

- “ The earth devoured ; and after devouring them long time
has not passed ;
“ Yet of devouring them its belly is not sated.
- 145 “ They passed away (died) ; and we also shall pass away ;
“ For, like the rosary-bead, we are strung to one another.
- “ Strike not five drums (boast not) within these four
arches (the world of four elements) ;
“ For these nine heavens (of the sky) are not without six
doors.
- “ Since thou hast the world,—be world-possessor !
“ When enemies sleep,—be thou vigilant !
- “ Bring forth thy head from the world of fearfulness ;
“ Fear that one who fears not God.
- “ Abandon that road (of wickedness) which brings loss ;
“ The bad bow-string brings defect to (injures) the bow.
- 150 “ Whose is inversion of the skirt,
“ Of turning it back (straight) to the body,—is there no
need ?
- “ From that path (of wickedness) that proceeds in a
backward direction (against God’s will), do thou
“ Ask of God the need of (the wish for) returning.
- “ Wherefore attachest thou thy heart to that country and
property,
“ Of which, a little is the sorrow (of this world) ; and much
the calamity (of the next world) ?

Símurgh finding him, took him to his nest, and there cherished him for nine years.

The Símurgh is called Zál’s wet nurse.

- 146 “ Sisht dara ” signifies—murdár-khána, a point in the table of the game nard, in which the table-man cannot be extricated ; or ‘ajz va mándagí ; ‘imárat-i-shish darwáza.

If the phrase means—six sides, the passage signifies—the world is the thoroughfare of everyone, the abode of none.

- 149 The bow-string, badly placed on the bow-horn, injures the bow.
150 “ Báz-gashtan ” is transitive.

- “ They (the sages) have guided thee with wisdom :
 “ For they have pronounced thy property blood.
- “ A neck that is bloodless is distressed,
 “ If its blood increases (to bloodiness) there is strangulation
 (apoplexy).
- 155 “ Every property which comes into this world—
 “ Know,—the fierce black snake (is) sleeping over it.
- “ The vault of this adorned arch (of the sky)
 “ Has a pillar void (in the interior) for treasure.
- “ Since, in the recess (void of wealth) of this form (the
 tomb) we shall sleep (in death),
 “ Why is it necessary to be paired with the black snake ?
- “ Make free the heart from the foolish entanglement (of
 amassing wealth);
 “ Thou art not the tyrant ; do justice ! do justice !
- “ If thou abandon the tyranny of Dárá (in amassing
 wealth),—well ;
 “ If he were the holder (of world-treasures), thou art the
 Sikandar (the God-worshipper).
- 160 “ Behold what he experienced from the world’s harvest !
 “ Do not thou the same, so that thou experience not the
 same.
- “ Behold what thou didst (in justice) so that thou
 obtainedst the world,
 “ Do that indeed (justice) by which thou obtainedst
 fortune !”

155 The black snake signifies—punishment in the next world ; or wealth that, in the grave having become the black snake, coils itself about its master’s neck.

156 “Sitúdan” signifies—*dakhma* va *’imárate*, a kind of pillar which they raise on the tombs (*makábir*) of fire-worshippers, void in the interior for holding treasure.

159 Dárá is called—*muhibb-i-tamata’át-i-dunyá*.
 Sikandar is called—*khudá-parast* va *ká,il-i-ma’ád* va *ákhirat*.

The king, from the answer of the old man decrepit in
years,
Accepted these words, auspicious in omen :

Greatly favoured him with a dress of honour ;
Prepared for him much treasure and gold fit for a prince.

By his skill (in accepting counsel), the chiefs of Irán
Abandoned the scale (of their opinion) to his weight (of
opinion).

165 The flatterers (men of Irán) all, at the door of the court,
Began their praises at the monarch's banquet,

Saying :—“ If a lamp (Dará) of this court (of Irán) has
settled (in extinction),

“ The sun (Sikandar), the illuminator, has come to our
hand.

“ If a night has departed,—a day has arrived ;

“ A rose has departed, a rose-bed kindler (the gardener) has
arrived.

“ A grain of gold turned its face from the seeker (became
lost) ;

“ He looked down, sought the gold, and found the
treasure.”

164 “ Nihádan ” signifies—guzáshtan.

“ Tarázú bar sang-i-kase nihádan ” signifies—mutába'at va inkiyád-i-kase kardan ; tan dádan va farmán burdan.

Otherwise :—

On account of his greatness, the chiefs of Irán

Placed (their own) scale (of wisdom) to his weight (of grandeur).

Otherwise :—

By his (Firáburz') skill, the chiefs . . .

166 “ Chirágh nishastan ” signifies—chirágh khámosh (kushta) shudan.

Plutarch relates :—

After the battle of Arbela Sikandar added a province to the governorship of Mazæus, Dará's chief favourite. But the youth declined, saying :—

“ Sir, we had but one Dará, and now you make many Sikandars.”

From ocean-heartedness, the king, the ocean of grandeur,
Displayed much favour in that assembly.

170 When they (the courtiers) beheld the king, peasant-
cherishing,
They displayed the secret of Dárá's tyranny,

Saying:—" So long as his age was,—of noble or of ignoble
(nature),

" Of his own trade, none enjoyed the fruit.

" He took away affection from the world to such a degree
" That (even) the dog returned not to his master.

" The one of bad disposition (the tale-bearer) attached
to the good ;

" To none,—safety as regards blood (life) or treasure.

" Making accusation of tyranny (against Dárá) from this
land and clime there departed—

" Generosity to Greece, and manliness to Rúm (there
protected by Sikandar's justice).

