another. As God destines, so one suffers. And as people say we did this, it is very unwise. Because men are tied in the string of fate. It carries wherever it likes. God's work (lit: word) can not be understood. For a man considers one thing in his mind, and he [*i. e.* God] does another.

Hearing this Dhanwatí said, O' man ! Who art thou ? He replied I am a thief. This is the third day I am on the stake ; [but] my soul does not depart. She asked for what reason ? He replied I am unmarried. If thou wilt give thy daughter in marriage to me, I shall give ten millions of gold

mohars. It is well known that, avarice is the origin of sin ; and the root of sickness is passion, and the foundation of pain is affection. He who avoids the above (lit : these) three things will live happily. But they cannot be shunned by every one. At length through avarice Dhanwati wished to give her daughter. And said I wish this, that thou wilt have a son. But how will it be ? He said when she will be a young woman, then having called a beautiful Brahman and having given him five hundred gold mohars, keep him with her. In this way she will have a son.

Upon hearing this Dhanwati married the girl by making her go round the stake four times. Then the thief told her that towards the east near the large well of masonry there is a Bar tree.⁴¹ Those gold mohars are buried beneath it. Go thou and take it. Upon saying this his soul left him. She went in that direction. And having arrived there took some of the gold mohars, and went to her parents' house. Having related this account to them, brought them with her to her husband's city. Then she having built a large dwelling began to live in it, and the girl began to grow daily.

When she became youthful, one day taking her companion with her she was standing on the upper story looking on the road, in the meantime a young Brahman happened to come that way. And she having seen him and being subjected to love, said to her companion, O' friend ! Bring thou this man to my mother. She having heard this brought him to her mother. She upon seeing him said, O' Brahman ! My daughter is a youth. If thou wilt perform the rights of Venus (lit : live) with her, then on account of a son I shall give thee a hundred gold mohars. On hearing this he replied I will. (lit : live.)

Whilst [they] were talking this, evening came on. She

⁴¹ Bar, see note 32.

gave him the food he desired for, and he dined. It is a well known proverb that, "there are eight sorts of pleasures; first perfume; second a woman; third clothes; fourth singing; fifth drinking; sixth food; seventh bed; and the eighth jewels." All of these were at hand there. In short when one watch of the night had passed, he having gone to the bed-chamber passed the whole night in pleasure with her. When it was dawn, he went to his house. And she having risen came to her female friends. Then one of them asked, say, what pleasures have you enjoyed with your friend at night. She replied when I sat by him, a fear arose in my heart, when he smiled and took hold of my hand, I was overcome by him, and I do not know what else took place. And it is thus said that first let one be a famous, second a brave, third a wise, fourth an officer, fifth a generous, sixth an accomplished and the seventh a protector of women, to such a man a woman does not forget, not only in this world (lit: life) but in the next also.

[In short] the result is this that, she conceived that very night. When the days were full, a boy was born [to her.] On the sixth night [of the child's birth] his mother saw a dream, that a devotee who had matted hair on his head, moon on the forehead, applied white ashes [to the body] wearing white thread necklace, seated upon a white lotus seat, putting on a necklace of white snakes, with a garland of skulls round his neck, and taking a skull in one hand and a trident in the other, making a formidable appearance, coming towards her began to say, to-morrow at midnight having shut up a bag of one thousand gold mohars and the child in a basket, place it at the royal gate.

Upon dreaming (lit: seeing) this her eyes opened. And when it was morning she related the whole history to her mother. Having heard this her mother shutting up the baby in a basket in the same manner, placed it at the king's door

the next day. And the king here saw a dream that [one] ten-armed, five-headed, having three eyes in each head, and a moon on every head, with large teeth, and having taken a trident in his hand with a very terrible face coming before him said, O' king! There is a basket placed at thy door. Bring thou the child it contains. He will carry on thy reign.

On hearing this the king awoke. He then related the whole circumstance to the queen. Then having risen thence and going to the door he saw that the basket was placed. As soon as he opened the basket, he found a bag containing one thousand gold mohars, and a child in it. He took up the child himself and told the door keeper to bring the bag. Then going to the palace, he placed the baby in the queen's lap.

