

From reed blowing in far (high) note
Suspicion was that the trumpet of (the angel) Saráfíl had
come.

From much striking of the mace and the sword on the earth
Dust came forth from every corner to the cloud.

From the steel point of the flying arrow,
Blood (the jewel-essence) clotted in the heart of the hard
stone (the jewel-mine).

255 The bow of arched eye-brow (bow-notch) with eye-lash
arrow,
Brought forth milk (blood) from the breast (bosses) of the
cuirass.

The noose knotted, whorl within whorl,
Returned not at all, save around the neck (of an enemy).

Like the Indian juggler, swiftly rising (in the dance),—
The brandishing of the Indian sharp sword.

From the rythm of the spear-thrusts
The steed, under the subjection of the rein, began to
dance.

By the point of the arrow of wasp-sting
The surface of iron and stone became rent.

255 The arched eye-brow (the bow), eye-lash (arrow) shooting, was so
beautiful that milk (through love of it) issued from the breast (bosses)
of the cuirass.

Through love for children, whom she may have cherished,—milk, even
in a woman's breast, is often so agitated that it may be seen pouring
from the breast. The cuirass is regarded as the mother of the bow and
the arrow.

257 The sword is likened to the Indian juggler.

"Mu'allak zadan" signifies—charkh zadan, to brandish.

"Mu'allak zanán" signifies—a class of jugglers, who move head
below, feet above, and spin in a reverse direction.

The second line may be:—

The master of the sharp sword (the warrior active as the juggler)
springing (in the air).

259 "Zambúra" signifies:—An arrow (or a weapon) with a sharp head.

260 The earth, stained (or distracted) with the blood of those
 cleft asunder (with the sword),
 The air bound by the sighs of those wounded.

The king drew up his army for conflict ;
 Like a mountain that is of lapis luzuli (beautiful in appear-
 ance).

That same swordsman of Zang (the chief, Palangar),
 strenuous in exertion,
 Raised a cry like the Russian bell :

Heart-split, foam gathered on the lips ;
 Mouth wide open, like the back of a tortoise (seamed and
 serrated).

When a horseman from both sides went forth,
 The heart of both armies became strong (comforted).

265 They displayed much manliness ;
 Also skilfulness ; also recklessness.

The army of Zang brought forth destruction from the army
 of Rúm ;
 For this was feeble, and that terrible.

The king (Sikandar) thought of his delicate army ;
 For conflict comes not from delicate ones.

To his heart, he said :—“ That best—that I should display
 lionishness ;
 “ That towards these fearful ones (of Zang) I should
 discover boldness.

263 “ Kafída ” signifies—shigáfta ; tarkída.

The first line should properly be :—

Lip gaping (like the crow) . . .

The second line may be :—

Mouth wide open like the back (bed) of the river Kashaf.

“ When the army becomes sluggish as to their assaulting,
 “ It is necessary to wage this contest by myself (alone).”

270 Again he went forth like the sun,
 That hastens the blood-shedding (annihilating) of night.

Some individuals of that hard, black race
 He killed like a dog with one blow (of his sword).

The one who beheld such power as his (Sikandar's),
 Shunned his (Sikandar's) steel.

When the warlike army-chief (Sikandar) remained un-
 assailed,
 He urged his steed against the army of Zang.

Palangar, who was chief of Zang,
 Knew that the crocodile (Sikandar) had come from (his
 shelter of) the river (the Rúmish army).

275 To his companions he spoke, saying :—“ This raw prey
 army abandoning),
 “ Where takes he his soul when he enters my net (the
 Zang army) ? ”

He arranged his king-like weapons ;
 Adjusted his sword on the armour :

Put on a *khaftán* of rhinoceros hide,
 —From sleeve to body encrusted with gold :

270 This describes—the rising of morn, and the departing of night.
 Like the sun—see canto xx. couplet 9 ; and couplets 189 and 270 of
 this canto.

272 “ *Pahlú tahí kardan* ” signifies—*kinara kardan* ; *gurekhtan* ; *durí
 guzídán* ; *ek sú shudan*.

274 “ *Palangar* ” may signify—one possessed of panther (*palang*) force.
 For the meaning of *Sikandar* (*Iskandar*) see canto xv. couplet 20.
 The shelter of the crocodile is the river.

277 The *khaftán* (*qazagand*) is a leathern coat padded with silk or cotton.
 According to the sect of *Abú Hanífa* (may God be satisfied with him !) the eating of rhinoceros-flesh is lawful.

A helmet of steel of mirror hue (burnished),
Like pure silver, he placed on his head :

A sword—flashing like the eye of the wild ass,
Damascene diffused over it, like the (trace of the) ant's
foot—

280 He (Palangar) drew; and came against the fierce lion
(Sikandar).

—It is not proper to go boldly towards lions.—

To the king he spoke, saying :—“ O lion, prey-experienced
(war-tried)!

“ Be patient (hopeless) as regards thy own life; display
patience (as to its departing).

“ Go not, so that I may display the contest of warriors,

“ So that I may show in this battle-field the rage of lions.

“ We shall see to which of us is superiority;

“ To which in this matter is victory.”

At the raging of the man of Zang, inexperienced in action,
The blood in the monarch's heart raged.

285 When the ill-wisher brings into action (reveals) his
malice,

He brings the striver's (his enemy's) blood into agitation
(and seeks his own destruction).

Sikandar said to him :—“ Boast not so much;

“ Utter not foolish boasting before men :

279 The first line may be :—

A sword flashing like silk pictured with the eyes of the wild ass.

280 The second line is uttered by Nizámí.

281 Otherwise :—

Be patient; stand; display patience as to thy life; and delay in
hastening to battle.

“ Express not so much boast of manliness ;
 “ Tremble at thy own shadow.

“ Though thou be a lion,—fear the lion-overthrower ;
 “ Exercise not boldness with the overthrower of the bold.

“ The body (of thy opponent), that thou canst not remove
 from its place,

“ In conflict with it,—why is it necessary to press the foot
 (to contend) ?

290 “ Stretch forth thy hand to the lion’s flank (grapple) at
 that time,

“ When thou hast great power in lion-overthrowing.

“ Thou fightest for the plunder (destruction) of thyself,

“ For thou art the sparrow ; yet thou actest as the hawk.

“ Come, that we may grapple ; the place is fit :

“ We shall see which of us is the hardship-endurer.

“ Boast not as to opponent-overthrowing ;

“ Thou wilt be taken if thou boast.”

The man of Zang (Palangar) was enraged at the king’s
 speech ;

He entered into contest (twisting) like black smoke.

295 He delivered a sword-blow at the king’s helmet,

—From the lightning (the sword), when reaches injury the
 cloud (the black helmet) ?

At that one of hideous visage the king (Sikandar) was
 enraged ;

The hair of his body raised its head, sword-like.

287 This couplet has two meanings :—

(a) Whomsoever thou renderest subject,—fear ; for God is powerful,
 and may make him ruler over thee.

(b) Thou art such a cowardly one that thou fleest from thy own shadow.

293 Thy boasting is the cause of greater wrath on my part.

With force he struck a sword-blow at his body;
The blow was not effective against his (Palangar's)
cuirass.

They made many assaults on each other;
They delivered not one deadly wound.

In this way, until night came overhead,
The blows of neither were effective.

300 When the man of Zang (Palangar) became distressed by
the king's blows,
He said to him:—"The sun has gone towards the moun-
tain (is setting):

"Night has come; it is proper to abandon blood (shedding)
at night;

"By the promise of coming to-morrow, it is fit to make
the engagement (of combat).

"When the night of dark action (darkness-spreading)
becomes chattel-burner (departs),

"The fire (the sun) bursts forth from the revolving of day
(after night).

302 If "pakhta soz" he read, the first line will be:—

When the night of dark action became the consumer of white cotton
(the white dawn).

The first line of couplet 303 refers to:—

Thieves of dark action, who keep the cotton (pakhta) appertaining to
the fire steel (tinder, sokhta), and by means of it light a fire for cooking.
Sometimes the fire spreads to the forest and turns night into day.

Sa'dí says:—

One night fire fell on some tinder;
In a moment a world was consumed.

In some copies there occurs the phrase—pukhta-soz, which signifies:—

(a) One who causes loss. Thus, in the morning the darkness of night
is diminished, and the beauty of the stars quenched.

(b) Meat very much cooked, called Muharrá, thus prepared:—One
miskál of must of wine, with the flesh of a fat lamb and condi-
ments, in a linen bag, they put into a pot and boil on the fire till
it becomes *well cooked*. When this stage is reached they draw
forth the fire from beneath the pot.

“ In this conflict I will execute against thee such a deed
 “ That thou shalt fly into the snake’s hole.

“ On the condition that, when the army (the whiteness) of
 the morning urges,
 “ I see thee also in the morning time like the morning.”

305 This he said, and turned from contest with the king;
 To this matter the king consented.

With the respite of the night they came excuse-seeking;
 From the battle-field they came to the sleeping-place.

Come, cup-bearer! of the wine (of senselessness) of last
 night from the jar,
 That has remained left of Ká,us and Kay,

Give; so that (my) temperament may be (joyous) like the
 black race (of Zang);
 From drinking the cup the head becomes joyous.

The bringing forth of the sun from the screen of night (that is, the *pukhta-soz*) is likened to the coming forth of fire from beneath the pot.

You may say—the sun beneath the night is a fire that, after the night being cooked, is drawn forth.

307 In some copies the second line is:—

When it (my temperament, *i.e.* Nizámí) drinks awhile, the head
 becomes joyous.

At this time Sikandar was prosperous, like the past kings; hence *Sujawush* does not mean—*Sujawush* of distraught fortune, the son of *Kay Kaus* (Cyxares) and the father of *Kay Khusrau* (Cyrus, B.C. 558),—but black (like the *Zang* race).

Ká,us and *Kay* here signifies—those perfectly senseless, who, having drunk the wine of senselessness and departed,—have left to those on earth a portion of that wine of senselessness in the jar of Divine bounty.

CANTO XX.

SIKANDAR'S OBTAINING A VICTORY OVER THE ARMY OF THE
MEN OF ZANG.

1 The next day, when the fountain of the sun
Kindled fire from the sea of water (the sky, called the
revolving water or crystal),

The two armies drew up the drums (on the backs of
elephants);
(Opposed) like the pieces of chess—of ivory and of ebony.

The partridges of Rúm and the crows of Zang
Became (like) the hawk's breast, that is—two (parti-
coloured).

The blacks like the night (of great darkness); the men of
Rúm like the lamp (of little luminousness),
Small and great,—like the crow and like the eye of the
crow.

5 A cloud (the army of Zang) of rust-coloured appeared;
It poured down a river of blood from its (red) eye.

In that torrent (of blood) that passed from foot to head,
This one (the army of Zang) became injured; the other
(the army of Rúm), drowned.

2 It is said that *kos bar kashídan* is contrary to Persian idiom. It here signifies—*kos zadan*; *saff-i-mardumán árástan*; *muḡábila kardan*.

3 The hawk's breast is partly white, partly black.

4 The crow's eye is red of colour and small.

The men of Rúm, in shortness of stature, were like the crow's eye; and the men of Zang, in tallness and blackness, like the crow itself.

6 The men of Rúm, small in stature, were drowned; the men of Zang, tall, were only injured in the torrent of blood.

The World-Khusrau (Sikandar) resolved on battle;
 —The evil eye (through the pride of the might of his
 army) did (evil) work against the enemy (Palangar).—

Drew up the market of contest;
 Excited dust with the running water (his steed).

A coat, silk-stuffed, (adorned) with (pictured) eyes of the
 wild ass,

He put on, and became free from (the danger of) the sword
 and the arrow:

- 10 A suit of flashing armour, ring-possessing (mail),
 Which, like the fountain (of the sun), comes not (by reason
 of splendour) into the eye:

7 The second line is uttered by Nizámí.
 Observe the force of—Kár-kard.

9 At the age of twenty-two (B.C. 334), Sikandar, in complete armour, leaped on Asiatic soil, on the shores of the Hellespont, and ascended to the storm-exposed city of Priam; worshipped in the temple of the Ilian Minerva; and hung his own arms as a votive offering on the walls. In exchange he took down a suit of armour said to have been worn by one of the Homeric heroes. The shield of great size and strength—borne in all his after fields before him—might have graced the arm of the Telamonian Ajax.

At the age of twenty-five (B.C. 331), at the battle of Arbela, Sikandar (according to Plutarch) was thus habited:—His short tunic of the Sicilian fashion, girt close about him, was covered with a quilted linen breast-plate; his polished steel helmet, surmounted by a white plume, the work of Theodectes; his steel gorget, set with precious stones; his sword, his favourite weapon, not to be excelled for lightness and temper,—a present from a Cyprian king; his belt, deeply embossed with massive figures, on which Helicon, at an advanced age, had executed all his skill to render it worthy of acceptance,—a gift from the Rhodians. With shield, lance, and greaves,—behold the warrior! See canto xix. couplets 189, 270.

“*Harír-i-gor chashm*” is a silken cloth, on which they paint the eyes of the wild ass.

10 “*Chashm-dár*” may signify—*halqa-dár*, each ring (*halqa*) being equal in size to a man’s eye.

Otherwise:—

A suit of flashing armour *bestarred*,
 Which, in the eyes of men, *shone* like the *star*.

A spear of thirty yards, point-bearing,
Found nutriment (or shelter) in the water of the liver (of
warriors):

As a sword-belt, an Indian sword like water (in moving
or in cutting);
In lustre, greater than the sun's fountain:

On his head was such a cap of steel of Chín,
That the jewel of the mine became envious of its sheen.

A small spear, poison-possessing, suspended;
At the time of striking like the poison of the snake.

- 15 He bestrode a steed, mountain-like;
In being seen (in appearance) auspicious; in motion,
pleasant.

At the time of meeting (early in the morning) he despatched
a choice body of troops
To see when the enemy might come to the road (to meet
him).

Palangar came not, for he was dis-spirited;
He was anchor-plunged (immersed) in reflection (of grief,
or of stratagem).

Another man of Zang, like the intoxicated 'Ifrít,
He sent that he might acquire the jewel (of Sikandar's
life).

11 "Arsh" is equal to the length from the elbow to the tip of the finger.
"Sinán-kash" may signify—point-uplifted; a fine point; or sinán
kih ash.

In the last case the first line will be:—

A spear of thirty yards, whose point . . .

12 Himá,il. See canto xix. couplet 191; xxxi. 58.

15 "Azbar" (the word az is superfluous) signifies—bálá; az bálá; az
sabab.

By one (thrust of the) king's spear that reached him
The vein of life severed (its connection) with the man of
Zang.

20 Like the mountain-fragment (in hardness) came another
demon (a Zangí),
On seeing (the blackness of) whom the eye of beholders
became sorrowful.

He suffered the same as that other inexperienced one.
In this way the dust of the grave scratched (stroked) the
heads of several.

One of demon form, more black of face than that one,
Came into action like the wriggling (angry) snake.

The king against him also quickly drove his spear;
He immediately brought forth smoke (life) from him also.

Another black,—a more villainous tyrant than that one,—
Came into battle,—a more cruel blood-devourer than the
lion!

25 The draught (of death) of his former friend verily he
drank;
Fate performed the same foregone work.

19 The agent to the verb (severed) may be—the vein; Sikandar; or the
spear.

The first has been shown in the text. The second will be:—

When the king reached him,—with one (thrust of his) spear,
He severed the vein of life of the man of Zang.

The third will be:—

The king's spear, with one (thrust) that reached him,
Severed the vein of life of the man of Zang.

21 “*Kharídan-i-sar*” signifies—*dast bar sar nihádan*; *shafkat namúdan*;
tasallí kardan-i-khák.

The dust compassioned them; placed them under its protection;
scratched (stroked) their heads, and passed over them.

The dust (with a view to swallowing them) produced an itching
(*kharáshí*) in the head, the repelling of which lay in dying by Sikandar's
spear.