175 " The persons who were of weight with him (Dárá)

" Were those two officers,—out of such a multitude.

" When Dárá made strong the heart of those false jewels,
" Behold the world,—how it shattered his jewel (of life) ;

" To small (mean) ones (the two officers) he gave the
crown (rank) of chiefs ;

" Behold, at last, how small (shattered) he himself
became !

" Ruler not long is that one of sluggish judgment,

" Who causes severity to reach the people of God.

171 That is—of his noble and ignoble trade.

173 The one of bad disposition is he who, attaching himself to the good, gives their property in plunder to the king. By Dárá's tyranny he found many an opportunity.

“ He brings ruin upon the great ;

“ He makes the mean powerful.

180 “ That one, who is the mean-cherisher, became not the
Khusrau ;

“ Mean-spiritedness is one thing ; sovereign-powerfulness
is another.

“ There remained,—neither compassion in this country ;

“ Nor ease in the city and territory.

“ With feelings of hate, breasts (of men) irritated ;

“ (Even) from the lock of the treasuries, wardship
departed :

“ Ruin came upon every trade ;

“ Where is a thought worse than this ?

“ Namely,—the trader from his trade fled,

“ To the work of another (trade) attracted :

185 “ The husbandman performed the work of the soldier ;

“ The soldier began husbandry.

“ —The building (prosperousness) of the world remains
not long,

“ When everyone abandons his own work.—

“ Those of the desert (shepherds) do the work of the
soldier ;

“ Those of kingly race perform the work of field-watching
(shepherding).

“ If before this the administration of justice were asleep,

“ Verily, the star of the world was confounded (careless).

“ Now the administrator of justice (Sikandar) is triumphant
(in Irán),

“ Injustice of this kind,—how long will it remain ? ”

186 This couplet is uttered by Nizámí.

187 “ Pahlavání ” signifies—shahriyárí, for shahr means—pahlú.

190 The monarch trembled at this speech ;
He published a proclamation in every region,

That—every trader should perform his own handiwork ;
Save this,—though he practise a good (trade) he does evil :

The husbandman should fasten the yoke to the ox,
Should seek his desire (for wealth) from the ploughshare
and the ox.

The soldier should take his own path, according to the
regulations ;
Verily, the citizen should enjoy the fruit of his own
business.

None should take up (aught) save the pursuit of his own
work ;
Should truly bring before himself his own original
handicraft.

195 He sought out the deserter from his work ;
Appointed him to that work which was his at first :

Rendered the works of all conspicuous ;
Made all the work suitable.

The world, from the desolation of the former time,
He brought into prosperity, in his own time.

If thou desire good from Time,—do good ;
For, in the end, the portion of the bad is—poison.

By his own fortune he held the world straight (in justice) :
—To possess the world is the recompense of the wise.—

200 Come, cup-bearer ! of the wine (of senselessness), sweet
and fresh,
Mix one draught, love-cherishing.

Give that draught, heart-ravishing, to the thirsty one ;
For the thirsty one has no patience as to the draught.

CANTO XXXII.

SIKANDAR'S MARCHING INTO THE COUNTRY OF 'AJAM (PERSIA),
AND LAYING WASTE THE FIRE-TEMPLES.

1 O world-tried old man (Nizámí) ! bring wild rue (of devo-
tion, calamity-repelling) ;
Cast it on the fire in the Amír's (Nizámí's) bed-chamber.

Because I practise the magician's trade (of pleasant
repose) ;
I entertain fear of the evil eye (of the envious one).

But when (in eloquence) I consume the wild rue out of
(my own) heart,
How will the evil eye (of the envious) cause injury to reach
me ?

In this path (of ease of life) the dangers of robbers are
many ;
That one who knows not this path (of ease),—how happy
of state is he !

1 " Amír " may refer to—Naşratu-d-Dín.

" Chashmak-zan " here signifies—sáhir.

2 In the bed-chamber of Naşratu-d-Dín, burn wild rue ; for I have a
wonderful art. In his name I compose a book, and I fear the eye-wound
(the evil eye) of envious men. God forbid that it should reach me !
See couplet 91.

3 " Dil " here signifies—the black point of the heart called—suwaydá.
Nizámí requires to burn no rue save that of his heart.

When the black point of the heart of the holy man is consumed, God
comprehends his existence, and his heart is the mirror of the Divine
splendour.

4 Fear of the sun is not the poor man's fortune ; fearless he eats his
daily food.

What a life (of ease) it is which,—with so many dangers (of
the world),

It is necessary to pass in the sorcery (of danger-
repelling)!

Best,—if we place our foot beyond (abandon) this ladder-
step (of ease of life);

If we place the cover on this cauldron full of blood (this
pleasant but dangerous thoroughfare).

The narrator (Nizámí) of former tales
Speaks of epochs anterior to his own time, in such a way

That,—when the religion of the rustic (the ignorant one)
sate on the fire (became ruined),

Fire expired, and the fire-worshipper burned (with grief).

Sikandar ordered that the men of Irán
Should unloose the girdle (of service) as regards fire-
worshipping:

10 Should renew that same old religion (of Ibráhím);
Should incline towards the religion of the Khusrau
(Sikandar):

Should consign the chattels (the cord, &c.) of the fire-
worshippers to the fire;

Should take hard measures against the idol-temple.

5 "Afsún-garí" may signify—shá, 'irí.

6 Best,—that I abandon this book and the praise of the king; and
place the cover of silence on the mouth of the cauldron full of blood—
my heart raging to reveal the mysteries of God.

8 "Bar ádash nishastan" signifies—*kharáb shudan*.

