

- 85 “The crown of the Kayán kings also befits the Kayán ;
 “How may the body (Sikandar) of the men of Rúm creep
 into this silk (of the Kayán) ?
- “I will give him (the Rúmish child, Sikandar) to the power
 of intoxicated (fearless) slaves ;
 “I will break him with shepherds’ sticks (as they chastise
 a child).
- “The lion that exhibits weakness towards the dog,—
 “With him, the old ass displays restiveness.
- “The eagle that takes flight (in fear) from the gnat
 “If falling (disaster) occur to him,—say :—Rise not (in
 flight)!
- “The panther that fears the old fox,—
 “His brain will burn with the arrow’s (fatal) phrenzy.
- 90 “To-morrow, thou wilt see how I of elephant-strength
 “Will give his head to the hoof of the steed.
- “The tribute-bringer, who is weak,—
 “How is he equal with one of lofty crown ?
- “The empty-handed one, who displays (apes) property-
 possessing,
 “Is like the halting one, who makes (attempts) expe-
 dition (and falls).
- “I, descended from the seed of (King) Bahman, and the
 backbone of Kay—
 “How shall I fear the man of Rúm of sluggish foot ?
 “Of the brazen body—the armour of Isfandiyár,
 “I am a token on his golden throne.

85 Compare sazídan with—rást shudan barchíze, in couplet 54; and darkhurd-i-chíze búdan, in couplet 106.

88 “Bar ma khez” signifies—an imprecation; khufta básh; parwáz ma kun.

89 “Tez” should be read for tír, an arrow.

94 Isfandiyár—whose body was invulnerable by virtue of an amulet given him by Zartusht—was the son of Gushtasp (Darius Hystaspis, B.C. 521).

- 95 “ If he should return to his former way (of giving tribute),
 “ The illumined day will not become dark for him.
- “ But, if he bring the bark (of his body) to my sea (of
 troops),
 “ He will behold a head (his own) fallen at my feet.
- “ I will give him an answer, in bitterness, like the salt sea ;
 “ I will take him from the dust (and) give him to the water
 (to drown).
- “ I will shed the water (of honour) of that obstinate cloud
 (Sikandar), in such a way
 “ That he will not again bring his hand against the sun
 (Dará).
- “ When the striver is a (mere) villager,
 “ The destroying (of him) is better than the applying of
 the preserving substance.
- 100 “ Better that the ass should have the pack-saddle than
 the gold-saddle ;
 “ So that he may carry easily the chattels of the ass-
 owner.
- “ I have made that prey (Sikandar) lofty of head,
 “ I will bring back his neck into the noose.
- “ O withered, year-devoured brain ! do thou
 “ Turn away from insolence to Khusraus.

15 Isfandiyár (Xerxes, B.C. 486) was the son of Gushtasp (Darius Hystaspis, B.C. 519). By virtue of an amulet fastened on his arm by Zoroaster, neither sword nor arrow could injure his body. Hence he was called—“Rú, in tan,” brazen of body. See Malcolm's “History of Persia,” and Mirkhond's “History of the Early Kings of Persia” (translated by Shea), pp. 283-330.

98 “Abr-i-'áşí” signifies—a (rebellious) cloud that brings its (hand of) shade against the sun and conceals it.

“Dast bar aftáb áwardan” signifies—displaying superiority over the sun and concealing it.

- “ It is not fit—to exercise this activity (of insolence) ;
 “ To cast a noose about a mountain (to snatch it from its base).
 “ To lift up a lump in the desert,
 “ To teach the sky the art of government.
 105 “ Save to the extent of thy own power,—stretch not forth thy foot (of speech) ;
 “ For the place of every jewel (of speech) is apparent.
 “ The coat that fits not thy stature
 “ Is verily stolen property.
 “ The languor of old age takes thee from thy footing ;
 “ Thy becoming old takes judgment from thy head.
 “ When the old man becomes vexed (bent) as to his back,
 “ Best,—that he take in his hand the staff (of submissiveness) rather than the spear (of fierceness).
 “ Of old age, the mark is the stumbling foot (sin) ;
 “ Forgetfulness of the work (of the kingly assembly) comes to the brain.
 110 “ Of old men two things are possessed of suitableness ;
 “ One, being in the tomb ; the other, in prayer.
 “ To young men, war-tried,—the world
 “ Let go ; drag down thy old foot (sit down ; choose retirement).
 “ How can the powerless body practise horsemanship ?
 “ What aid can broken weapons give ?

103 “ Kamand ba koh andákhtan ” signifies—sá’í be fá,ida kardan, to strive fruitlessly ; for no one can with a noose move a mountain from its place.

“ Chábuk ” signifies—shá,ista ; bar justa.

104 The sky is the guardian of the world.

110 “ Sitúdan ” signifies—maḡbarat (pl. maḡábir), a mark set up by fire-worshippers in token of the dead.

“ The soldier that is young (is) better than that old man,
 “ Who, when the sword and arrow arrive, makes supplication.

“ In season, it is proper to utter one's words;
 “ Since, out of season, the pomegranate-tree brings not forth fruit.

115 “ The cock that utters a crow out of season,
 “ His head, early in the morning, it is proper to cut off.

“ Practise tongue-holding (from foolish speech) that, in the end, thou mayst bring thy head to safety.

“ Best,—the tongue dry (silent), or the throat-place wet (bloody)?

“ That tongueless head (the dumb animal), that is wet with the blood (of the knife of slaughter),

“ Is better than the tongue (of man) that is limitless (in foolish speech).

“ Keep the tongue within thy own palate,

“ Express not the breath save at its own proper time.

“ Best is the tongue that exercises (the power of) keeping itself within the jaws;

“ When its time arrives, it exercises the power (of speech and attains its object).

120 “ The tongue (needle) of the balance that is of *straight* name

“ Is on that account that it departs not from the jaws of the balance.

119 “ Kám-dárl ” may signify—the preserving of intention. That is—the tongue awaits the time of uttering its purpose and indulges not in foolish speech.

120 They call the needle of the balance,—rást, *straight*, when vertical; kaj, *oblique*, when inclined.

“ When it (the balance-needle) advances one pace out of
its jaws,

“ It becomes head-lowered (despicable), in every direction
that it moves.

“ Many words that are fit to be hidden

“ It is proper to unfold in another tongue (so that every-
one may not understand).

“ A person who, in speaking, is hard-striving (violent),

“ (His speech) comes not to the hearer's ear.

“ Best,—that with lord of the crown and the throne,—
speech

“ Weighed (soft) they should utter; hard, they should not
utter.”

125 When in this way the king (Dará) displayed much severity,
That old man (Firáburz) became penitent, and became
apology-desiring.

Many are the dangers in the service of kings;
For no one has relationship to the king.

In favour, they give treasuries;
In anger, they split the chests (of men).

When with anger they enkindle the face,
They use not pity towards their own son.

Verily,—connection with them is fire.
—It is pleasant to look upon the fire from afar.

130 Advice is agreeable to the king,
If he make the path (of its coming, the heart) void of
pride.

122 “ Ba zabán-i-dígar ” signifies—(it is proper to express it) by a phrase
not susceptible of criticism.

125 Complets 125–132 are uttered by Nizámí.

Counselling with the lord of force (the king in wrath)
Is like seed scattered on the unfruitful soil.—

When that advice-offerer (Firáburz) knew
That by his advice the monarch had become angry,

He laid the basis of speech of another kind;
With sweet flattery he extolled the king,

Saying :—“ Verily, thou art the possessor (the king) of
Time !

“ The enemy, what is he? for thou (only) art the pos-
sessor.

135 “ Who is Sikandar that he should gather an army;
“ Should take the cup (of sovereignty) from the possessor
of empire ?

“ For thee the sky has stitched this cap (of sovereignty);
“ The star (of fortune) has kindled thy lamp (of life).

“ A clod of earth which fights with the mountain,
“ From it, one can, with a single stone, bring forth the dust
(of destruction).

“ For much time (two or three months), the pumpkin-tree
“ Makes claim to equality with the plane-tree.

“ When (being of full age) it becomes sated with the small
water-wheel of the vine,

“ It comes down (to the earth),—the cord bound about its
neck.

138 Couplets 138 and 139 form a *kit'a* band.

They plant the pumpkin (of short life) near to the plane-tree (of long
life, a thousand years).

The pumpkin represents Sikandar's youth (twenty-four years of age);
and the plane-tree Dára's age (forty-eight years).

139 When the pumpkin, becoming sated of the water of the water-wheel,
reaches the top of the plane-tree and finds no support for ascending
further, it first hangs head downwards from the tree-top with the cord
of its own stem about its neck; and secondly, when the cord of vegetable
matter rots, it falls to the earth and becomes despicable.

This is Sikandar's state.

- 140 “ He (Sikandar) is the pumpkin-tree, neck-exalted ;
 “ The rope (of exaltation) made of a (mere) grass-blade.
 “ The rope quickly rots, for it is grass ;
 “ His (Sikandar’s) bucket will, next time, fall into the well
 (of calamity).
 “ When the sun brings his torch into the garden (of the
 world),
 “ The lamp dies as a moth before him.
 “ The lame fox at the time of contest,—
 “ How will he plant his foot against the panther?
 “ Place on one side the frown (of anger) from thy eye-
 brow ;
 “ Because, for the bow, the knot at the notch (the bow-
 horn),—best.
 145 “ Perform the administration of the world with delibera-
 tion ;
 “ For haste, in action, is of no use.
 “ If, in haste, thou hadst not enkindled the lamp,
 “ Thou wouldst have scorched neither thyself nor the moth.
 “ The leaven has come, and the fire (is) within the oven ;
 “ From the bread to the mouth the path is not long.
 “ Patience brings the key of difficulties ;
 “ No one saw the patient one regretful.
 “ Well, it is not to play chess badly :
 “ To urge the steed (the knight) in gallop against the ele-
 phant (the bishop).

147 When the leaven is ready and the oven full of fire there is no delay in preparing bread. Even so, when Sikandar is ready for battle, there is no need of haste ; he himself will come into thy power.

150 “ Many a musical instrument—that from (enduring) the plectrum (of the beginner) broke,

“ In order that the playing of a single instrument might come (truly) to hand.

“ Thou art the king! I estimate thy dignity, greater (than that of other kings) ;

“ How may I reckon thee in comparison with others? ”

In (paying) reverence to Dárá, the world-experienced one (Firáburz)

Mentioned many matters of this sort.

The world-possessor, Dárá, of perturbed brain,
Became not soft of heart (deliberate) by these pleasant words.

In that fierceness in fire-kindling,
By which (Dárá's) train of speech wished to consume (in confusion),

155 He ordered that the court-scribe should come ;
Should bring into use musk (ink) on silk (smooth paper).

The scribe, the writer came like the bird ;
Wrote whatever Dárá mentioned to him ;

Made the reed to move to the black stone (the ink-pot) ;
Took away the reputation of (the painters) Mání and Arzhang :

150 “ Rúd ” relates to the instrument (sáz), not to the wire (tár). If rúd meant tár, the verb gusistan, or gusilídan, instead of shikastan, would be used.

Since the simple action of playing a stringed instrument is not hastily acquired,—how may victory in battle (that is a great matter) come with haste to the hand? It is proper to act with deliberation.

151 What dependence has thy exalted rank on that of Sikandar?

“ Maghz-i-sukhan sokhtan ” signifies—be intizámí sukhan guftan.

In anger words issue not, according to one's desire, from the tongue.

They wrap fresh musk in silk so that its fragrance is slowly diffused.

157 In the reign of Sháhpúr I. (A.D. 240) appeared a Persian painter named Mání, who called himself the Paraclete, or Comforter, promised

Wrote a letter of beautiful form,—
In beauty, in the fashion of the garden of paradise.

The words (contents of that letter) more steel (harder)
than the sword;

The tongue (purport) of harder basis than the word.

160 When the delightful epistle was completed,
On it the royal seal was impressed.

The arriver of kings' letters
Came running from Dárá to Sikandar :

He gave the letter to him. When he opened the seal
The scribe came, and began to read.

O cup-bearer! give that cup of Jamshíd,
The resplendent sun (in) the dark night,

The wine, from the splendour of which the night of crow
(dark)-face

Makes the stars cornelian (luminous) on the firmament.

165 Come, cup-bearer! bring that water of immortality;
Bring the wine of soul-ease to my soul.

by Jesus Christ, and gained many converts, even among the Christian patriarchs and bishops. Forced by Sháhpúr to fly from Persia, he went into Turkistán, and did not return till the reign of Bahrám, son of Hurmuz (Hormazd, A.D. 273), who put him and nearly all his followers to death.

The skin of the impostor was stripped off the body and hung up at the gate of the city of Sháhpúr, near Kazerún, in Fárs.

While in Turkistán he drew a number of singular figures and put them into a book called the "Artang," which he said he had received from the angels in Heaven, where, during his exile (he declared) he had been.

"Arzhang," or "artang," signifies—Máni's picture-gallery; and also the name of a painter, unequalled in skill, from Chín.

161 The student should note the force of rasánanda.

163 It is believed that couplets 163 to the end should be omitted.

Give wine that imparts deliciousness to my soul;
And, if I remain not (die),—it will point me out.

CANTO XXVII.

DARA'S LETTER TO SIKANDAR, THREATENING AND REBUKING.

- 1 In the name of the great God, the justice-dispenser,
Who gave us a share of all His knowledge :
- The Lord, the victual-giver, the hand-seizer,
For the protection-seeker is no help of His door :
- The enkindler of the gleaming constellation ;
The illuminator of man from the dark dust :
- Powerful and wise in every existence ;
The sin-forgiver of much fit to be forgiven (much sin).
- 5 From Him, every moment, comes strength to the soul ;
Another form of decoration (of genius) to the wise :
- Before this one,—He brings distress, in such a way
That he beholds not (even) a loaf of bread in his store.
- Into that one's hand,—He casts the mountain of trea-
sure,—
The mountain-weigher (God) gives things unweighed.
- Neither committed sin that one who suffered sorrow ;
Nor strove that one who found treasure.
- Whatever He pleases, He does ; over Him is no com-
mand :
For life-giving and slaying are to Him—one.
- 10 It is not possible to turn one's head from His order ;
Save Him,—how can one find a ruler ?

The blessing of God be on that slave
Who to every castaway (powerless one) is as a castaway (a
humble one).

What profit is there (in being humble) when this tribe (of
castaways) truth not recognizing,
Measures praise (kindness) with curse (baseness)?

In the place where the enemy is bloody,
To exhibit gentleness is weakness.

That savage lion (Rustam) expressed a true saying,
Namely :—“ With inferiors, be not inferior.”

15 O child !—thou, immature and crude of judgment,
Strike not the fist on the lion (Dará), war-tried.

In strife with me, thy ally, where?
Thy army, where? and thy army-holder, where?

Thou art like the (powerless) scorpion ; (yet) thou adoptest
snakishness (maliciousness),
Since thou seekest battle with the dragon (the bloody
Dará).

12 “ Afrín ” signifies—nekoî kardan.

“ Nafrín ” signifies—badî rasánidan.

Displaying humility to inferiors, although deserving of God’s mercy,
is not profitable. For this tribe of inferiors take goodness (the mark of
humility) for badness.

Whoever shows kindness, they say :—This is an enemy conquered
before us—now let us slay him.

13 “ Khúní ” may signify—lá,ik-i-kushtan.

14 The sages have said :—Exercise not such excess in humbleness as may
appear abjectness and despicableness in men’s eyes ; for excess of
humility (a token of pride) they have forbidden.