25 Couplets 18 to 25 describe the four men of Zang whose heads the dust
scratched (stroked).

No other bold one (warrior) came to the field (of battle);
For they were afraid of that savage lion (Sikandar).

The Khusrau gave the rein (to his steed) towards the tribe
(army) of Zang;

He called forth his own enemy (Palangar) to battle.

When Palangar witnessed such superiority,
His limbs, from wounds unsuffered, went to pieces.

Whether he wished or not, he caused his horse to leap,
Urged his horse involuntarily towards the battle-place:

30 Cast the rein against (assaulted) the king, battle-
displaying;

—(His) fortune lamenting (over his destruction) with
much lamentation.—

Struck, with fortune's aid, many blows;

They were not effective against the lord of the throne
(Sikandar).

The king of lion-boldness against that one of elephant-
strength (Palangar)

Raged like the lion over the hunting of the wild ass:

Called first to mind the Shelter-giver (God);

Resolved on thorough success:

Made assaulting for battle with the Zangi.

—For the compass (Time) contracted towards the (black)
point (Palangar)—

35 Urged his steed in warlike action against him;

Expressed laughter, lightning-like, at the black cloud:

Drove against him the spear (of thirty yards) of nine joints,
in such a way

That both his (Palangar's) body and his coat of mail were
pierced.

84 The compass $\left\{ \begin{array}{l} (a) \text{ the many men} \\ \text{of Zang} \\ (b) \text{ Sikandar's cir-} \\ \text{cling} \end{array} \right\}$ contracted towards the point $\left\{ \begin{array}{l} (a) \text{ the few men of} \\ \text{Rúm} \\ (b) \text{ Palangar} \end{array} \right\}$

"Taríd" comes from—torídan, to make tumult or assault.

With a breath (of wind) the bark (body) of the enemy
 became wrecked;
 Palangar died; the army was helpless.

The king ordered that on horse-back
 The army should at once move (against the men of Zang).

The army on both sides stirred up motion;
 They mixed night (men of Zang) and day (men of Rúm).

40 From fear of the whirring noise which came from (the
 flight of) arrows,
 The silk garment beneath the cuirass of the (cuirass-
 wearers) became the shroud.

The noise of the flashing swords
 Brought forth the cloud (smoke) from the (bosses of the)
 shields (of the warriors).

The cuirass-like armour, from the sun's heating,
 In ardency like an oven in heat.

From the raging of the head in acute phrenzy,
 The world fled from light (became dark to the warrior's eye).

37 In some copies the second line will be:—

The anchor (weapon by which he remained firm in contest) became
 weak; Palangar died.

40 "Chakáchak" signifies—the clashing of swords; the whizzing of
 arrows; and the crashing of maces.

The silk garment signifies—the *ķajágand*, or padded coat.

41 "Tarang" signifies—*tarak-i-sar*, the crown of the head.

"Tarang á tarang" signifies—*sarhá va tárahá*, e *bisiyár*, many heads
 and crowns of heads.

The couplet may then otherwise be rendered:—

The points of the sword gleaming and drawn forth (that from the
 blows of the two armies had become lofty) produced a white cloud from
 the leathern dresses (scales) of the fish.

"Máh-waraķ" signifies—the boss of a shield.

Black is the moon's body, and also the shield.

The phrase may mean—an iron shield, by burnishing, like a resplendent
 lamp.

43 In *sar sám*, a brain disease, in which, by reason of a swelling, some of
 the convolutions of the brain come to view,—light is unpleasant to the
 patient.

From the many men of Zang, slain on the dust of the
road,

The earth with the sky (both) became black of face.

45 The (red) cornelian (man of Rúm) kindled fire from the
black stone (man of Zang);

From the fire the black stone (man of Zang) became com-
pletely consumed.

The black stone (the Zangí) became light (valueless);
the jewel (the red cornelian, or the Rúmí) heavy
(valuable);

This, indeed, is the custom of jewellers.

The musk-willow (the Zangí) became captive to the
jasmine-leaf (the Rúmí),

The black crow the prey of the white falcon.

Perplexity attacked the constitution (of the men of Zang);
The house (of the brain) void of the chattel of wisdom.

By the encouraging of the brave chiefs (of Rúm)

The (weak) wild ass (the Rúmí) became bold in contest
with the (powerful) lion (the Zangí).

50 From (their) uttering :—“ Húy ! ” and again :—“ Hán ! ”
Tumult brought forth its head (appeared) from the midst
(of the men).

When the conflict of the two armies passed beyond limit,
Time folded up the leaf of one (the Zang).

44 The sky, really of an azure colour, is by poetical usage black.

45 The cornelian, red in colour, found in Yaman, is used for seal-stones.

The shabba is a black stone threaded with pearls.

47 The musk willow is *not* black, though musk is.

49 “ Cháwush ” signifies—the chief of an army or of a káraván. The
chiefs used to incite the warriors to battle.

50 “ Hán ” is a word of caution, or of encouragement ; húy, the tumult
arising from a concourse of men.

Victory became the guide (ally) of the strong one (army of Rúm);

The weak one (of the army of Zang) came to quarter-asking.

In that assault the army of Rúm
Bound its loins for Zangí-slaying in every direction.

Sikandar extended his hand to the sword (for slaughter);
Defeat came upon the market (of fortune) of the men of
Zang.

55 When the army of Zang came to the stream, Zangána,
The melody (of victory) issued from the trumpet of Rúm.

The head of the monarch's standard ascended to the moon;
The path (of the people of the world) became void of the
tumult of the men of Zang.

The rain of mercy (Sikandar's victory) poured down from
the cloud (of Divine favour);
It washed the rust (of infidelity and injustice) of the men
of Zang from the sword (of Time).

Beneath a golden standard the king (Sikandar) stood;
On his body a blue coat of silk.

On every side the dragging of a Zangí, like the crocodile,—

On the neck the binding cord and halter.

52 The weak one signifies—the soldier of Zang who had no power of flight.

55 "Shahrúd" signifies—the name of a great stream in 'Irák; or of a stringed instrument used by the men of Rúm.

"Zangána" signifies—the name of a stream in Zang (in which the army of Zang was drowned); and of a musical instrument used by the men of Zang.

57 "Zingar-i-Zangí" may signify—the army of Zangbár.

"Tegh" may signify—the sword (of the men of Rúm).

When battle and strife occur,—rain (it is said) falls.

59 "Pálahang," contracted from "páláhang," is derived from—pál, a strap or rope, and áhang, a dagger.

60 The person whom they placed (protection seeking) beneath
the standard (of Sikandar),
His head they cast off at the king's order.

In that valley none of the men of Zang remained;
But if there remained any—there remained only the
vulture's portion.

That multitude (of Zang) that displayed opposition to the
elephant (Sikandar)
Fell like the dead silk-worm at the ant's foot.

When the worldly one endures the burden of men,
He sometimes suffers the leathern shoe (of adversity);
sometimes enjoys the silk (of prosperity).

When the (Zang) enemy became captive to contempt,
The men of Habsh went under Sikandar's protection.

65 Of those desert ones that were from Habsh, the king
Ordered not the slaying in that tumult:

Had compassion on the hardship (of the state) of their
work;
Gave them protection from his own sword (of slaughter):

Ordered that they should brand them;
On this account the men of Habsh bear the mark on the
head.

62 The ant feeds on the dead silk-worm.

63 In some copies, in place of giráyanda, the following occur:—

(a) "Khar banda," the ass-slave, or donkey-boy.

(b) "Giráyanda," or má'il kunanda; 'iláka dáranda ba amúr-i-dunyá,
one possessing worldly affections.

(c) "Kiráyanda," or kiráya kunanda, one who hires himself out.

(d) "Kirábanda," or mulázim i-kiraya, the servant of hire.

64 See canto xix. couplets 63 and 242; xviii. 1.

By that burning mark he made them luminous (of face);
For the lamp, by fire, becomes luminous.

From much plundering for the king's sake,
The booty could not be contained in the exhibition-place.

70 When the king beheld those goods of great weight and
value,

He saw the plain full of treasure, like the ocean.

Besides the bejewelled cup and golden maces,—
Jewels (of Yaman) in ass-loads; aloes (fit for burning) in
heaps.

Also of gold of the mine, and of rubies and pearls,
He filled many ox-hides.

Of camphor, silver-like (white), the plain (was) wearied;
Of silver, camphor-like (white and pure), a hundred
mountain-fragments.

Verily, those huge elephants, treasure-drawing;
Verily, those Arab-steeds, peacock-like (in beauty and
decoration).

75 Many captives of Greece and Barbary
Surpassed (in beauty) the moon and Jupiter.

69 A commentator observes that:—

“*Ghārat*” signifies—the carrying away of horses; and that *ghanimat*
is property taken by force from infidels.

70 Plain and ocean are opposites. The ocean is supposed to contain most
precious jewels.

72 “*Ḳanṭar*” signifies—an ox's skin full of gold, to the value of 1000
dínárs.

Its value is, according to Richardson's dictionary:—

(a) 40 ounces of gold	=	1,000 dínárs
120 lbs. „	=	1,200 „
100 ratls „	=	70,000 „

(b) 100 ratls = $98\frac{3}{4}$ lbs. (avoirdupois), according to Lane's “*Modern Egyptians*,” vol. ii. p. 32.

75 Some say that Zangí should be read for Yúnání, Grecian.

It is difficult, however, to understand how the men of Zang (who are

From the horse-armour bejewelled,
Also from the resplendent pictured carpet (of seven
colours),

All the surface of the plain was full of property ;
With the treasure of jewels decorated.

The king,—from pursuing his victory over the army of
Zang and plundering of treasure,
Rested ; and became free from pain and toil :

Glanced at those slain for the sake of warning ;
Laughed outwardly ; wept inwardly,

80 Saying :—“ In this conflict, so many creatures (of God)—
“ Why is it necessary to slay with sword and arrow ?

“ If I place the crime on them,—it is unlawful (for they
obeyed their leader) ;

“ If I regard the crime on my part,—that also is a mistake
(for I slew the robbers).”

Head-casting down (slaying) is the nature of the sky ;
It is not possible to draw the head from destiny.

Like smoke—from beneath the veil of sombre hue (mourn-
ing garment),
Turn not the head from the (order of the) azure (black)
vault (of the sky).

very black) could surpass (in beauty) the moon and Jupiter. A com-
mentator observes—that the couplet may describe beauty absolutely, not
the beauty merely of white complexion ; and that a black complexion has
brilliance and splendour.

76 “ Bar gustawán ” signifies—a covering worn by men at battle-time ;
and sometimes cast on horses to preserve them from wounds. It is
called—kajín ; kajím.

79 “ Ba ’ibrat ” signifies—pand giriftan.

83 Couplets 83 to 89 are uttered by Nizámí.
The second line means—Be content with Heaven's decree !

The heavens that are like azure-coloured silk,
Are blue (black) dyers of all garments (of the dis-
obedient).

85 In this screen set awry (the sky), utter not a song (of
joy);
In this excited (uplifted) dust (of the earth), seek not
water (to quench the thirst).

Who knows—this excited (uplifted) dust,
With the blood of how many hearts it is mixed?

If the beholder be not blind, every path (of the earth)
Consists of the (decomposed) hide of the deer, and the
undressed (raw) leather of the wild ass.

Come, cup-bearer! make me intoxicated with the wine (of
senselessness);
Put wine-sweetmeat (of senselessness) into the head when
thou givest the wine.

With that wine with which I render my heart happy,
It, I make in hell (the vicissitudes of Time) the talc of (the
preserving substance against) fire.

84 See couplet 44.

85 In a dusty land there is no water.

89 Talc preserves the substance it covers from the injury of the fire.
Those senseless with the cup of God's majesty—the vicissitudes of
Time affect not.

It is said—that the fire of hell becomes cold with the love of men of
God Most High; and that it raises the cry:—Let them pass from me;
for my fire (by reason of their fire of love) rises to depart!

CANTO XXI.

SIKANDAR'S RETURNING FROM BATTLE WITH THE MEN OF
ZANG, AND HIS LAYING THE FOUNDATIONS OF THE CITY
OF ISKANDRIYA.

- 1 Fruitful be that auspicious tree (Nasratu-d-dín),
Beneath whose shade (of justice) one can take one's
chattels (and repose)!

Sometimes, by fruit (bounty) it gives adornment to the
table;

Sometimes, by shade (protection) it gives ease to the soul.

Such a spring-time has come to fruit (appeared),—

May the work of such (a tree) not fall from (be void of)
splendour!

When the young fruit-tree, fruit-possessing, became
fruitful;

How is it possible to give it to the power of the axe (vicis-
situdes of Time)?

- 5 The winter departed, and the spring came;
Verdure brought forth its head (appeared) by the rivulet.

Again, the withered garden became fresh;

The violet mingled (its own) ambergris with musk
(exhaled perfume).

For ambergris-purchasing (of the violet) the sleepy nar-
cissus

Stuck forth its head (appeared) as fresh camphor (appears)
from the dust.

1 The tree may signify—the benefactor of mankind; or the protector of
the Islám faith.

6 The garden withered by winter becomes fresh by spring's advent.
The violet of dark colour is associated with musk of black colour.

(In such a spring-time) I loosed the fastening from the
lock (of sadness) of the treasury (of my heart).
(For proceeding) to the desert, I raised high the standard
(of my heart's treasure).

The invisible form of that angelic messenger, green-clad,
—Whom the poet calls (the angel) Surosh (Jibrá,il).—

10 With the voice of concealed (invisible) ones (secretly)
said :—“ Arise !

“ From thy heart, treasure-scattering, represent.

“ When the army of Rúm took that revenge from the
army of Zang,—

“ Where led Sikandar his steed beneath the saddle ? ”

The representer of the tale (Nizámí) in the Darí
language,

Versified the representation, in such a way

That—when happiness became the mate of the king,
He (Sikandar) laughed like the pomegranate-flower, and
blossomed like the rose :

Rested a week in the battle-place ;

Gave colour to the sand with (libations of) ruby wine :

15 Opened the treasure-door to the treasure-desirers ;
With treasure and jewels the army became rich.

When the rain-water bearer and the wind-spreader
Sprinkled water and went their way in the morning,

Dust uplifted went from his path.

—For dustless, the road of the sage (is) best.—

9 “ Surosh ” signifies—any angel, particularly one bringing glad tidings.

It is one of the titles of the angel Jibrá,il, who communicated the the Qurán to Muhammad.

11 “ Rakhsh dar zín kashídan ” signifies—zín bar asp bastan ; or 'azm-i-raftan kardan.

17 “ Arásta ” signifies—one possessed of external and internal excellencies.

When the road became dustless of road-dust (through rain),
The king, world-shelterer, came to the saddle.

Those (officers) exclaiming:—Proceed! proceed! played
the golden reed;

They fixed the royal pavilion on the back of the beasts of
burden.

20 (The region) from the river of Afrancha (of the country of
Zang) to the river Nile,

Was agitated by the clamour of the drum of departure:

The camel-bell, a vociferator on every side,
Filled the brain with empty sound.

The mouths of small bells (attached to horses) with
mountings of gold

Made the ears deaf with their sound (like to that) of large
bells.

The army from every quarter moving in cavalcade,
—To such a degree that no one knows its number.

The world possessor, with his own special escort,
A proud mover on his own partridge (steed), the prancer.

25 When he travelled a little way of the earth from that
quarter,

From the valley-side (water full) he came to the desert
(waterless).

19 “Parwín” signifies—*ṣurayya*, the pleiades; or *kohán-i-ṣawr*, the back of the ox (meta.), the pleiades.

20 See canto xviii. couplet 24.

22 “*Jalájal*” may signify—*jaras-i-khurd*, a small bell which they attach to horses and camels; or *zangúla*, a bell of copper or brass which they attach to a drum, so that at the time of striking the drum the bell also sounds.

“*Jaras*” may signify—a large bell (*zangúla*) to which they attach the bell (*jalájal*).