Fire-worshipping is the act of ignorant ones and those of little
wisdom.

When Dárá, the ignorant one, whose God was his belly, died—fire-
worshipping died.

10 It appears that formerly the religion of Ibráhím prevailed in Persia.

They say that Ibráhím and Sikandar were of the same religion—Islám.
See canto xxii. couplet 6; xxix. 8; xl. 3.

See Clarke's translation of the "Bustán of Sa'dí," chapter ii.
couplet 37—The story of Ibráhím entertaining the Gabr (Guebre).

In that age (of Kayán kings), so the custom was
That a teacher (fire-priest) used to be in the fire-temple :

Used to make the great treasures in it secure (by burying) ;
To none was power over those treasures.

The rich man who had no inheritance-enjoyer (heir)
Gave up his own wealth to the fire-temple.

- 15 The custom by which grief comes to the world,
—Every fire-temple was a (useless) house of (buried)
treasure.

When Sikandar made waste those foundations (fire-temples
full of treasure),
He caused the treasure (to his court) to flow like the sea-
water.

Of the fire-temple by which he used to pass
He used to dig out the foundations ; used to take away
the treasure.

Another custom was this—that the fire-worshipper
Sate every year with new brides,

At the Nau-roz of Jamshíd and the festival of Saddah,
—When the regulations of the fire-temple were renewed—

- 15 Apparently in every city the Persians appointed a man to pursue the rich who were heirless, so that in their own lifetime they involuntarily gave up their property to the fire-temple, and after that lived in poverty.

- 19 The nau-roz of fire-worshippers is of two kinds.
One day is called—nau-roz-i-kúchak va şághir va 'ámma, the first of the month Farwardín (March), when the sun is in Aries, the beginning of the spring harvest.

On this day God created Adam and the world and ordered the planets to revolve.

The other day is called the—nau-roz-i-buzurg va khaşsa va jamshíd, the sixth of the month Farwardín.

On the first of the month Farwardín, Jamshíd (B.C. 800) arrived at

20 Brides, husband-unseen (virgin), from every side,
Used to hasten out of the house into the street (to sit with
the fire-priests) :

Face adorned, hands decorated,
Used to run with wantonness from every direction :

Like the fire-worshipper, red wine uplifted ;
In memory of the fire-worshippers, neck-exalted.

Tabríz (called by Arabs—*Ázarbíján*, and by Persians—*Ázarabád*), and wished to celebrate the nau-roz.

He sate on a canopied throne with various jewels, set upon a lofty place, turned towards the east ; and kept a bejewelled crown on his head.

When from the east the sun arose and shone on that crown and throne, the effulgence appeared excessive, and men from beholding it became pleased, and, adding the word *shíd* (meaning *shu'á'*, splendour) to the word *jam*, called him *Jamshíd*, or *jam šáhib-i-shíd*.

And when the sixth day of *Farwardín* arrived, he made a great feast and sate on the golden throne, and gave access to high and low, and established good customs.

Every year, from nau-roz-i-kúchak to nau-roz-i-buzurg, the kings of *Irán* used to accomplish men's needs, release prisoners, and engage in mirth.

"*Jashn*" signifies—*shádí va mihmání*.

"*Sadd*" is the name of an 'idd (festival), now called *Şadd*, established by *Kayumarş*, occurring on the tenth day of the month *Bahman* (January), when they kindle many fires ; and the kings and amírs, seizing birds and animals of the desert, and tying bundles of dry grass to their feet and setting them on fire—let them loose, and thus set fire to mountain and plain.

When the hundred sons of *Kayumarş* reached maturity, *Kayumarş* made them *kad-khudá* (house-holders), and ordered them to kindle a great fire, and the kindling of the fire he called—*jashan-i-sadda*, or the festival named after the house-holding of his one hundred sons.

From the tenth day of *Bahman* to the nau-roz-i-buzurg is a period of fifty nights and fifty days.

For further information, see *Mirkhond's* "*History of the Kings of Persia*" (by *Shea*), p. 105 ; *Malcolm's* "*History of Persia*," vol. i. p. 11 ; *Richardson's* "*Persian Dictionary*," dissertation, p. 52.

From the (book) Barzín of the villager (the fire-worshipper)
and the sorcery of the Zand,
A smoke (of the sigh of love for the brides) brought forth
to the lofty sky.

All their occupation—sauciness and heart-ravishingness;
Sometimes idly-talking, sometimes sorcery-practising.

- 25 Save the sorcery (of the Zand), they lighted not a lamp (of
work);
Save enchantingness, they learned not anything.

A ringlet let fall, curl within curl;
One a foot-beater (a dancer), the other a hand-striker (a
cymbal-player).

Like the straight cypress, a handful of roses in the hand,
—Beautiful was the straight cypress, rose in the hand!—

- 23 Barzín is the name of one of the fire-priests, who in the city of Balkh built a great fire-temple, called Ázar-i-Barzín.

In the Rashídí, it is said that the men of Fárs had formerly seven fire-temples, each dedicated to one of the seven planets.

Their names are—Ázar-i-mihr; Ázar-i-nosh; Ázar-i-khurdád; Ázar-i-ábtín; Ázar-i-bahrám; Ázar-i-Zartusht; Ázar-i-Barzín.

One day, when Kay Khusrau was riding, a terrible sound came from the sky, such that he fell from his horse; and the lightning struck the saddle (zín) of the horse.

At that place, in thanks for his safety, Kay Khusrau built a fire-temple and called it—Ázar-i-zín.