In the meantime it was morning. The king going to the hall (lit: out) sent for learned men and astrologers and asked them saying, mention what are the royal marks on this child? Then one of the learned men who understood chiromancy said, Sire! Three marks are evidently appearing in this child, in the first place (lit: one) broad breast, the second, a high forehead, and the third a big face. Besides these, O' lord! The thirty two signs in a man that are spoken of, are all in him. Therefore be assured that he will govern [the kingdom.] The king on hearing this, and being pleased took off a pearl necklace from his neck, gave it to the Brahman, and having given great alms to all the other Brahmans ordered them to give the child his name. Then the wise men said, Sire! You be pleased to sit with the queen with a mantle tied.⁴² Let the great queen take the child in her lap. And having sent for all the rejoicing people cause rejoicings to be made. Then according to the rules of the laws, we will name the child.

⁴² गठ जोड़ा *Gath-jorá*, s. m., a Hindú ceremony attending marriage, when the mantles of the bride and bridegroom are fastened together.

Having heard this the king ordered the minister saying, do what they say. The minister immediately sent round a joyful proclamation in the city of the child's being. Hearing this all the musicians and singers presented themselves. And congratulations began to come from every house. Happy music began to be played and rejoicings to be made in the king's palace. Then the king and the queen taking the baby in the lap sat in the square. And the Brahmans began to read the sacred writings. An astrologer of the Brahmans having considered a fortunate moment called the boy Hardatt. Then he began to grow day by day. At length at the age of nine years having studied the six laws and the fourteen sciences, he became a learned [man.] Then by the will of God it so happened that his parents died. He became king, (lit : sat on the royal cushion) and began to rule justly.

After several years the king began to reflect in his mind one day, that being born to my parents what did I do for them? It is a proverb that, "those who are merciful pity all, they are wise, and heaven is for them. And those whose mind is not pure, their charity, worship, penance, making pilgrimages, hearing the scripture, all is useless. And those who are faithless give offerings to the manes, which is lost in vain, and their ancestors remain (lit : go) disappointed." The king having maturely considered thought this, that now I must perform an obsequial ceremony in honour of my parents. Then king Hardatt went to Gayá, and having gone, mentioning his ancestor's names began to throw balls [as an offering] in the river Phalgú, when the hands of the three [persons] issued from the river. On seeing this he was confused in his mind saying in whose hand shall I give and whose not?

Having related so much story Baitál said, O' king Bikram ! To whom of the three was it right to give the ball? Then the king replied, to the thief. Again Baitál asked why

Then he answered that the Brahman's seed was bought. And the king having received the thousand gold mohars brought him up. Therefore those two had no right to the balls. Hearing so much Baitál again hanged himself in the same tree, and the king having tied him there carried him away.

NINETEENTH STORY.

Baitál said, O' king ! There is a city called Chitrkút. The king thereof was Rúpdatt. One day he being mounted went a shooting alone. Missing [the way] he happened to go to a great forest. Upon going there what does he see but there was a large tank. Lotuses were blooming in it ; and various sorts of birds were sporting on the four sides of the tank, under the thick shade of trees a cold breeze was blowing together with sweet smells. He was also overcome by heat, tied the horse to a tree, and spreading the saddle cloth, he sat down. About a quarter of an hour had elapsed when a saint's daughter, exceedingly beautiful and quite youthful came to get flowers there. Seeing her plucking the flowers, the king was greatly overpowered by love. When she having gathered flowers set out for her house, the king said what sort of habit is this of yours, that we have come as a guest to your house and you do us no service.

Hearing this she again stood. Then the king said, that they say so, that if a low caste man goes as a guest to a high caste man's house, he is fit to be served. And let one be a robber or a wretch, an enemy or a parricide, yet if he also comes to our house, it is proper to wait upon (lit, worship) him. Because a guest is superior to all. When the king said so, she remained standing. Then they began to stare at each other. (lit : caused the eyes to fight.) In the mean time the saint also arrived there. The king on seeing the devotee performed his obeisance. And he blessed, saying live long.

Having said so much he asked the king, why have you come here ? He replied, O' lord ! I have come for shooting. He said why art thou committing a great sin ? It is thus said, that one man commits a sin and different men are suffering the fruit of his crime. The king said, O' lord ! Having shown favour to me, explain to me justice and injustice. Then the saint said, be pleased to listen, sire ! Those animals who live on the lives (lit : bodies) of other [animals] and water, and dwell in forests ; it is a great sin to kill them. And there is a great virtue in preserving [the lives of] beasts, birds, [and even] men. And it is so said that, those who make the alarmed and refugees fearless, they receive the fruit of great charities. And it is thus said, that there is no devotion like patience ; and no comfort like content, and no wealth like friendship ; and no virtue like pity. And those men who are attentive to their religion and having obtained wealth, merit, science, fame and power do not become proud ; and those who are pleased with their wives and are truthful, at last obtain their salvation and freedom. And those who kill ascetics, destitute of clothes and unarmed ones, at last suffer hell. And the king who does not punish the oppressors of the subject also go to hell. And those who enjoy carnally a queen or a friend's wife or daughter or a woman pregnant of eight or nine months, go to the greatest hell ; it is so stated in the book of laws.