“*Hurá,e*” may signify—a strap, four fingers long, encrusted with gold, attached to the bell (*jalájal*).

From much standard-exalting, red and yellow,
The azure vault of the sky became parti-coloured.

The booty (on the back of the beasts) appeared the moun-
tain in the desert ;
From jewel-dragging the strong beasts of burden dis-
tressed.

By reason of much treasure heaped on the back of
elephants,
—Bridges established in a hundred places over the Nile !

In this joyousness the victorious king,
Head exalted to the lofty sky,

30 Came to Egypt and cherished the Egyptians ;
Carried on the city-administration according to his own
regulations (of coining, and reading the Khutba) :

Went thence to the shore of the sea (of Rúm),
Took his ease there for some time.

At every stage where he drew forth the standard,
A city in that place appeared.

In that sandy soil (between Egypt and the sea of Rúm) by
treasure and by command,
He founded many cities after the fashion of Rúm.

Poured treasure into that sand (of Egypt), like sand ;
Endured toil for the prosperity of the road (between Egypt
and Rúm).

35 First on the shore of the sea (of Rúm) a city (Sikandria)
He founded ;—a city like the joyous spring.

28 The troop of moving elephants is likened to the river Nile ; and the heaped up elephant's-load to a bridge, the arch of which rises (as was wont) steeply.

31 The sea of Rúm is the eastern Mediterranean.

35 In the year B.C. 332, at the age of twenty-four years, Sikandar saw the small town, Rhacotis, fallen into decay. Struck with the capabilities of the site, he rested not until the engineers had drawn the ground-plan of

In populousness and spaciousness like Paradise ;
For it both a market-place and a sowing-place.

When by Sikandar that city was completed,
They gave to it even the name of Iskandriya,

When he completed that beautiful settlement,
Which was like Egypt and Baghdád,

His resolution of going to Greece became perfected,
—For the man (traveller) goes there (the natal place)
whence he first came.—

40 He crossed the sea and came to Rúm ;
The world (of Greece) became soft, wax-like, beneath his
signet-ring (of command).

With that wax (the world) when his desire used to rise,—
With it, he kept doing whatever he kept wishing.

The chiefs of Rúm became praise-uttering ;
Became for that jeweller (Sikandar) jewel (praise)-
scattering :

Decorated (in welcome to him) every city of Greece ;
—For they experienced from him whatever they desired.—

Appointed musicians ; scattered wealth,
—That such sport (as Time displayed to Sikandar) came
into form (appeared).

the future Alexandria, the lines of which, from want of better materials, marked with flour, were soon devoured by the water-fowl rising from the lake Mareotis,—an omen from which Aristander foretold its future prosperity.

Dimocrates, the architect who rebuilt the temple of Ephesus, was engaged to plan and to erect this mighty city thus planted on the borders of the Libyan desert.

36 The second line may be read—with kishtan, to sow ; or with gashtan, to wander.

38 Baghdád (properly, bágh-dád), a city in which Naushíraván (A.D. 531) dispensed justice,—is proverbial for its prosperousness and joyousness.

44 The second line may be read :—

That such sport (as the conquest of Zangbár) appeared.

45 The king of victorious fortune, opponent-shattering,
Came to the throne with victorious lot.

From the victoriousness of his prosperous fortune,
He excited joy anew in the world.

Many valuable presents from the plunder of Zang
He sent, without estimating or weighing, to every
quarter.

Of that treasure which Time sent him,
He sent a portion to every treasury.

When the time reached (came) to Dárá's selected portion,
The camel-loads of gold reached to Bukhára city.

o He (Sikandar) chose a man possessed of wisdom and
judgment,
Who should perform the regulations of that service (of
embassage to Dárá):

Selected from the booty many valuables,
Like to which no one sees rarities.

Valuables that are rare,
Of steeds and jewels, of brocade and perfume:

Besides trays full of dry (pure) gold,
Ambergris in chests; musk in ass-loads:

One (house) full of gold and silver unsmelted (virgin);
Another house full of camphor unrefined (raw):

48 "Ganján" probably stands for—ganj, treasure. Compare it with—
zanakhán; khándán.

49 "Sar-bakhsh" signifies—niṣṣa, e buzarg.

A commentator observes that sar here signifies—guzída va intikhábí;
zat-i-ádmí.

As they say:—sar ádmí, i.e. bahar zát-i-admí—yak ashrafí bidihand.

"Bukhára" may signify—the city of Bukhára; or ba khára, to (like)
the hard stone (of the mountain).

55 Of aloe-knots loads bound in bales,
Of which every load was one hundred "man" in weight :

Many swords begemmed ;
Royal carpets embroidered with forms of the cameleopard,
the panther, and the wild ass :

Damsels active ; slaves expert ;—
At the time of attendance, body sound :

Verily, thrones with ivory crowned ;
Beset with jewels ; with collar and crown :

Captives (of Zang), chains on hand and foot,
In stature and breadth (of shoulder) like raging elephants :

60 Of severed ears (of the men of Zang), camel-loads ;
Of heads full of straw, ass-loads :

Of war-elephants, one hundred terrible elephants,
Raging, in battle time, like the river Nile (in flood).

Pure valuables of this sort,
He sent with a messenger without equal.

When the sent one, way-experienced, came,
He gave that valuable treasure to Dárá.

Dárá was affrighted at such a present ;
The rein of envy became sharper over him.

55 The aloe with knots is heavier and more fragrant than that without knots.

The aloe knot sinks in water, burns slowly, and gives much smoke.

For the value of the "man" see canto xix. couplet 5.

The Tabríz "man" (in Persian history) is less than 7 lbs.

60 Ears and heads (straw-stuffed) were cut off and sent as a proof of victory.

61 In former times, to reduce the Nile in flood, they used to cast a beautiful woman into the river.

64 "Shikohídan" signifies—to fear.

"Shukohídan" signifies—to display majesty ; to hearken unto men.

65 He accepted the countless treasure ;
Thanks for that accepted came not from him.

He prepared an answer, not in its own place, (unsuitable) ;
And opened the door of secret malice.

The sent one, that reply of folly.
Concealed not from the judgment of Sikandar.

Sikandar became distressed by his action (of envy and malice) ;

He secretly preserved (the sense of) his injury.

From the victory of fortune and his own dignity.
The desire of malice towards his own enemy was not his.

70 From every side went forth the news,
How the man of Rúm sported with the man of Zang.

From every country messengers hastened (to Sikandar) ;
They offered congratulations upon this success.

The door of reproach (of cowardice), against the inhabitants of Rúm, became shut.

Verily, the man of Rúm became free from (the reproach of) pusillanimity.

—When Time practises helping the feeble,
The (weak) ant sports with the savage dragon.—

66 Dára's reply was—envy-stirring, hostility-exciting.

67 This couplet may be rendered :—

(a) That reply of folly,—sent

The hearer before the judgment of Sikandar.

Here "the hearer" is agent to the verb "sent."

(b) (Dára) sent that reply of folly :

(And) caused it to be heard before the judgment of Sikandar.

70 See canto iii. couplet 24.

In this mill (of Time) thou mayst behold many grains (of property) ;

Everyone, in turn, throws (his property) beneath the mill-stone.

75 Come, cup-bearer ! that wine (of senselessness), which is of auspicious foot,

Give me ; for the medicine of men (of the path of the love of God) is wine.

That wine which is the consoler of the one grief-stricken (through love to God),—

No fire (heat) experienced save the sun (the effulgence of God's glory).

74 In the mill (of the sky) thou seest the grain (of man's desires, gained from the sky, or by God's decree), which grain each one in turn casts into (under) the mill-stone and grinds into flour. That is, in turn each one accomplishes his desire.

In the mill (of the world) thou seest many who, each one in turn, exercise sovereignty.

“ Dar ás afgandan ” signifies—squandering property.

“ Ásiya ” may be agent to the verb “ casts.” The second line will then be :—

The mill (of Time) casts into (under) the mill-stone (destroys) every grain (of property) in its own turn.

CANTO XXII.

SIKANDAR'S MEDITATING UPON THE PUNISHING OF DARA,
AND CASTING A LOT AS TO VICTORY.

1 I behold the world full of the desire of the desirer ;
One (has his desire) towards the sea, the other towards
the pearl.

1 I found the world full of the pleasures or of the lusts of the envious.
One inclines to the sea, the other to the pearl, for the sake of acquiring
eatables (makúl) and potables (mashrúb).

At this time I seen none
Whose desire is towards the teacher (Nizámí).

For a nightingale (of the garden of philosophy) like me is
no choice
That I should become corner-taker (avoider) of these
corner-takers (from the path of truth).

In the exercise of the note of this melody (of lustrous
verse),
I may become free from the labour (of the seekers) of sea
and river (worldly ones).

- 5 Sometimes when I leap forth from the corner of the garden
(of retirement),
An orange (of lustrous speech) like the luminous lamp in
my hand.

Of the wise and foolish (of the world), I behold none
To whose hand one can give that orange (of lustrous
speech).

Again from the hand (power) of these (apparent) friends,
I fly towards this garden (of retirement):

Enjoy this heart-alluring garden (of retirement):
Make my heart happy with it.

- 3 Otherwise:—

For a nightingale (the seeker of God) like me is no choice,
'That I should become corner-taker (avoider) of these corner-takers
(shunners of God).

- 4 In this book Nizámí has set forth Divine mysteries as well as tales.
For he gives exhortation at the beginning of each tale, and makes
mention of the Sáqí at the end. See canto vii. couplet 68; xiv. 47;
lxxi. 42.

- 6 "Hoshiyárán va" may signify—the sage and the ignorant one; the
seeker of God and the seeker of the world; the holy traveller and the
imperfect one.

The representer (Nizámí) of the workshop of speech (tale of Sikandar),

From (the authority of) those old wise men (historians, fire-worshippers) relates in this way,

10 That, when from the assault of Zang the king of Rúm (Sikandar)

Rested; and the object came to his grasp,

He became an accepter of ease and sleep,

Passed the pure wine over his hand (circulated the wine in the assembly) :

Sate and drank wine on the feast of Nau-roz.

Listened to the song of the singers.

Until the time of sleep, far from the king would not be
The musician, nor the cup-bearer, nor music and wine.

He kept no account—save of his own pleasure ;

And better than that, none possessed life.

10 “Shab-khún” signifies—a night attack; but as Sikandar delivered no night attack, it relates to the blackness (night-colour) of the men of Zang.

Plutarch relates that, before the battle of Arbeia (B.C. 329), Sikandar, on being advised to make a night assault, said :—“I will not steal a victory.”

11 “Pazíra” signifies—*ḡabúl kunanda*; *istikbál namáyanda*. See canto xviii. couplet 37.

12 The Nau-roz, the first of the month Farwardín (March) when the sun is in Aries, is a festival instituted by the fire-worshippers, lasting from three to six days.

It is said that on this day :—

(a) Jamshíd (B.C. 800) entered the palace of Persepolis (Takht-i-Jamshíd, or *Ištakhar*), which he had built, and that he ordered the day to be kept as a feast.

(b) God began the Creation and ordered the planets to move in their orbits.

On this day the king, attended by his nobles and by the army, marches out of his capital, reviews the army, receives tribute and presents, and gives dresses of honour to the chief nobles. See canto xxxix. couplet 1.

16 The world-possessor, sphere-illuminating, seated,
Brought in prosperousness night to day :

Around him the philosophers of the age
Gave the share of equity and liberality to the world.

Aristo with the bowl ; Flátún with the cup ;
Pourers of pure wine, like pure blood.

The musician—to the sound of music, the singer,
Of a song (of victory) of new modulation, on the king's
Nau-roz (festival),

Saying :—“ O fortune-shelter ! be young (prosperous)
in fortune :

“ Be every year possessed of diadem and throne !

20 “ Pledge (drink) the cup for everlasting life ;
“ Make the pure wine the pledge-taker.

“ Give the joy of the red-coloured wine ;

“ Prepare pleasure and give justice to youth (enjoy it).

“ When thou hast youth, and fortune is (present),
it is proper to sit joyous, with song and with wine.

“ Since thou completedst the sword's work (war),

“ Prepare the assembly for the arranging of the wine-cup.

17 Aristo and Aflátún here signify—wise men.

The poet describes the perfection of enjoyment when such wise men performed such duties as pouring out wine, etc.

“ *Khún-khám* ” here signifies—that which has not ripened, and whose colour is consequently bright and clear ; it is opposed to that which, when ripened, turns to blackness ; or, if burned, becomes black.

In pledging, four things are necessary :—

- | | |
|--------------------------------------|---------------------------------|
| (a) the pledger | Sikandar |
| (b) the thing pledged | jám, the cup |
| (c) the pledge-taker | báda, e- <i>khám</i> , raw wine |
| (d) the thing by which a lot is cast | 'amr-i-abad, everlasting life |

Place the cup near to (in front of) the wine (or, pledge the cup to the wine), and from it acquire everlasting life.

“ Take the (seven climes of the) world within the shadow of thy crown and throne ;

“ The world holds not this work (of world-seizing) difficult to thee.

25 “ Thou tookest blackness (the country of Zang), now take whiteness (other countries) ;

“ Such a piebald colour (the whole world) is necessary for thee.

“ Pitch the standard (of sovereignty) on the sky, for the world is thine ;

“ Cling to sovereignty, for that also is thine.”

The king, from the conquest of Egypt and the plunder of Zang,

Had brought lustre and colour to the jewel (himself) :

Seized easily the weak neck of the enemy (Dará and others) :

Took calculation (thought) of the tribute of Khurásán.

In weight (of majesty) equal to himself—in Rúm and Syria,

None came fully to his scale.

30 Whatever he first gave, he gave not (now) to Dará ;
Verily, from him he sought out (tried to recollect) that given.

For the reason that the season of youth was his,
The lust of territory-seizing was his.

He made the girdle of the men of Irán weak ;
He tightened his belt for Irán-seizing.

25 Blackness may signify the west, and whiteness the east.

29 “ El shám ” signifies—the country to the left of Makka ; El Yaman, that to the right.

30 Dará signifies—dáranda, one absolute—either a king, or God.

—That tree which brings forth its head loftily
Brings injury to other trees.—

One happy day the king went a-hunting;
Happy was his temperament, happy also the day.

35 Game overthrowing, he traversed the plains;
Kept pursuing the wild game over mountain and plain:

Went, head full of pomp, sky-like,
Sometimes towards the plain, sometimes towards the moun-
tain:

Passed, by the order of destiny, over a mountainous
country,
In which were many kinds of prey:

Saw, on a stony place, two mountain-partridges
In battle, according to the habit of fighting partridges.

33 This couplet is uttered by Nizámí. See couplet 19.

34 "Kash" signifies—*khúsh*.

38 The historian Plutarch (A.D. 66) relates:—

Alexander, having subdued all on this side the Euphrates, began his march against Darius, who had taken the field with 1,000,000 men.

During this march one of his friends mentioned to him, as a matter that might divert him, that the servants of the army had divided themselves into two bands, and that each had chosen a chief, one called Alexander and the other Darius.

They began to skirmish with clods, and afterwards fought with their fists, and at last, heated with a desire of victory, many of them came to stones and sticks, insomuch that they could hardly be parted. The king, upon this report, ordered the two chiefs to fight in single combat, and armed "Alexander" with his own hands, while Philotas did the same for "Darius." The whole army stood and looked on, considering the event of this combat as a presage of the issue of the war. The two champions fought with great fury; but he who bore the name of Alexander proved victorious. He was rewarded with a present of twelve villages, and allowed to wear a Persian robe, as Eratosthenes tells the tale.

This occurred before the battle of Arbela (or Gaugemala) which was fought on the 1st of October, B.C. 329.

Sometimes this one wounded with his beak the other's
head,

Sometimes that one broke with his claws this one's wing.

10 The king urged his steed towards that contest,
And kept being a spectator as to both birds.

From the fierceness with which the partridges grappled
together,

They fled not at the sight of the king.

The monarch remained astonished at that matter,
Saying:—"How is this malice in the brain of birds!"