Otherwise—The brides used to utter sorceries and to perform fire-worshipping, so that the smoke of their fire-kindling and tumult of sorcery-casting reached to the sky.

- 24 They used sometimes to tell each other tales, and sometimes to utter sorceries of the Zand, and thus kept the hearts of their lovers restless.

- 25 The lamp is mentioned, as sorcery is usually worked at night.

The sorcery may be that of sauciness and heart-takingness.

- 27 The flowerless cypress is decorated with handfuls of roses fastened to the branches.

The customs of the damsels of Irán on the nau-roz-i-Jamshíd and at the feast of Sadda have (couplets 19-27) been described.

The second line is uttered by Nizámí.

In the beginning of the year, when from the vault swift-moving,
It used to be the Nau-roz-i-kúchak as regards the world's reckoning.

One day only from street and building was,—theirs
The wide plain for the desire (recreation) of their own heart.

30 Each one separately used to prepare an assembly ;
And thence many calamities (of love) used to arise.

When the necklace of sovereignty (of the empires of Rúm
and Persia) became one,
The world's market became void of calamity.

By one king, the throne is lofty ;
When the king is increased (in number), the country suffers injury.

One crowned one is better than a hundred,
As rain when excessive is bad.

The king of sound judgment gave the order of such a kind
That none should perform the rites of the fire-worshippers.

35 That precious (beauteous) brides, face-unseen,
Should display the face only to the mother, or to the husband.

He shattered every form of enchantment ;
Made the fire-worshippers wanderers from the idol-temple :

29 On this day the brides went not to the fire-temple.

31 The thread of sovereignty of the world was of two strands—one Dárá's and the other Sikandar's. Now all the world became as one thread or under one king (Sikandar).

33 Kings are likened to the rain of mercy or of justice.

"Haníf" signifies—of Abraham.

"Haníf" signifies—pák-dín, a title of Ibráhím.

Washed the world from polluted religions (of infidelity);
Preserved the true religion (of Islám or of Ibráhím) for the
people.

In the Irán land, by such great support,
No fire at all of the fire-worshipper remained.

Again for those Magians, treasure-weighing,
None amassed treasure in the fire-temple (now destroyed).

40 All the lovely ones, face like the pomegranate-flower (ruddy
and beauteous),
Abandoned love for the rose-bed of fire (the fire-temple).

When the king cleansed the custom of fire from the
world,
He brought forth the smoke (of destruction) from the fire-
worshipper :

Ordered that the men of the Time
Should have no occupation save God-worshipping :

Should use protection for the religion of Abraham ;
Should all turn the back upon the (worship of) the sun
and the moon.

When the country passed into the property of that treasure-
giver (Sikandar),
He urged his steed into the plain of amplitude (of ease).

45 Became in joyousness victory's partner ;
In that way as the pleasant speaker (Firdausí) has said.

37 The seven sacred books of the world are—The Bible (date of Moses),
B.C. 1500 ; the Zand Avesta of the Magians, B.C. 1200 ; the Three Vedas
of the Hindús, B.C. 1100 ; the Five Kings (Webs) of the Chinese,
B.C. 1100 ; the Try Pitikes of the Buddhists, B.C. 600 ; the Kurán of the
Muhammadans, A.D. 700 ; the Eddis of the Scandinavians, A.D. 1300
(first published).

And if it be necessary for thee that in a new way
Thou shouldst hear from me the wonderful tale in another
way,

Pluck out the old cotton (of the former tale of Dárá's being
slain) from thy ear ;
For it makes the new brocade (of verse of the second tale)
tattered-clad (void of freshness).

In that way, as from many watchful brains,
I have heard sweet discourse on this matter :

Have also had many histories ;
Have left no word (of them) unread :

50 Have gathered together that collected treasure (of histories
of Sikandar),
The scattered parts of leaves :

From that alchemy of hidden words
I have raised a wonderful treasure-casket (a wondrous
tale).

46 "Ramz" signifies—*riwáyat-i-gharíb*.

47 The first history relates to—Dárá's being slain, and the second to—
Sikandar's going to Bábil (Babylon) and Ázarbíjan.

Considering the first tale uttered, hear now the new tale from me.

48 "Shíva" signifies—Sikandar's going into Dárá's country after slaying
him.

After slaying the enemy, it was the custom of kings to travel over
his country, to view his cities, and to establish a fresh coinage.

50 "Páraganda" here signifies—the scattered writings of which the
names of the writers were unknown.

Nizámí compared them with other writings and credited them.

51 "Kímiyá" signifies—the tale written in histories and on scattered
(unknown) leaves.

"Poshída haraf" signifies—*zer-i-parda haraf*, written by others in
the tongue of the Magians.

Then that book and scattered (unknown) leaves reached the stage of
alchemy (*kímiyá*).

These histories were written in tongues other than the tongue of
Párs.

Verily, the speaker in the language of Fars, the wise old
man (Firdausí),

Thus spoke, and his words became heart-pleasing,

That—when the king took the crown and the throne from
Dará,

He urged forth his steed from the compass of Mosul :

Came first, Venus-like, to Bábil (Babylon) ;

Washed the earth of that place of sorcerers :

55 Ordered that the fire appertaining to fire-worshipping,
They should quench with skill and wisdom :

Should make wet (wash) the sorcery-book of Zand ;

Or otherwise place it in the prison of the library (of the
Magians).

He showed the path (of religion) to the people by the path
of the ancestor (Abraham),

Wiped the soot and smoke of fire (-worshipping) from their
hearts :

And thence with the design of the free

Came to the fire-temple of Ázar-ábád (Tabríz).