Upon hearing this the king said, whatever sins I have committed to this day, it is through ignorance. If God wish I shall not commit sin again. Upon the king's saying this, the saint being pleased said, whatever present thou mayst ask, that I shall give. I am much gratified with thee. Then the king said, O' lord ! If you are pleased with me, give me your daughter. Having heard this the holy man married his daughter to the king by way of mutual consent. And he

himself went to his house. Then the king taking the saint's daughter set out for his city. On the way about the middle of the road the sun set, and the moon rose. Then the king having seen a thick tree alighted under it, tied the horse to its root, spread the saddle cloth and slept together with his wife. (fit : her.) Again at midnight, a Brahman-devouring demon came and awoke the king and said, O' king ! I shall eat thy wife. The king said, do not do so ; I shall give thee whatever thou wilt ask for. Then the demon said, O' king ! I shall not eat her if thou wilt, having cut off the head of a Brahman's seven years old son, thyself give it to me. The king said I will do so. But come to my city on the seventh day from this, (lit : to-day) I shall give it to thee.

In this manner having taken the king's promise, the demon went to his abode. And when it was morning the king also having gone entered his palace. The minister on hearing this was highly pleased, and having gone [to the king] gave a present ; and the king related the story to him and asked saying, the demon will come on the seventh day, say what remedy shall we do for him. The minister said, Sire ! Do not trouble yourself in any way. God will do all well. Having said so much the minister caused a statue to be made of a maund⁴³ and a quarter of gold, got jewels studded in it, placed it on a cart, and got the cart placed where four roads met together and ordered the guard to tell the spectators, that whatever Brahman will allow the king to cut off the head of his seven years' son shall take this; saying this he went away. Then to all the people⁴⁴ who came to see it, the guard told the same.

Two days passed thus. But on the third day, a weak Brah-

⁴³ म Man, s. m., a weight of forty *seers*, and the *ser* differs in different parts of the country.

⁴⁴ इस से *Us se*, a misprint for उन से.

man of the same city, who had three sons hearing this and having gone to his house began to tell his wife, that if thou wilt give a son of thine to the king for sacrifice, a jewelled image of a maund and a quarter of gold will come to the house. Hearing this his wife said, I will not give my youngest son. The Brahman said I will not give the eldest. On hearing this the second son said, O' father! Be pleased to give me [to the king.] Well said he. Then the Brahman said wealth alone is the foundation in the world. And where is comfort to the destitute of riches? And it is fruitless for a wretch to come to the world.

Having said so much he took the second son, made him over to the guard and brought the image home. And then the people carried the boy to the minister. Then, when the seven days had passed, the demon also arrived. The king having taken sandalwood, whole rice, flowers, frankincense, a lamp, food [offered to the deity] fruit, leaves and clothes worshipped him, and having called the boy [to him] took a sword in his hand stood up to offer the sacrifice. Then the boy first laughed and then wept. When the king struck the sword so that the head was separated. It is true what the wise have said, that "woman is the mine of pain in the world, and the house of submission, dispeller of courage, a charmer and the destroyer of religion." Who has called her superior, who may be the root of such poison? And it is so said that, "save money for difficulty; and by spending money take care of [your] wife; and to save your own life give money [nay, your] wife [a'yo.]"

Having related the story so much Baitál said, O king! At the time of death a man cries; tell the fact of this, why did he laugh? The king said, having thought this he laughed, that in childhood the mother takes care [of her child] and when grown old, the father nourishes; in need (lit: at time

and out of time) the king assists the subject. This is the custom of the world. And this is my state that my parents through the avarice of wealth gave me to the king. and he having taken a sword is ready (lit: standing) to strike; and the demon desires for a sacrifice. No one took pity. Hearing this Baitál hanged himself on the same tree. And the king also having sprang arrived immediately and having tied him and put him on his shoulder carried him away.

TWENTYTH STORY.

