

same; and whatever number of things he may achieve by force of his intellect, he, nevertheless, obtains that alone which fate has recorded." On hearing this the sprite went again and hung on to that tree; and the king, too, followed him, and having bound him, and placed him on his shoulder, took him away.

TALE XVIII.

THE sprite said, "Your majesty! There was a city named Kubalpur, the name of the king of which was Sudakshī. Now, a merchant named Dhanākshī used also to live in that city, and he had a daughter whose name was Dhanvatī. He gave her in marriage in her childhood to a merchant named Gaurīdatt. After a considerable time she had a girl, whom she named Mohanī. When she attained to some years, her father died, and the merchant's kinsfolk seized all his property. She, in her helplessness, left the house in the darkness of the night, and taking her daughter with her, set out for the house of her parents."

"After proceeding but a short distance, she lost the road, and came upon a burning-ground, where a thief was stretched upon an impaling-stake. Her hand quite unexpectedly came in contact with his foot. He called out, 'Who is it that put me to pain just now?' On this she replied, 'I have not willingly inflicted pain on you; forgive my fault.' He said, 'No one gives

either pain or pleasure to another; according as the Creator decrees one's fate shall be, so he experiences; and those who affirm that they did such and such things, are very unwise; for men are fixed to the cord of fate, which draws them after it whithersoever it pleases. The ways of the Creator are utterly inscrutable; for men propose a thing to themselves, and He brings something quite different to pass.'"

"On hearing this, Dhanvatī said, 'O man! who art thou?' He replied, 'I am a thief; this is my third day on the impaling-stake, and life will not quit the body.' She said, 'For what reason?' He replied, saying, 'I am unmarried; if thou wilt give me thy daughter in marriage, I will give thee ten millions of gold-mohurs.' It is notorious that greediness of gain is the root of all evil, pleasure the source of pain, and love the source of sorrow. Whoever keeps clear of these three lives happy. It is not every one, however, who can give them up. Eventually, Dhanvatī, through greed, became willing to give him her daughter, and asked, 'It is my desire that thou shouldst have a son; but how can this be?' He replied, saying, 'When she attains to womanhood, send for a handsome Brahman, and give him five hundred gold-mohurs, and place her with him; thus will she have a son.'"

"When she heard this, Dhanvatī married the girl to him by giving her four turns round the stake. Then the thief said to her, 'There is a banyan-tree

near a large well of masonry to the east of this; the gold-mohurs lie buried beneath it; go thou and take them.' He said this, and died. She went in the direction indicated, and on arriving there, took a few gold-mohurs from those buried, and came to her parents' house. After relating her story to them, she brought them with her to her husband's land. Then she built a large house and began living in it; and the girl increased in stature daily."

"When she had become a woman, she was standing one day with a female companion on the house-top, and casting her eyes along the road, while just at that moment a young Brahman passed that way, and she, at the sight of him, was smitten with love, and said to her friend, 'O my friend! bring this man to my mother.' On hearing this, she went and brought the Brahman to her mother. She said, on seeing him, 'O Brahman! my daughter is young; if thou wilt lie with her, I will give thee a hundred gold-mohurs for a son.' On hearing this, he said, 'I will do so.'"

"Whilst they were conversing thus, evening came on. They gave him food to his mind, and he supped. It is a well known saying that enjoyment is of eight kinds,—1. Perfume; 2. Woman; 3. Apparel; 4. Song; 5. *Pān*; 6. Food; 7. The couch; 8. Ornaments. All these existed there. To be brief, when the first watch of the night was at hand (or, was nigh passed),

he repaired to the nuptial chamber, and spent the whole night in pleasure and enjoyment with her. When it became morning, he went home, and she arose and came to her companions. Then one of them enquired, 'Say! What pleasures did you enjoy with your love in the night?' She replied, 'When I went and sat near him, a kind of tremour made itself felt in my heart; (but) when he smiled and took hold of my hand, I was quite overcome, and no consciousness of what took place remained to me. And it is said that if a husband be—1. possessed of renown; 2. brave; 3. clever; 4. a chief; 5. liberal; 6. endowed with good qualities; 7. a protector of his wife,—such a man a wife never forgets even in the world to come, much less in this world.'

"The gist of the story is, that on that very night she conceived. When the full time came, a boy was born. On the sixth night, the mother saw in a vision an ascetic, with matted hair on his head, a shining moon on his forehead, ashes of burnt cow-dung rubbed over him, wearing a white Brahminical thread, seated on a white lotus, wearing a necklace of white snakes, with a string of skulls thrown round his neck, and with a skull in one hand and a trident in the other, thus assuming a most terrifying appearance, come before her, and begin to say, 'To-morrow, at midnight, place a bag of one thousand gold-mohurs in a large basket, and enclosing this boy therein, leave it at the gate of the palace.'"