Displaying humility to that dependant who, at the time of humility,
is ill-wishing and bloody is not good.

The savage lion may signify—’Alí Murtaẓa.

17 This may be rendered :—

Since thou art the scorpion, snake-nature adopting (on thy part is
like this—)

That thou shouldst seek contest with the dragon.

If thou abandon this nature of the snakes,—(well);
If not—I and the sword, (both) like the dragon, (are
ready).

With the sharp sword, I will give thee such punishment,
That thou shalt seek either death or flight from me.

20 By the flashing fire, by the book, Usta, and (its explana-
tion), Zand;
By the shining sun, by the high heavens;

By God, whose enemy is Ahriman;
By Zardusht, who is the enemy of Ahriman—

(I swear) that I will leave trace neither of Rúm, nor of the
people of Rúm;
I will become fire-scatterer on (destroy) the head of
both.

From the dust of the army I bring into Rúm,—
I will make the fountain of the resplendent sun dark to
thee.

From the man of Rúm (Sikandar) and his army,—what
issues?
With the hoof of war-steeds I will take his country.

25 I have assumed—thou bringest all the iron (steel-clad
warriors, sword-possessing) from Rúm.
In our fire-place, whether iron or wax, what matter?

If thou bring armour and helmet in ass-loads,
Where are thy means of (resisting) a single willow-leaf
arrow of mine.

20 When Nímrúd threw Abraham into the fire he recited the Usta
(Avastá abastá). See Sale's "Kúrán," chapter xxi.

22 "Mándan" here signifies—guzáshtan.

Perhaps the arrows of my warriors of Yaghmá,
Thou hast not experienced that thou art fierce for strife
with me.

Where is thy head (thou hast it not), which thou mayst
present to Dárá?
If thou display humility before Dárá,—well.

O ruler of the men of Rum ! for thee it is necessary
That thou shouldst, slave-like, bind thy loins in service :

30 Shouldst break the bow, shouldst shred the feathers from
the arrow ;
Shouldst fold up the chain-armour in a silken cloth.

Otherwise I will give thy ear such a twist,
That thou mayst know that thou art nothing, and less
than nothing !

Beware of my anger—liver-raging ;
Be not safe on account of my carelessness (in not seizing
thee before).

Beware ! Look not (with contempt) at the sleeping hare
(Dárá) ;
For just so much as it sleeps it runs at the time of
action.

28 "Sar-bakhsh" signifies—*hiṣṣa, e kalán*.

"Dárá" is here used in the sense of—*waz'-i-mazhar-i-mauza'-i-mizmar*,
establishing the stage of the occurrence of battle.

The first line may be :—

Where is thy resource (of war) that especially thou makest war with
Dárá?

32 "*Khwáb-i-khar-gosh*" signifies — *khwáb-i-ghaflat*; *khwáb-i-girán* ;
khwáb-i-az fareb.

It describes great carelessness that makes man like the sleeping hare,
void of fear of the enemy.

When the hare, through fear, creeps into its form, it causes its ears
to fall down over its closed eyes, and says :—"None can behold me !"

Behold how the lion of the sphere (the sun) seized the world,
As it seized the hare (the constellation of Cancer) together
with the moon of the sphere.

35 O one of raw nature! with thee I can
Display ripeness of judgment; (and) become peace-seeker.

But (in regard to peace-making) this proverb is true:—
that the king,—

If at the time of contempt (weakness before the enemy) he
fall into the well (and die)—it is well.

Give the tribute; take away from us malice;
Draw not the pen upon (efface not) the ancient usage (of
tribute sending).

It is not proper, every year, to stitch fur garments (to
live at ease);

It is proper, once, to sell silk and cotton (to suffer hard-
ship).

Make not a breach in our ancient Kayán family;
Thou art in the breach (of destruction); exercise not bold-
ness.

34 "Shír-i-gardún" signifies—the constellation of Leo, the sun's
mansion.

"Khar-gosh," in the Rúmish tongue, signifies—the constellation of
Cancer, the moon's mansion.

The couplet means:—

Even so will I seize thee and thy house (the country of Rúm).

The couplet may be rendered:—

Behold how seized the world—the lion of the sphere (the sun),

That chose (the sleep of) carelessness with (as regards) the moon of
the sphere.

In the day the sun allows no interference (on the part of the moon or
the stars) with its splendour. It is said—"to seize the world."

At night the sun allows the moon and the stars to shine. It is then
said—"to be careless regarding them."

38 If the whole year one stitches fur garments and sells silk and cotton
thread,—one will, in the hot season, suffer. Don't act in this way.

39 Otherwise:—

Make not a breach in *thy* ancient family;

Thou art in the place (of despicableness); exercise not boldness.

40 Bring me not to that (point of rage),—that I should move
 from (my) place ;
 The gnat's wing has no standing (power) with the elephant's
 foot.

Be happy in the country (of Rúm), God-given ;
 Make not the scratching (of avarice) with (us) lions of
 iron claw.

A crow heard (from the birds) about the proud gait of the
 partridge ;
 He forgot his own (manner of) walking (and learned not
 the gait).

Prepare the assembly (of council of thy chiefs) ; for the
 stars (of thy fortune) have descended (to adversity) ;
 The angel (of death) has opened the door (of calamity) of
 the sky (over thy head).

I know not—the crown of Kay Khusrau,
 From whose head it will take freshness (of renown).

45 For whom Time will display concordance ;
 With whose life the star (of Fortune) will sport.

On account of the dust of injury which thou castest against
 the sky (myself),
 Thou castest destruction upon thy own head and eyes.

I am chief ; other chiefs—my hand and foot :
 Why is it necessary to shatter thy own head ?

41 If talásh be read for tarásh, we have :—

With iron claw seek not lions.

46 Since thou hast made a design against me, lofty as the sky,—thou
 hast cast dust upon the sky ; an act that is the cause of ruin to thy own
 head and eyes.

47 Thou (Sikandar) art a limb of the limbs of this kingdom of which
 I am supreme. Hence, it may be said that thou breakest thy own
 head.

Thou strikest the blow at thy own limbs ;
Thou rudely aimest the axe at thy own foot.

Youthful pride brings thee to that (indeed)
That thy neck will be scratched with my sword.

50 My opposition made low not only thee ;
Many the warriors that it has shattered.

Of the monarchs of Persia—me befits
The throne of Kay Ká,us, and the crown of Jamshíd.

In hardship (the rain of sword and arrow)-enduring, I
am hard as iron ;
Since I am of the back-bone of the kings of brazen body
(Bahman and Isfandiyár).

How may that old wolf (Dará) fear the rain (of
calamity),
When he puts on the fur coat (of adversity) in place of the
silk (of prosperity) ?

From the holder (of fortune), one cannot take fortune ;
It is not possible to buy diadem and throne.

55 If (when) Isfandiyár (of brazen body) took his chattels
from the world (died)
He entrusted his written pedigree to (King) Bahman :

48 "Tasha bar pá,e *khud zadan*" is a proverb uttered when a person strenuously desires his own ill.

53 "Gurg-i-pír" is the old wolf experienced in the adversity of Time.

"Gurg-i-bárán dída" signifies—one who has experienced "the wolf of rain," the heat and cold, the smiles and frowns of fortune.

It is said—that wolves greatly fear rain ; indeed, to such a degree that they consider the falling of a single drop of rain upon the body the cause of destruction. In the rainy season they get themselves into the caves of mountains.

Dará here alludes to himself, who had witnessed many great battles.

55 Of Gushtasp (Darius Hytaspis) Isfandiyár (Xerxes, B.C. 486) was the son, and Bahman (Artaxerxes Longimanus, B.C. 465) the grandson.

The empire fell not to a stranger.

And if (when) Bahman passed from sovereignty (died),
World-sovereignty fell to me,—

Save me,—who, at the time of battle, has
The heart (courage) of Bahman, and the strength of Isfan-
diyár ?

The arm of Bahman comes to me,
Who am Isfandiyár of brazen body !

I am one of distinguished race ; others, inferior (without
lineage) ;
Who can bring disaster to the descent of the Kayán kings ?

⁶⁰ Thou art mistaken in the estimate of thyself ;
For thou hast not measured (essayed) the arm of Bah-
man (that I possess).

I am the lord of territory by (right of) my own lineage ;
Be not rebellious towards thy own lord.

Be now penitent, since when the work (of battle) passes
(from the hand),
Penitence is at that time of no avail.

Display not insolence, though thou art bold ;
Place not rudely thy foot in the lion's jaw :

Abandon harshness ; incline to gentleness ;
Take (move) me not from my place, that thou mayst
remain in thy place.

⁶⁵ (In return) for severity (on thy part),—I will take thy
country in rapine ;
For entreaty,—I will give thee another country.

From being possessed of majesty,—I am that ponderous
mountain ;

For I possess an unknown tardiness in motion.

⁶³ " Kám-i-shír " may signify—a swelling sea in which a ship founders.

⁶⁶ " Áhista " signifies—what one is not acquainted with ; good ; much.
They say :—Fulán kas áhista gurekht.

If the array of the army become my enemy,
If it be the mountain of iron,—I will shatter it.

Move me not, so that thy land may move not ;
This, verily, I say to the ; this, verily, I repeat.

When the reader of the letter of the monarch (Dará)
Finished the letter, picture-like (with varied phrases and
dread significations),

70 Sikandar ordered that he (the secretary) should use
despatch ;
Should write an answer suitable to that written.

The secretary, the pen-striker, took up the pen ;
He illumined the whole of the letter with the treasure and
jewels (of eloquence) :

Wrote an answer so precious
That the lofty sky kissed his hands (in thanks).

When the letter, heart-cherishing, was sealed,—
He gave it to the arriver (Dará's messenger) that he might
take it back.

(Dará's) secretary came and opened the letter ;
He opened a hundred treasures of jewels (of subtleties) as
to each point.

75 From beginning to end he read out the letter ;
Adorned, speech within speech, like pearls.

Come, cup-bearer !—for the repelling of headache (careless-
ness of God),
Bring the remedy for the heart of the sorrowful.

68 In moving the mountain the earth trembles.

71 "Dar giriftan." See canto xxxviii. couplet 19.

73 Observe the force of—rasánanda.

By that wine, by which I show gladness,
I will renew youth, although I am old.

77 In some copies :—

Give me the wine (of senselessness), that I may display intoxication ;

That with that water (wine) I may practise fire-worshipping (evoke love to God).

CANTO XXVIII.

SIKANDAR'S WRITTEN REPLY TO DARA.

1 The name of the pure world-possessor (God, is) the super-
scription (of this letter) ;

The up-lifter (producer) of that sprouting from the dust ;

The giver of loftiness to the lofty sky ;

The opener of the eye of the wise :

The world-creator, but independent of the world ;

The remedy-deviser, at the time of helplessness.—

He adorned earth's surface with man ;

He made it (the earth) loin-girt (firm) with the revolving
sky.

5 The Lord without dependence on service (of anyone) ;

In him, neither collectedness nor dispersedness :

4 The sky, by virtue of its intrinsic qualities and by its revolution,
draws the earth to itself.

5 Immediately before couplet 5, in some copies, the following couplet
occurs :—

The scabbard of the earth with sword-water (lustre),

He illumined, like the fountain of the sun.

“Be nisbat” signifies—a lord absolutely without the existence of
slaves and creatures ; not like the lords of the world, who, without
slaves, are not lords, just as a man without the son's existence is not a
father.

A one who is unlike everyone (of created things):
Every existing thing (terrestrial or celestial) is alike from
His kingdom.

By whatever thou takest reckoning,—the proof (of His
existence), strong;
Free of need of whatever thou mayst use.

For me and thee,—is first necessary, capital (resource),
So that by it we may truly do a thing.

- 10 Whatever He created is not by means (material);
For comprehending it (the circumstance of creation), power
is not Reason's.

Wisdom is the pupil of His instruction;
The heart is of (the number of) those bearing the mark of
submission to Him.

Full of His wisdom and command has become—the world,
Conspicuous as to command, hidden as to wisdom.

In this void plain (of the earth) for their souls—
The coming from Him, and also the returning (in death) to
Him.

The illumination of the heart and the eye is from Him;
Sovereignty—mine and thine,—is from Him.

Help (avoidance) of His command is none's;
He is God; we,—slaves, order-accepting.

- 15 If He make me crown-possessor in this world,
It is not wonderful, on the part of the liberality of the
Omnipotent.

O world-possessor of victorious fortune! Thou, also,
Broughtest not forth the crown and throne from thy
mother.

12 Before the descending of man's soul the earth was void.

God gave thee this superiority (in treasure and in army)
that is thine ;
Be not arrogant with the god-given.

Perform thanks to God,—for on the ungrateful,
The man, truth-knowing, utters not praise.

In sensibleness, or in senselessness,—be not
Forgetfulness of His command to any.

- 20 If the Lord give me aid,—
If He also give me sovereignty,—it is not wonderful.

I am able—to display arrogance ;
To sport with the sword with the lion (Dará).

With the sword, I will seize the diadem and the throne ;
With this dragon (sword), I will seize the moon (Dará).

From the history of Jamshíd the king, readest thou not,
How that (mean) dragon (the sword of the men of Zuhhák)
swallowed the (great) moon (Jamshíd) ?

To that man of dragon-form (Zuhhák),—Fíridún,
What he also did by his dragon-power.

- 22 When the dragon of the sky meets the moon, the moon is eclipsed.
The moon may signify—Dará; the diadem bejewelled like the moon;
all the regions of the world over which the moon shines.

- 23 The dragon signifies—the sword of the men of Zuhhák, who, pursuing
Jamshíd into the mountainous country, there slew him.

Jamshíd is likened to the moon, because he was born with a resplendent face. Thus, the name Jamshíd is compounded of—jam, a great sultan, and shaid, a shiner.

Zuhhák slew Bahman. Now Bahman signifies the month (máh) of January; but máh signifies—the moon, as well as month.

- 24 Zuhhák is likened to a dragon on account of the snakes on his shoulder.

In the first line, if azhdahá pára be read, it will signify—dragon-born.

Fíridún slew Zuhhák.

25 By the holder of the sky and the earth (God),
From whom that very (sky) and this very (earth) have
(their) foundations :

By that God with whom whosoever is unacquainted,
The way of wisdom is not to that unwise one.

By the path (of Islám) of our ancient forefathers (Ibráhím,
Ishák),
Who were prophets of our religion :

By the books of Ibráhím, God-recognizing,
For which religion I offer thanks to God :—

(I swear) that if I obtain power over the men of Irán
(fire-worshipping),
I will take the religion of Zartusht from (their) midst :

30 Will leave neither fire nor fire-temple ;
By my hand, the fire (and fire-temple) shall be fire-
consumed.

Such a pure usage and true path (the destroying the marks
of infidelity)
Is our way and the usage of our forefathers.

On this musk (of usage), one cannot scatter rubbish (to
conceal it) ;
For the pleasant smell of the musk remains not hidden.

The date from the lofty date-tree is for that one,
Who causes injury to reach the date on the date-tree.

In the garden, the long neck (superiority) is to that one,
That gives perfume and colour, heart-delighting.

35 Of wild asses, that ass is head-exalting
Whose is superiority in masculine qualities.

25 The second line may be rendered :—

From whom that one and this one (of mankind) have their power.

33 In some copies, kammand, a noose, occurs instead of gazand, injury.

Of lions, verily more blood-shedding is the lion,
Whose teeth and claws are sharper.