Baitál said, O king! There is a city called Bishálpur. The name of the king thereof is Vipuleshwar. There was a trader in his city. His name was Arthdatt. And his daughter's name was Anang-manjri. She was married to a trader by name Munní of Kanwalpur. Some days after, the trader went to a foreign country (lit: across the sea) for trade. And (lit: here) when his wife (lit: she) grew up a young woman, one day standing at her summer-house was looking at the sight on the road, in the meantime a young Brahman by name Kamlákar was coming. The sights of these both met (lit: became four.) And immediately on seeing [each other] they became enamoured.

Again after a short time, having recovered the senses, the young Brahman being restless from [her] separation went to his friedd's house. And (lit: here) she also from the pain of his absence was extremely uneasy, in the meanwhile a female friend came and picked her up. But she had no sense of herself. Then she sprinkled rose water [on her] and caused her to smell perfumes. When she got her senses back, she exclaimed, O! God of love! Mahádev having burnt reduced thee to ashes, notwithstanding that also, thou dost not abstain from thy perfidy. And having come trouble the weak with out fault.

She was talking this when evening came on. And the moon appeared. Then looking towards the moon-light she said, O' moon ! We have heard that there is water of life in you ; and you cause to rain water of life by means of rays. Instead of which you cause to rain poison on me to-day. Then she said to the female friend carry me from here, for I am being burnt with the moon light. Then she having taken her up carried her to the summer-house, and said, art thou not ashamed to mention such words ? Then she said, O' friend ! I know all. But the God of love having suppressed [my feelings] made me shameless. And I try much to have patience ; but the more I am burning with the fire of separation, the more the house appears to me like poison. The friend said be thou satisfied. I shall remove all thy pain.

Having said so much the friend went to her house. And she [*i. e.* Anangmanjri] thought in her mind, I may abandon this body on account of him, and having taken a new birth, meet him and enjoy him as I may think best. Having formed this desire, putting a noose round the neck, she was wishing to hang herself, (*lit* : pull) when the female friend arrived. And she immediately took off the string from her neck and said, by living [you obtain] every thing, by dying nothing. She said, it is better to die than to suffer such pain. The friend said wait a short time, I shall go and bring him.

Having said so much she went to the place, where kamlákar was. Then she having hidden herself saw that he was also restless through [her] separation. And his friend was rubbing sandal wood in rose water and applying it to his body. And remained fanning him with tender leaves of plantain tree. Notwithstanding that, he being confused was crying, [I am] burnt with the fire of separation ; and was telling his friend, saying, get me poison, [in order that] having abandoned my life, I may be freed from this affliction.

She having found him in this condition said to herself, that however courageous, learned, wise, judicious and patient a man may be, yet the God of love makes him uneasy in a moment. The female friend having thought so much in her mind said to him, O' Kamlákar! Anangmanjri has sent for (lit: said to) thee saying, thou having come grant me life. He said by so doing (lit: this then) she has restored me to life.

*Having said so much he stood up. And the female friend taking him with her went to Anangmanjri (lit: her.) He having gone there saw that she was lying dead. Then he also heaved a sigh with a shout, with which his soul (lit: breath) left him. And when it was morning the people of her house took them both to a cemetery; and having arranged the funeral pile and placed them both in it, had [just] set it on fire; when her husband chanced to come by the way of the cemetery from the foreign country. Then hearing the people crying he went there, and what does he see but his wife is burning with a stranger. He also being restless from [her] separation jumped into the fire and burnt to death. The people of the city having heard this news began to say among themselves that [we never] saw such a wonder with [our] eyes, nor heard with [our] ears.

Having related the story so much Baitál asked, O' king! Who was the most enamoured of these three? The king replied that her husband was most loving. Baitál inquired for what reason? The king answered that who having seen his wife dead for a stranger and having suppressed wrath and being pleased in her love, gave up his life, he is most fascinated. Hearing these words Baitál again went and hanged himself on the same tree. The king also having gone immediately tied and placed him on his shoulder and carried [him away.]

TWENTY FIRST STORY.