As soon as she saw this, her eyes opened. And on its becoming morning, she told all the circumstances to her mother. When her mother heard this, she, on the following day, put the boy in a basket in the very manner directed, and left him at the king's gate. Now, here (at the palace) the king saw an apparition with ten arms, five heads, each head having three eyes in it, and a moon upon it, very large teeth, a trident in his hand—a most terrifying form, which came before him and said, 'O king! a basket is placed at thy door; bring away the child that is in it; he it is who will maintain thy dominion.'

"As soon as the king heard this, his eyes opened. He then related the whole affair to the queen. After that, rising up thence, and coming to the door, he perceived the basket placed there. On the instant of opening the basket and peering into it, he beheld a boy and a bag of one thousand gold-mohurs in it. He took up the child himself, and told the door-keepers to bring in the bag. He then went into the female apartments, and placed the child on the queen's lap."

"By this time the day broke. The king came out, and summoning the sages and astrologers, questioned them, saying, 'Tell me, what marks of royalty are perceptible in this child?' Thereupon one of the sages, who was acquainted with the science of interpreting the spots on the human body, spoke, saying,

‘Your majesty! three marks are distinctly perceived on this child; 1. a broad chest; 2. a high forehead; 3. a large face; in addition to these, your majesty! the whole thirty-two marks which are assigned to man exist in this one. Have no apprehensions on his account; he will rule over the kingdom.’ On hearing this, the king was pleased, and taking off a chaplet of pearls from his own neck, presented it to that Brahman; and after giving large gifts to all the Brahmans, he bade them name the child. Then the sages said, ‘Your majesty! be pleased to sit down with the queen fastened to you; let her majesty sit with the child in her lap; and summon all the musicians, singers, and others employed on festive occasions, and cause rejoicings to take place; then will we give him a name after the manner prescribed by the sacred writings.’”

“When the monarch heard this, he ordered his minister to do whatever they bid him. The minister had rejoicings for the birth of the child forthwith proclaimed throughout the city. On hearing this, all the professional rejoicers were in attendance, and congratulatory songs rung forth from every home; festive music began to strike up in the king’s palace, and rejoicing to take place. Then the king and the queen, with the child in her lap, came and sat within a square filled with coloured meal, perfumes, and sweetmeats, and the Brahmans began reading the scrip-

tures. An astrologer from among the Brahmans, having first determined the auspicious planetary conjunction and time, named the child Hardatt. After that, he grew daily. At length, at the age of nine years, he finished the study of the six learned volumes, and fourteen sciences, and became a profound scholar. In the meantime, according to what was willed by God, it happened that his father and mother died. He ascended the throne, and began to govern justly.”

“After several years, the king one day thought to himself, ‘What have I done for my parents in return for being born in their family? The saying is that,—Those who are compassionate, deal compassionately with all; they it is who are wise, and to them it is that Paradise is allotted. And the gifts, worship, religious penances, pilgrimages, and listening to the scriptures of those who are not pure of heart, is all in vain. And those who perform the funeral ceremonies and worship of the Manes without faith, and in pride, derive no advantage thereby, and so, their fathers go with their desires unfulfilled.’ Reflecting and pondering on this matter, the king decided that he ought now to perform the funeral ceremonies of his fathers. Thereupon King Hardatt proceeded to Gayā, and on arriving there, invoked the names of his fathers, and began offering oblations¹ to them on the bank of

¹ These oblations consist of balls (*pinḍ*) or lumps of meat, or rice mixed up with milk, curds, flowers, &c.

the River Phalgū, when the hands of all three¹ came up out of the river. He was troubled in mind on seeing this, wondering to which of the hands he should give (the oblations), and to which not."

Having reached this stage of the story, the sprite said, "O King Vikram! to which of the three was it right to give the oblations?" Then the king said, "To the thief." The sprite said again, "For what reason?" Thereupon he (the king) said, "The seed of the Brahman had been bought; and the king took a thousand gold mohurs and brought up the boy; and therefore neither of these two had any right to the oblation." On hearing these words, the sprite went again and hung on to that tree, and the king carried him away bound from thence.

¹ That is the thief's, the Brahman's who begat him, and the king's who adopted him. The Hindus believe that when a son performs the ceremony in question, the father is permitted to come from the other world and receive the oblation

TALE XIX.

THE sprite said, "O king! there is a city named Chitrakūt, the king of which was Rupdatt. One day he mounted his horse and went forth alone to hunt; and, having lost his way, got into a great forest. What does he see on going there but a large tank, in which lotuses were flowering, and various kinds of birds were sporting. On all four sides of the tank cool and perfume-laden breezes were blowing under the shade of the dense foliage of the trees. He, for his part, was overcome with the heat, (so) he tied his horse to a tree, and spread the saddle-cloth, and sat down. A half-hour or so had passed when the daughter of a holy sage, very beautiful, and in the prime of youth, came to gather flowers. Seeing her plucking the flowers, the king became deeply enamoured. When she was returning to her abode, after gathering the flowers, the king said, 'What conduct is this of yours, for you not to attend to me when I have come as a guest to your abode?'"

"On hearing this she stood still again. Then