Of this one—he made the name his own name;
Established on it the omen of his own end (the issue of the
battle with Dárá):

Of the other bird—he made the name Dárá;
Placed his eyes open on that lot (-casting).

45 The two bold birds in that contest
Made battle for awhile.

In the end, became victorious that very bird
On which the monarch had cast the omen of his own
name.

When he beheld the state victorious, like that,
He regarded that omen, the proof of victory.

The partridge, strutting, victory-gained,
Flew from the partridge defeat suffered.

Flew towards the knoll of a mountain;
An eagle came and split his head.

50 When the mountain-partridge was overcome by that eagle,
The king grieved, but became not angry.

50 The fact of not being enraged is wisdom; for the end of all is to die.

From joy at his own victory,
Verily, grief of life and body was not his.

He knew that fortune would give assistance ;
Would give him success over Dárá.

But in that victorious time
His life would not be long lasting.

I have heard that in that hard (stone) mountain was
A lofty vaulted turret, of firmament grandeur.

55 From which, with their own voices, inquirers
Used to seek news of their own mystery (of life) :

Used to hear a sound (an echo) from that (vaulted turret
in the) hard (stone) mountain
In such a way that it used to be the type of fortune.

The king ordered that a certain wise one
Should seek out news from the lofty mountain.

Namely—how the shedding of blood in the world might
be ?

How the end of his (Sikandar's) fortune might be ?

The inquirer of happy omen asked,
Saying :—“ How shows the vaulted turret the end of
(Sikandar's) state ?

60 “ Sikandar becomes the conqueror of the world ?
“ Brings defeat to the possessor of fortune (Dárá) ? ”

54 “ *Khárá koh* ” signifies—a mountain (of) stone.

55 They used to cast a lot regarding the result of their work.

60 In some copies, *dárá*, *e dárá* occurs. The first *dárá* signifies—*dáranda*, *e daulat* ; and the second, *Dárá* the king.

In Persian, the intonation of the voice often decides whether a question is being put, or an assertion made.

By poetical license the vaulted turret (echo) is in reply supposed to suppress the interrogative intonation of the inquirer.

The (vaulted turret of the) mountain from the hidden
brought forth a sound (an echo),
Exactly as he (the inquirer) had spoken, it repeated.

From that omen the Khusrau's heart
Gathered strength, like a strong mountain.

He returned with heartiness from that quarter ;
Came towards the banquet-place from the mountain and
plain :

Sate for deliberation in the council,
Like a straight cypress in the midst of the parterre :

65 Spoke within limit of his action (in not sending tribute to
Dará) ;
Of the prosperousness of peace (with Dará) and of his own
war.

“ How may I give tribute to usury-devourers (men like
Dará) ?

“ How may I put on myself such meanness ?

“ When, by the power of the World-shelterer (God), I

“ Cause my crown to reach the revolving sphere,

“ Why is it necessary to give tribute to Dará,

“ Than who I have not (anything) less,—neither of jewels
(treasury) nor of crown (sovereign-sway) ?

“ If he possess the crown,—the sword is mine ;

“ When the sword is mine,—the crown comes to my
power.

62 “ Pusht-i-*ḳawí* ” signifies—*taḳwiyat*.

66 “ *Gazíd* ” signifies—*kharáj* ; *báj* ; *gazít* ; *jaziya*.

By Dará's religion usury (*ribá*) was lawful ; by Sikandar's, unlawful.
“ *Gazíd-i-ribá-ḳhwár* ” is the tax (*jaziya*) paid by infidels to the King
of Muslims.

In the Shara', usury (*ribá*, *súd*, *mál*) is unlawful. The mark of the
infidel is on him who takes it.

See canto xxxii. couplet 10 ; xl. 3 ; xlix. 8.

70 “ If he bring an army for contest with me,
 “ The Protector (God) is my protector.

“ Mine is the gain of Divine victory ;
 “ For strong is my judgment ; one of heart, my army.

“ Two hearts become one will shatter the mountain (the
 strong enemy) ;

“ Will bring confusion upon the host.

“ My hope of this kind—by fortune’s power,
 “ That I may take crown and throne from enemies.

“ Why is it necessary to be Dárá’s place of taxing ?
 “ To be conspicuous for tribute-giving ?

75 “ By way of assistance,—ye intelligent persons,
 “ What say ye—how this matter should be ?

“ What clear proof (of withholding tribute) is mine as to
 Dárá ?

“ Make evident to me the hidden (counsel as to with-
 holding tribute).”

Those knowing the conclusion of affairs (the sages)
 Renewed their prayers for the monarch.

Saying ;—“ While the revolving sphere and stars exist,
 “ —And from these two is the mixture of the jewel (of the
 four elements) :—

72 This couplet has many Suffistic meanings.

74 “ Rasad-gah ” signifies—maḥal-i-báj ; báj-gáh.

78 From the aspect of the sky and constellations is the governing of the essence of the existence of created beings of this, the lower world. For, in the opinion of the sages and the astrologers, the creating of the essence of humanity, the mingling of the four elements, and the balancing of the temperament of the essence of the body, are by reason of the appearance of the constellations and by the effects of the twelve houses (of the Zodiac).

In the “ Pall Mall Budget,” March 15, 1879, Mr. Jenkins, F.R.A.S., wrote to the following effect :—

To the intense prejudice of educated people—confounding the as-

“ May the jewel (the four elements of existence of) the king be the lamp of the world !

“ May the king's countenance be more resplendent than the moon !

tology of the ancients and of the scientific men of the middle ages with the nonsense of the gipsies—we are indebted for our ignorance of the origin of epidemics. As Hecker remarks:—“ Of the astral influence, which was considered to have originated ‘ the great mortality,’ physicians and learned men were as completely convinced as of the fact of its reality.” The error was in supposing that the influence was due to the conjunction of the planets instead of to the *position of the planets in their orbits*. People do not believe in planetary influence, because it is held to betoken ignorance and superstition, and because they cannot imagine how such tiny objects can affect their great globe, forgetting that our earth, among the planets, is as a marble among cannon-balls.

From a long study of great terrestrial phenomena and of the movements of the large planets, I can come to no other conclusion than that they are intimately connected.

I spent months accumulating information on cholera throughout the world, from 1816 to 1871. Tabulating my results and throwing them into the form of a curve, I was surprised to find that there had occurred a great outbreak about every seventeen years, alternately at maxima and minima of sun-spots. Before the Royal Historical (?) Society I suggested that the cause would probably be found in the influence of the planets, and in their approach to the sun. In “Nature,” May, 1872, I stated that, as there had been great outbreaks in 1816–17, 1832–34, 1848–50, 1865–67, we might expect the next in 1883–84.

I found that the average period for sun-spots, for magnetic storms, and for auroræ, was 11·9 years, the period of Jupiter's anomalistic year; and that these phenomena were least when Jupiter was nearest the sun. I found that the compass-needle follows the movements of a strong magnetic pole, which Sir James Ross found in 1830 in Boothia, but which has now (I hold) travelled west to Prince Albert Land, and at such a rate that it will complete its revolution round the pole of the earth in five hundred years. On examining the dip of the needle, I found that the magnetic pole must be in the atmosphere over the place where it appears in the earth.

I found that the number of deaths during the last forty years in England was greatest, on an average, over the whole period every six years. Throwing the numbers into a curve, and placing under it the curve of Jupiter's orbit during the same period, I found that whenever Jupiter was at two points equally distant from his nearest point to the sun (September and March) the deaths in England were greatest. If this is true for England it should be true for the death rate of the

80 “Thou art that one that in (dependent on) thee is the
power of vision (of creation) :

“In (dependent on) thee is the prosperity of creation.

“Wherever thou art—be Lord !

“With the seed (the heart’s desire) that thou scatterest,—
be fruitful !

“Since with happy judgment thou inquiredst of us,

“We will pronounce how fortune will become (thy) guide.

“With true judgment permission is of this kind,

“That the king should not exercise haste against the
enemy.

world. On examining the curve for cholera over the world, from 1816 to 1871, I found that this held good.

I examined a magnetic chart of the world and found that lines of no declination (lines indicating where the needle points to true north, and, therefore, the lines in which the greatest magnetic power is manifested) are advancing west at the average rate of one-seventh of a degree annually over the regions epidemic-stricken—Russia, Persia, the United States, Brazil, and western China. As the magnetic poles advance these lines advance, and epidemics on man and beast accompany them.

I find that this line, now passing over Russia, must have passed over it five hundred years ago, or in the fourteenth century, when the “Black Death” raged. The plague devastated Europe for the next two centuries, culminating in the great plague of London, in 1665, just when a line of no declination was advancing over England.

On examining the movements of Neptune, I found that those of the needle varied with those of the planet; while it makes three revolutions the magnetic poles make an eccentric circle round the earth’s pole; this eccentricity (I found) was true to some influence at a maximum of eight years. On examining the movements of Uranus, I found that they were such as to account for the anomaly.

I have fully detailed the subject in a paper to the Royal Astronomical Society.

Within the next seven years there will happen that which has not happened for hundreds of years—all the planets will be at (or near) their nearest points to the sun at the same time.

Of the earth, it is true that its magnetic intensity is greatest when it is near the sun; the same is probably true of all the planets. We may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is three years from his perihelion, in 1883.

“ Sit thou (tranquil); if he wage war against thee,
 “ Thy sword may bring a difficult matter to him.

85 “ On thy part,—once to uplift the sword;
 “ On the enemy’s part,—to leave head and sword.

“ That stag which sports with the lion,
 “ Its place of sacrifice, the earth makes fit for prayer
 (clean).

“ From Dárá come only the reed (playing) and wine
 (carousing),
 “ If he come against thee (in battle) his blood will come
 into agitation (in death throes).

“ Thou (art) greater than he in army-arranging;
 “ One can ask tribute (only) from the weak.

“ Thy assault,—even to the (broad) desert of Zang;
 “ His pleasure,—to the narrow bed-chamber.

90 “ Thou art religion-cherisher; the enemy is malice-
 cherisher:

“ Angel is one (Sikandar); Ahriman is the other (Dárá).

90 The angel is more powerful than Ahriman.

Arrian says:—

Alexander, in his fifteenth year (B.C. 342), was placed under the immediate tuition of Aristotle, who left him not until the invasion of Asia. The master was worthy of his pupil, the pupil of his master. Alexander was gifted with great quickness of apprehension, an insatiable desire of knowledge, and an ambition not to be satisfied with the second place in any pursuit.

Plutarch says:—

He was very temperate in eating. Ada—whom he had restored to her position as Queen of Karia, of which the capital was Halicarnassus—sent him at Alinda every day a number of excellent dishes and a handsome dessert, and on his departing presented him with some of her best cooks and bakers. But he refused, saying, he had been supplied with better cooks by his governor, Leonidas—a march before day to season his dinner, and a light dinner to prepare his supper. Leonidas used to examine the chests in which his clothes were put, lest something

“Thou art sword seizer; he wine-cup seizer:
 “Thou sittest on the enemy’s head; he on the throne (of
 ease).

of luxury should be introduced by his mother, Olympias. His age was then twenty-two years (B.C. 334).

Nor was he so much addicted to wine as is thought. The time at table was spent in talking rather than in drinking, every cup introducing some long discourse. He never made these long meals but when he had abundance of leisure. When business called, he was not to be detained by wine, sleep, pleasure, honourable love, or the most entertaining spectacle. His life confirms this assertion, for, though short, he performed in it innumerable actions.

As soon as he was risen he sacrificed to the gods; then he took his dinner. The rest of the day he spent in hunting, deciding cases, or in reading and writing.

On the march he would exercise himself in shooting and darting the javelin, or in mounting and alighting from a chariot at full speed.

On retiring to his quarters to be refreshed with the bath and oil, he inquired of the stewards whether they had prepared everything in a handsome manner for supper.

When night came on he ate this meal in a recumbent posture. He was very attentive to his guests; his conversation was more agreeable than those of most princes, for he was not deficient in the graces of society.

He had so little regard for delicacies that, when the choicest fruit and fish were brought him from distant countries, he would send some to his friends and often leave none for himself.

His table expenses rose with his fortune, till they reached the sum of ten thousand drachmas for one entertainment. He did not allow those who invited him to exceed that sum.

During the first years of his reign, when capital causes were brought before him, he used to stop one of his ears with his hand while the plaintiff opened the indictment, that he might reserve it unprejudiced for hearing the defendant.

But subsequently the many false informations, dressed to appear like the truth, broke his temper. In cases of aspersions on his own character reason forsook him, and he became extremely severe, preferring reputation to life and empire.

In Malcolm’s “History of Persia,” 1829, vol. i. p. 55, we have:—

Persian authors say that Dára (Dáráb-i-aşghar, or Darius Codomannus) was deformed in body and depraved in mind, and that his bad administration paved the way for Sikandar’s success.

See Shea’s translation of the Early Kings of Persia, by Mirkhond (born A.D. 1432, died A.D. 1498), p. 361; the “Five Great Monarchies of the East,” by G. Rawlinson, vol. iii. pp. 515–539; and canto xv. couplet 16.

91 The second line may mean:—

Thou sittest on the *steed*, he on the throne (of ease).

“ Thou art possessed of justice ; he is a tyrant ;
 “ Thou the balance of power (powerful) ; he, the balance of
 gold (wealthy but miserly).

“ Thou art vigilant ; he, displays senselessness (by carous-
 ing) ;

“ Thou doest good ; he does evil.

“ On account of which evil,—of all cities and armies,

“ Of the good men,—he has none well-wishing.

95 “ Thou wilt see that one day, verily, his tyranny
 “ Will bring great dulness into his market (of sovereignty).

“ Thy charming favours

“ Will exalt thy name to the seventh heaven.

“ From enmity to truth how long (makes he) vain
 conflicts ?

“ Behold how falsehood (in the end) flies from truth.

“ Bind thy loins (for battle) and behold the vigilance of
 (thy) fortune ;

“ Display crown-possessing ; sit on the summit of (Dará's)
 throne.

92 The second line describes—the hardness of Sikandar's arm, and the softness of Dará's.

97 The first line may mean :—

(a) From an enemy of truth (Dará) how long (arise) vain conflicts ?

(b) With the God-worshipper (Sikandar), an enemy of false religion (Dará)—conflict how long ?

The couplet may mean :—

With so many enemies to truth, vain conflict
 Make not ; for the false flies from truth.

The Kurán says :—

O Muhammad ! thou saidst :—Truth came and falsehood disappeared ;
 for falsehood is a thing that must disappear.

Sikandar (B.C. 329), at the age of twenty-seven years, laying claim to the honour of the prostration of the person (after the fashion of the Persian court), was adjudged to have laid claim to divine honours.

See pp. 217-22 of “Life of Alexander the Great,” by John Williams, 1829.

- “ It is not proper that this fancy should bind thee (from
battle with Dárá);
“ For empire lies in country; and victory, in wealth.—
- 100 “ Lordship-exercising over man is by manliness;
“ Otherwise, every individual man is man.
- “ Not every man displays chieftainship;
“ That one becomes chief who practises man-cherishing.
- “ Of rapacious and non-rapacious beasts, the lion is king
for that reason,
“ That he is the guest-cherisher in the prey-place.
- “ The (wealth of the) world is not pleasant, for the reason
that thou mayst acquire it;
“ (That) thou mayst make it foot-bound with chain and
padlock.
- “ Thou givest to it the mark (title) of pleasant ease at that
time
“ When thou takest it from this one (the undeserving) and
givest it to that (the deserving).
- 105 “ The generous one is always possessed of a friend;
“ None is for him who is worthless.
- “ To that one whose dough (nature) is crude (ungenerous)
“ Everyone gives baked bread (at the time of famine) by
loan (not as a gift).
- “ Thou hast manliness; liberality is thine;
“ The treasure of the evil one is with dragons (profit-
less).