Baitál said, O' king ! There is a city by name Jayasthal. The king of that place was called Wardhmán. There was a Brahman in his city named Bishnuswámí. He had four sons ; the first a gambler, the second a whoremonger, the third a fornicator and the fourth an atheist. One day the Brahman began to explain to his sons that wealth does not remain in his house who gambles. On hearing this the gambler was much annoyed in his mind. And again the Brahman (lit he) said that, it is so written in Rájñiti, that a gambler's nose and ears should be cut off, and he should be transported, so that other people will not gamble. And although the wife and children of a gambler may be at home, yet they should not be considered at home. Because it is not known when he may lose them. And those who are fascinated at the wiles of prostitutes, purchase pain for themselves. (lit : their life.) And being subjected to a harlot and having lost all their property they at length commit theft. And it is so said that wise men abstain from such women who allure the hearts of men in a short time ; and unwise men having loved them lose all their honesty, good disposition, fame, habit, reason, piety and virtue. And they do not like the advice of their superiors. And it is so mentioned that, he who has forsaken his own shame, why (lit : when) should he fear to defame others. And it is a proverb that, "the he cat who devours his own young, [when] will he allow a rat to escape." Again, he began to say that those who did not study science in boyhood and being distracted by the God of love in youth, and remained proud of youth ; having repented in old age are burning in the fire of avarice.

Those four having heard this thought among themselves and said that it is better [for one] to die than to live destitute of science. It is better than that, having gone to a

foreign country [we] should learn science. Having determined this among themselves they went to another city. And having studied [science] they became learned after some time, and set out for their home. What do they see on the road but a Kanjar ⁴⁵ having skinned and separated the bones of a dead lion, and tied in a bundle, was wishing to carry it ; in the mean time they said among themselves, come let us try each one his science. Having fixed this, one [of them] having called and having taken the bundle, gave him some thing and sent him away. And going to the side of the road, and having opened the bundle ; one having placed the bones in their proper places, and reciting a charm, sprinkled water, so that the bones stuck together. The second in the same manner got flesh over the bones. The third in like manner, set skin over the flesh. [And] the fourth, restored it to life in the same way. Then on rising it devoured those four.

Relating the story so much Baitál said, O' king ! Who was the most foolish of those four ? King Bikram said, he who brought him to life was the greatest simpleton. And it is so said that without wisdom science is of no use. Moreover, wisdom is superior to knowledge. And the fools die in the same way as the restorers of the lion to life died. Having heard this Baitál went and suspended himself in the same tree. The king again having tied him in the same manner and putting him on his shoulders, walked off.

TWENTY SECOND STORY.

Baitál said, O' king ! There is a city by name Biswapur, The king thereof was called Bidaghd. There was a Brahman named Náráyari in his city. One day he began to think in

⁴⁵ कर्जरा Kanjar, s. m., a caste of low people who generally sell strings &c. ; they also catch and eat snakes.

his mind, that my body is become old. And I know the art of entering into the body of another. It is better than this that, having abandoned this old person and getting into the body of some young [man] I may enjoy [life.] When he, reflected this in his mind, and began to enter into a young body, he first cried and then laughed; then having entered it, he came to his house. But all the people of his family were acquainted with his action. He then began to tell them that now I have become a devotee.

Having spoken so much he began to say [that] having dried the tank of hope with the heat of devotion, putting the mind into it, and cooling the organs of action, that ascetic may be called clever. And this is the custom of the people of the world, that the body may dissolve, head shake, teeth fall, and becoming old and taking a stick walk about; even then their avarice is not destroyed. And the time is passing in the same way. The day passed, the night passed, the month passed, the year passed; a child is born, [he] becomes old and yet he knows not who he is, and who are the people, and why one mourns for another? One is coming, the other (lit: one) is going, and all mortals are to die at length; none of these will remain [for ever.] There are different bodies, various minds and divers wordlinesses; Brahmá has created various sorts of heresies. But wise [people] having escaped them and suppressed hope and avarice, getting their heads shaved, taking water pots in their hands, overcoming love and passion, and becoming devotees, wander with naked feet, making pilgrimages, they obtain final and eternal happiness and blessings. And this world is [but] like a dream. In it for whom shall we enjoy pleasure, and for whom shall we mourn? And the world is [tender] like a young leaf of a plantain [tree.] There is no pith in it. And those who are proud of wealth, youth and knowledge, are unwise. And those who becoming

ascetics, taking cups in their hands, begging from door to door, making stout and strong their bodies with milk, clarified butter and sugar, and becoming lustful, enjoy women carnally, lose their austerity. Having read so much he said, now I shall perform pilgrimages. Having heard these words, the people of his family were much pleased.