Two lions are hungry; but one leg of the wild ass;
The roast meat is for that one to whom is power.

Two elephants (are) trunk-intertwining (in strife);
Of the two, one will take away the standard (of victory).

Thou art man, and I (am) man. At battle-time,
Man appears conspicuous from man by manliness.

40 I turn the rein (in feebleness) from the path (of the world)
at that time
When I either lay down my head (in death), or take up the
crown.

Thou thoughtest,—In the world is none (but thyself);
World-possessor only thou art, and that is all.

Beneath (in the shade of) every leaf (of the trees) is the
hastener (after sovereignty);
At every stage (of his desire) is the path-finder.

With a deadly snake like me, display not deceit;
Display contest, display not sorcery.

Out of my kingdom,—my fief, thou givest;
(As if) out of Yaman,—the assignment of Canopus thou
should give.

45 It is not proper to give to the buffalo cheese-water,
In which it may find a drop of its own blood.

43 "Muhra-bází" signifies—*hīla-garī va fareb*, a game in which they deceive the enemy.

44 "Iktá'" signifies—*suyur ghal*, a fief; land revenue; it is equivalent to *já-gír* in Hindústán.

The star Canopus is supposed to appertain to Yaman, where (on account of the elevation of the land) it shines with great brilliancy. Sikandar asks:—Why givest thou Canopus (already belonging to Yaman) to Yaman?

Beyond this, express not the boast of arrogance ;
For, in essence, thou art dust (man) ; thou art not of fire
(demon).

Repose ; let go violence from thy hand ;
For the diamond sustains injury from time.

That cup of wine (the requisites of feasting) which thou hast
in thy grasp,
Keep ; and strive not with the hard stone (glass-shattering).

A world so full of the white naphtha (of calamity)—
Preserve the willow (of ease) from the deluge of the fire
(of Rúm) !

50 In ease pass thy pleasure ;
With the world-seeker's island (the small territory of
Greece)—what business (thine) ?

Bring down a prey weaker than me ;
For fatness (softness) springs not from the lion's (Sikan-
dar's) loins.

This one (Dará, or his ancestors) gave a garden (the
small territory of Greece) to an indigent one (Sikandar) ;
That (the indigent) one gave not back (even) a cluster of
grapes (tribute) from his (Dará's) garden.

47 "Arzíz" signifies—arzír ; raşaş, tin or lead.

"Raşaş-i-abyaz" signifies—white tin.

"Raşaş-i-aswad" signifies—black tin, lead.

Notwithstanding the diamond's hardness, they pierce it with tin.

It often happens that the strong one is vexed to death by the weak
one.

48 The first line hints at Dará's love of drinking ('ayyáshí).

49 Naphtha white in colour is the best. The willow when young readily
burns.

50 Greece (a small country compared with Irán) is regarded as an island
(limited in extent).

The territory about Moşul, between the Tigris and the Euphrates, is
called—El Jazíra, a place in which the body finds increase of power, and
of which the very dust is perfumed.

Why is it necessary to hang to a bough,
From which one cannot scatter fruit?

The king's desire will be accomplished at that time
When it is possible to establish a bridge over the ocean.

55 Why is it necessary to set pride in array,
To present a request out of its own place?

Like Bahman, youthfulness prevails over thee,
That a great fierce dragon (Sikandar) should injure thee.

The demon strikes at thy path (to lead thee astray) like
Isfandiyár,
That thou comest to battle with Rustam (Sikandar).

When Sulaimán associates with the demon,
He loses the ring (of sovereignty) from his finger.

Fear the ill-doing of Time;
For it has ruined the work of many like thee.

60 That reckoning (of assaulting Sikandar) that with thyself
thou castedst up
Is not so,—thou wrongly playedst the game.

Draw back the rein from (abandon) this crude desire (of
subduing Sikandar),
For no one brings the Símurgh into the snare.

Thou art not more man-devouring than the Zangí;
Thou art not more man-injuring than the Barbarí (the Moor).

At the time of malice-spreading behold,—
How much blood I expelled from Zangí and Barbarí!

57 Rustam slew Isfandiyár (Xerxes, B.C. 486), led astray by the demon; a dragon devoured Bahman (Ardashír Daráz-dast, or Artaxerxes Longimanus, B.C. 465).

58 See Sale's *Qurán*, chapter xxxvii.

59 See Clarke's translation of the *Bustán*, p. 256.

Exercise courtesy ; turn back from malice-brooding ;
For man is not injured by the good man.

65 I first bound not my loins for this malice ;
Thou castedst off the cover from the snake-basket :

Preparedst an army for my blood-shedding ;
Hastenedst towards me, assault-making.

For that reason that,—thou perturbest my place ;
Takest from me the country of my forefathers ;

For me also it is necessary—to rise ;
To bind the loins, and to array the army ;

To urge the army from beyond the bottomless sea (of the
eastern Mediterranean),

To open (let loose) with the sword a sea of blood !

70 If thou be wise I am not senseless :
I am to the same degree, sensible ; to the same degree, wise.

If fortune cast splendour upon thy work (of sovereignty),
I also am not far from prosperousness.

If the world gave a work to thy hand,
In this matter a great power is also mine.

For thee the crown (is) helper ; for me, the sword, ally ;
I am sword-striker, if thou be throne-possessor.

If thou display sword-play, I will put on the mail-armour ;
If thou display peace-making, I will fasten my girdle (in
attendance).

75 Rely not—on thy masnad and throne ;
Because for every throne (-possessor), is a bier.

64 "Nayazárad" here signifies—azurda shavad.

65 The second line means—thou excitest strife.

75 Observe the play on—*takht*, a throne, and *takhta*, a bier.
For every kingdom, is decline ; for every country, a passing away ; and
for every king, death.

Regard not the mountain's mass, stone-established (firm);
Say not:—"How may disaster reach the mountain?"

When at battle-time the earth quakes,
It brings forth with ease the dust (of destruction) from
the mountain.

When the time of an empire comes to an end,
The seeker's hand easily reaches it.

How is the (work of the) world not straitened—
Myself and thyself in battle come?

80 As to thee,—mine is no desire, save this,
That in one balance two weights are not proper.

Weigh me not with a weight equal to thyself;
For Bahman, by the dragon, came to sorrow.

If in reply thou establish my respect and honour (and seek
peace),
I will, like the mountain, cast the stone of myself into the
water (I will keep firm as to peace).

In whatever way thou displayest hot or cold,
I am the accepter of concord (the hot), or of war (the
cold).

76 "Sang-bast"—see canto xxxi. couplet 11.

77 Otherwise:—

When earthquake attacks the mountain, it takes with ease the dust
(of destruction) from the mountain.

79 "Maní va tú, í" signifies—sarkashí va mukhálifat.

80 In one country two kings cannot be contained.

The word "man" may signify the hole in the scale-beam through
which they pass the suspending cord.

In one balance two tongue-holes are not proper.

83 Couplet 81 relates to war; this, to peace.

"Sang dar áb afgandan" signifies—to be firm,—as the root of the
mountain Káf is in the water, and thereby firmly established.

Come : what hast thou of the sword (of war), or of the cup
(of peace) ?

For in these two I have a perfect power.

85 When the world-possessor (Dará) heard this letter,
His brain began to boil with rage.

He sent (a messenger), and sought haste for war :
In this matter, Sikandar (also) was not slothful.

He (Sikandar) collected near (to Dará) the army for
contest.

Each (army) arrayed with war-weapons.

When Dará obtained news that that dragon (Sikandar)
Wished not to abandon the pursuit of the lion (Dará),

He moved—the moving possessed of majesty,
Like mountain-forms from earthquake.

90 Army arrived opposite to army ;
Time opened wide the door of rage.

The land of the island—which is Mosul,—
Is a pleasant place of ease and a delightful spot.

In that land was the battle-field of the two Khusraus,
From fear of whom the mountains were a-quaking.

If now they seek for (a relic) of these two Khusraus,
It is possible to find the warrior-bone in the soil (of
Mosul).

Come, cup-bearer ! take off the fastening from the wine (of
senselessness) ;
Measure out (the wine), the measuring of the wind,—how
long ?

91 See couplet 50.

94 "Bád paimúdan," wind-measuring, signifies—doing a useless act.

- 95 Make me intoxicated with the wine of the special cup (of
Divine love);
I may perhaps obtain release from this tavern (of corporeal
affections).

CANTO XXIX.

DARA'S FIGHTING WITH SIKANDAR AT MOSUL.

[The Battle of (Yaugamela—20 miles S.W. of) Arbela (Arbil), fought
1st October, B.C. 331.]

- 1 The proud moving (revolving) of the azure sphere;
Verily, the revolving of the moon and the sun around (the
world).

Think not that it (the revolving) is for pastime's sake;
(That) such a pavilion (the sky) is for nothing.

In this pavilion (of the sky surrounding the earth), no
thread (of the sky's revolution) is useless;
The end of the thread (of the sky's revolution, *i.e.* to-
morrow) is not evident to us.

Neither gives one the chamberlain admittance within this
screen;

Nor uplifts he this screen from earth's surface.

-
- 1 "Gard bar gashtan" signifies—gard á gard-i-'álim gardídan.
"Rishta" signifies—the sky's revolution, on which the seasons
depend.

In "Notices of Persian Poets," by Sir Gore Ouseley, 1846, p. 38, this
passage has been mistranslated, thus:—

The graceful motion of the cerulean sphere,
With its orbits, the stars, and moon, and sun,
Think not that *they* have been made for idle sport,
Or that this fair curtain (the canopy of heaven) has been formed in
vain.

- 2 In some copies couplets 4 and 5 are omitted.

- 5 Neither can one turn the head from this thread (of the sky's revolution);
Nor can one find the end of the thread.

Who knows what will arrive (chance) to-morrow,—
Who will become hidden from the eye (in the grave)?

Whom dead, they will place out of the house at the door?
On whose head, they will plant the crown of fortune?

The relater of the good and the bad of the dust (of the world)

Gave information of those pure (perfect) kings (Sikandar and Dára),

Saying:—When in the morning the King of China (the sun) exercised justice,

And the bride of Paradise (morning) gave the pearl (the star) for the dínar (the sun),

- 10 The (two) armies arrived at the place of the battle-field;
Formed two circles, like the mountain Káf:

Strewed crows' feet in the path of contest;
The chiefs stirred up shouting.

Advanced guard against advanced guard in every direction
in haste;

Neither ease in the heart, nor sleep in the eye.

- 8 They say that Sikandar was orthodox (mu,min) and Dára, a Muslim; because he was of the faith of Zardusht, whom all the sages ('ulamá) have called a prophet.

See canto xxii. couplet 66; xxxii. 10; xl. 3.

- 9 "Şubh rá" signifies—dar şubh.

"Bár dádan" signifies—'adálat kardan.

"'Arús-i-'adn" may signify—the morning, because in Paradise all seasons are as the morning; night adorned with stars; the moon, whose light remains in the morning.

"'Adn" is the name of one of the eight abodes of bliss.

- 12 "Khasak" signifies—hasak, the name of the mughílán thorn (Egyptian or Arabian, different from the acacia).

From the numerousness of the army on both sides,
The hand and foot of the striver was tied down.

They sate down face to face on the battle-field,
(And) displayed tardiness as to aggression.

- 15 Perhaps a (treaty of) peace may intervene;
When it will be unnecessary for them to draw forth the
swords.

When from the youthfulness (of Sikandar) and the wilful-
ness (of Dárá) there was :—
Indeed, on that side that pertaining to water; on this side
that pertaining to fire.

Strife came forth from delay,
The malicious heart (of both armies) became intent on
malice.

After that delay,—when they found the path to malice,
They turned away the head from seeking love (peace).

The voice of the drum began to roar;
The sky gave a kiss on the mouth of the drum.

- 20 The clashing of the armour of the raging elephant
Broke (through its terrifying sound) many a shoulder-bone
on (of) the backs of elephants.

16 “Ábí va átáshí” may signify—opposition or contrariety.

Dárá’s constellation was watery—Pisces; Sikandar’s fiery—Leo. For this reason peace was impossible; for there is enmity between these two constellations. See canto xix. couplet 171; lxxii. 6.

19 The sky, from which all commotion arises, kissed the drum’s mouth, saying :—Well, thou excitedst strife and performedst the obligation due to my rank.

20 “Ájina” signifies—elephant-armour (bargastaván) of gold, silver, copper, and other metals, in form rounded like a spherical mirror.

This couplet may be rendered :—

From the clash of the armour of the raging elephant (the warrior),
(The hair on the body arose and appeared as) the shuttle (of the
weaver) broken on the back of the elephants (warriors).

The trumpet brought forth the lion's roar ;
The brain became sated of (distressed by) the breath
(scream) of the ox-tail (trumpet).

From the Turkí reed such clamour issued
That it brought forth agitation (the cry of fear) from the
reed (windpipe) of the warriors.

The sharp crack that arose from the whip
Went forth from this adorned vault (of the sky).

The movement (of masses of armed men) came forth from
conflict's path ;
Tumultuous action came upon (affected) the manly men
(the warriors).

25 Thou wouldst have said :—“ The earth is rent asunder ;
“ (The angel) Saráfíl has blown (the trumpet of) the Day
of Judgment.”

The dust of the earth closed the path (of motion) against
the air ;
The rein of safety departed from the hand.

21 “ *Khar-muhra* ” signifies—*nákús*.

23 “ *Tírák* ” signifies—the noise of breaking wood or of cracking a whip.

24 In the second line, *dar ámad* signifies—*aşar kard*.

“ *Hazáhaz* ” signifies—*tahrík-i-mardum bará,e jang*, the motion of men for battle.

25 When the Almighty had determined on the creation of Ádam, He sent the angels Michá,il, Jibrá,il, and Ísráfíl to fetch seven handfuls of earth from different depths and of different colours (whence the difference of complexion) ; but the earth apprehensive of the consequence, and desiring them to represent her fears to God that the creatures He designed to form would rebel against Him and draw down His curse upon her,—they returned without performing God's command. Whereupon, He sent Azrá,il, who executed His commission without hesitation, for which reason God appointed him as the angel to separate the souls from the bodies—that is, the Angel of Death.

The Arabs call him—Abú Yahí,a ; and the Persians—Murdád.

This tradition comes from the Talmud.

See Sale's *Qurán*, art. “ Ádam.”

“ *Bar darídan* ” may elegantly be rendered intransitively ; if transitively, its agent is—Saráfíl.

From much dust on the top of the helmet and the saddle,
The earth became sky; the sky, earth.

In the path of conflict there descended and ascended,—
The moist blood, to the fish (beneath the earth); and dust,
to the moon (in the heavens).

From the hoof of steeds in that broad plain,
The earth became six, and the sky became eight.

30 The loud shouts (of the warriors) became liver-consumers;
The noose-rings became neck-seizers.

From the heat of the breath (of warriors half slain), a cloud
was established in the air;
From the fire of the flash of the sword, the world (of
warriors) burned.

From much sword-lowering (in striking) on blood and
dust (the bodies of slain men),
The brain (the middle space) of the air became full of pure
souls.

The army-possessor of Irán, also, early in the morning
Arrayed his army in complete order :

27 "Asmán" may signify—the top of the helmet and the saddle.

"Zamín" may signify—uplifted dust resting on the helmet and the saddle.

The meaning may be:—

From the dust on the helmet and the saddle such senselessness seized the warriors that in their sight no difference remained between the earth and the sky.