102 The lion cherishes other animals with the remains of the prey which he has made.

106 This couplet explains couplet 105. Men respect him from whom advantage to themselves is in prospect.

- “ If he comes (in majesty) as thunder, thou art (with the sword of anger) the lightning ;
 “ If he be treasure-holder, thou art treasure-giver.
 “ Though thy father was endowed with lion-force,
 “ He was for malice-seeking (with Dárá) of gentle sword.
 110 “ Thou art that lion-seizer that in battle-time
 “ The hard stone becomes blood (destroyed) by thy sword !
 “ In battle with the black men of Zang nature,
 “ Who were like the demon, malignant and bad (outwardly and inwardly),
 “ When they displayed arrogance against thy sword,
 “ Save the head (in submission)—what cast they at thy feet ?
 “ Since, like the mountain, thou movedst not through those torrents (of Zang warriors),
 “ Thou wilt not be distressed by these drops (Dárá’s army).
 “ That crocodile that pursues the elephant,—
 “ When makes he submission on account of the fawn ?
 115 “ When becomes the ravening lion the prey of the wild ass ?
 “ When turns the (deadly) black snake its face from the (weak) ant ?
 “ That eagle that practises prey-making,—
 “ Sports he (in battle) with chickens ?

108 Thunder-noise, a sign of the want of rain, possesses nothing but sound, awe-inspiring.

The lightning-flash indicates rain, burns, and gives to the wind whatever it strikes.

109 The gentle sword signifies—a slow-mover and delay-maker.

111 “ Duzh-khím ” signifies—dush (ugly) and khím (disposition).

113 The second line gives encouragement to Sikandar, for Dárá’s army was exceedingly great. See canto xxiv. couplet 109.

116 “ Dast yazí ” signifies—jang namúdan. See canto vii. couplet 39.

- “ Moreover,—since the stars (the seven planets) are thy
 well-wishers,
 “ All creatures of the dust (men) are the dust of thy path
 (obedient).
 “ The example of world-conquering is thine ;
 “ Injuring (weakness) is the enemy’s ; the preserving sub-
 stance (order) thine !
 “ With so many victorious signs,
 “ How may not disaster reach the enemy ?
 120 “ By that lot which one can calculate from the star
 “ Thou hast pre-excellence in this contest.
 “ Verily, in the figures of the arithmetical diagram (of the
 conqueror and conquered),
 “ Thou appearest more powerful when thou arrivest
 against him.
 “ As to Palangar, who was the Zang army leader,
 “ At the time when he was possessed of battle-power,
 “ When we hastened to (the diagram of the) conqueror
 and conquered,
 “ We found thee conqueror in that war (with Zang).
 “ Since by lot that showing was victorious,
 “ By this lot also the (last) state can be victorious (as to
 Dárá).”
 125 With (the omen of) victory of his own path-showers (coun-
 cillors), the king
 Performed a calculation as to world-seizing.
 Wherever he took the sword (for war) or the wine-cup (for
 peace),
 He took (found) the star-omen for good fortune :

121 See canto xvi. couplet 44.

126 Couplets 126–130 are uttered by Nizámí.

Cast the lot month and year (constantly) with auspiciousness ;

For happy is the state happy by omen.

Cast not a bad lot that brings evil state ;

Be none who casts the evil lot !

Come, cup-bearer ! that pure ruby (the wine of senselessness)

Bring ; wash this one grief-stained (for God).

130 The ruby, the illuminator, that the flower (pleasure) of the garden

May kindle its own lamp from its lamp.

127 Nizámí says this to everybody, especially to Naşratu-d-dín. Perhaps *ḳál* should be read for the first *fál*, or *hál*, in the second line.

Who utters the happy word in regard to himself,—his lot is happy.

If the first *fál* (meaning, end of work) be retained, we have :—

The end of the work of the man of happy lot is happy.

“*Fál zadan*” here signifies—uttering good speech that gives the fruit of goodness.

130 “*Rihán*” here signifies—the tulip, the red rose, or the sweet basil, the joy exciter of the heart and soul.

In the second line—from the cradle of the ruby (wine of senselessness).

CANTO XXIII.

SIKANDAR'S MIRROR-MAKING.

1 When a day is auspicious from the morning (of that day),
All goodness comes to the recollection of man (so that he
may have a name for goodness).

In the way of bounty he establishes the custom of foundations (of good deeds) ;

Plants tokens for goodness out of his property :

1 “*Hama*” qualifies goodness, not man.

Raises his head from the street of good fortune ;
Casts the star (happy)-omen for the sake of (his own)
good fortune.

Be not hopeless at the time of adversity ;
For from the dark (horrid) cloud rains the pure water (of
a thousand benefits).

- 5 Shut not the door upon thyself in respect to remedy-
devising ;
For much bitterness of toil (in remedy-seeking) is profit-
able.

The spirit (man's speech), best that gives aid from hope ;
For God Himself gives hopefulness.

Gather not the frown (through distress) on thy eye-brow ;
Behold thy face in the mirror of victory (be hopeful of
God's grace).

The representer (the historian) of the painting (relating)
of the Rúmish brocade (the tale of Sikandar),
Makes the picture of the silken cloth (the relating of the
mirror-making) the wax-seal (luminous and evident).

Saying :—When Sikandar became the key of the world,
The mirror by his sword appeared.

- 10 To the bride of the world, who went pomp-displaying,
Need of that lustrous mirror came.

Before him no mirror was made ;
By his deliberation it became finished.

In the first operation when they prepared the mirror,
They cast gold and silver into the mould.

5 “*Khud*” in the second line is redundant.

8 “*Naḡḡash-i-debája rá muhr-i-mom sákhtan*” signifies—to reveal.

9 When Sikandar opened the door of (subdued) the world by his sword,
the mirror appeared. His sword became the cause of adornment of the
world by decreasing the darkness of infidelity.

When they polished it their design appeared not;
They beheld not within it their own forms correctly.

The trial reached to every jewel (metal of the mine);
They (the metals) displayed each a form different (from
the intention).

- 15 In the end, when iron came into use,
The picture (reflection) became an acceptor of its (the
iron's) nature.

When Rassám, the iron-worker, arranged it (the iron),
Its (the iron's) nature, by polishing, became the illumi-
nator.

Every form of his, just as it was,
Rassám, the jewel (lustre)-worshipper, beheld in it.

In every form in which they first prepared it (the iron)
From it no reflection came truly.

In breadth it used to become face broad-making;
Its length used to make the forehead long.

- 20 Square,—it used to display the reflection contrary (to
truth):
Hexagonal,—it used to give the form far from the (true)
state.

When the round form was produced,
Difference (from the truth) was not mixed with it.

In every way in which they took it up, exactly,
There was one appearance; they (then as perfect) left it.

16 Rassám was an iron-smith who, according to Sikandar's design, made a mirror. A painter of Bahrám-gor was also so called.

17 Rassám is called jewel (lustre)-worshipper, either because he was desirous of beholding his own face; or because he was a great form-maker and painter.

20 By turning the square mirror about in every direction a little difference in the reflection was observable.

Such is the case to this day.

By this (knowledge of) geometry,—from iron of dark
kernel (property)

The king evoked this beautiful displayer (of true form).

Thou also, if thou look in that mirror (of philosophy),
Wilt acquire the custom of Sikandar.

25 When that round form of the iron of hard surface (the
spherical mirror)

Came from its harsh (lustre-lacking) disposition into fitness
(as to form and lustre).

Before the crowd (of nobles viewed their face) Sikandar
looked into it;

From the jewel (Sikandar) beauty (of his reflected majestic
face) came to the jewel (the burnished mirror).

When he became pleased with seeing his own countenance
He gave a kiss (in respect) to the back of the mirror.

The bride,—who performs that custom,
Gives a kiss (as a present) to the mirror, face-displaying.

Come, cup-bearer! that mirror-like cup
Give to me; because in the hand the place of the wine-cup
(is) best.

30 When by that cup I become of Kay-Khusrau form,
I may by that illumined cup become world-seeing.

24 This couplet, uttered by Nizámí, is addressed to Naşratu-d-dín.

26 From Sikandar's viewing his face in the mirror, the mirror acquired honour.

28 "Rú-namá" signifies—a present given to a bride on beholding her face; formerly, the present used to be a ring—the mouth of the bride (when pouting) being likened to a ring.

After Sikandar, for a long time it was the custom for the bride to give a kiss on the back of the mirror at the time of beholding her own face. You may say that the kiss is a ring which, by the reflection of her own face, the bride gives as a *rú-namá*.

The reflection of the face of the bride is (you may say) the face of another bride.

CANTO XXIV.

DARA'S DEMANDING TRIBUTE, AND SIKANDAR'S REPLY.

- 1 Come; so that we may wash our hands of (abandon)
injustice (engendered by the acquisition of worldly
delights);
For without (practising) justice one cannot escape from
the unjust one.

Wherefore attach we the heart year and month (perpetually) to the world,

That is both the house-demon (of this world) and the ghúl
(traitor) of the path (to the future world)?

The world suddenly takes from thee its own loan (of
wealth);

It sends in a draught (a small quantity); it takes away in
a goblet.

Like the rain, which little by little becomes prepared (from
the vapours of the sea),

It becomes a torrent, and then goes to the ocean.

- 5 Enjoy; so that we may enjoy happily whatever we possess,
How long is it necessary to put diram on diram?

1 Note the meanings given to *bedád* in the three places.

Who is not just,—with him others practise not justice.

2 “*Dev-i-khána*” signifies—a dev that lives in the house and alarms its dwellers. See canto xviii. couplet 52.

For an exhaustive account of jinns, devs, and others, see Richardson's “*Persian Dictionary*,” 1829, dissertation, p. 46; Lane's “*Arabian Nights*,” notes to the introduction, vol. i. No. 21; Sale's translation of the *Qurán*, suras xv. verse 27; li. 5, 6; lxxii. 6–14; xlvi. 30; lxxvii. 6; xxxiv. 11, 12; D'Herbelôt, art. “*Ginn*” (Jinn).

Suppose,—the crocodile (of death) passage made over us ;
Suppose,—all the unenjoyed wealth enjoyed.

With that treasure which Kárún acquired,—
Behold, how in the end he sate (in despicability) in the
dust !

From that golden ingot of Shudád (of the tribe) of 'Ád,
What issued, save miserable death ?

In this variegated garden (of the world) sprang not a tree
(a man)
That remained secure from the blows of the axe-man
(death).

10 The describer of the decoration of crown and throne
(Sikandar)

Thus spoke, saying :—That king of victorious fortune,

One day, free of heart and happy of state,
Was tranquil as to the desires of Time.

The sages wise of heart before him ;
The wise man, his friend ; wisdom, relation.

Pure wine in the royal cup,
He sometimes filled ; sometimes emptied.

7 Kárún (Korah) was, at the prayer of Moses, swallowed by the earth. See Sale's *Qurán*, chapter xxviii.

8 Shudád, an infidel monarch who laid claim to godhead, prepared in this world the garden of 'Íram, like Paradise. The buildings were composed of golden bricks and of various jewels ; and in place of the *húr* and the *ghulám* (of the heavenly Paradise) were girls and beautiful boys.

At the moment of entering the garden,—by God's decree he died portiouless and went to hell. See canto viii. couplet 64.

11 "Shád-babar" signifies—*khúsh-dil* ; *khúsh-hál*.

The meaning of *shád* is truly—*bisiyár*, as in—*shád-khwár*, signifying—*bisiyár-khuranda* ; *shád-kám*, signifying—*kase ki kám bisiyár orá háşil báshad* ; *shád-khwáb*, signifying—*bisiyár-khwáb* ; *khwáb-i-shírín kunanda*.

12 The wise man may be—Aristotle, or one of the sages in the first line.

Regarding every modulation that came from the sound of
the harp,

The speech (of Sikandar) passed much in restricted (diffi-
cult) modes.

- 15 In every draught of wine that the king poured (on the dust),
In it, the geometrician (musician) planted a great tree
(pleasantry).

The head of the brain of the hearer (the courtier) heavy,—
With the drinking of wine and (hearing) the minstrel's
strains (of stringed instruments).

Flashing went the wine (circulating) like the lightning's
gleam ;

The goblet sugar-scattering ; and the wine immortality-
bestowing :

The tears (dregs) of the goblet and the lament of the
arganún

Caused the torrent of blood (instead of tears) to flow from
the rivers (eyes of men).

O excellent ! the plectrum, that from its sugar-like (sweet)
sound,

By it,—a dry river-bed becomes the wet river-bed.

- 14 "Namat" signifies—a tone of melody, *maḡám-i-naghma*.

"Nisbat" signifies—the mingling together of one tone (*maḡám*) with
another.

For Sikandar the hearing of music was not play and pastime, but the
solving of the subtleties of mathematics (the mother of the science of
music).

- 16 For *niyoshandagán* in the first line read *niyoshanda rá*.

- 18 The *arganún* was invented by Plato.

When a thousand men and women, old and young, play different
flutes (pipes, *mazámír*) with different notes all at once, they call it the
arganún.

From drinking pure wine and hearing the sound of the *arganún*, the
eyes of the revellers become red and waterful.

- 19 The second line may be rendered :—

(a) A dry musical string becomes by it the wet (fresh) musical string.

(b) A dry eye becomes by it the eye full of water.

20 At that banquet adorned like Paradise,
More rose (joy)-scattering than the month of April,

Sikandar, world-seeker, of auspicious throne,
Seated like the full moon in the sky.

One sent from Dárá came,
An orator and a noble one of illumined mind.

He made obeisance (to Sikandar) like Khusrau-worshippers ;
Praised him and also his own monarch (Dárá).

When he had uttered praises on the world-warrior
(Sikandar),
He delivered to him the words heard (by him from
Dárá) :

25 Brought him first blessing from Dárá,
Sought back the ancient tribute (at present) ungiven,

Saying :—“ Of the bejewelled throne and crown, how is it
that

“ Thou hast withheld the tribute from our court ?

“ What weakness sawest thou in our affairs (of sove-
reignty)

“ That thou tookest thy head from the line of our compass
(order) ?

“ Execute that ancient usage ;

“ Exercise not arrogance, that thou mayst not reap
injury.”

20 Ardibihisht is the month (April), the second Persian month, when the sun is in Taurus.

“ Urd ” signifies—like. The second line may therefore be rendered :—
More rose-scattering than the month, like Paradise.

26 For inspiring awe, the description comes before the word to be described.

28 “ Kar bastan ” signifies—'amal kardan.

Sikandar burned with warmth (of passion) in such a way
That his tongue burned (became speechless) from the fire
(of fury) of his heart.

30 The bow-corner of his eye-brow took curvature (gathered);
By his wrath he (Sikandar) caught the speaker's breath.

At the messenger, way-experienced, he looked in such a
way
That his (the messenger's) brain from heart-agitation
became distressed.

When his (Sikandar's) tongue was disturbed by passion,
(Wrathful) speeches, unfit to be uttered, were uttered.

Awhile in reply he was a slow riser,
After that he made his tongue like the sharp sword.

Awhile he uttered words, hard (but not foolish),
As speaks (befits) the Lord of the sword and the throne.

35 " He whose judgment in wisdom is lofty
" Utters not unprofitable (abusive) words.

" The tongue that in the heat of passion exercises patience
" Puts distance from its own distance-maker (severer, or
enemy).

29 Otherwise:—

At the hot (utterance of the messenger) Sikandar burned,
With the fire of his own heart he consumed his (the messenger's)
tongue (silenced him).

30 Otherwise, the second line may be:—

Through his (Sikandar's) wrath the breath of the speaker (Sikandar)
caught.

34 Instead of *ki goyad* the words *chu goyad* sometimes occur.

"Chu" (*chi*) stands for *chunáchi*.

35 Sikandar's speech begins—(if *ki goyad* be read in couplet 34) with
the second line of couplet 34; (if *chu goyad* be read in couplet 34) with
the first line of couplet 35, and ends with couplet 39.

36 "Dúrí kun" signifies—one of hard tongue, whose tongue (by the
decision of the law) is cut out so that it falls *far* from his mouth. Thus
they say:—"Abuse is the slaughterer of the tongue."