Having related so much story Baitál said, O' king! For what reason did he cry and for what purpose did he laugh? Then the king replied that, having remembered his mother's affection in his childhood and the comfort of his youth, and from the love of remaining so long in that body he wept, and having accomplished his science and entered into a new body he laughed with pleasure. Hearing this Baitál suspended himself on the same tree. The king again having bound him in the same way and putting him on his shoulder carried him away.

TWENTY THIRD STORY.

Baitál said, O' king! There is a city called Dharampur. The king of that place was named Dharmaj. There was a Brahman in his city by name Govind, who understood the four sacred writings, and the six institutes of the Hindú religion and was attentive to his religious duties. And he had four sons [namely.] Haridatta, Somdatta, Yagyadatta and Brahmadatta. Very learned and great connoisseurs, and they were always obedient to their father's command. After some time his eldest son died. And he also was about to die through his grief.

At that time Bishnusharná the family priest of the king of that place having come began to explain to him that, when the man comes to his mother's womb, he is first of all troubled there; secondly, being subjected to love in youth he suffers pain from separation from his mistress; thirdly becoming old, he

falls into difficulties on account of his body getting weak. In short from taking birth in the world, there is great pain and little comfort. Because this world is the origin of troubles. If any one may sit on the top of a tree, or on the summit of a mountain, or hide himself under water, or enter an iron cage, or conceal himself in the infernal regions, even then he does not escape death. And let one be learned or unlearned, rich or poor, wise or unwise, strong or weak, yet this omnivorous death does not allow any one to escape it. A man's longest duration of (lit: all) life is a hundred years. The half of which passes in night, and a quarter (lit: half of the half) in the state of childhood and old age, the remainder passes in quarrel, separation and mourning. And life is as inconstant as a wave of water. Therefore where is rest for man? And now in the iron age, truthful men are not to be obtained. And day by day countries are becoming desolate. Kings are becoming avaricious. The earth gives less fruit. Thieves and wicked [people] are doing violence on the earth. And religion, devotion and virtue are left little in the world. Kings have become perverse, Brahmans covetous, men are overpowered by women, and women have become wanton. Sons began to reproach [their] fathers; and friends began to [entertain] enmity. And look! Death has not let go even that Abhimanyu, whose uncle was Kānhaīyá and father Arjun. And when the God of death carries a man away, wealth remains in his house, and mother, father, wife, child, brother and friend any [of these] is of no use. Goodness or wickedness, sin, or virtue, alone goes with [one to his grave.] And the very people of his family carry and burn him in a cemetery. And see! The night passes here and the sun rises there. In the same manner, youth passes and old age comes on. In like manner the time passes away, notwithstanding this experience, (lit: having seen) man does not become wise. And behold! Māndhātá was such a king in the golden age, who had covered the

whole earth with the fame of justice ; and in the silver : there was the king Sri Rámchandra, who having built a bridge on the sea, reduced the fort of Ceylon, and killed Rávana ; and in the third age Yudhishtir ruled so [justly] that the people are singing his fame to this day, but death has not even let them escape. And the birds that fly in the air (lit : sky) and the animals that live in the sea are also overpowered by death (lit : having found opportunity fall into misfortune.) Having come to this world no one has escaped trouble. Loving it is fruitless. This is best (lit : better than that) that we should perform virtuous actions. When Bishnusharmá explained in this way ; then it came to the mind of the Brahman, that now I must do virtuous acts. Having considered this in his mind he said to his sons, I am sitting to perform religious ceremonies and offer oblations ; having gone to the sea you bring a turtle. They having received their father's order and having gone to a fisherman said, take a rupee and having caught a turtle give [it to us.] He took [the rupee] and having caught [one] gave [it to them.] Then the eldest brother said to the second [brother] thou take it up. He said to the youngest, O' brother ! Take thou it up. He said, I will not touch it ; my hand will stink. And I am a connoisseur in eating. The second one said, I am careful in keeping [the good opinion of my] wife. The eldest said that, I am careful in having my bed clear. The three [brothers] began to altercate in this manner ; and leaving the turtle there and quarrelling, having gone to the king's door they said to the gate keeper, go thou and tell the king that three Brahmans have come as complainants. The door keeper having heard this informed the king. The king having sent for [them] asked them, why are you quarrelling among yourselves ? Then the youngest of them said, Sire ! I am a connoisseur in eating. The second said, O' lord of the earth ! I am shrewd in keeping [the good opinion of my] wife. The

eldest said, O' Incarnation of justice! I am wise [in the use of my] bed.