In every place in which he saw fire,—quickly

He both quenched the fire and washed (effaced) the Zand.

60 In that place (Tabríz), was a fire built round with stone,
Which the fire-worshipper used to call—"wisdom-
consumer."

54 Sikandar is likened to Venus on account of his splendour and good fortune. See canto v. couplet 25.

56 The book-house (where books of religions other than Islám were placed) is called the prison, because they used to put in it the old and the useless books.

In this case they were there put so that none should read them.

57 "Ázarbíjan" signifies—Ázarabád, a place possessing many fire-temples, the modern Tabríz ("tab," fever; "ríz," dispersing).

60 "Khirad-soz" signifies—that which consumes the wisdom of the devotee, making him careless to all external to itself.

For it, were a hundred priests of the fire-temple with collar
of gold,
For fire-worshipping, girdle above girdle (numerous).

He ordered so that that fire of ancient years,
They extinguished and made altogether (dead) coal.

When he quenched the fire of that place,
He moved the army towards Sipahán.

In that lovely decorated city,
Which was possessed of heart-happiness and prosperous-
ness,

65 The monarch's heart assumed gladness ;
With gladness he pursued his heart's desire (of destroying
fire-temples) :

Extinguished many a fire of the fire-worshipper ;
Made bent (in reverence to Islám) the back of many a fire-
worshipper.

The old idol temple was as a Chinese idol (full of decora-
tion) ;
Much more pleasant than the garden in the fresh spring.

According to the regulations of Zartusht and the custom of
the Magian,
Several brides,—in attendance in that building.

It may signify—that to which wisdom cannot attain.

"*Khudí-soz*" signifies—self-consuming. Much dwelling in the fire-
temple repelled egotism (*khudí*) and lust.

61 "*Herbud*" signifies—the *muwakkal-i-átash kada*. It is compounded
of—*her* (in *Fárs*), fire, and *bud*, signifying *háfiz*, protector.

63 *Isfahán* was celebrated for—turquoises, black lead, ambergris, and
sword-steel.

67 In the *Rashídí*, *bahár* is simply the name of an idol temple ; but it is
said to be an idol temple in *Sipahán*, in which lived the girl, *Ázar*
Humayún, of the descendants of *Sám*.

Sám may be the son of *Núh*, or the grandfather of *Rustám*.

All—the calamity of the eye and the torment of the heart;
The foot (of the heart) of every rose descended in the clay
(of love).

70 Among them a girl, a sorceress of the lineage of Sám (son
of Núh) ;
The father named her—“ Ázar-Humáyún.”

When that heart-ravisher uttered sorceries,
She used to take sense from the heart; patience from
souls.

By (her) sorcery, from Zuhra (sorceress though she was)
the heart was gone (in love) ;
Like Hárút, a hundred were dead (a sacrifice) for her.

Sikandar ordered them to hasten
Against that building that it might become ruined.

The woman (Azar-Humáyún), a sorceress, out of her own
form,
Appeared a great dragon in that crowd (of temple-
destroyers).

75 When the people beheld the fiery dragon,
They released their hearts from (desire of extinguishing)
the fire :

Became crippled from fear of it ;
Went flying to Sikandar,

Saying :—“ In the fire-temple is a dragon,
“ Like the bomb, fire-setting to men.

69 The first gul may be written gil, signifying—clay (the body).
The foot (of the heart) of every body . . .

75 This may be rendered :—
When the people beheld that dragon, fire-setter,
On suffering its fire they let go their heart from the fire (of
courage).

76 Observe the force of the first shudand.

“ That one who passes by that dragon,
 “ She immediately either slays (with fiery breath) or
 devours.”

The king—of the secret of that hidden craft (by which a
 woman becomes a dragon)
 Asked his minister (Aristo); and the minister replied,

80 “ Balínás knows secrets in such a way
 “ That over deeds he is master of sorcery.”

To Balínás the king said :—“ This form,
 “ How shows the dragon to me ?”

The sage replied :—“ A form like this
 “ Knows only how to practise sorcery.

81 This may be rendered :—

To Balínás the king uttered this matter (and asked) :—

How appears this malevolent one (the dragon) to us ?

Balínás, in the Dictionary, Haft Kúlzun; Bilínás and Bilínús, in the
 Dictionary, Farhang-i-Shu'urí of Constantinople.

He is called—in the first, the companion of Alexander and a magi-
 cian; in the second, a sage, the disciple of Hermes, versed in the know-
 ledge of the nature of things, of talismans, and of astrology.

Some have thought Bilínás to be Pliny.

The Persians and the Arabians cannot represent in a more faithful
 manner the name of the Latin naturalist; they cannot introduce a
 strange name beginning with two consonants without giving to the first
 of those consonants the same vowel as the second, or without preceding
 it with an alif ʾ.

But it may be observed that they wrote :—

فلاطون , افلاطون Flátún, Aflátún (Plato).

سكندر , امكندر Sikandar, Iskandar (Alexander).

Baron de Sacy considers the name to be that of Apollonius of Tyana,
 and he bases his opinion on the following passage :—

“ I was an orphan of طوايه , in great indigence, and destitute of every-
 thing.”

Apollonius of Tyana in Kappodocia, born three or four years before
 the Christian era, was one of the followers of the philosophy of Pytha-
 goras. Euthydemus, the Phœnician, taught him—at first at Tarsus,
 and later at Ægos—grammar, rhetoric, and philosophic doctrines.
 Euxenus taught him the philosophy of Pythagoras. He died A.D. 97.

See Canto xliii., couplet 29.

“ If the king desire, I will hasten,
 “ I will bring the dragon's head within the tent-rope (a
 noose).”