“ Although speech be excellent as regards him,
 “ Not speaking is even better than speaking to him.

“ How well said the learned man ('Alí Murtaza), far-
 seeing :—

“ The tongue is of flesh, and the sword of iron !

“ That one is not kind to himself

“ Who utters whatever comes to his tongue.”

40 The relater, the old man, the Kayán-worshipper (Dará's
 ambassador),

Made representation of that event (of tribute-sending) in
 this way,

Saying :—“ When of jewels and swords and crowns,

“ Tribute used to go to Dará from Greece (in the time of
 Faylikús),

“ The bejewelled treasury, end invisible (limitless as to
 wealth),—in it

“ Used to be an egg of gold, god-created :

The second line may then be :—

The tongue shuns its own far-putter (severer).

“ Dúrí-kun ” may signify—enemy.

The tongue that, at the time of anger, exercises patience and utters
 not foolishness, chooses distance from its enemy and allows him not to
 approach.

Distance from one's enemy is the cause of safety and ease.

37 Whoever was silent escaped in safety from calamity.

38 The tongue is fleshy that it may slip and fall in every direction, and
 revolve about speech, bad or good. The sword is made equal to the
 tongue for punishment and requital. If speech to the good of man be
 uttered, well ; if not, it makes the speaker food for the sword.

If, be omitted in the second line, we have :—

The master of the fleshy tongue is master of the iron sword.

We are master of our unspoken words ; our spoken words are master
 of us.

42 Faylikús, who reigned twelve years, used to send every year, as
 tribute to Dará, one thousand golden eggs, each weighing forty miskáls,
 made (soft like wax) in the country of Egypt. See canto xv. couplet 30.

“ A royal carpet embroidered,
 “ That used to renew the beholder's joy.”

When the messenger made his tongue (like) the sword of
 steel,
 He made mention of the tribute, grown old (long sent).

45 The bold monarch (Sikandar) shouted at him,
 Saying:—“ One cannot take plunder (prey) from the
 savage male lion.

“ Time has established customs of another kind;
 “ That bird (Faylikús) that laid the golden egg has
 departed (to the next world).

“ The heavens have rolled up that old carpet;
 “ Another carpet (of tribute refusing) has become fresh
 for the kingdom.

“ The jewel springs not every year from the stone;
 “ The world makes sometimes peace, sometimes war.

“ Bring not forth thy breath (breathe not) in arrogance;
 “ Utter words to me only with the sword (of war).

50 “ For thee,—that is sufficient (tribute) that my sword
 “ Brings not thy throne beneath my sway.

“ When (content) with that cup (the small country of
 Rúm) which I took up, I
 “ Left to thee the rein (of sovereignty) of the world (of
 Irán).

46 Dáráb Akbar (Darius Nothus), from excess of love, named Dárá Aşghár (Darius Codomannus) his heir. Now Dárá was altogether a tyrant; and many of his great men, flying from his kingdom, wrote letters to Sikandar and represented the subduing of 'Ajam easy in his sight. Thereupon Sikandar ceased to send the tribute.

47 See couplet 42.

51 Firídún, who lived about B.C. 750, had three sons, Salam, Túr, and

- “ For the reason that thou hast a great treasure (the
tribute of Irán) like that,
“ Leave me in a narrow corner (of the country) like this.
“ Bring me not to that—that I should resolve (on war);
“ Should bring (wage) battle against thee for equality:
“ Should lay on one side love and peace;
“ Should bring hot anger into action.
55 “ Perhaps the king (Dará) knows not in the day of
battle,—
“ How many heads I cut off in the confines of Zang?

Irij; the two former by the daughter of Zuhhák, and the latter by Irán-dukht, a princess of Persia.

After these three princes had been married to the three daughters of Sarv, King of Yaman, Firídún gave—to Salam, Rúm and Khavar, or the countries comprehended in Modern Turkey; to Túr, the Túrán land, or Tartary, now called Turkistán; to Irij, Irán, the fairest land and the seat of royalty.

Eastern authors consider Túrán to be the Persian name for all the countries between the Jaxartes and the Oxus on one side, and the Caspian and the boundaries of China on the other.

In Pahlaví the word *irán* is the plural of *ír*, or the country of believers; it may be called Persia, or all the countries east of the Tigris—Assyria Proper, Media, Parthia, Persia, and Hykania (Mazandaran). *An-irán* signifies—unbelievers.

Fars proper was, under Firídún and the great kings of Persia, but a province of the empire.

In Pahlaví, *khavar* signifies—east.

Vaux, in his “History of Persia,” p. 9, says:—

The early Persian traditions, preserved in the first two chapters of the Vendidad, A.D. 226 (*Vidaé-vadáta*, the law against demons, the only complete one of the twenty-one books of the Zand-Avesta), say that the original seat of the Persian race was a beautiful country called Erienne Veedjo, the first creation of Ormuzd, the spirit of good,—with a climate of seven months of summer and five of winter.

The original situation of Erienne (Irán) would be to the north of the western Himálayas. See “Science of Language,” by Max Müller, pp. 204, 238.

The first line may mean:—

(Sufficient also) that when I took up (began) *assaulting* the world . . .

58 “Baham pechagí” signifies—barábarí, muḡábila.

“ How far in one assault I assaulted ;

“ The heads of how many arrogant ones (of Zang) I hurled
down ?

“ That one who gives presents of collar and crown (to
monarch-peers),

“ When sends he tribute like tributaries ?

“ It is proper to ask of me a limit (of territory), not gold
(tribute) ;

“ To adorn speech (in addressing me) like Egyptian
(coined) gold !

“ Behold my power—how far it extends !

“ With this grandeur (of mine) it is proper to ask favour
from me.

60 “ Excite not strife ; increase not malice ;

“ Bring not desolation into the Irán land.

“ Thy country—tranquil, stainless (untaxed), sorrowless,—

“ Exercise not ingratitude as to that wealth and treasure.

“ Perturb not Time by wilfulness ;

“ Draw the pen upon (efface) the crude idea (of tribute
asking).

“ Ask not from me what comes not thine ;

“ Be so with me as king with king ! ”

When Dára's messenger heard this matter,

He forgot his own words (of Dára's message yet unsaid).

57 “ Armaghán ” is—a present to an equal ; “ *khiráj* ”—tribute to a superior.

58 “ Zar-i-misrí ” signifies—zar-i-maskúk.

“ Misr ” signifies—Egypt ; kahira, or any large city.

The limit of territory may signify—the limit that Sikandar chose to place on his own dominions ; or the grant of territory (*jágir*) given out of bounty for services rendered.

65 Towards the king (Dará) he went bearing the stain (of
grief) upon the heart,
A hastener, like lightning, fire-scattering.

He uttered low the rough message,
On (hearing) which the head of the cypress-tree (Dará)
became bent (in grief).

When Dará heard Sikandar's answer,
He heaved a sigh (of grief and anger) from his liver,

Saying:—"To the coinless one (Sikandar) belongs what
power
"That he should be coin-utterer equal to (one bearing)
the name of Dará?"

He made mention of many matters (regarding Sikandar)
with fury,
At which the face of the hearers (courtiers) became yellow
(pale with fear).

70 He laughed, and in that anger-laughter said:—
"Ah, woe to the action of the lofty sky!

"Behold the sky,—what tyranny it displays,
"Since Sikandar entertains a design (of war) against
Dará!

"Sikandar!—not if he were himself the mountain Káf;
"Who is he that he should become opponent with me?"

65 The cypress tree, tall and straight, may mean—the cypress itself, and not Dará.

67 "Dúr-básh" signifies—áh, a sigh.
See canto viii. couplet 17.

68 "Be-sikka" signifies—a king who coins not his own money impressed with his own name. Many petty kings used their neighbours' coinage; one worthless and void of respect.

70 There are three kinds of laughter—shakr-khanda, the laughter of lovely ones and of pleasure; rísh-khanda, the laughter of ridicule; zuhr-khanda, the laughter of anger.

“ In contest with the eagle,—such a gnat (Sikandar),
 “ Regard less than the drop in the presence of the ocean-
 water.”

To his court a swift messenger,
 He sent; and became eyes (expectant) on his path (of
 returning).

75 To the messenger he gave,—a ball and a chaugán (bat);
 A measure full of the grain sesame, uncounted:

Taught him the mystical meaning of that gift,
 —The king's heart became happy by that arrangement.

The messenger, swift of foot, went towards Rúm,
 Taking with himself the message from Dárá.

When he came from the (far) road to the King of Rúm,
 He became the burner (anxious to deliver his message)
 like fire from wax.

Head-lowered in the place of obeisance,
 He made him (Sikandar) the mark of homage.

80 The first knot (subtle speech) that he loosed from speech,
 The beginning of speech he began with smoothness (well-
 prepared flattery),

Saying :—“ Order-givers (kings) are the lords of life ;
 “ Sent ones are the slaves of command.

75 “ Káfíz ” is a measure = 12 sá' = 84 lbs. or, it may be, 64 lbs.

76 “ Ta'biya ” signifies—arranging and making ready the army in its
 place; but here it means—the hidden signification of the present.

78 The second line may be :—

(a) Sikandar's court became pleasing to the messenger.

(b) From envy of Sikandar's court the messenger became hot (of
 temper).

79 The mark of homage is—the placing of the hands on the chest and on
 the head, and the kissing of the earth.

“ The monarch of illumined judgment,—what orders he me,
 “ That I may perform the order of the order-giver
 (Dará) ? ”

Sikandar knew that that one, apology-seeking,
 Brought from the king (Dará) a rough message.

With contemptuous rebuke, he said :—“ Relate the mes-
 sage.”

The message-bringer loosed his purpose from its fastening.

85 The articles which he had in his own pack
 He brought forth, and one by one held before him
 (Sikandar).

When he had placed the things brought before Sikandar,
 He opened his tongue in respect to Dará's message.

First he entered upon (the matter) of the ball and chaugán,
 Saying :—“ Thou art a child ; play properly (practice)
 with this.

“ And if the desire of contest come to thee,
 “ Thy heart from foolishness will come to sorrow.”

He scattered that very sesame-seed, uncounted,
 Saying :—“ I will urge against thee an army greater than
 this.”

90 Sikandar, world-ruler, sensible,
 Saw in these portents a great victory.

He uttered a proverb :—“ Whatever flies before (the
 chaugán),

“ One can draw to one's self by the chaugán.

83 If áwarad nazd-i-sháh be substituted for árad az nazd-i-shah, the second line will be :—

Brought to the king (Sikandar) a rough message.

84 “ Azband kushádan kám ” signifies—adá kardan-i-mudd'á.

85 The articles are—the ball, the bat, and the measure of seed.

“ Perhaps for that reason the king (Dará) gave the changán
to me,

“ That I may draw the country to myself from him ?

“ Verily, the man form-recognizing (the geometrician) the
ball,

“ Places in his imagination as the form of the earth.

“ Since the king has given to us the ball of the earth,

“ I will by this ball take the ball (of superiority) from
him.”

95 When in this way he (Sikandar) made that explanation (of
the chaugán and ball),

He came to the sesame-seed in that matter.

He poured down the sesame in the palace court-yard ;

He summoned the birds,—sesame-seizing.

In a moment the birds hastened to it ;

They cleared the earth (the court-yard) of the sesame-
seed.

He said :—“ In this (sesame-devouring) is an answer, path-
showing (clear),

“ As (the clear) oil that issues from the sesame-seed.

“ For if the king (Dará) raised an army of (as numerous
as) sesame-seed,

“ My army came—the bird sesame-devouring.”

100 After that, a measure of small mustard-seed

He gave, in return for the sesame, to the messenger,

93 In some copies, *akhtar-shimás* occurs. It here signifies—*fál-gír*, a lot-
taker.

In former days fortune-tellers used to understand the portents of the
stars.

100 “*Supandán*” (*sipand*) signifies—*khardil*, mustard, a pungent seed
used for affections of the eye, and seldom devoured by birds.

It means—Dará’s army will not find mine weak.

Saying:—"If the king lead an army of that number
 (numerous as the sesame-seed),
 "Know my army also (to be) in this fashion."

When the messenger experienced an answer hard like this,
 He bound up his chattels on the back of his ass (and
 departed).

He caused the answer from Sikandar to reach Dárá,—
 An answer throat-seizing (choking) like pure (deadly)
 poison.

He (the messenger) was enraged with that flippancy (of
 answer) of the king's (Sikandar),
 For he regarded the enemy's (Sikandar's) argument
 strong.

105 In that quarrel the world-possessor, Dárá,
 Sought assistance from the men of Irán;

From China, and Khwárazm, and Ghuznin, and Ghúr,
 The ground became of iron from the hoof of the war-
 steed.

He (Dárá) collected an army like the mountain of Káf,
 All stone-wearing (with the hoof of the steed) and iron-
 cleaving (with spear and arrow).

When the general took up the computation of the army,
 (His) reason became astonished at the numbering.

Of fighting horsemen, skilful (firm) of stirrup,
 Nine hundred thousand came into (his) reckoning.

110 When the world-seeker (Dárá) beheld that by his (count-
 less) army
 His country kept raising the wave of the sea.

109 "Rikabí" signifies—horsemanship.

He urged an army like fire (the desolator) towards Rúm;
Wherever he went he called the owl for that (prosperous)
land (now desolate),

He entered (the land of) Arman like the raging sea;
By the dust of his army, the foot of the wind became sluggish.

Ground above ground (height above height, stage to
stage), as far as the confines of Rúm,
The sea raged (at being drunk up); the land trembled
(with its load).

The herbage on the earth became like lost treasure,
By reason of the (stamping of the) horses of steel-hoof.

115 If the king's foot acts like the sun (in diffusing light),
Wherever it turns (shines) it makes ruin.

Come, cup-bearer! that clear wine (of senselessness) soul-
giving.

Pour out, lightning like (quickly) to thy heart's desire.

(If) I drink it (and die through rapture) it is heart (life)-
giving;

(If) it indeed devour (overpower) me,—the dust (of the
grave) becomes my food (I die).

111 "Búm *khwándan*" signifies—*kharáb sákhtan*.
The owl, a filthy bird, delights in desolate ruined places.
The second line may be:—

Wherever he went, he called that land,—desolate.

112 By reason of the dust and smoke the wind had not the power of
motion to and fro.

114 Instead of "*púlád sum*," in some copies the following expressions
occur—*paikána sum*, a horse whose hoof is like an arrow in hardness
and sharpness; *khusída sum*, or *khushída sum*, a hardened hoof.

It is considered proper for a horse to have a hard hoof.

117 If I drink this wine my heart becomes illumined, and if the wine
overpower me, then I become non-existent.

The first line refers to the next world, the second to this.

The holy traveller's drinking the wine of senselessness signifies—his
being alive in the rapture of senselessness and of beholding the majesty
of God.

The couplet shows that, in both states,—whether he devours the wine
or the wine devours (masters) him—perfect profit is the holy traveller's.

CANTO XXV.

SIKANDAR'S SETTING HIS ARMY IN ARRAY FOR WAR
WITH DARA.

- 1 How good a property is information (regarding the preserving of the means of livelihood).
God forbid that the world should be void of this coin.
Of the people of the world—raises loftily his head that man
Who is skilful in the business (of livelihood) of the world :
He travels not this path (through the world) in pastime
(careless of his own end) ;
He preserves the pack from the robber :
He casts not from his own load that weapon (needle, sieve, knife, etc.)
By which, one day, he may make his work easy.
- 5 Cast not away (in the hot season) the skin of coarse leather,
(the leathern garment) though it be vile to thee ;
For, in the cold season, it will be of use to thee.
- On the mountain-slope died that ass
That, through carelessness, took not his housings with him.
The narrator (Nizámí) of the royal explanation (of this history)
Gave information to the inquirer, in this way,
Saying :—When Dárá led his ally to (the land of) Arman,
Thou wouldst have said,—the day of resurrection has appeared !