Having heard this the king said [to them], Each give his proof. They said very well. The king having sent for his cook said, prepare various sorts of condiments and sweetmeats, and feed this Brahman well. The cook having heard this, went and prepared victuals and having carried the food seated the connoisseur at the table. (lit: tray.) He was wishing to take up a morsel and put it into his mouth, when he smelt a bad smell. Leaving it and washing his hands he came to the king. The king asked, didst thou eat the food pleasantly. Then he replied Sire! The food stunk. I did not eat it. Then the king inquired, tell me the reason of the stink. He said, O' lord! The rice was from the land of a cemetery, it gave the smell of a dead body. For this reason I did not eat it.

Having heard this the king sent for his steward and asked, holla! Of what village was this rice? He answered, Sire! Of Shivpur. The king said, call the husbandman of that place. Then the steward sent for the landholder of that village to the king's presence. The king asked [him] of what land is this rice? He replied, O' lord! Of a cemetery. Having heard this the king said to the Brahman's son, thou art a true food connoisseur. Then having sent for the shrewd in keeping [the good opinion of his] wife, having caused a bed to be spread in an apartment, caused to place all luxuries, and having sent for a nice woman placed her by him. And they both lying down began to talk together. The king being concealed began to peep through a lattice, and the Brahman wished to kiss her, in the meantime having smelt (lit: found) the smell of her mouth turning away his face, he went to sleep. The king having seen this artifice and going to his palace, took his rest. Having got up at dawn, coming to the court, and having sent for that Brahman

he asked saying, O' Brahman ! Didst thou pass last night with pleasure ? He replied, Sire ! I did not obtain comfort. Then the king questioned him, for what reason ? The Brahman said, the smell of a goat issued from her mouth. Therefore my mind was very uneasy. Having heard this the king sent for the procuress and asked her saying, whence hadst thou brought her, and who is she ? She replied, she is my sister's daughter. Her mother died when she was three months old. And I have nourished her by giving her to drink goat's milk. Having heard this the king said, [to the Brahman] thou art a true connoisseur of women.

Then he [*i. e.* the king] caused to spread nice beds, and caused the careful of beds, to sleep on them. (*lit* : a cot.) When it was morning, the king having sent for him asked, didst thou sleep comfortably the whole night ? He said, Sire ! I did, not sleep all the night. The king asked why ? He answered, O' lord ! In the seventh fold of this bed there is a hair. It was pricking my back, consequently I did not sleep. Having heard this the king looked at the seventh plait of the bed and found a hair. Then he told him, thou art truly careful of beds.

Having said so much Baitál asked who is the most clever of those three ? Bír Bikrmájít replied, he who is connoissuer of beds. Having heard this Baitál again went and hanged himself on the same tree. The king also having gone immediately bound and put him on his shoulders and carried him away.

TWENTY-FOURTH STORY.

Baitál said, O' king ! There was a Brahman by name Yag-yasharmá in the city Kaling. His wife's name was Somdatta [she] was exceedingly beautiful. That Brahman began to perform religious ceremonies and give oblations. In the meantime the woman [*i. e.* his wife] gave birth to a handsome child. When he was five years old, his father began to teach

him the laws. At the age of twelve years he having studied all the laws became very learned ; and began to wait upon (lit : remain in the service of) his father.

Several days had passed [when] the boy died. His parents began to cry loudly in mourning for him. Getting this news all the people of the family ran [together] ; and having placed (lit : bound) the boy on a bier, carried it to a cemetery : and having gone there, and looking at him began to say among themselves, see, even after death he appears beautiful. They were talking in this manner and were arranging the funeral pile : there was a devotee also sitting and performing his devotion there. Having heard this he began to consider in his mind that, my body has become very old. If I enter into the person of this boy, then I may easily perform austerity.

Having considered this and entered into the body of that boy, turning aside, mentioning Rám-Krashan, sat up as one wakes up from sleep. Seeing this all the people being astonished went to their houses. And seeing this wonder his father renounced the world : at first he laughed and then he cried.

Having related so much story, Baitál said, O' king Bikram ! Say why did he laugh, and why did he cry ? Then the king said, seeing the ascetic enter into his body and having learnt this science he laughed ; and from the love of abandoning his own body he wept, saying, one day I shall also be obliged to quit my body. Having heard this Baitál again went and hanged himself in the same tree. And the king also having followed bound and placed him on his shoulders and set out.

TWENTY-FIFTH STORY.