The world-possessor said :—“ This thy terrible one,
 Against it,—if thou canst, employ a remedy.”

85 The wise man went towards the fire-temple ;
 He beheld the black dragon, head upreared.

When that dragon looked at Balínás,
 It saw the path of the glass phial (of sorcery) against the
 diamond (the shatterer).

That helpless sorceress evoked
 Many (kinds of) sorceries, man-entangling,

Every enchantment which was ineffective,
 Turned back its head (injuriously) to its own enchantress.

The wise, sensible man, by artifices,
 Made captive the enchantment of the scatterer (of
 sorcery).

90 At the time when came to hand, that fortune,
 By which he could bring defeat upon the great en-
 chantress,

He ordered that they should bring a little rue ;
 He cast it on that dragon, like water on fire :

Stopped her pastime with one enchantment (one throw of
 the rue) ;
 Destroyed her sorcery-making (the assuming of the dragon-
 form).

84 “ Patiyára ” signifies—jádu va amr-i-muhib va makruh.

91 In the East, rue is used for easing women at the time of parturition and for repelling enchantments. See couplet 1.

When the girl saw that that sage (Balínás) was such a one,
She unloosed the fastening from the art of sorcery of
that transformation (into a dragon);

Fell at his feet and besought protection;
Sought, in peace, access to the world-king.

95 When Balínás beheld the countenance of that moon,
He saw the path of his own desire (love) to her:

Gave her security in his own protection;
Gave her escape from those enchantress slayers.

Ordered so that they kindled the fire;
Burned the fire-temple in that fire:

Took the Pari-faced one to the king,
Saying:—"This moon was the black dragon!

"She is a woman, work-knowing, and very wise (in sorcery),
"The ear of the sky twisted by her sorcery!

100 "She draws up well-water from the abyss (root) of the
earth;

"Brings down the moon from the sky:

"Washes blackness (in auspiciousness) from the face of
(inauspicious) Saturn;

"Ascends a lofty citadel (the sky) by a thread of hair.

"As to beauty, what shall I say?—a Parí form?

"(Nay); no daughter of a Parí was like this!

"The ringlet-tip (made) of a circle of pure musk
(black),—

"The cord placed on the neck of the sun (her resplendent
face).

93 "Nírang" signifies—the art of sorcery—the dragon-appearance.

"Sibr" signifies—the dragon-making of the girl.

100 As the tree sucks up by its root.

103 Her ringlet-tip (made) of a circle of musk

Placed a cord on the neck of (made captive) the sun.

“ By the king's fortune, I closed her path of enchantment ;
 “ I shattered entirely her name and fame (in sorcery).

105 “ She became weak, and entered my protection ;
 “ If the Khusrau make her my mistress,—it is well.

“ And if she be meet for the king's service,
 “ She is for me both sovereign and also sister.”

When the king beheld the cheek of that heart-ravisher,
 A moon, adorned with gold and jewels,

He gave (her) to Balínás, saying:—“ She is submissive to
 thee ;

“ She is fit to drink the wine of thy cup.

“ But, be not secure of her sorcery ;
 “ Be not careless of her craft and skill.”

110 Balínás, in thanks for the king's surrender,
 Rubbed his face on the road-dust.

He made the Parí-faced one the lady of his house,
 The Parí rendered many of this sort (of the house of
 Balínás) distraught.

He learned from her all sorceries ;
 On that account, his name became:—“ Balínás, the
 magician.”

—Whether a magician, or one star-understanding,
 Thou shouldst not shut out from thyself the fear of death.—

Those two together practised enchantment-devising ;
 They concealed no secret from themselves.

115 Come, cup-bearer ! that stream of Paradise,
 Cast into that cup of fire-nature.

111 The second line may be uttered by Nizámí.

115 The stream of Paradise signifies—the delight of beholding the majesty
 of God Most High.

The cup of fire-nature signifies—the cup of senselessness which is
 mixed with the fire of Divine love.

From that water (the stream of Paradise) and fire (the
desired cup) turn not away my head ;
Give to me ; for from that water I take fire.

116 If *taram* be written for *baram*, we have :—

Put not far from me that stream of Paradise and cup of fire-nature
Nay ; give me the cup of the relish of beholding God Most High. For
from this water and fire I am fresh.

For *kazo* read *kazán*.

CANTO XXXIII.

SIKANDAR'S ARRIVING IN THE REGION OF ISFÁHÁN, AND
MARRYING ROSHANAK,* DARA'S DAUGHTER.

¹ At the time of mid-winter,—how happy that one who
Places before himself—fire and roast fowl and wine !

* Roshan is the name ; the affix *ak* is used in an endearing sense. Richardson's Dictionary, 1829, gives *Roshang* only. Malcolm, in his "History of Persia," vol. i. p. 57, considers *Roshanak* in Persian equivalent to *Roxána* in Greek. In a complete collection of voyages and travels, by John Harris, D.D., 1748, vol. ii. p. 908, it is stated :—

Dará bequeathed as wife to Sikandar his daughter *Roshanak*, a name which the Greeks have changed into *Roxana*.

Plutarch (Langhorne's translation, pp. 478 and 482) says :—

Sikandar's marriage with *Roxana*—the daughter of *Axyartes*, Dará's brother, a chief in *Sughdiana*, with the exception of Dará's wife the loveliest woman seen by the *Makedonians*,—was entirely the effect of love. He saw her at an entertainment and found her charms irresistible. Nor was the match unsuitable to the situation of affairs. The barbarians placed greater confidence in him on account of that alliance, and his chastity gained their affection. It delighted them to think he would not approach the only woman he ever passionately loved without the sanction of marriage.