29 So much dust flew upwards that (it might be said) one layer (ṭabaḳ) of the earth went to the sky. Then the earth had six layers, and the sky (which formerly possessed seven layers), eight.

32 "'Aṭsa," a sneeze that comes from the soul's motion, here signifies—clashing. When a man sneezes he lowers his head. The first line may then be rendered:—

From much sneezing (clashing) of the sword on account of the blood (of the slain) and the dust (of the battle-field).

From couplet 14 to 32 the battle is shortly described; now follows the detailed description.

33 "Ṣubḥ-i-bám" signifies—bám-dád.

Drew up first the ranks of the right wing ;
 Made with the sword the mouth of the dragon open.

35 Arrayed skilfully the ranks of the left wing ;
 —Thou wouldst have said :—“ A mountain of steel has
 sprung up ! ”—

Established the (lofty) van-guard in the front, in such a way
 That the face of the sun and moon became obscured.

Of the centre, which was like the mountain of steel,
 Was the strong citadel for the shelter-seeker (Dará).

On the other side the army-marshaller of Rúm (Sikandar)
 Arrayed the army like a date-tree of wax (impression-
 accepting) :

Gave arms and warlike stores to the asker ;
 Made strong (with them) the back of the asker (who sought
 for weapons).

40 Arrayed the left and the right with the helmet and the
 sword,
 Like the decoration of the rose-bush with tears (rain) from
 the cloud :

Made the rear and front like the hard mountain ;
 Upreared the centre with the grandeur of the Pleiades.

When on both sides they had arrayed the army,
 The champions sought an opponent in every direction.

In neck-striking, torment began ;
 Light went far from the eye of the world (darkness came).

34 The second line may be :—

With (out of) the sword made the dragon of open mouth.

36 Nizámí and Firdausí use the word “janáh” in the sense of *Muqad-*
dama, the advanced-guard.

39 “Panáhanda” may signify—the deserter from the enemy's army ; or
 the feeble one of his own.

From much blood that collected in the spot,
The dust became like fiery red sulphur.

- 45 By reason of the sword, on the slain one was no spot
In the pit (wound) of which was no dragon (sword).

The crocodile of the poplar (arrow) from the ambush of
the bow,
Rested not a moment in one spot.

The noose a dragon, coil in coil,
In plunder of the treasure (men's heads), mouth opened.

From the shrieking of huge, raging elephants,
Distress broke upon the throats of lions (warriors).

From much sword-delivering at the neck,
No one was able to exalt his neck (for fear of its being
severed).

- 50 Father with son in malice arrayed ;
Pity, departed ; affection, risen.

The shaft of the standard,—banner dipped in blood ;
Safety,—tent pitched out of the world (departed).

From the many wounded by the arrow-point fixing (in the
body),
The hand of those arrow-point drawing blistered became.

- 45 Of the uplifted swords no place was void.

For in their pits (scabbards) was no dragon (sword).

- 46 For the arrow was no rest. If it came from the enemy it was im-
mediately taken up and cast back.

- 48 From (terror of) the shrieking of raging elephants
No cry issued from the lions (warriors).

Again:—

From the shrieking of raging elephants

The courage of the warriors arose, and they raised high the voice.

“Gira dar gulú shikastan” signifies—in the first case—uftádan-i-gulú
va be áwáz mándan; in the second case—uftádan-i-gulú va áwáz buland
bar áwardan.

- 52 “Tír paikán fishán” signifies—an arrow, the point of which, after
striking, remains in the wound.

Conflict's fire became so hot
That sparks issued from the shoes of the horses.

From the centre of the army, Dára, world-seeker,
Enraged like the black ravening lion,

55 For enemy-biting and enemy-overthrowing,
Displayed the chest and the arm of Bahman.

Wherever he kept raising his arm,
He kept hurling the enemy's head at his (the enemy's)
feet.

So long as he made it not void of life he passed not by a
body ;
So long as he cast it not down (to the earth) he struck not
at a head.

In that assaulting, from much Rúmish blood,
He spread a thousand (scarlet) Rúmish satins (bloody
bodies).

And on that side, Sikandar with the sharp sword,
—The (commotion of) resurrection stirred up in the
world :

60 Both hands brought forth with effort ;
In each hand the sword (sharp) like the diamond,—

Caused the sword to pass (cleave) in such a way,
That on account of it regret of life came not to the enemy.

53 At battle time warriors used to take a small quantity (two handfuls)
of water on their horse, so that they might not be distressed with the
heat of battle, thirst-exciting.

54 Here begins the fighting of Dára and Sikandar.

57 Before being killed by a weapon the enemy died of fear.

58 "Baz afgandan" signifies—to spread, used transitively and intransi-
tively.

60 Sikandar had, apparently, two swords, one in each hand. See
couplets 61, 71.

When his dagger (sword) used to come on the elephant's
head,

He used to scatter (the brain of) his head beneath his feet.

When he used to pour anger on the river-water (the
enemy's army),

He used to excite the fire (of destruction) from the river-
water,

Like a lion that expresses fire with his breath (mouth);
(And) confuses (by fear) the breath of mares.

- 65 To Dárá they represented, saying:—That fierce lion
(Sikandar),
—Many a fierce lion,—that he has laid low from his
steed—

With him, best,—that the king should put on one side
(the desire of) battle;

For from that warrior, the elephant takes the side
(retreats):

Should say to the army—that, all at once
They should urge the steed in battle against him.

Dárá of true power so saw
That the army should move (together) like a river of water
(continuously flowing):

Should all in a body strike at one head (Sikandar's);
Should all together strike at Sikandar.

-
- 61 When the lion's roar is heard mares tremble exceedingly, raise their
tails, and flee.

The second line may be:—

(And) confuses the *tails* of mares.

- 66 "Pahlú kardan" signifies—já, e guzáshtan; pahlú duzdídan; pahlú
kashídan; pahlú tahí kardan; kinára kardan.

- 69 If ba be redundant in ba yak sar, the word signifies—all.

" be not " " " —on one side.

The first line will then be:—

(a) Should all, in a body, all strike

(b) Should all, in a body, strike on one side.

70 At the order of the order-giver (the monarch) of the crown
and the throne (Dará),

The army raged (and) strove mightily :

Pressed the rein, stirrup to stirrup (in close array) ;

Clung to the sword with both hands.

When Sikandar beheld the tumult of the enemy,

He considered small the power of battle on his part
(alone).

He ordered that the army of Rúm also

Should not hold life dear in giving it (to the enemy) :

Should close the path against the enemy ;

Should bring the enemy to the dust (of destruction).

75 The two armies, like the ant and the locust, charged ;
Made battle, world within world (in countless hosts) :

With the steel sword and the poplar arrow,

Made the thoroughfare narrow (straight) for the ant :

Drew forth poison (the stinging arrow) like the great
(poisonous) wasp of Gílán ;

Rent the earth with the wasp-arrow.

Sikandar, in that fierce battle-place,

Pressed his foot like the root of a tree.

Against him, an elephant-overthrower hurled his steed ;

He went, Ahriman-like, towards the one of elephant-body
(Sikandar) :

80 Struck on the warrior's head, a blow,
At which the moving cypress (Sikandar) trembled ;

Rent the khaftán ; shred the mail-armor ;

—Behold the work which steel effected on the hard stone
(the quilted khaftán) !—

The arm of the shining sun (Sikandar) was not severed ;
But was hurt beneath the force of the blow.

To the extent of a hair the king's body escaped from
injury :

He (Sikandar) struck a sword-blow and cast down the
enemy's head :

Feared that fearless enemy ;
Estimated from that (warrior) the heart (of courage) of the
enemy (Dará) :

85 Became intent on that that he might turn the rein (flee)
from the enemy :

Might free his breast from the (chance of the) spear-
wound.

Again, hopeful of fortune,
He remained firm on his own ground.

When he beheld in the omen (of slaying the warrior) his
own victoriousness,

He considered his own power superior to his enemy :

Strengthened his arm for battle ;
Strove with a balance equal to his own (Dará).

The army rested not from blood-shedding ;
From wrestling, foe with foe.

90 The war-tried ones of the Irán army
Took up (closed) the road against the army of Rúm.

The warrior of Rúm became distressed with contending
with them (the men of Irán) ;

Death desired to make them (the men of Rúm) captive.

Again with fortitude they remained firm ;
Departed not, like the mountain of iron, from their
ground.

90 "Ráh giriftan" signifies—tang kardan.

Held the standard for the sake of honour;
Abandoned not their booty to the enemy (the men of
 Irán).

When the man of Zang (night) studded jewels (stars) in
 the crown (firmament),
The King of China (the sun) descended from the throne of
 ivory (day);

95 (And) from the midst of the dark night the resplendent
 moon gleamed,
Mirror-like, luminosity-possessing,

The two armies collected together, (each) in one place,
Departed from enmity, and were wearied:

Came to the place of repose from the conflict;
Washed the wound from off the body, and dust from the
 face;

In thought—from the vault swiftly revolving,
What will, to-morrow, pass over our heads?

The next day, when that orange, face-washed (the sun at
 rising),
Brought forth, like the angels, its head from the corner (of
 the east).

100 On both sides, the army arrayed its ranks;
The lions arose for hunting.

96 "Az *khuşúmat shudan*" signifies—az *khuşúmat raftan*, an expression
contrary to Persian idiom.

97 "*Zakhm shustan*" may signify—*'iláj kardan*, to apply a remedy. It
is here thus elegantly used.

98 "*Rúhiyán*" may signify—the angels who, by God's order, issuing at
the time of morning from the corner of the sky and descending to the
earth,—are the watchers of the actions and the circumstances of men;
or *Şáfís*, who issue in the morning from the corner of retirement.

From the steel of the sword and thong (bow-string) of the
bow

The sky displayed the force of arm of many a one.

From the tumult of the army (on both sides) patience came
forth (and departed),

To such a degree that the rein passed from the hand, and
the foot from the stirrup.

With Dárá were two confidential officers,
In apparent friendship near, but from real friendship far.

From Dárá's tyranny, vexed to the soul;
The heart of sadness arrived.

105 On that, their purpose—that they might accomplish the
blood-shedding of Dárá,
And display against him (Dárá) their own (secret) hate.

When, in this way, they prepared the market,
They besought safety in return for blood from Sikandar.

Saying:—"We are the only special attendants of Dárá;
"There is none more confidential than we with Dárá.

"From Dárá's tyranny we are vexed to the soul;
"We have come before thee for his blood-shedding:

"To-morrow we desire to assault him;
"To make the land (of Irán) void of his oppression.

101 The second line may be rendered:—

The sky displayed tumult (kashákash).

103 "Ikhilás" signifies—dostí zâhir va mujâzî, apparent and feigned
friendship.

"Khilás" signifies—dostí bâtinî, inward (heart) friendship.

106 Muhammad Gulvî says:—The two officers (Mâhiyâr, Jânosiyâr) were
of Dárá's van-guard. Otherwise they could not have gone to Sikandar;
they would have been with Dárá.

110 " Only to-night, keep with effort thy ground ;
 " For to-morrow the enemy (Dará) will come from his
 footing.

" When to-morrow he raises his standard in the ranks of
 battle,

" He will suffer the sword-blow, side-cleaving.

" But on the condition that, without hand-toil (difficulty),

" Thou makest open to us the lock of the treasure ;

" Makest each of us rich ;

" Makest the work of both of us like gold, with gold."

Sikandar made covenant as to that desired ;

Gave his hand to the covenanters of the wealth.

115 Not his, was the belief that those two of unjust faith
 Would commit this crime against their own lord.

But everyone brings to his hand (employs) that pearl
 (design),

By which he may bring defeat to his own enemy,

In that path in which injustice appeared justice,

The old story came to his memory :—

" That, doubtless, the hare of every country,

" The dog of that country can seize."

When these traitors, lord-slaying,

Learned from the lord of knowledge (Sikandar)

110 The two attendants spoke thus on account of the laxity which they
 saw in the army of Rúm.

114 Otherwise :—

Sikandar made covenant as to that wealth ;

Gave (his) hand desired (in making agreements) to the covenanters.

117 In the traditions it is said :—Al harbu *khud'atun*, war is fraud !

118 It came not at first to Sikandar's mind that these officers would
 prevail over Dará. Hence, for his own consolation, he utters this
 proverb.

120 That he would give them gratification as to the treasure,
Would give assistance towards the blood-shedding of his
enemy,

They abandoned the right due to favours of (obligation to)
the king (Dará),

They took up the pursuit of slaying the king.

When the thief (night) took the ruby (ruddiness) of the sun,
The (men of the) world pressed their foot (were firm) in
ruby-seeking.

With theft (of the sun) they seized the moon,
Saying:—It took away that pure jewel (the setting sun).

The two armies, waist-belt drawn (tight), like two moun-
tains,

Became wearied of battle-essaying;

125 Returned to their own abiding place,
And made preparation for the contest of the next day.

Come, cup-bearer! put me (with wine) far from myself
(make me senseless on beholding God's Majesty),
Make the world (Nizámí's life) full of light, with the red
wine (of senselessness).

The wine that leads my path to the stage (of being without
sorrow):

All (worldly things) take away the heart (sense); it takes
away heart-sorrow.

121 "Pá,e bar dáshtan" signifies—surágh giriftan.

122 This and the following couplets describe night. But (from couplets 110 and 111) it appears that the two officers came to Sikandar at night. Hence, the coming of day, not of night, should here be described.

123 Only the moon (not the stars) can steal the sun.
The seizing of the moon by men signifies—the rising of the moon.
The couplet means—the sun set, the moon arose.

124 "Kamar-kashída" signifies—kamar-basta.

126 "Mará ráh" signifies—ráh-i-man.

CANTO XXX.

DARA'S BEING SLAIN BY THE HAND OF TWO OF HIS OWN
OFFICERS, AND SIKANDAR'S BEING VICTORIOUS.

1 Although the world is a pleasant place of ease,
The hastener's shoe is in the fire (of perplexity).

This decorated garden of the world has two doors,
Bolt and fastening of both of these uplifted.

By the garden-door (of birth) enter, and fully gaze;
By the other garden-door (of death), move proudly out.

If thou be wise, associate not with a rose,
Of whose remaining behind (in the world) is no help.

5 That (present) moment which thou hast, prepare for glad-
ness;
For that coming is nothing, and that past is nothing.

We have not come (into the world) for the pursuit of heart-
happiness,
But for the sake of toil and laboriousness.

No one calls asses to the nuptial feast,
Save at the time when water and fuel are wanting.

- 1 "Na'l dar ádash" signifies—muẓtarib. See canto xix. couplet 11.
The striver, either after excellence or after opulence, is ever perplexed.
- 2 In some copies couplets 2, 3, and 4 occur after couplet 61 of canto xvi.
"Khú giriftan" signifies—ulfat giriftan.
From this world thou shalt depart; but that rose will not go with
thee. Nay, it will stay here.
The rose may signify—any thing, or person, beloved.
- 6 The poet denies what he stated in couplet 5.
- 7 As asses are for carrying water and fuel, so the people of the world
for enduring toil.

The representer (Nizámí) of the verse of this history
Uttered words according to the manner of true (truthful)
ones,

Saying :—When the fire of the bright day (the sun's heat)
passed away.

The vault (the sky) swiftly revolving, became full of the
smoke (of the darkness of night).

- 10 Night established (got ready) the ornament of the moon ;
The light (of the moon) in the (dark) shade (of night)—
was a wonderful thing.