Then Baitál said, O' king ! The city Dharampur is [situate] in the southern country, (lit : direction.) The name of the king thereof was Mahábal. Once [upon a time]

another king of the same country, having taken an army assaulted it, and having come surrounded his city. He continued fighting several days. When his army met [with reverses] and was partly slain, then [the king] being helpless, taking the queen together with his daughter went to a forest at night. When he had gone several kos in the wood, it dawned. And a village appeared. Then he having seated the queen and the princess under a tree, was going himself towards the village to get some food, when the Bheels [robbers] surrounded him and said, surrender (lit: yourself.)

Having heard this the king began to shoot arrows; and they followed his example. In this manner the fight continued three hours. And several of the Bheels were killed. In the meanwhile an arrow struck the king's skull so [severely] that he staggering fell down. And one [of them] having come cut off the king's head. When the queen and the princess saw the king dead, they returned to the forest weeping and lamenting. In this way having gone about two kos becoming fatigued sat down and began to think of different things.

In the meantime a king by name Chandarsen and his son both shooting about, happened to come in that very forest; and having seen the trace of the feet of both, the king said to his son, how can (lit: whence came) the marks of mankind's feet be in this great forest. The prince said, Sire! These footmarks are of women; a man's foot is not so small. The king said, true; man has no such delicate foot. Then the prince said, they have just gone. The king said let us search in this forest, if they may be found, I shall give thee the one, whose foot is large; and I shall take the other. Making such promises among themselves, and having advanced they saw that both were seated. Having seen them and being pleased, each according to his promise having

seated each of them on his horse brought them home. The prince kept the queen, and the king [kept] the princess.

Having related so much of the story Baitál said, O' king Bikrm ! What relationship will there be between the children of those two ? Having heard this, the king being ignorant remained silent.

When Baitál being pleased said, O' king ! Having seen thy patience and courage, I am much gratified. But listen to one thing I tell thee, that one whose hair of the body is like thorns and body like wood, and whose name is Shatsh, has come to thy city. And he has sent thee to carry me [to him] ; he himself is sitting in a cemetery performing enchantments, and wishes to kill thee. Therefore I warn thee that when he will have finished worship, he will say to thee, O' king ! Do thou perform the lowest obeisance. Then say thou, I am the king of all kings. And all the kings having come pay me [their] respects. I have not performed obeisance to any one up to to-day, and I do not know [how to do it.] Your honour is a spiritual preceptor, having shown favour, teach me, then I shall perform it. When he makes obeisance, then strike such a [blow with your] sword that his head will be cut off. Then thou wilt rule an undivided kingdom. And if thou wilt not do this, he having killed thee will govern a stable empire. Having apprised the king of this, Baitál getting out of the person of that corpse, went away. And when some of the night still remained the king having brought the dead body placed it before the devotee. The ascetic having seen it, and being pleased praised the king much. Then reciting the charm, awaking the dead body, performed the fire worship and gave a sacrifice. And sitting towards the south, whatever necessities he had prepared there he offered up all to his deity. And having given leaves, flowers, perfume, a lamp and food, and having worshipped he said to the king, do thou,

perform obeisance, thy great glory will become splendid, and the eight supernatural powers⁴⁶ will always remain in thy house.

Having heard this, the king remembered the instruction of Baital and joining his hands said with great submission, O' Priest! I do not know [how] to perform obeisance. But your honor is a spiritual guide, if by way of kindness you will be pleased to instruct me, I shall perform it. Hearing this, as the devotee put down his head to make the obeisance, the king grasped his sword so that the head was cut off. The king having come rained (lit: the rain of) flowers. It is said that to kill him, who wishes to kill you, is not

At that time having seen the king's courage, all gods together with Indra riding in their vehicles [came] there and began to cheer. And king Indra becoming gratified, said to the king Bir Bikrmájít, ask a boon. Then the king clasping his hands exclaimed, Sire! Let this my tale be celebrated in the world. Indar said that this story will be celebrated as long as the moon, the earth and the sky are permanent. And thou shalt be the king of the whole earth. Having said so much king Indra went to his abode. And the king taking those two dead bodies threw them into the boiler of oil. Then the two heroes presented themselves and began to say, what is your command for us? The king said come whenever I want (lit: remember) you. The king having taken their promise in this way came to his house, and began to reign. It is said that let one be learned or unlearned, a boy or a young man, whoever is wise will be victorious.

⁴⁶ See note 3.