After his return from India, at the age of thirty-two (B.C. 324), at *Susa* (*shus*, in *Pahlaví*, pleasant), he married *Barcine*, or *Statira*, Dará's daughter.

¹ "Dí" signifies—the time of the sun's remaining in the mansion of *Capricorn* ; the month is the first of the winter-season.

Brings to his hand an idol (a lovely, virgin woman) of
 pomegranate bosom,
 That brings defeat (of shame) to the pomegranate of the
 garden.

From that tall, shady pomegranate-tree (the lovely one), to
 the time of spring,
 He desires — sometimes the pomegranate (the bosom);
 sometimes the water (the wine) of the pomegranate
 (the luscious lip).

Forth he brings his hand from the corner of the building
 (of the women-folk) at that time,
 When the blossom (of spring) appears from the bough:

5 (When) the world becomes fresh, like the joyous spring;
 The desert becomes pleasant, and the retired place
 unpleasant.

He takes the ringlet-tip of that heart-ravishing one;
 Moves proudly from the house to the garden:

Makes the sugar-fountain (the lip and the mouth of the
 lovely one) rosy (with ruddy wine):
 Passes some moments (of the spring) in gladsomeness.

The representer of the book of kings
 Moved the cradle of representation thus—

That, when in Sipáhán the king, girdle-bound,
 Caused the crown to reach the revolving sphere,

3 Sometimes he places his hand on her bosom; sometimes he kisses her
 lip—or takes luscious wine from her hand.

7 Otherwise:—

Makes (his own) sugar-fountain (mouth) rosy (with kissing the rosy
 lip of the lovely one).

8 The book of kings signifies—the Sháh-Náma, by Firdausí; or any
 other book in which the histories of kings are given.

10 He rested two days in sport and pastime ;
Sought out news of Dárá's women-folk :

Opened the doors of the seven treasuries ;
Prepared a dress of honour according to the custom of
the Kayán kings :

Of Egyptian, and Chíní, and Rúmish silken cloths (for
the house),
Prepared a costly present :—

Royal costly garments (for apparel),
Which gave treasure to the heart, and freshness to the
soul :

Fine cloths, gold-woven, and soft silks (for drawers),
Which make the love of the wearers ardent.

15 Of jewels, many a decorated chaplet,
In it, many a rarity studded.

Many a bladder of musk, unopened (freshly cut from the
musk deer) ;
Many a garment of the belly-skin, heart-cherishing,

He sent at once to the women-folk of the king (Dárá) ;
He exchanged the black colour (of mourning) for the
ruddiness (of happiness) :

10 "Mushkúya" (mushk-kúya) signifies—khána, e mushk ; haram-khána ;
khána.

"Mush" means—coming together.

11 The kings of Persia had seven treasuries ; those of Khusrau Parvís are
celebrated.

The seven treasures are—gold, silver, iron, tin, copper, lead, and brass.

"Haft ganjína" may signify—the chair of Sultáns adorned with the
treasures of seven climes.

17 Dárá's family was in mourning for Dárá's death.

Removed dust from the blue (mourning garments) with coral (red, joyous garments) :

Cast a (red) gold (joyous) wash on the lapis lazuli (mourning garments) :

Rubbed the red gold (of joyousness) on the black stone (of mourning) ;

Proved, perhaps, the gold (Dará's women-folk) on the touchstone (of kindness) :

- 20 Washed Dará's bed-chamber of mourning ;
In place of the violet (of mourning), the red rose (of joy) sprang up.

When he had (by these joyous gifts) adorned that charming garden (Dará's women-folk),

He made resplendent the face of the hearts' ease (Roshanak).

Exercised patience three or four days,
Until the rose-bud (of joy of the women-folk) of (like) the fresh spring blossomed.

The brides (the damsels) display love for ornament-displaying ;

Make head and hair-parting trim and pleasant.

Bring into the brain the desire for the rose (the adorning of the body, and the perfuming of the apparel) ;

Bring the glance toward the luminous lamp (the sun).

18 The garments of mourning of Dará's family were changed for those of feasting.

19 He proved whether Dará's women-folk, who were like precious gold,—would be pleased by these rarities or not.

23 They apply oil to the ringlet-tip, make it fragrant, and comb it.

“Sar va fark” signifies—one and the same thing.

“Fark” is used as padding to the metre, but may signify—*khatte ki miyán-i-sar dar múhá uftad*.

21 In Persia, while mourning, they used, for a period of forty days, neither to look at the sun nor to smell a flower.

25 When Sikandar knew that of mourning no trace remained,
He cast out the sleeve of decoration (abandoned present-
giving) for apology.

To his minister (Aristotle) of eloquent tongue he said :—

“ Arise !

“ Expand quickly both thy tongue and thy pace.

“ Go to Dárá's seraglio; say, for me,

“ That here I have wandered, peace-seeking, for that
purpose

“ That the face of the moon-faced one (Roshanak), of the
lineage of Dárá,

“ I may behold ;—May the beholding of her be auspicious!—

“ (That) I may establish a citadel in his (Dárá's) bed-
chamber (for its protection) ;

“ May bring forth loftily the head of his (Dárá's) dependants
(the daughter and her attendants).

30 “ A golden litter (for women), pearl-studded,

“ All its form replete with ruby and turquoise,—

“ Take, so that the lovely one may sit on it ;

“ May move proudly from sky to earth.

25 “ Astín afshándan ” signifies—berún afgandan ; tark kardan.