The (mounted) picket of the camp of both kings,—
Watch-keepers became till the morning-time.

By the coming and going (perambulating) of the watch-
man, like the ass-mill,

The night bird, from the noise of the guard, rested not.

From fear of the raging elephant, many a sleeper, who,
Distracted every moment, leaped from sleep.

From toil and pain,—of man, the body slumbered,
(From terror of the past day), the glance momentarily issued
from sleep.

- 15 Both armies secretly prayer-uttering,
Saying :—“ Would that to-night had been long.

“ Perhaps its length would have made delay ;
“ The battle-day would have appeared with great delay.”

10 They call night—zillu-l-arz, earth-shade.

12 “ Durráj ” signifies—a bird that utters a cry at night. In poetry it means a night-watchman who keeps challenging so that men may be alert, and perambulating the castle-walls, calling out to prevent robbers from approaching.

The thought of the strivers (Dará and Sikandar) was
such

That they would scatter (extinguish) anger, the rager.

When the resplendent sun raises its head,
And the white (day) becomes clear from the black (night),

The two Khusraus would (in peace) bring rein within
rein;

Would bring to view the path of friendship :

20 In peace and happiness with each other,
Would become illumined ; and would not turn the head
from it (peace).

When Dará, in that matter, sought an opinion (of peace),
The heart of the councillor was sluggish in judgment.

None became the guide to peace,
They expressed to him the judgment for sword and blood,

Saying :—“ Than the Rúmí, wound-endured,—the Irání,
“ How is he weaker in conflict ?

17 “Şufrá” is the bitter humour (bile) of the body, the mother of anger.

19 Couplets 17–20 describe what Dará and Sikandar thought.

“’Inán dar ’inán áwardan” signifies—báham muḳábil shudan ; ba yak dígar muşáfaha kardan.

22 From couplets 25 and 26 it appears there were *two* councillors.

23 “Ḳá,im rekhtan” signifies—’ájiz ámadan.

The particle ba prefixed to Ḳá,im is redundant.

In chess, Ḳá,im is the time when the two opponents are standing opposed : the conqueror is called Ḳá,im andáz, the Ḳá,im-caster.

When the chess-player sees his opponent playing the piece of power, he makes the king Ḳá,im in a corner, and casts the piece from his hand, saying :—“ the game is Ḳá,im,” and thus he reveals his own weakness.

See canto xix. couplet 168.

“Nesh-khurd” signifies—nesh-khurda, as sáya-parwar stands for sáya-parwarda.

“ When, to-morrow, we press the foot in battle,
 “ We will not leave one of the warriors of Rúm in his
 place.”

25 By this persuading they gave patience (as to peace-seeking)
 to the king,—
 One in boldness, the other in deceitfulness.

Those messengers (the two confidential officers) strove
 also in that way ;
 Because they had made a covenant as to his blood.

On the other side, Sikandar, remedy-devising,
 How he might keep his foot (of superiority) in that con-
 test,

Kept before (his mind) the design of those two confidential
 officers ;
 Kept, besides that, his own alertness (as a warrior).

To the warriors of Rúm, thus he spoke,
 Saying :—“ To-morrow, in this circle of difficult (dangerous)
 ground,

30 “ We will endeavour to strive in a manly way ;
 “ Will, by effort, make the vein of life firm.

“ If we prevail, the country is ours ;

“ And, if we go, the country (of Rúm and Greece) is
 Dára's.

“ The Day of Judgment, which is hidden from our judg-
 ment,

“ Will be a day,—that day is our to-morrow!” (Then fear
 not).

24 “ Mándan ” signifies—guzáshtan.

28 “ Sarhangí ” signifies—chalákí. Kí is redundant in the second line.

In dreadful imaginings like these,
The two armies, with fear and perturbation, slumbered.

When the world unfolded itself in splendour,
The world began another pastime.

- 35 The handful of sparks (the stars) became changed to fire
(the sun);
That silver (the constellation, scattered) like grain became
the cake (collected as the sun's orb).

The two armies, mountain-like, came into motion,
From which motion the world became distressed.

The king (Dará) of the lineage of Firídún (and) the stock
of Bahman,
When he arose in the early morning,

Of the army, in the order of battle, all the weapons,
Of quiver (and) the poplar-arrow,—arrayed :

Set on foot a hundred mountains of steel (steel-clad
warriors);
Made, at his feet, a place for the treasure.

- 40 When, on the right wing, the work (the battle array)
became fit,
The left wing became, at the same time, like a brazen
fortification.

The (lofty) van-guard carried from the air the peg (of
firmness) into the earth;
The rear-guard became four pegs (very firm) in the earth.

35 The sport of night passed, that of day came.

38 In some copies, *ním-laug* (signifying—*kurban*, a bow-case) occurs
instead of *tír-i-khadang*.

39 The treasure was at hand, so that Dará could give it to him who
excelled.

The world-possessor (Dará) in the centre place (of the
army) took ground,

The standard of the Káyán kings erect above his head.

Sikandar, who held the sword, world-consuming,
Kept such a sword for the sake of this day:

Stirred up strife like the cloud, the rainer,
Its hail of the arrow, its rain of the sword:

- 45 Drew the wing of the army to the sphere;
Drew the hoof of the steed to the desire of blood.

The great ones (the chiefs) in that way that he pleased,—
He ordered to go towards the right hand.

The multitude, whom he made arrow-casters,
Them, the king, arrow-caster with the left hand, held on
his left.

Verily, the powerful ones of the court (the body-guard),
From whom was the king's safety,

He held with himself, within the centre of the army;
And that robust one (Sikandar) became like a mountain of
steel.

- 50 From the centre of the two armies, issued the shout;
The (sound of the) Resurrection Day reached the ear of the
sky.

47 "Partábiyán" signifies—tír-andázán, those who cast the arrow from
the hand with such certainty that they are called—hukm-andáz.

Some of them are chap-andáz, left-hand throwers; some rást-andáz,
right-hand throwers. The former are superior to the latter.

"Chap-andáz" may signify—kifá-andáz.

Those throwing the arrow with the left hand were opposed to those of
the enemy casting with the right hand.

If sákht signify—sámán, or the weapon of the arrow-caster, it will
mean—the arrow.

The couplet may then be rendered:—

The arrow-casters,—a crowd, that their arrows

Cast with the left hand, them the king (Sikandar) held on his left.

The kettle-drum roared like the angry lion ;
The bold dragon (of the standard) began to dance (to
flutter in the breeze).

From the screaming of the tube of the (Rúmish) trumpet,
Fever-trembling fell upon the hand and the foot.

From the clamour of the brazen bowl (the great drum),
from the back of the elephant,
The scream of crocodiles (the drums) issued from the Nile
(the elephant).

From the growling of the (small) drum, empty of brain,
Earthquake fell on mountain and mountain-slope :

55 Came with fierceness the head of the willow-leaf arrow ;
To it, opened the window (joint) of the mail armour.

From much arrow-raining which raged,
The cloud cast down, from its back, its rain-cap and cape
(and fled).

If that arrow-raining had now occurred,
Blood (from fear) would, instead of water, have issued
from the cloud.

The throbbing of the drum of brazen bowl
Gave fear, as to life, to the hearer.

51 The second line may be :—

(a) The dragon (sword) of the bold one began to dance (to the drum).

(b) The bold one, like a dragon, began to dance.

55 Here begins the description of the battle.

“ Buhran-i-sar-i-bed-barg ” signifies :—ishtidád-i-sar-sám.

In cases of buhrán (fevers) they open the windows of the house so
that the breeze may enter and refresh the sufferer's heart.

“ Buhrán ” also signifies—a hot wind that scorches all it touches.

The first line may be rendered :—

The head of the willow-leaf arrow became phrenzied.

56 “ Barání ” signifies—a cap with a great flap of felt, made in Saqláb,
that they put on at the time of rain ; or, possibly, the power of raining.

The bell-strikers, according to Zang-melodies,
Brought forth blood from the heart of the hard stone.

60 Two streams of blood (from the two armies) came into
motion ;
From the wave of its water, the earth became tulip-coloured
(red).

The earth (the battle-field) that was an adorned carpet
(ruddy with blood),
Became (from the hoofs of horses) a dust uplifted (gone)
from its place.

Curvature (by drawing) came to the eye-brow (curve) of
the bow ;
The arrow went hastening like the snake of the treasure.
From the sword quicksilver scattering (lustre-shedding),—
the warrior
Made continuous flight like quicksilver.

From the steel (the sword) and the arrow body-cleaving,
The mass of the mountain trembled on itself (saying:—Let
not injury reach me !)

65 From the many wounds of the steel (the sword and the
mace) hard stone contesting,
Earth's bone became rent.

From (terror of) the spear-point,—the wheel-like sphere
Remained halting from the circle of its revolution.

From much hurling of the battle-axe against the mouth,
For the breath no path of issuing.

59 The warriors of Rám, during their late expedition into Zang, had learned Zang melodies. See cantos xix and xx.

61 The second line means—The field was so sodden with blood that no dust remained.

63 "Sím-áb" signifies—lam'án, lama'.

Spear within spear sprang up, like the thorn points,
Shield within shield, like the tulip-bed.

In that day of resurrection, for those who fled,
Neither the way of escape nor the path of flight.

70 All the horsemen, arrow-expended,
Sometimes the arrow hurled, sometimes the (empty)
quiver.

In that slaughter-place of man-born ones,
The earth became the mountain from the many fallen.

Everyone became happy in saving his own life;
None remembered the slaying of any (of any being slain).

—In the battle-field no one possesses mourning (garments);
A person wears only the black quilted garment (of battle).—

The orator uttered very choice words,
When he called—the dying with the multitude the feast.

75 When death brings forth destruction from a single
body,
A city, from lamentation, becomes sorrowful.

By the death of the whole city,—From this city (Ganja),
be it far!

No one—say he be impatient,—weeps.

68 On account of its redness (with blood) and rounded swelling form,—
the shield is likened to the tulip.

70 Kings used to carry a bejewelled quiver. If they had to flee they cast
in the enemy's path the quiver, the taking up of which, causing delay,
sometimes allowed them to escape.

72 To none was recollection of friends not slain.

73 This couplet is uttered by Nizámí.

76 Muḥammad Kullí Salím says:—

From fear of my dying none died;
The seasons of my life,—all were like the day of battle.

From very many bold men slain,
The road became closed to the traveller.

On that Tigris of blood (of the slaughtered, reaching to
the fourth heaven), the sun,
Like the water-lily (sun-worshipping), cast his bark on the
water.

In that contest, Sikandar's spear
Surpassed (in lustrousness, or in loftiness) the sun's foun-
tain.

80 That spark, that Dárá's sword cast,
Cast swooning (from heat) into the heart of the hard
stone.

When army commingled with army,
They stirred up the (tumult of the) resurrection from the
world.

Confusion fell upon the army (of Dárá and of Sikandar);
The seeking out (desire) for the protection of the king
(Dárá) fell (sank and departed).

When the army became scattered towards the battle-field,
A space (void of guards) in the narrow plain (the centre
place occupied by Dárá) appeared.

Of the special attendants, none was near Dárá;
For in the heart of none was love for him.

78 Perhaps the sun's *reflection* appeared in the river of blood.

79 Perhaps Sikandar arose and came to the ranks before the rising of
the sun.

82 As the couplet is rendered, *ázarm* signifies—*nigáh-dásht*. If it mean
jang, the second line will be:—

The seeking out (chance) of slaying Dárá fell (chanced).

If *pareshání* be read for *pazhobish*, the second line will be:—

Dispersion fell upon the fighting of the king (Dárá and Sikandar).

That is—In the assault both kings sought their own safety and
desisted from battle.

85 The two officers, traitors, like the raging elephant,
Opened the hand (of oppression) against that powerful
one.

They struck him a wound, side-cleaving,
By which the ground became with blood like the tulip-
bed.

By that severe (fatal) wound, Dárá fell (from his horse),
A day of resurrection issued from the world.

The Kayán-tree came to the dust:
The wounded body rolled (weltered) in blood.

The tender body was distressed with pain and wound.
To the wind,—what affinity with the lamp?

90 The two officers of distraught judgment, slayers,
Took up a position near to Sikandar,

Saying:—" We kindled the fire of destruction of the
enemy ;

" Spilled his blood by the king's fortune :

" Made, with a single wound, his work ruined ;

" Consigned his life to the king's saddle-strap.

" Come,—so that thou mayst see and believe ;

" Mayst moisten, with his blood, the hoof of thy steed.

" Since, whatever we resolved has issued from us (is
accomplished),

" Do thou also, whatever thou didst say,—perform.

86 Arrian says:—

The satraps Bessus of Bactria, Barsaentes of the Drangæ, Brazas of the Arachosians, and Satibarzanes of Areia seized Dárá ; and Barsaentes and Satibarzanes, wounding him fatally, left him on the road, where he expired (July, B.C. 330), before Sikandar, who was in hot pursuit, arrived.

87 The army uttered cries and fled.

89 This couplet is uttered by Nizámí. The tender body of kings, tenderly nurtured, has no power of enduring pain.

95 " Give to us that treasure that thou hast agreed to ;
 " Exercise faith (loyalty) as to that matter which thou
 thyself hast said."

Sikandar—when he knew that those (two), road-lost,
 Were audacious in regard to the blood of the king of
 kings (Dará),—

Repented of the agreement made by himself ;
 For protection, in regard to his own life, arose and left
 him.

Hopefulness (of life) dies out in a man,
 When the head of one equal (in years or rank) comes to
 the dust (of the grave).

He sought the spot, saying :—" The Kay, territory-ruler,
 " Where has he his sleeping-place of blood and sweat ? "

100 On the road,—the two, injustice-practising,
 (Were) the king's road-guide to their own crime.

When he reached Dará's special guard,
 He saw none of the moving body-guard :

He beheld the body of the lord of the marches (Dará) in
 dust and blood :

The royal head reversed (low laid instead of proudly
 lifted).

A Sulaimán (possessed of pomp) — fell at the ant's
 foot ;

Verily, the gnat displayed force against the elephant.

97 Sikandar says :—God forbid that my own attendants should act
 similarly towards me !

98 According to Arrian,—Dará was slain in July, B.C. 330, at the age of
 fifty years, when Sikandar was only twenty-six years of age.

The snake (having devoured him) reposed by Bahmán's
arm (in his castle);

Isfandiyár fell (by Rustam's arrow) from (the fort of)
Ruyindizh.

- 105 The spring of Firídún and the rose-bed of Jamshíd
Became, by the autumn wind, the prey of grief:

The recorded lineage (the Ikbál Náma) of the empire of
Kaykubád

Carried, leaf by leaf, by every wind.

Sikandar alighted from the back of his bay horse;
He came to the head-place of that powerful one.

He ordered that,—those two officers,
Two bad players out of harmony,

They (his own officers) should keep firm on their ground;
He himself, like one distraught, moved from his place:

- 110 Came opposite to the pillow-place of the wounded,
Unloosed the link of the Kayán armour:

Placed the wounded head on his thigh:

The luminous day (Sikandar) established the dark night
(Dará).—

That sleeping (powerless) body (Dará's), eye-closed,
To it he (Sikandar) said:—"From this blood and dust
arise!"

104 Dizh Ruyín was a fortress (said to be near Ardabíl) in Túrán, beyond
the Oxus, the capital of Arjásp, Afrasiyab's grandson.

108 "Káj zakhma" signifies—one whose plectrum comes not truly to the
note of the song.