5 In some copies, 'ár instead of khár occurs.

8 See canto xxiv. couplet 112.

“Kol” signifies—a garment of sheep-hide worn by darveshes.

Of his action (of fury) no knowledge was Sikandar's
That he would bring the resurrection (a host) in battle
against him.

- 10 Refugees, tribe on tribe, arrived,
Saying:—"The storm has brought the torrent (Dará's
army) to the sea (our cities of Arman):

"Dará's assault has come from the path (of our cities);
"The land has become black with the steel-clad ones."

An inquirer (a man of knowledge of Sikandar's army) said:
"The enemy (Dará) intoxicated
"Is, night and day, careless wherever he is.

"If the king make a night-assault against him,
"Verily he will put (drive) him forth from his country."

Sikandar laughed, and gave him reply,
Saying:—"The sun seizes not the world stealthily.

- 15 "At the time of rein-twisting (assaulting)—for a king
"It is not proper to conquer by stealth."

- 10 "Zinháriyán" signifies—those seeking protection and making complaint of wrongs.

- 14 Plutarch says:—

On the 31st September, B.C. 329, on the eve of the battle of Arbela, the two armies being in view of each other, Darius kept his men under arms and took a general review of them by torch-light.

Alexander suffered his Makedonians to repose themselves, and with his soothsayer, Aristander, performed some private ceremonies before his tent and sacrificed to Fear.

The oldest of his friends, and Parmenio in particular, when they beheld the plain between Niphates and the Gordcean mountains all illumined with the torches of the barbarians, and heard the tumultuous and appalling noise from their camp, like the bellowing of an immense sea—were astonished at their numbers, and observed among themselves how arduous an enterprise it would be to meet such a torrent of war in open day.

They waited on the king and advised him to attack the enemy in the night, when darkness would hide what was most dreadful in the combat. Upon which he gave them answer:—"I will not steal a victory!"

Another spy began,
Saying :—“ Dárá prepared not such an army

“ That, in the imagination, could compute it
“ Those persons (officers) who are army-understanding.”

Sikandar said to him :—“ A sharp sword
“ Makes shreds of the hide of a hundred oxen.

“ To a wolf,—that is savage,
“ What fear of the numerousness of the sheep ? ”

20 To the army, such an excellent reply,
From the lofty monarch, was agreeable.

Every moment, news became more ardent (instant),
That the raging dragon (Dárá) had come.

When Sikandar knew that that fierce cloud
Brought forth, thunder-like, the sword's flash (of battle),

He sent (a messenger),—that an army, from every
region,
Should set out to the monarch's door.

From Egypt, and Afranchiya, and Rúm, and Russia,
An army, bride-like, became arrayed.

25 When that countless army became massed,
He sought the enumeration of the names of the renowned
ones.

The general gave information that six hundred thousand
Warriors, extraordinary horsemen, were mustered.

17 The agent to the verb (compute) is the word “ officers ” in the second line.

21 Compare—píl-i-damán ; már-i-damán ; bah̄r-i-damán.

26 “ Mufrad-sawar ” signifies :—

(a) Kase ki dar sawarí yak tá,e waqt báshad.

(b) Kase ki dar bahádúrí yaka yaka báshad.

When the business (mustering) of the army became
completed,
He prepared an assembly (muster)—without wine-cup or
music.

The brains (sages) of Rúm sate attentive;
They made the wax (of the heart) soft, in love for the
king.

Of Dárá's action (in invading his kingdom) and of his
strife,—the king
Urged speech, and was perturbed as to his (Dárá's) action.

30 Thus he spoke, saying :—“ That renowned monarch (Dárá),
“ Has bound his loins for seeking contest :

“ Of peace or of war,—what plan shall I make with him,
“ For this matter has reached near to strife ?

“ If, forth from the scabbard,—I bring not the sword,
“ They will not bring forth my name for manliness.

“ And if I take the crown from one crown-worthy,
“ I shall have girded my loins in tyranny against myself
(a king).

“ When (if) I put (drive) the Kayán king (Dárá) forth
from this country (of Irán) :

“ This highway robbery on the Kayán king (and tyranny
against myself)—how may I commit ?

28 If muhr be read for mihr, the second line will be :—
They made the wax (of the heart) soft to the seal (of command) of
the king.

29 If ránd pechída be read for rand va pechíd in the second line, we
have :—

(a) Perturbed as to his (Dárá's) action, urged speech.

(b) Urged, as to his (Dárá's) action, perturbed speech.

Sikandar unfolded the difficulties of the war to his officers, and thus
showed his knowledge and far-sightedness. See couplet 31.

34 For respect Kayán (sing. Kay) is repeated and put in the plural.
In the first line, ki stands for chú.

Of Kayán descent none remained save Dárá.

Kayán is said to be contracted from Kaywán, Saturn.

35 " I fear less by this turpitude (of assaulting one of Kayán descent),—fortune's star
 " Should give superiority to my enemy.

" In this usage and way, what is plan
 " By which our work may not be ruined ?

" By sound reflection and correct judgment,
 " Ye may bring forth the answer to this matter."

The world-experienced old men of lively sense,
 When they heard the speaker's (Sikandar's) speech,

Opened at once their tongue in reply ;
 They renewed their prayers for the lord of the marches,
 (Sikandar),

40 " Saying :—Verdant of head be that auspicious tree
 (Sikandar),

" Whose name is lofty, and power great !

" Fresh be the world by his crown and throne !

" The crown of his door be his enemy's head !

" Every judgment of thine is (strong) like the true religion
 (of Islám) ;

" Why is it necessary to seek out the truth from us ?

" But, we pass not beyond thy command ;

" We travel only by the path of thy command.

" In such a way it comes to the mind of the world-experi-
 enced ones,

" Verily—of the approved wise ones,

35 Whoever causelessly designs a person's ruin,—fortune becomes his enemy and ruins him.

41 Kings used to affix the heads of their enemies to the gates of their cities.

- 45 “ That, when the heart of the malice-seeker (Dará) became
malicious,
“ Every thorn (of irritation) and dart (of alienation)
sprang up from (Dará’s) path.
- “ Kindle thou also the fire of malice (as to Dará) ;
“ For fire, malice (of the enemy)-consuming, is auspicious !
- “ Thou art a new cypress ; the enemy (Dará), an old
willow :
“ Where exalts the (old) willow its head (in equality) with
the (young) cypress tree ?
- “ It is the season of making anew the old garden (of
Dará’s empire) ;
“ Its trees, bent down with age, (are) in the list for cutting
down.
- “ With the brocade of this (thy) empire of new age,
“ Adorn the cradle of the bride of the world (old
become) !
- 50 “ Thy enemy is the tyrant ;
“ The peasant turns away his head (revolts) from his
injustice.
- “ For thee,—why is it necessary to fear that one,
“ Who has many enemies (the injured peasants) even of
his own house (country) ;
- “ Draw the pen upon (efface) the tyrant-rule ;
“ Satisfy the complaint of the people (against Dará).

48 Otherwise, the first line may be :—

Now is the making new the time of the old garden (of the world).

If nuwán rá be read for nuwán dar, in the second line, we have :—

Now is the cutting down of the list of the old trees.

From couplet 49 it appears that the *garden* signifies—the world, not Dará’s empire.

53 “ Kifáyat (bas) kardan-i-bedád ” signifies—dúr kardan-i-badí.

“ Since the empire (of Irán) is sated of thy enemy,
 “ Plant boldly thy foot for enemy-overthrowing!

“ Shut up the bread in an oven so hot;
 “ Make sharper the rein of (urge) the steed of resolution
 (against Dárá).

55 “ Where the king’s foot is our head is (in homage).
 “ In this matter (of homage), where the heart that is
 better?

“ Who may upset the king’s desire?
 “ To whom is the boldness that he should express this
 breath?

“ The permission (advice) of the guide (the counsellor,
 Aristotle) ends in this,—
 “ That the king should not exercise aggressiveness in
 respect to blood-(shedding):

“ Should preserve the honour of the throne of the Kayán
 kings:
 “ Should not first bind his loins for blood-shedding.”

When Sikandar, in respect to that matter (of assaulting
 Dárá),
 Found this aid from the army-leaders,

60 In accordance with the permission (advice) of his com-
 panions (councillors),
 He became concordant, as to army-leading (against
 Dárá).

One day, when from Time’s revolution
 Concordant fortune came to his hand,

With auspicious omen, with arrangements for (clearing)
 the road.

He ordered that the army should move from its place.

58 In this matter,—where the heart better (in judgment that Sikandar’s)?

Victorious in battle, rein-turning (proceeding) went—the
king,
Loins tightly girt, against the malice of his enemy.

Like the raging lion,—of the sword of steel,
A key for territory-conquering in his hand!

- 65 An army like the hornet with sharp sting;
Even more (in number) than a swarm of hornets.

The banner was sought (made) from the lofty banner
That remained of the victorious Firídún,

At the time when that time was favourer;
And the sky was of friends the cherisher.

- 63 “Inán-táb shudan” signifies—rawán shudan.

- 64 “Shamshír” is compounded of—shám, a claw, and shír, a lion. They used to make swords in the fashion of a lion’s claw. As the lion’s claw is the key to victory, so is the king’s sword.

- 67 Couplet 67 is joined to couplet 66.

“Nishán justan” signifies—’alam sákhtan.

“Báz just” occurs in some copies instead of justa shud.

Herodotus nowhere mentions the standard of Persia; Xenophon states that the royal ensign was a golden eagle with its wings resting upon a spear; and Quintin Curtius describes it as the same in the time of Sikandar.

But, though the Persians had an eagle as an ensign, this is no reason for concluding that the standard of Kávah did not also exist.

Anterior to the service which led to the adoption of the apron of Kávah, there must have been a royal standard, and this probably was the eagle. The Persian historians state that the sacred banner of Kávah was seldom unfurled.

Since the introduction of the faith of Islám a variety of colours or flags has been adopted, of which the commonest has been a representation of the Zu-l-fikár, or two-edged sword of ’Alí; but the sovereigns of Persia have for many centuries preserved as the peculiar arms of the country the sign of Sol in the constellation of Leo,—a lion couchant and the sun rising at his back. This device has not only been sculptured upon their palaces and embroidered on their banners, but also converted into an order which, in the form of gold or silver medals, has been given to the distinguished of the empire.

The sign of Sol in Leo was probably first adopted by Kay Khusrau bin Kay Kubád, who began to reign A.H. 634 (A.D. 1236).

From couplet 68, it appears that *two* standards belonged to Firídún

Much higher than the Kávah standard,
 He fastened to the spear-head of his (Firídún's) standard
 a blue silk banner.

(in Pahlaví, Frídún; in Dari, Afrídun, the Arbaces of the Greeks, B.C. 748-730), son of Abtín, of the offspring of Tahmuras; one (the Firídún standard) that he kept over his own head, and the other (the Kávah standard) over the heads of his officers.

The Firídún standard, passing from Sultán to Sultán, may have reached Sikandar; while the Kávah standard (necessary for the gaining of victory) remained with the descendants of Firídún.

The Kávah standard consisted of a deer's hide embroidered with hundreds of forms, which Jibra'il, by God's order, had brought to Hoshang, the father of Siyámak; and by virtue of which he overpowered the Dev-i-sapíd, the slayer of his son, Siyámak.

By the passing of time it came into the hand of a widow, who sold it to Kávah, a blacksmith of Isfáhán, and Kávah used that hide as an apron.

When Zuhhák, of the offspring of 'Ád bin Iram Sám bin Nuḥ, became King of Fárs, by reason of his exceeding tyranny, something in the form of two snakes appeared between his shoulders—so that he became “of dragon-form.”

Some say that the Devil, who had long been subservient to Zuhhák, desired at last to kiss his shoulders, and that two serpents immediately fastened on the spot where he had imprinted his kiss, and fed incessantly on his flesh. The Devil then told him that alleviation of torment would be obtained only by the daily application of the brains of two men to the afflicted part. The jails in consequence were soon emptied.

Two of his sons having been taken to appease the serpents, and the turn having reached the third,—Kávah flew to arms and, with his apron displayed as a banner from a spear's head, marched at the head of the insurgents. He defeated Zuhhák in battle and slew him.

Discovering the retreat of Firídún, then sixteen years of age, he placed him on the throne, and Kávah's apron became the great banner of Persia, known as the Kávání dirafsh.

By Firídún and his successors it was richly ornamented with jewels and lodged in the royal treasury, whence it was never carried, save when the king marched in person.

At the battle of Kádissía this standard fell into the hands of the Arabians, who found it among the spoils of Yazdagird, defeated by Sa'd, General to Khalífa 'Umar, in A.D. 636.

'Umar ordered them to strip the jewels from the banner and to distribute among the companions and the necessitous.

It is said that Zoroaster was descended from Firídún, and Cyrus from

A pine shaft, fifty yards (in length),
Nourished in liver-blood.

- 70 On it a (banner of) dragon-form in silk,
At (seeing) which a cry of terror came to the beholder.

On its point, the tassel fixed, formed of a lock of hair of the
ox-tail,
Like the black cloud on the mountain-top.

At farsangs from afar was conspicuous
A black eagle (the black hair of the ox-tail tassel)—its
feathers and wings (the blue silk) of splendour (of
gold).

That dragon (Sikandar) went with such an army (with
wasp-sting).

Such a dragon-form (dragon-banner) at its head :

He made the world dusty with his tumult,—
For what? For a handful of dust (of this pitiful earth)!

- 75 Of this dust of cat-colour (grey, deceitful) how much (wilt
thou take thought)? How long
Can one, by lionishness, make it wolf-bound (captive)?

Kávah; it is also related by Mirkhond that Ibráhím lived in the time
either of Zuhák or of Firídún.

Some of the prisoners doomed to feed the serpents took refuge in
Mount Ararat and founded the present race of Kurds.

- 72 The standard is likened to a black eagle on account of the blackness
of the silk.

Naşíru-d-dín says:—

Firídún's standard was not in Sikandar's possession (as might be
supposed from couplet 66); but at an auspicious time, after inquiring of
the old men and after understanding the tale of its superiority, he made
another standard for himself in the fashion of the standard of Firídún,
but loftier.

- 74 From couplet 74–85 Nizámí speaks.

“Gurba az baghal afgandan” signifies—letting the cat out of the
bag; abandoning deceit.

- 75 “Gurba dar ambán dashtan” signifies—keeping the cat in the bag;
having secret deceit.

A perverse morsel is the world,
In it, (for the devourer) is sometimes the sweetmeat (joy);
sometimes the liver (grief).

The sky in sublimity; the earth in profundity—
This one is the blood-tray; that one, the dust-tray.

On these two blood (stained) trays,—written,
With the blood of Siyawush, much of the tale (of tyranny
of the sky and earth).

The likening of the earth's dust to the cat is on account of its grey colour; of its devouring men's food, which by every artifice it endeavours to obtain; and of its mode of mouse-catching, wherein it lies apparently asleep, really in ambush.

The first "chand" signifies—*tá chand*.

The second "chand" signifies—*tá kai*.

"Gurg-band" signifies—the state of a man surrounded by seven wolves so that there is no hope of life; or a strong band by which they restrain wolves.

- 76 "Pechída sar" signifies—*sar bastá; ná ma'tum, ham mukhálif, do rang*.

The world is like a morsel of food, whose mystery is unknown.

(Yes; this much is known)—there is in it sometimes the sweetmeat (of ease); sometimes the (blood, or grief of the) liver.

God Most High has said:—The creating of man is for the enduring of toil.

- 77 "Tasht-i-*khún*" signifies—a basin that, at the time of slaying the malefactor, they place beneath his neck so that his blood may fall into the basin and not on the carpet; here it means—the earth, by reason of its taking and absorbing the blood.

"Tasht-i-*khákí*" signifies—a basin full of dust, with which they conceal the blood of the slain man by pouring it on the earth; here it means—the sky by reason of its roundness and loftiness.

In the world is no ease; for the earth is the man-slayer, and the sky the blood-concealer.