"Khárij-áhang" signifies—one who plays a tone out of tune.
111 Sikandar, brilliant with gold, is likened to day or to the faith of
glorious Islám; Dará, face-obscured with sweat and dust, to night or
to the darkness of infidelity.

112 When the sick-inquirer comes to the head of the sick man, he looks
not at his sickness and feebleness; but for making him joyous, says:—

- “ Release me (move me not); for release (from death) remains not in me;
- “ Splendour remains not for my lamp (of life, body-illuminating).
- “ The heavens rent my loins (bones) in such a way
- “ That my loins (bones) became concealed in the liver.
- 115 “ Notwithstanding that I am loin-rent,—like the cloud (lightning casting),
- “ The smell (effects) of the sword keeps issuing from my loins.
- “ O warrior who comest towards me, do thou
- “ Keep thy loins from my loins (withdraw).
- “ Release the head of chiefs from thy hand;
- “ Shatter (shake) not;—for the world indeed has shattered me.
- “ What hand (power) art thou, that thou exercisest violence to me;
- “ That thou displayest aggressiveness towards the Kayán crown?
- “ Keep off thy hand; for this is Dárá!
- “ Like the conspicuous day, this (aggressiveness) is not hidden.

O certain one! arise and move proudly forth and view the world.

The first line may be rendered:—

The eye closed (averted) as to the sleeping body (Dárá).

113 A couplet has been omitted in the Persian text:—

To the Khusrau (Sikandar), thus Dárá gave answer:—

“ Permit that I put my head to sleep.”

115 “Bú,e” signifies—aşar.

“Pablú darídam” signifies—pahlu-darída,am.

The couplet means—Notwithstanding this woundedness, I can injure thee; go far from me.

117 Dárá supposes that Sikandar has raised his head to sever it from his body.

118 Since acts are chiefly done by the hand, Dárá addresses Sikandar’s hand.

- 120 " When my sun became yellow of face,
 " Draw upon me the veil of azure (black) colour.
- " Gaze not—at the cypress in prostratedness;
 " At such a monarch, in such abjectness!
- " Free me from pain in this imprisoned state,
 " Mention me for the pardon of God.
- " I am earth's crown, summit-sitting,
 " Cause me not to tremble, that the earth may not
 tremble.
- " Release me (move me not), that the sweet sleep (of
 death) may take me;
 " (That) the earth may take my water (body); and the
 sphere, my fire (soul).
- 125 " Turn not the wounded head from the throne (of the
 sleeping-place),
 " Lest the revolving sphere (my heir) bring forth the
 clamour (of grief).
- " Behold! my time (of death) doubtless arrives;
 " Leave me one moment in the sweet sleep (of death).
- " If thou wilt snatch the crown from my head,
 " Desist one moment while I pass away (in death).
- " When I have loosed my girdle (of sovereignty) from this
 country (of the world),
 " Take thou from me either diadem, or head."

120 "Niḱáb-i-lájaward" signifies—a black sheet that they cast over the
 dying one, bitterness-suffering, so that he may surrender his life with
 ease.

122 This couplet means—move me not; remove not my head nor my
 crown.

123 When they take the crown from the king's head, his head comes into
 motion and tumult falls upon the world.

The earth is as Dárá's head; Dárá himself, as earth's crown.

124 Base things, to the base; lofty, to the lofty.

Sikandar lamented saying :—O crown-possessor !

“ I am Sikandar, the server (not the plunderer) of the monarch (Dará).

130 “ I wished—neither that thy head should be in the dust ;

“ Nor (that) thy form should be stained with blood.

“ But (this wishing),—what profit is it, since this deed was (by destiny) to be ?

“ In this matter, remorse avails not.

“ If the crown-worthy one (Dará, recovered from wounds) had raised his head,

“ His loin-girt one (Sikandar) would have done him service.

“ Alas ! I have now come to the river (of calamity),

“ For up to the chest I have come into the wave of blood (of thy body).

“ Why fell not (lame) the hoof of my steed ?

“ Why lost I not the trace (of my foot) in this path (of war with Dará) ?

135 “ Perhaps I should neither have heard the king's lament,

“ Nor have beheld the face of such a day (of death).

“ By the Lord of the World (God) and the Knower of Secrets,

“ (I swear) that I have need of Dará's welfare.

“ But, when the stone falls upon the glass (of welfare),

“ The key of the door of remedy comes not to the hand.

“ Alas ! that of the lineage of Isfandiyár

“ This was the only token to the country.

130 “ *Khwaham* ” is for—*khwástam*.

133 “ *Daryá* ” may signify—*Dará*, or the blood of his body.

“ *Mauj-i-khún* ” may signify—the wave of the blood of Sikandar's grief. If, on thy being wounded, I had quickly come,—I would have bound up thy wounds and not allowed thy blood to pour out of thy body.

137 “ *Sang ba shísha uftádan* ” signifies—*wukú'-i-amr-i-ná-guzir* ; *ráz bar mala,a uftádan* ; *shikastan-i-chíze*.

“ How well it would have been if death had become
apparent ;

“ If Sikandar had (this day) become locked in Dárá's arms
(in death).

140 “ (The seeking of death)—what use is it? It is not right
to die by force ;

“ For before death one cannot go to the grave.

“ A tip of the king's hair to me,

“ More precious than a hundred thousand crowns.

“ If I had known a remedy for this wound,

“ I would have searched as long as I could.

“ God forbid—that the throne of the king of kings (Dárá)

“ Should remain void of the Dárá of empire !

“ Why weep I not blood over that crown and throne (the
sovereignty of Dárá),

“ Which casts the chattels of the possessor out at the
door ?

145 “ Be not that rose-garden (the world),—whose chief

“ Is in this broken state by its thorn (of injury).

“ Clamour from a world, saying :—Dárá has departed !

“ Not secretly, but like the open day,—he passed away.

“ Since I have not the power of remedy (of restoring life),

“ I lament in memory of the young cypress (Dárá).

“ (O Dárá !) what plan hast thou ? what is thy desire ?

“ Of whom hast thou hope ? of whom is fear ?

141 This is said lest it should occur to Dárá that Sikandar had come to
take his crown.

144 Men, in avarice of property and country, slay the holder ; then it
may be said that the world casts the holder's chattels out at the door.

“ Whatever thou wishest, say—that I may execute the
order ;

“ May make a promise with thee for remedying.”

150 When Dárá heard this breath, heart-soothing,
He opened his eye in wishfulness.

He spoke to him, saying :—“ O one of better fortune than
myself !

“ Thou art worthy of the adornment of my throne.

“ What askest thou—of the soul, ready to die ;

“ Of a rose come into the simúm (hot wind) of autumn ?

“ The world mixed the draught of each one with ice (cool
and pleasant),

“ Save our draught, which it inscribed on ice (made
evanescent).

“ From being without water, the interior of my chest
burns ;

“ (Yet) head to foot, I am immersed in a sea of blood.

155 “ Like the lightning, that possesses haste within the cloud,

“ The lip (border) void of water ; but the body immersed
in water.

“ A cup that from the first is pierced

“ Becomes not sound with wax and paste.

“ The world takes plunder from every door,

“ It brings this one (to wealth) ; it takes that one (to
death).

“ From it (the world’s plundering), neither safe are those
who are alive ;

“ Nor have even those escaped who have departed (in
death).

150 “ Ba ” in *bakhwáhish garí*, is said to be redundant.

155 The examination on the Resurrection Day is still before them.

- “ Behold my day (of slaughter) ; pursue justice ;
 “ Reflect thou also upon such a day.
- 160 “ Since thou art the pupil (accepter) of my counsel (of
 justice),
 “ Time may not cause thee to sit for this day.
- “ I am greater—neither than Bahman, whom the dragon,
 “ For (even) the scratching of his head, allowed not time ;
- “ Nor than Isfandiyár, the world-seizing hero,
 “ Who saved not his life from the eye-wound of time.
- “ Since from the first, the being slain occurred in our
 family,
 “ On me,—the slayer has established the lineage.
- “ Mayst thou be fresh of head in sovereignty !
 “ Since I have made void (in death) the pillow-place of
 verdure.
- 165 “ Since thou askest, saying :—What is thy wish ?
 “ At a time when it is proper to weep over me (in per-
 forming the funeral rites).
- “ (I say) I desire secretly three things :
 “ By the fortune of the world-king my wish may be
 accomplished.
- “ One that,—in regard to the slaying of me innocent,
 “ Thou be justice-seeking in this sovereignty (of Irán).
- “ The second that,—on the throne and crown of the
 Kayán kings,
 “ Thou bring not injury when thou art ruler.

160 The second line means—Time may not bring thee to the same
 sorrow.

162 Rustam slew Isfandiyár (Xerxes, B.C. 486) by a crooked arrow that
 passed through both his eyes.

“ That thou make void thy own heart of the seed of
malice,

“ And render not the earth void of our (Kayán) seed.

170 “ The third that,—in regard to my women-folk,

“ Thou violate not the inviolable in my bed-chamber.

170 Sikandar, at the age of twenty-three years, fought and won the battle of the Issus, B.C. 333, notwithstanding that all his communications were cut off and the rear of his right wing was threatened.

On the side of the Persians, led by Dárá, there fell 10,000 horsemen and 100,000 footmen.

Plutarch says :—

After the battle, as he was sitting down to table, he was informed that among the prisoners were the mother (Sysigambis) and the wife of Darius and two unmarried daughters, and that, upon seeing the chariot and bow of Dárá, they broke into great lamentation, concluding that he was dead.

While he was commiserating their misfortunes rather than rejoicing in his own success, Sikandar sent Leonatus to assure them that Dárá was not dead; that they had nothing to fear from him; and that they would find themselves provided for in the same manner as when Dárá was in his greatest prosperity.

He allowed them to do the funeral honours to what Persians they pleased, and for that purpose furnished them out of the spoils with robes and all other decorations.

They had as many domestics and were served in all respects in as honourable a manner as before.

Though they were now captives, he considered that they were ladies, not only of high rank, but of great modesty and virtue, and took care that they should not hear an indecent word nor have the least cause to suspect any danger to their honour. Nay, as if they had been in a holy temple or in an asylum of virgins rather than in an enemy's camp, they lived unseen and unapproached, in the most sacred privacy.

It is said that the wife of Dárá was one of the most beautiful women, as Dárá was one of the tallest and handsomest men in the world, and that their daughters much resembled them.

But Sikandar no doubt thought it more glorious and worthy of a king to conquer himself than to subdue his enemies.

Indeed, his continence was such that he knew not any woman before his marriage, except Barsine, a widow by the death of her husband Memnon (in the service of Dárá), taken captive near Damascus, who was well versed in the Greek literature, of agreeable temper, and of royal extraction. Parmenio counselled him to this connection.

As for the other captives, tall and beautiful, he took no further notice

“ Roshanak, indeed, who is my daughter,
 “ —With that delicacy (which is hers) is one matured with
 perfect love by my hand,—

“ Thou mayst exalt as thy own bed-fellow ;
 “ Because the precious jewel is beautiful.

“ Turn not thy resplendent heart from Roshanak ;
 “ For possessed of splendour the sun is best.”

Sikandar accepted from him whatever he said ;
 The accepter (Sikandar) arose ; the speaker (Dará) slept
 (in death).

of them than to say :—“ What eye-sores these Persian women are !” In self-government and sobriety he passed by them as so many statues.

Plutarch, quoting a letter, makes Sikandar say :—

“ I have neither seen nor desired to see the wife of Dará ; so far from that, I have not suffered any man to speak of her beauty before me.”

According to Plutarch, after Sikandar's return from Egypt (B.C. 331), and some time before the battle of Arbela (B.C. 329), the wife of Dará died in child-bed. Sikandar buried her with the utmost magnificence.

Quintus Curtius relates that Sikandar would not sit in the presence of Sysigambis till told to do so by her, as it was not the custom in Persia for sons to sit in the presence of their mothers.

171 “ Dast pukht ” signifies—food prepared according to one's taste by one's own hands ; or a person reared and cherished with perfect love.

See canto vii. 39 ; viii. 2 ; xxii. 116.

It may mean that Dará had kept his daughter for himself ; for among fire-worshippers marriage with a daughter was permitted. Thus, King Bahman (Artaxerxes Longimanus, B.C. 465) married his own daughter Humá, of whom was born Daráb, the father of Dará.

172 Association with women, lovely and delicately reared, is the source of increase of life.

174 Arrian says :—

Dará, as a warrior, was singularly remiss and injudicious. In other respects his character is blameless, either because he was just by nature, or because he had no opportunity of displaying the contrary, as his accession and the Makedonian invasion were simultaneous. It was not in his power, therefore, to oppress his subjects, as his danger was greater than theirs. His reign was one unbroken series of disasters.

First occurred the defeat of his satrap in the cavalry engagement on the Granicus (B.C. 334) ; then the loss of Æolia, Ionia, both Phrygias, Lydia, Karia, and the whole maritime coast as far as Cilicia ; then his

175 To the sphere ascended blackness and blindness,
That made Baghdád (the world) void of mansions, and of
its (quarter) Khirkh!

It (the sky) shed the fruit (Dará) of the Kayán tree.
It stitched the shroud equal to Isfandiyár's armour (with
which Dará was clad).

When the sun (Dará) severed love from the world,
The black stone (Dará's corpse) remained; but the gem
(the soul) became invisible.

Over that king of auspicious lineage,—Sikandar
Wept in the night-time, till the morning.

At him, he gazed; over himself, bewailed;
Because it was necessary for him to drink the same poison
(of death).

own defeat at Issus (B.C. 333), followed by the capture of his mother, wife, and children, and by the loss of Phœnicia and all Egypt. At Arbela (October, B.C. 331), where he lost an innumerable army of barbarians of almost every race, he was the first to begin a disgraceful flight.

Thenceforth, he wandered from place to place as a fugitive in his own empire, until betrayed by his own retinue, and loaded, king of kings as he was, with ignominy and chains. Finally, when fifty years of age, (July, B.C. 330), he was treacherously assassinated by his most intimate connections. Such was Dará's fortune.

He was buried with royal honours, and his children were brought up and educated in the same manner as if he had been still king.

After his death the conqueror (twenty-six years of age) married his daughter.

176 Kirkh is the quarter, inhabited by perfumers and by people of heart (the pious), that gives glory to Baghdád.

Even so the glory of the world is in the king of great majesty. By Dará's death the world was bereft of majesty and glory.

176 By way of grief Isfandiyár's name is mentioned; for in mourning over the dead they utter the names of the ancestors of the deceased.

"Bar dokht" signifies—barábar huríd.

Thus they say:—In jáma bar kádar-i-fulání dokht (burída shud).

The second line may be—

It stitched the shroud on Isfandiyár's armour (Dará's hard body).

177 When the sun shut off love (its rays) from the world,
The black stone (of night) remained, but the ruby (of the sun)
became invisible.

180 The next day, when the morning, the piebald horseman
Appeared over this meadow (of the sky),

Sikandar ordered—that they should bring the means (of
burial) ;

Should take Dárá's body back to the first place (the grave-
place).

Of the chest of gold, and (over it) the vault, stone-
built,—

They prepared his place of repose.

When they had made ready for him such a place of
retirement (the tomb),

They concluded their labour regarding him.

The value of the one possessed of body is as long as
Life is in the house of the body.

185 When the jewel of life issues from the body (of thy bed-
fellow),

Thou fleest from thy own bed-fellow.

A lamp into which thou blowest a breath,

Whether on the palace-arch, or beneath the dust—what
matter ?

If thou be on the sphere (of exaltation), or in the pit (of
degradation),

When thou art dusty, thy end,—beneath the dust (in the
grave).

180 "Ṭawfīla berún zadan" signifies—bar ámadan.

The early morning, on account of its lightness and darkness, is called
the piebald horseman.

184 "Tanú mand" here signifies—one possessed of body, tan-dár.

185 From here to the end of this canto the poet speaks of departing from
this world.

186 The virtue of a man lies in his soul; of a lamp, in its luminosity.
When either virtue departs,—what matter what becomes of either ?

Many the fishes that are the food of the ant,
When, from the salt sea, they fall on the salt dust (of the
shore).

Of this thoroughfare (the world) the custom is in this
way,
That it keeps the road for coming and going.

190 Time swiftly brings this one to the place (of honour);
Says to that one:—From the place of honour arise (and
descend)!

Beneath this azure carpet (of the sky) display not
Joy with this amber-like stone (the yellow earth, man's
heart attracting):

For with fear it will make thy face yellow, like the amber;
Will make thy garment blue (of mourning colour) like
lapis lazuli.

A deer (a man) that is in the abode of lions (the
world),—
By his death, the house (of his life) is desolate.

Stretch forth the wing, like the bird, for departure (from
worldly affections),
Be not intoxicated with (its) wine in this resting-place (the
world).

195 Set fire, like the lightning, to the (goods of the) world;
Let go! let go! the world from thyself.

193 For man escape from death is impossible.
In the end thou wilt mourn over thyself and be deserted by the
world.

194 "Mustaráh" may signify—kanífa, a place in which one stays not
long.

The meaning is plain.

195 Thou hast seized the world in thy grasp and chosen it. It is necessary
that thou shouldst let it go.

The Samundar, like the moth, is the fire-traveller ;
 But this (the Samundar) is an old lame one (a slow mover) ;
 and that (the moth), a pleasant (quick) mover.

An ass ate nuts instead of barley ;
 The ass fell and gave up his life. The ass-owner (said to
 him :—) Go !

If he be the king of the country ; or if the country,
 (peasantry) of the king,
 All (the king and his peasantry) is the path of sorrow ; or
 the sorrow of the path.

Or—Be free from the entanglement of self, and make the world free.

Or—Thou art in the entanglement of thyself ; the world is by thee
 distressed. When thou shalt obtain freedom from thyself the world
 will acquire joyousness.

196 The Samundar (Salamander) is a creature created in fire, which
 consumes it not ; nay, immediately on coming forth from the fire it
 dies.

They make kerchiefs of its skin, which, when mouldy, they cast into
 the fire which restores to it the original colour.

Thou art not the Samundar that thou canst remain long in this fire ;
 thou art the moth, the quick-mover.

197 If "rau" signify ravanda, the second line will be :—

An ass fell and gave up his life ; the ass-owner a mover (from him).

If "rau" signify raft, the couplet will be :—

An ass (a fool) ate nuts (suffered hardship) in place of barley
 (ease) ;

The ass (the fool) fell and gave up his life (ungratified) ; the ass-
 owner went (about his work).

As nuts are unfit for the ass, so is the affluence of the world for men.

"Kharbanda" (the ass-owner) may signify—man's body, in service
 of which is the soul (the ass).

Although a man keep himself at ease, he has at length to leave the
 world.

198 "Ranj-i-ráh" signifies—straitness of resource.

Whether king or peasant,—both are weak and in straits ; none has
 perpetual ease in the world.

If he be king, he is the thoroughfare of grief ; and if peasant, the
 the sorrow of the path, or the cause of trouble. Both are distressed,
 whether thou callest their state the path of sorrow, or the sorrow of
 the path.

In respect to this ancient revolving dust (the earth),—
 who knows

What number (of men) from (the beginning of) the grave
 it has in every cave (grave).

200 The dust is an old purse of concealed fold,
 That never brings forth the sound of treasure (buried
 men).

The gold from the new (leathern) purse brings forth the
 clink (of gold);

The new pitcher with moisture (water) comes into
 crepitation.

This tomb (the earth) of non-rapacious and rapacious
 animals,—who knows

What chronicles of good and bad (on tomb-stones) it has?

What sorcery it has prepared for those endowed with
 wisdom?

The heads of how many arrogant ones it has cast down?

The sky is not always thy bosom-fellow;

Its painting of two colours (joy and grief) is on thy back.

205 Sometimes, it gives thee loftiness like the angel;

Sometimes, it gives thee captivity with the beasts of prey;

At night, it remembers thee not for a single small loaf of
 bread,

When in the morning it gives the great cake (the sun's
 orb) of the sphere.

199 The second line may be:—

At bottom what (calamity) it has in every cave.

201 When a leathern purse is new, its stiffness allows the money within to
 rattle; when old, its softness keeps any noise from issuing.

A new earthen pitcher, on being filled with water, emits a crepitating
 sound.

205 "Dast-bandí" signifies—giriftárí; (meta.) 'ajz va farotaní.

Dogs, wolves, and other renders, thus sit—their fore paws, one on the
 other, stretched forth supporting their head.

In this mill of seven fountains (the seven skies), why is it
necessary

To offer so much gratitude for every little barley-grain
(from the people of the world)?

Like (the prophet) Khizr, keep fasting from (avoid) such
scanty food (gathered with much obligation);

When there is the water of immortality,—whether date
or milk, what matter?

From these demon-men (seekers of the world) who are
beasts,

Be concealed (sit retired); for they are bad companions for
thee.

210 The trace of the wild ass (one's object) that is lost to the
desert-dwellers

Happens through the mercilessness of these men.

The deer, the proud mover in the meadow,

Flees from man towards the mountain and cave.

Verily, the lion that makes his lair in the forest

Meditates on the treachery of man.

Perhaps the jewel of humanity became shattered,

That humanity died in man.

If thou consider deeply the form of مردم "mardum" (man),

Thou wilt say that the word مردم "murdam" (I died) is
even so.

207 "Sipás burdan" signifies—madh va saná kardan; mannún shudan;
minnat dár búdan.

208 As Khizr (yet alive) fasts from the world's delights, do thou also
fast; for fasting is the cause of spiritual life. When the water of
immortality is attainable, such meagre food is of no use. The essence
of the water of life is—that whosoever drinketh of it needeth not again
either food or drink.

Compare the Bible, St. John iv. 14.

When devotion to God is thine, the date and milk are alike.

212 Even so the holy traveller of the path of God has chosen the corner
of retirement from men.

215 In the eye, the cap of the pupil of the eye
 Became also black (in mourning) for the dying of
 generosity (in man).

O Nizámí, prepare for silence;
 Involve not in speech that unfit to be uttered (the com-
 plaint of man's treachery).

When thou art on the same thread as the sleeping ones
 (void of humanity) be silent;
 Sleep (like them, careless of humanity); or put cotton in
 the ear (be deaf).

Learn from this azure stone (the sky),
 That is red (like the lustrous mirror) with the red (of the
 crepuscule), and yellow with the yellow (of sunset).

When the morning obtains the key (of the night-door), the
 fountain of the sun
 Appears, displaying one eye.

220 At night, when a hundred colours are fixed for use,
 It (the azure stone of the sky) issues like the fresh spring
 with a hundred hands (stars).

218 From this sky of varied hue, yet concordant,—learn to be contented
 with time.

The sky is like the lustrous mirror, displaying another colour for
 every colour falling on it.

Cease from advice contrary to the disposition of the men of the time,
 and be silent even as the dead.

219 Otherwise—

When the morning obtains the key having one eye (the sun),

It (the azure stone of the sky) appears displaying one eye.

The eye of the morning (the sun shining equally on the rich and the
 poor, as it were with one eye) is, verily, the eye of the sky. Then the
 sky is true with (not different from) the morning in having one eye.

Even so look not at the goodness or the badness of men.

It is said that a key has two eyes, and that a key of one eye is a
 particular kind of key.

Come, cup-bearer! that coloured blood of the vine (wine),
Cast on my brain, like fire on silk.

The wine, which of itself gives me foot-stumbling,
Gives me a two kernelled brain like the (two) mornings.

- 221 Fill all my brain with that coloured blood and consume it with its heat—that is, make me completely senseless with the sight of God's majesty.

For the sensibleness of man is by the freshness of the brain; when the brain is consumed man becomes senseless.

By fire, silk is completely and quickly consumed, unlike other things that, when burned, leave ashes.

- 222 "Do maghz búdan" signifies—*ṣubḥ-i-do dam bar áwardan*, the dawning of the two dawns; or *ṣubḥ-i-ṣádiḳ* (the true dawn) and *ṣubḥ-i-kázib* (the false dawn).

The phrase "do maghzí" contradicts not couplet 221. For the meaning of the single brain is apparent human sense; of the double brain, the power and perfection that senselessness gives to holy men.

The couplet means—Give me such wine as will make me senseless, and from that senselessness make two brains of my (single) brain. That is, make my brain and sense powerful.

Regarding Dára's death, consult "Plutarch's Lives," translated by John and William Langhorne, 1879, p. 459, et seq.; and the "Life of Alexander the Great," by the Ven. John Williams, 1860 (furnished with an index).

The forces engaged at the battle of Arbela were:—Sikandar's army—footmen, 40,000; horsemen, 7,000; total, 47,000. Dára's army—footmen, 1,000,000; horsemen, 40,000; total, 1,040,000.

CANTO XXXI.

SIKANDAR'S COVENANTING WITH THE CHIEFS OF IRAN, AND
PUNISHING THE TWO OFFICERS.

- 1 O fortune of fresh season! where wast thou?
Bring down thy cradle to the court of the king of the time
(Nasratu-d-Dín).

- 1 "Mihda" signifies—one who has found the true path of salvation and guides others to it; the master of Time. In couplets 1 to 13 Nizámí invokes fortune (*táli'*).

When thou descendest to the king's court (to bless him),
Bring a blessing from the king to my cradle (-place).

Fortune called thee the fortune (of the star) on that
account,
That thou art the decoration of the crown and the orna-
mentation of the throne.

Man's visage by thee illumined;
The world a garment like thine not stitched.

5 In the name of God! thou art of adorned form;
Of every jewel (of skill and excellence) thou art the (best)
adorned jewel.

To thy hand, it is fit to entrust the rein (of volition);
From thee, is assistance; from us, endeavour (in the work
of religion and of the world).

Point me out where thy (hidden) market is,
So that always I may come thy purchaser.

It so appears that of every country,
Thou hast no door save the monarch's (Nasratu-d-dín's)
door.

In every place where thou art, I am loin-girt (in attendance);
I am constantly engaged in service with thee.

10 On this account, that lord of sense (Firdausí) said:—
“How excellent is the fortune (of the star) of the man,
jewel-selling (the matured poet)!”

3 “Daulat” signifies—*ṭáli'*, the rising of the auspicious star at birth.
“*Bakht*” signifies—the state of man, or the effect of *ṭáli'*.
They call sometimes *ṭáli'*, *bakht*; and sometimes *bakht* (the effects of
ṭáli'), *ṭáli'*.

“Daulat” usually means—wealth, but here fortune.

“*Bakht*” may mean—*ṭáli'* *mandán* va '*áqilán*, of the time.

6 To the fortunate one (*ṭáli'* *mand*) no work is hard.

10 The fortune of the jeweller is excellent, for his business is always with
men of wealth.

Yes ; because such great jewels (of speech as I have),
One can bring to one's grasp only by the fortune (of the
star, not by wealth).

Sikandar, who was endowed with judgment,
Was world-seizer by the power of the fortune (of the star).

If the fortune (of the star) had not come his guide,
He would not have rubbed the enemy's head beneath his
foot.

The representer (the historian), wise and (star-) fortune-
worshipping,
Drew the design with the compass of the fortune (of the
star) in such a way,

- 15 That—when the head and the crown of Dárá became con-
cealed (in the tomb),
The country of the world (Irán) fell to Sikandar.

New to old,—all Dárá's treasure,
Of which neither the beginning nor the end was known,

They emptied for the king's (Sikandar's) treasury ;
Cast it from the river (of Dárá's treasury) into the river
(of Sikandar's).

Throne and pavilion, and crown and throne,
Not to such a degree that they could reckon them :

Jewels,—not to such a degree that them, the secretary
Could bring to his fingers (in calculating), or to his mind
(in recollecting).

11 "Sang bast" signifies—much ; or, like the jewel of the mine. See canto xxviii. couplet 76.

17 If ba stand for dar, the first line will be :—
They consigned to the king's treasury.

18 "Sakht" (properly, sukht) comes from sukhtan.

20 Crystal trays ; platters (full) of rubies,
Wore out the shoes of those drawing the rarities :

Verily, Arab steeds, with saddles of gold ;
Slaves of Khatá, of golden girdle :

Royal garments beyond computation :
Camel-loads of golden articles,—more than a thousand ;

Of war-weapons and spoil, was no reckoning,
For it (the war-spoil), no thanks were the accepter's
(Sikandar's) :

Other things that are rare,
And of which the special (royal) magazine has a share.

25 Such a treasure of silver and of pure gold,
They made royal with the seal of the world-possessor
(Sikandar).

The world - possessor, by reason of that heaped - up
treasure,
Became illumined like a treasury of (with) jewels.

The heart of black colour (the man of the world) kindles
with the jewel ;
Perhaps on this account its (the jewel's) name is—"Night-
lamp."

When it is necessary to go in the dark mine towards the
treasure,
—For the treasure (of the mine) is vexed with light,—

Of that one who becomes treasure-winner,—why does the
face
Kindle with joy like the sun ?

23 From the abundance of the spoil, Sikandar considered thanks superfluous.

Or—Sikandar was thankful—not for Dárá's war-weapons, of which before his victory he had a sufficiency (canto xxviii. couplet 73) ; but for the other booty.

30 Of dust thou art; if treasure be needful to thee, it is
lawful;

For none desires dust void of the wealth (of the mine).

Man's illuminator (rejoicer) is wealth,
By which deeds are adorned.

Gold became that fruit, saffron-shedding;
Because, like saffron, it became joy-exciting.

The black men of the west, who are like the men of
Zang,
Are heart-happy with the yellowness of that saffron (gold).

When Sikandar beheld all that mine of treasure,
Which fell into his hand without hand-toil,

35 To those in attendance on himself,
Verily, to the powerful (the rich) and to the darvesh (the
poor),

He gave a portion of that splendid treasure;
Became the chief of the age by equity and liberality:

Sent one to the warriors of Irán,
Saying:—"From this door (court), none turns back (dis-
appointed).

"Lay ye your heads in obeisance at our court;
"Put ye away (out of mind) your own destruction.

"In respect to you,—each one without obligation,
"Favours beyond obligation (of thanks) will proceed."

30 This is uttered by Nizámí. Thy agreeableness depends on wealth, as the value of the mine on treasure.

32 He who passes by saffron in the field feels such joy that involuntarily he laughs. Nay, it often happens that through excess of joy he dies!

33 Of the west, a gold-producing country,—famed is the gold; celebrated as alchemists are the men.

38 "Bar dar nihádan" signifies—berún kardan.

Sikandar says:—"I will not slay you; thus have I promised Dára."

40 The chiefs of Irán assembled;
And became very joyous by that joyousness (of security of
life).

They had news of the monarch's heart,—
That he is firm to his oath and covenant.

All in a body came on the road (to Sikandar's court);
They came to the king's assembly-place.

The king became pleased at that coming,
With those heroes, army-shatterers.