"Tasht-i-*khún*" may signify—the earth stained with dust.

"Tasht-i-*khákí*" may signify—the sky stained with the ruddiness (blood) of the crepuscle.

- 78 There are two trays—the sky, full of dust; the earth, full of blood.

"*Khún-i-Siyawush*" signifies—the name of a wood (*baqam*) with which they dye garments red. This wood is produced from the blood of Siyawush (the son of Kay Ká,us), whom, guiltless, Afrasiyáb, King of Túran, slew. Wherever his blood fell on the earth this wood sprang up.

On these two basins the circumstance (of the tyranny of sky and

The earth devoured ; and (from now) up to the time of
devouring them much time has not passed,
Yet its belly is not sated of devouring them (guiltless).

80 If the earth bring forth its stock in trade (the blood of
guiltless ones devoured),
It would bring forth (reveal) all its dust (drowned) in blood.

In this basin (of blood, *i.e.* the earth) the lament of none
(of the guiltless ones) falls (is effective);
For the road is closed against the grievance-redresser (who
would shatter the basin and give release).

When it (the basin of the earth) closed the path of (man's)
complaint by the throat,
The complainer throat-bound (silent is) best.

Best—that thou make a fortress of thy own screen (of
retirement);
Perform thy work in silence (uncomplaining, preparing for
the next world),

Come, cup-bearer ! that fire, repentance-consuming (wine
of senselessness),
Kindle in the hearth of my brain.

85 In assembly-illuminating (on beholding God's majesty) my
heart is happy,
Like the candle, when the fire (of wine) is in the head.

earth) is written with the Khún-i-Siyawush (the blood of Siyawush, or
the wood baḡam); and the ruddiness (blood) of the crepuscle on the
skirt of the sky is the sign of the slaughter of Imám Hasan and Imám
Husayn (may God be satisfied with them!).

Then, by beholding the ruddiness (blood) of the corpuscule, is evident
what a quantity of the blood of Sultáns, name-possessing, has been
poured into this basin; and, by seeing the wood baḡam, how many
bodies of men of good name have been mixed with the dust.

79 "Khurd-i-shán" signifies—khurdan-i-shán.

82 "Gulú basta," in the second line, signifies—silent.

"Gulú bastan" signifies—to strangle.

83 Hişár kardan. See canto xix. couplet 240; xli. 136.

CANTO XXVI.

DARA'S EXPRESSING AN OPINION TO HIS COURTIER'S ON
SIKANDAR'S ACTION.

1 From his justice is the goodness of the wise man (being contented);

The shelter of God is his shelter-place.

That one who in this country (of justice) is not contented,
Is not wise in the opinion of the wise.

Wisdom is a good neighbour; on that account it is bad
That it should be the neighbour of the street of the foolish.

When thou expressest breath in the street of the foolish,—
Best,—if thou utter little of the tale of wisdom,

5 In this village (of the world) his house prosperous made
that one

Who made his neck free from chieftainship.

If thou also lay down the neck-load (of chieftainship) from
thy shoulder,

Thou wilt utter no cry on account of the neck-strikers
(tyrants) of the earth.

Be (contented), river-like, with thy own fortune;

Fashion out thy own profit by thy own nature.

Until the day of death, in hospitality to thyself,

Be that tree leaf-making of itself (and beg not of others).

3 The man covetous of the world makes his own reason (that was his good neighbour) of bad repute.

7 At the time of rain the river mounts in waves and causes profit (water) to reach to the other streams; even so is the state of the contented man at the time of plenteousness.

8 "Káz" signifies—kásh.

By tyranny become not gross with the wealth of others; for it will be agreeable neither in this world nor in the next; thou wilt give back to them their rights.

When the silkworm devours the victuals (mulberry-leaves)
of men,

Its body becomes all thick like the finger; and it vomits
back (as silk) the food eaten.

- 10 Of the sages (fire-worshippers) an old man, the narrator,
Made representation from the sages, thus:—

That when the King of Rúm came arrayed,—
In his hand both the sword, and also wealth,

The news became ardent (instant) in every land and clime
That forth from Rúm had come the dragon (Sikandar);

Head-uplifted for conflict with Dárá;
Prepared—every weapon of contest.

By these glad tidings it was the feast of Nau-roz for the
world (of Irán);
For Dárá's injustice was world-consuming.

- 15 By him, the land and the army altogether
Became distressed by reason of his oppression.

For Dárá-reverencing the disposition (of the people) risen
(and departed);
With love for Sikandar the heart was adorned.

When Dárá, of river heart (full of power and resource),
knew
That the wave of Sikandar's army surpassed the (wave of
the) sea,

Of old men, illumined of soul and opinion-expressing,
He secretly prepared an assembly.

14 See canto xxii. couplet 12.

17 Dárá has the epithet "daryá,e dil" by way of comparison to the idea
in the second line; otherwise, it is inappropriate.

Of everyone versed in affairs, with true judgment,
He sought out a remedy in regard to that contest.

- 20 How he might bring defeat to the enemy (Sikandar);
How he might make the power (the calamity) of the sky
foot-bound (captive):

From the road-guide (councillor) what sorcery should he
learn,

That he might issue (safe) from the action with Sikandar.

Since he had seen him (Sikandar) victorious in battle,
He had feared his (Sikandar's) battle-winning,

None devised his (Dará's) remedy in that matter;
No comforter suffered grief for him.

When they had discovered that he was arrogant;
Was in passion hot (for tyranny) like fire,

- 25 Would listen to the words of none,—
They were altogether silent in respect of that matter (of
counselling).

In descent from the wrestler Zanga (son of) Shávarán (of
Irán)

There was a chief renowned among the renowned:

Firáburz by name—in pomp and power,
Whose body was like a cuirass; (and) whose arm, a mace.

In that assembly-place he was for (effecting) a treaty (by
obsequiousness):

He was versed in affairs of the ancients.

22 The agent to the verb (had seen) is the word *none* in couplet 23.

26 "Shávarán" may also signify—the name of a town near Ganja (Nizámí's birthplace). It is doubtful whether it here means the name of a town or the name of a person.

27 "Firáburz" is compounded of—firá, lofty or tall; burz, loftiness, tallness.

28 "Bay'at" signifies—'ahd bastan; tadbír,

He uttered praises on the king and on the king's assembly,

Saying :—Prosperous be throne and crown by thee!

30 Be void—neither the world of thy name,
Nor the revolution (of the sky) of thy ease!

My deceased grandfather of former times
Spoke to me of his own counsel, thus,

Saying :—“ When Kay Khusrau made the resolution of
(going to) the cave (in Mount Alburz),

“ He gave by means of that bejewelled cup (world-
displaying) intelligence,

“ That not long hence,—in the constellation of our (Kayán)
empire (of Irán),

“ The star would descend from the culminating to the
setting point :

“ (That) an arrogant one would come forth from Rúm ;

“ Would set fire to every fire-temple :

35 “ Would bring within his power all the country of Persia ;

“ Would exercise sitting on the throne of the Kayán kings.

“ Would seize the world ; but also would not remain in
place ;

“ Would also, in the end, one day fall from his feet (in
death) !

32 See the Sháh-Náma.

The jewelled cup is not that of Jamshíd, but that of Kay Khusrau (Cyrus, B.C. 558).

“ Táli' ” signifies—burj, a constellation.

33 “ Tá na der ” is said to be contrary to idiom. It should be—tá ba der, signifying—ba'd-i-der.

34 Apparently fire-worshipping was practised in the time of Kay Khusrau (Cyrus, B.C. 558), or before the time of Zardusht, who is said to have lived in the time of Gushtasp (B.C. 519).

36 Here ends the counsel of Zanga, son of Shávarán ; Firáburz now speaks.

“ God forbid—that this man of Rúmish descent (Sikandar)
 “ Should fall into that form ! Let it never be !

“ Best,—if the king (Dará) write on ice (efface) his
 (Sikandar’s) name,

“ And permit him no repose in this land.

“ It is not proper that by him (Sikandar) thy empire (of
 Irán) should be distressed,

“ For the poor man (Sikandar) strives mightily for trea-
 sure.

40 “ Send him some charm that he may submit ;

“ That he may content himself with one (country of) Rúm
 only.

“ A pleasant deceit is better than unpleasant anger ;

“ It is better to scatter water (to quench malice) than fire
 (of war).

“ Rely not on the force of thy own arm ;

“ Preserve the weight (the respect) of thy own balance (of
 dignity).

“ Bring him not to such a point of rage that he gather
 malice ;

“ The (contemptible) bitter tincture assaults (destroys)
 the (hard) iron.

“ If lionish ferocity fall from (fail) the lion,

“ The refractory mule brings low his brain.

45 “ It is proper to hold the world by administration ;

“ Thence to exalt the standard.

37 See couplets 32 and 33.

39 Kazo may refer to Dará.

43 See canto xix. couplet 159.

“ Bring him forth (cast him down) from the claim of equality ;

“ If he obtain this rank (of equality) he will exercise sovereignty.

“ Every grain that is of equal weight with gold,

“ They bring it into reckoning by the scale of gold.

“ Many a terrible rending lion—

“ That comes to the dust from a thorn (spear)-point.

“ When thou exercisest ardent malice with a vile scorpion (Sikandar),

“ Consider it not small (contemptible) if thou practice cautiousness.

50 “ Think of that little gnat, sting-possessing,

“ That said to the mighty Nimrúd :—Hold thy head in front (lowered in respect, for I shall slay thee) !

“ World (-sovereignty) is that one's who in strife

“ Put the mark of the man on (esteemed as a *brave* man) any (mean) man.

“ The hungered one—when he devours roast meat with the lion,

“ Uses haste for the fattest morsels.

46 “ Ham-'iyár ” signifies—ham-wazn.

Otherwise :—

Preserve thyself and give Sikandar something, and thence raise the standard (of march) ; for in contest thy reputation is nothing. If thou prevail it is no great matter, for Sikandar's father was thy tributary. If thou suffer defeat, thy want of manliness becomes evident.

47 Thus they say :—This grain is one or two miskáls of gold ; or this gold is so many grains. Then the grain and the gold are of one price.

50 Nimrúd (Izdhubar). See “ History of Babylonia,” by the Reverend A. H. Sayce, p. 55-62 ; the Bible, Genesis x. 8-12 ; Ezekiel viii. 14 ; B.C. 600 ; the “ Five Ancient Monarchies of the East,” by G. Rawlinson.

52 The hungered one who sits down to meat with the lion gathers many fat morsels and takes no care of life. This is Sikandar's state as to thee ; be cautious.

“ If (although) the wife’s son be the stranger (a former husband),

“ When he becomes in dress like (his step-father) he becomes his garment-plucker.

“ When the (father’s) garment befits the son’s stature,

“ It is not proper again to look for the son’s love.

55 “ When the grass brings forth its stature loftily,

“ From it, is injury to the straight cypress (that lacks moisture drunk by the grass).

“ It is improper to pass by (ignore) the advice of the great (the sages);

“ It is impossible to fold up (ignore) the leaf of speech (counsel).

“ For when time is tried (by warring with Sikandar),

“ The counsel of the instructor (myself) will come to thy memory.

“ The counsel-accepter, who listened to counsel,

“ Brings the key of the door of remedy in his hand.”

The king (Dará), at the advice of that old man (Firáburz) of clear brain,

Trembled at the circumstance of that foot-stumble (Sikandar’s coming to Rúm).

If serí be read for shírí, the couplet will mean :—

When men sit down to eat, he who is hungry snatches the fattest morsels from before the sated one and eats them. This is the state of the army of Sikandar and Dará.

53 When the son becomes equal in stature to his step-father (so that the garments of the son and of the step-father are alike), he takes his garment and puts it on his own person. When the step-son (or son) becomes equal in stature to his father; it is necessary for the father to restrain his own love for him, and to put him far from himself. Otherwise he (the step-son) will be his garment-plucker.

Since this is the case with a son, what hope is there that it is not proper to view Sikandar with the eye of avoidance?

60 But, he extinguished not the hot fire (of rage);
He considered peace as the essence of smallness (mean-
ness).

At the words of the counsellor (Firáburz) he became
angry;
Writhed, snake-like, on the surface of the dust:

Expressed a frown on his meeting eye-brow;
Unloosed latent anger from its knot:

Looked at him, as the dragon at the deer,
With such anger that weight (in terror) would fall (depart)
from a stone,

Saying:—"In me, what soft iron (languor) hast thou
seen,

"That thou hast approved of his (Sikandar's) steel
(vigour)?

65 "Showest thou me the courage of the man of Rúm
(Sikandar)?

"Stoppest thou the way of the smith's furnace (Dará's
wrath) with wax (Sikandar)?

"Makest thou the wind stationary with the grass-blade?

"Causest thou steel to fear the willow?

"Eagles in sport, and partridges in battle,—

"The head of the delicate ones (the partridges) comes
against the stone (and is shattered).

63 The second line may be:—

With such anger that dignity fell from (left) him.

65 "Bar áwardan" may signify—band kardan (as in the text); or
afrokhtan, when the second line will be:—

Bringest thou forth (kindlest thou) the furnace (Dará's wrath) with
wax?

67 They have,—eagles with partridges, sport; partridges with eagles,
strife. It is certain that Sikandar is tender of body and I inured to
toil.

- “ Why should I bind my loins (in attendance) in the ranks
of such a person,
“ When I have many loin-girt ones (attendants) like him
(Sikandar)?
- “ Who knew that this boy of tender years
“ Would become so malevolent with those great (in
years) ?
- 70 “ In the first cup (of association) he brings trouble before
me ;
“ He puts away my dignity and his own shame (and fear-
lessly approaches).
- “ Shall I so guide dishonour to myself,
“ That I should (as to) display weakness before the weak ?
- “ If indeed he become drowned in (drenched with) the
snake’s poison,
“ The crocodile (Dará) will not ask protection from the
frog !
- “ To me, this unmanly one (Sikandar) displays boldness,
“ Like the wild ass moving proudly against the fierce lion.
- “ But his (the ass’s) head will come from sleep (awake) at
that time
“ When the lion shall have eaten roast-meat from his
body.

69 Between couplets 69 and 74 copies vary greatly.

72 The first line may be rendered :—

If indeed he (the frog) become drowned in (drenched with) the
snake’s poison.

For the repelling of poison the frog is useful.

In the second line, if kafash be read for wazagh, we have :—

If the snake be drenched with poison,

The crocodile seeks not safety from his (poison) foam.

In the second line, if kashf be read for wazagh, we have :—

If he (the tortoise) be drenched with snake poison,

The crocodile will not seek protection from the tortoise.

73 “ Gurázanda ” signifies—khiráman.

- 75 “ Heavy and hard may be the bird’s egg ;
 “ But not like the anvil and the hammer of the black-smiths.
- “ From the men of Rúm whence arises that power
 “ By which they may bring forth the bark (of the body) from the salt water (Dará’s army) ?
- “ May cause confusion to the throne of the sun (Dará) ?
 “ May lust for the place of Jamshíd ?
- “ May bring forth the standard from the plunder of Irán ;
 “ May carry away the throne of Kay Khusrau, and the cup of Jamshíd !
- “ It is necessary to establish the usage of grandeur of the Kayán kings ;
 “ It is necessary to plant my foot in a manner worthy of myself.
- 80 “ Whose vile dog is the powerless fox,
 “ That he should cause injury to reach the raging lion ?
- “ Victuals for foxes are (the leavings) of lions ;
 “ So long as the atmosphere weeps (rains) not, the earth smiles (blossoms) not.
- “ Thou indeed well knowest that with this (mighty) grandeur
 “ I experience not distress on account of one Rúmish child.
- “ On the throne-place of the Kayán kings, the sitter
 “ I am :—crown on the head ; sword-belt on the waist.
- “ To whom the power that by speech (of war),
 “ He should seek from me the place of my ancestors ?

80 The first line may be rendered :—
 Who is the vile dog and who is the powerless fox ?
 Muslims consider the dog very unclean.