He made separately with each one a covenant
That he would not exercise diminution in regard to any-
one's rank :

45 Opened the door of the treasure to every one (of them);
Gave much treasure, and many jewels :

Made, verily, everyone's work (the official duties formerly
performed) public ;

Made fortune vigilant (auspicious) for those sleepers (from
whom, by Dárá's death, fortune had gone) :

Gave whatever (pay) from the first (unpaid by Dárá) was
theirs :

Added twofold more for them.

When the men of Irán obtained those gifts,
They turned their head from the bondage of wilfulness.

Placed at once their head in obeisance on the earth ;
Exalted their cap-corner to the sky :

50 Uttered praises on the monarch,
Saying :—“ The loftiest sky be thy friend !

“ The summit of Jamshíd's throne be thy place !

“ The throne of chiefs be the dust of thy foot !

“ The old one (Dará) departed, our new king, thou art !

“ Not Khusrau ;—but our Kay Khusrau, thou art !

“ No one turns his neck from thy judgment ;

“ Our head, at the place beneath thy foot.”

When the king beheld that through the auspiciousness (of
his fortune),

Obedience became enjoined to the men of Irán,

55 In that assembly-place of star-pomp,
Where a crowd assembled from seven territories,

He ordered that they should bring him the sword and the
basin (of punishment) ;

Should bring the two blood-shedders before the throne ;

The two officers, neck-exalted,

Sword-sling cast about the neck (shoulder) :

Should, according to their duty, make clay with their
blood ;

Should make the sword-sling the rope about the neck.

First, whatever of treasure of gold he had promised,

As much as he had agreed to, he caused to be given them.

60 When he had brought before them the stipulated money,
He came forth from the obligation of his own promise.

He ordered so that they rendered them contemptible ;

Placed them rope-bound on the gallows.

53 “ Pá,ín gah ” signifies—muntahá,e pa ; khák-i-pá.

58 See canto xx. couplet 12.

61 They hanged them slain on the gallows.

“ Plutarch’s Lives,” by Langhorne, 1879, p. 477.

Bessus was punished as follows—Sikandar caused two straight trees to be bent, and one of his legs to be made fast to each. Then, suffering the trees to return, his body was torn asunder by the violence of the recoil.

Quintus Curtius says :—

Sikandar delivered Bessus to Oxathres, Dará’s brother, who, cutting

A proclamation went forth about the army,
To this effect:—"This is the retribution of the blood-
shedder of the king!

"That one, from whose name (nature) tyranny springs,
"His end is like to this day.

"The lord of sense never bestowed pardon
"On that slave who became lord-slayer."

65 The citizens and soldiers looking on
At the justice and equity of Sikandar,

Became praise-utterers at that way and custom,
Became the slave of the order of the world-seeker.

The world-seeker seated with the sages ;
—The eye of evil ones (be) far from that (kingly)
company!—

On two sides they prepared the cloth (for victuals) ;
The sitters all arose (and came to the table).

Sikandar, world-possessor, Dára-shatterer,
Shone, candle-like, in the midst of that assembly.

70 Then at that time to everyone of worth
He spoke to the extent of everyone's rank.

off his ears and nose, had him fastened to a cross, where he was despatched with darts and arrows.

Mirkhond, in his "History of the Early Kings of Persia," (translated by Shea, 1832), p. 396, says:—No sooner had Sikandar terminated the funeral ceremonies, than they fixed to two gibbets at the head of Dára's tomb, opposite each other, the two false traitors, and suspended them by the neck.

67 As written, the second line expresses a prayer on the dead, which is improper.

Otherwise:—

From that company far (was) the eye of evil ones.

Sought out (Firáburz, son of Shávarán) the grandson of
Zanga ;

Summoned him, and washed the rust (of neglect) from the
mirror (of his mind) :

Inquired, saying :—“ O old man, year-tried,
“ Thy head casting a shadow on the back of thy foot
(back-bent) !

“ Many years, thou hast lived in the world ;
“ Thou art not ignorant of the work of the world.

“ When thou sawest that Dárá became the tyrant,
“ Became—a crime not with me (mine),—the enemy,

75 “ Since thou possessedst the mystery of the world,
“ Why keptest thou advice secret from him ?

“ When youthfulness brings one to anger,
“ The old man who is silent has guilt.”

The hearer of the (words of) anger of the King of Rúm
Enkindled the wax (of soft speech) with an oily tongue :

Made the bow (of obeisance) with his crooked back ;
The tendons of his bones became (wrinkled) like tree-
bark.

He bound the arms of speech and placed (at hand) the
quiver ;

The bow (the bent back) drew forth the arrow of the
archer Árash (faultless speech) from the quiver (of
the mouth),

77 “ Raughan-zabán ” signifies—charb-zabán.

“ Mom bar afrokh̄tan ” signifies—sukhan-i-narm guftan.

78 “ Túr ” signifies—a thin bark of a tree in Kashmír which they wrap
about bows.

79 Árash (the armour-bearer of Tahmasb, the son of Minúchihr, or Man-
dauces, B.C. 730) shot (Nizámí 'Arúzí says) an arrow from Mount Mávand
to the bank of the Jíhún, and thus defined the limits of Amal (on the
Oxus) and Marv,—one farsang. Daulat Sháh says that the arrow was

80 Uttered first praises on the world-possessor,
Saying :—“ May the world-possessor be mated with his
desire !

“ May the Dárá of the age be of sweet disposition !

“ May his share of the world’s sweetness be great !

“ His head, exalted with joy !

“ The enemy’s head, hurled at his foot !

“ This world-experienced old man uttered much advice,

“ It became not place-seizing in the heart of the hostile
one (Dárá).

“ Many an illumined candle (of lustrous words) which had
no smoke (of defect),

“ I displayed to Dárá ; but it served no purpose.

85 “ When Sikandar’s fortune was the throne and the cup
(of sovereignty of Irán),

“ What issues from Dárá but the crude desire (of fruitless
war) ?

“ When the sphere makes a neck lofty (in rank),

“ It (the sphere) brings within the noose those neck-
exalting.

“ In Hindústán, an old man fell from his ass (and died) ;

“ In Chín, for the one father-dead (the heir), the cow (the
bull or the miser) brought forth (the calf of profit).

shot from Damavand to Marv, forty days’ journey. It is said that the interior of the arrow was filled with mercury, so that by the sun’s rays it might go farther.

See the tale of “ Shírín va Khusrau,” by Nizámí.

81 “ Anúsha manish ” signifies—shírín ṭaba’ ; farkhanda hál.

87 In the “ Farang Rashídí,” this passage is quoted as a proof that zádán is used actively.

A miser is called—nar gáv.

The property of bringing forth belongs to the cow (máda-gáv), not to the bull (nar-gáv).

- “ Where, from the (non-arriving of the) torrent a stream
 (Dará) becomes waste,
 “ The water in a stream of another person increases.
 “ The foot of thy fortune descended to the treasure ;
 “ Grieve not at the want of fortune of thy enemy.
 90 “ Thou art youthful, and royal, and free from care,
 “ Verily, best that thou shouldst be occupied with music
 and wine.
 “ By the power of youth thou canst reach to the desire (of
 pleasure);
 “ When old age arrives it is necessary to choose retirement.
 “ For the elderly head, the blue vault (abandonment of the
 world);
 “ Behold what it (the vault) did to Zuhhák and Jamshíd !
 “ When the world-king is of lengthened years,
 “ Vexation takes the servant from him.
 “ Best, if he have knowledge of the kernel (the valuable)
 and of the husk (the valueless);
 “ Recognize bad from good ; and enemy from friend.
 95 “ On his account trembling comes into everyone’s heart,
 “ When they see that he is the man-recognizer :

Dará’s dying and Sikandar’s gaining the country were as shown in the couplet.

They relate that in Chín a merchant kept his property from his son, who was thereby much straitened. The merchant went trafficking to Hind and there died. On hearing the unexpected news, the son seized all his property, which he little expected to obtain.

“ Gáv-zádan ” signifies—gaining profit unexpectedly under adverse circumstances. See canto x. couplet 17.

- 92 In old age abandon government ; otherwise thy state will be that of Zuhhák (B.C. 800) and Jamshíd (B.C. 800), who, in old age, seeking ease and pleasure, were slain.

“ They exercise remedy-devising to cast him down ;
 “ Make claim of independence of him (by slaying him).

“ In royalty they bring forth the drum of the new (young)
 king,

“ Towards whom they can display flattery and pleasantry.

“ Kay Khusrau and Kay Kubád, in this way,

“ Remembered not (forsook) royalty in old age.

“ They left the world to another king ;

“ Took the path to the mountain Alburz.

100 “ By dressing and eating properly,

“ They became safe from suffering the poison (death) of
 the sword.”

When the king perceived that that rememberer (of the
 circumstances) of Kayán kings

Possessed information of work (war) profitable and
 unprofitable :

Was one well acquainted with good and bad (in war) ;

Was war-experienced and work-versed.

He inquired, saying :—“ In battle, what is that

“ Which is of avail for victory ?

“ What plan keeps the army (firm) on its ground ?

“ What severity (of warfare) makes man sluggish of foot
 (in battle) ? ”

105 The war-tried, world-experienced one spoke,

Saying :—“ Victory is the partner (servant) of that hero

98 In old age Kay Kubád (Dijoces, B.C. 696) went to Mount Alburz and kept performing the worship of fire ; Kay Khusrau (Cyrus, B.C. 558) dwelt in a cave there. Hence none slew them.

“ Nek bahr ” signifies—rozí-i-halál.

100 In some copies, tang bahr, a scanty portion, occurs.

The first line means—using leaves of trees as clothing and as food.

“ Who in the army is a monarch like thee ;
 “ One heart (soldier) with thy grandeur is a great army.

“ Since the order is such that this languid dust (Firáburz)
 “ Should, for thy sake, bring forth a proper wall (of
 warlike discourses,—

“ I have heard from the war-experienced of former times
 “ That (in war) man’s valour is of more value than the
 body’s force.

“ Boldness is the rule of army-leading,
 “ Head-lowering (abjectness in flight) lies not in head-
 exalting (chieftainship).

110 “ At the time of army-arraying,
 “ It is not proper to seek aid from the army.

“ Nay, desire patience from thyself ; and victory from God ;
 “ For by these two the army remains in position.

“ When thou art victorious, be not intent on strife ;
 “ Close not the path of flight to the enemy.

“ And, if thou be hopeless (of victory), strive mightily ;
 “ For no one rubbed the ear of (chastised) the manly
 one.

“ Of omens, which thou shouldst gain as to victory, the
 first
 “ Should be—a heart free from fear of the enemy.

115 “ To (his son) Firámurz, Rustam thus spoke,
 “ Saying :—Break not thy heart ; but break the mountain
 Alburz !

“ To Bahman, Isfandiyár thus spoke,
 “ Saying :—If thou break not (thyself) thou wilt break
 the battle-ranks,

116)
 117) The first shikastan may be intransitive or transitive.

“ A defeat by which the blood (of grief) reached the
 (heart of the) hard stone ;

“ Also reached Dárá, by reason of his heart-breaking (on
 hearing my counsel).

“ Dárá, heart-broken, came to the plain (of battle),

“ The heart of the partridge (Sikandar) broke not, on
 account of that hawk (Dárá),

“ Since in his (Dárá's) fortune (through injustice) there
 was no heart-joyousness,

“ By thy action (in battle) no food was (his) save the dust
 (of the grave).

120 Again Sikandar questioned him,

Saying :—“ O kind old man of lengthened years !

“ I have heard that Rustam, the bold horseman,

“ Used to urge (like the lion) his steed alone (against
 the enemy).

“ Where he alone used to strike against the enemy,

“ Flight used to occur on that battle-field.

“ It comes to me strange—by one sharp sword,

“ How rout should reach the army ! ”

In reply, the old man thus spoke,

Saying :—“ The tongue is the revolver in speech.

125 “ Rustam's strife was so perfect

“ That he first used to overthrow the army-leaders.

“ When the army-leader fell by the sword,

“ The army (of the enemy), through fear, used to take
 flight.

124 Imperfection and perfection find a path to the tongue.

The second line may be uttered by Nizámí.

If by Firáburz, the passage means—If in my reply slip or defect
 occur, criticize not ; for the tongue is the revolver.

126 See the “ Life of Alexander the Great,” by Williams, 1860, p. 159.

“ The man who, alone, would rout a great army,
 “ Becomes, by this plan, powerful against the enemy.

“ Otherwise, in contest is no room (for the statement)
 that

“ An army should fly from a single horseman.”

Another time he said :—“ Tell me the secret,

“ Why the arm (of oppression) of Bahman became long?

130 “ Why did Bahman slay Firámurz?

“ Why drowned he that body of Alburz (Firámurz) in
 blood?

“ Why gave him not the sages (fire-worshippers) counsel,

“ That he should keep injury far from that household (of
 Rustam)?”

The world - experienced man gave answer, after this
 manner,

Saying :—“ Behold what Bahman did with that dragon
 (Firámurz).

“ In the end, when his (Bahman’s) path of conduct became
 perturbed,

“ The dragon’s mouth became his abode.

129 “ Dast-darází ” may signify—dast-yází; or have a literal signifi-
 cation.

Bahman (adishír daráz-dast, Artaxerxes Longimanus, B.C. 465) had
 arms so long that they reached to his knee. In Sanscrit, Bah-man means
 —arm-possessing.

See canto vii. couplet 39; viii. 2; ix. 13; xxx. 171; xxxii. 116.

130 When Bahman heard of Rustam’s death by the hand of his brother
 Shughdád, he made war with Firámurz (Rustam’s son) in Zábúlistán
 (Sístán), in revenge of his father, Isfandiyár, slain by Rustam.

Seizing Firámurz, he hung him on the gallows, and put his grand-
 father, Zál, into bonds.

Firámurz, as his name denotes, was tall and powerful as a dragon.

131 In the opinion of fire-worshippers, retribution for the slaughtered
 father lies on the son of the slaughterer.

133 A dragon swallowed Bahman alive.

“ When he (Bahman) struck the two-edged dagger on the
warrior-tree (Firámurz),

“ Crown and throne departed from the house of his
fortune.

135 “ Whom didst thou see, who pressed his foot in blood,
“ Who, in the end, through that (innocent) blood, found
not retribution ?”

At that mentioning Sikandar trembled,
As the autumn leaf trembles at the cold wind (of autumn).

He became the fearer of the blood-claimants of Dárá,
For it is not possible to pass easily over this bridge (of
slaying Dárá).

Yet again, he desired that that sensible one
Should loose the door (of the lip) of the casket (mouth)
of jewels (of speech) from its shackle ;

Should speak of the revolution of Time,
Whatever might be of use to the world-seeker.

140 After praise, the old man of vigilant fortune,
To the possessor of crown and throne, thus spoke,

Saying :—“ Although the region of the world is for thee
prosperous,

“ Fix not firmly the hand (of arrogance) on this tender
branch (of the world).

“ From new (present time) to the old time,

“ Who remained who may utter words to me (of past
affairs) ?

“ Rustam and Zál and the Símurgh and Sám—where ?

“ Firídún and his skill, Jamshíd and his cup,—where ?

136 Sikandar recollected that he was concerned in Dárá's death.

137 “ *Khún-khwáh* ” signifies—mudda'iyán, claimants (for blood).

143 Zál, being born with white hair like an old man, and being abhorrent to the eyes of Sám, his father,—was cast on a mountain-slope, where the