Formerly people kept ready money in the sleeve. When the sleeve was expanded the money fell out. Thus they say :—“ Money in the sleeve is better than father and mother.”

When Sikandar knew that no effect of mourning remained, and that the custom of wearing of ornaments and handsome garments had returned, he made excuses before them (for the crime of slaying Dárá), and scattered his sleeve (cast down the skirt of excuse), and the women-folk pardoned his crime.

29 “ Zer-dastán ” may signify—Roshanak's attendants.

“ Dukhtar ” is commonly called—'ájiza.

30 “ Mahd ” signifies—maháfa.

On first asking in marriage, they send a bejewelled litter to the house of the father of the bride. If they accept the litter, they keep it in the house and send the bride, in proper season, in it.

81 If asmán be read for az asmán, the second line will be :—

The sky (the lovely one) may move proudly to the earth (Sikandar's dwelling).

“ Moreover steeds, wind-fleet, with saddles of gold,
 “ Take, for the sake of her attendants.”

When the wise minister experienced (heard) an order like
 this,

He bound his loins, and performed the order :

Took the path to Dára's private house ;

Took (fascinated) the whole of the household, by his
 courtesy (praise).

35 Entered the seraglio of musk nature,

Like the running water which enters Paradise :

Beheld a paradise full of beautiful húrs (houris) ;

Became fascinated when he beheld the fascinator (the
 lovely women).

With those of apple-cheek, man-fascinating,

He continued to sport (in gallantry) like a man with the
 apple.

The first word that fell,—

He gave, on the king's part, to the veiled ones, salu-
 tation,

34 The second line may be rendered :—

Began praise of the whole household (of Dára).

35 The running water of Paradise signifies—slowly, gravely.

36 The first farebanda signifies—fareb *khwanda*, or fareb *dihanda*.

The second farebanda signifies—fareb *kunanda*; *dil-i-nazirán rá rabáyanda*.

The second line may be rendered :—

Became the fascinator (the woman-killer, by his gallantry) when he
 beheld the fascinator (the heart-ravishing women).

The custom of a gallant man is this—When a heart-enchancing
 mistress comes into his sight, it comes to his heart to wish to make her,
 by his gallantry and address, subject to himself, so that she may incline
 (in love) to him.

Saying:—"The splendour (of joy) be from the king
(Sikandar) to the king's (Dará's) women-folk!

"Duality (alienation) be far from your midst!

40 "If the revolving sphere committed a crime,
" (And) displayed hand-essaying (treachery) towards this
house,

"The king (Sikandar)—of all those losses that chanced (to
Dará)—

"Has no crime in respect to those losses that passed.

"In the end (by Dará's dying wishes), my hope became
such,

"That the hopeless one (Sikandar) may become hopeful
of it (Dará's house);

"May bring his judgment to the prosperity of this
house;

"May exercise his own lordly rights (by becoming Dará's
son-in-law).

"By Dará's command (as to marrying Roshanak), and the
good breeding of relations,

"He (Sikandar) advances the foot for the work of
alliance.

39 May God Most High make both families (Dará's and Sikandar's) one!
41 Dará himself was army-leader against Sikandar, and fell by the hand
of his own officers.

42 The second line may be:—

(a) The hopeless one (of the men of Irán) may become hopeful of
favour of him (Sikandar).

(b) That the hopeless one (Roshanak) may become hopeful of him
(Sikandar).

(c) That the hopeful one (other than Sikandar) may become hopeless
of (marrying) her (Roshanak).

Otherwise:—

As to Sikandar, I am hopeful that, although before this he was
hopeless, he may now, seated on Dará's throne, be hopeful of his house.

44 At the time of dying Dará had desired Sikandar to marry Roshanak.

"Farhang-i-khwesh" signifies—respect to the offspring of kings,
whose daughters are married to their relations and to none else.

45 “ The desire of the world-king is of this sort,
 “ —From the honourable house (of Dárá) of such honour-
 able fame,—

“ That his (fair) face (by joy) may become resplendent;
 “ That Roshanak may become the inestimable pearl of his
 crown :

“ That he may illumine his eye with her resplendent
 countenance;

“ May make his house the rose-garden by that red rose.

“ Thus, he accepted the treaty (of marriage) from Dárá,
 “ For moon (Roshanak of moon-face)-taking,—behold he
 has sent the litter!

“ The world-possessor, who here (in Sipáhán) let go his
 rein (rested),

“ Prepared for the desire of this matter (alliance with
 Roshanak) :

50 “ Closed the tongue of persons with this speech (of
 alliance) ;

“ Came, in this search, on his own feet.

“ Bring ye forth the Parí-faced one to the litter;

“ Exercise ye effort for the arrangement of this matter (of
 travelling) !”

To the councillor (Aristotle), thus spoke the interpreter (a
 woman of the bed-chamber),

Saying :—“ In the king's shadow remain perpetually !

“ The person (lady) of the house is even one house-born
 (pure) :

“ The one wind-come (dissolute) also goes to the wind.

45 “ 'Iṣmat sará,e ” signifies—a house, the people of which are free from
 crime.

46 The face is likened to white ivory. Orientals take fairness of face to
 betoken happiness; and swartheness, unhappiness.

53 “ Kas-i-khána ” signifies :—

(1) “ Bánú,e va ṣáhib-i-khána, mistress or master of the house.

“ In golden water it is proper to inscribe this saying:—
—“ The camel-driver reaped what the ass-owner sowed.—

55 “ The knob of the corner of his (Sikandar’s) litter is our
crown ;

“ The ground-kiss to that cradle our ladder of ascent.

“ If he (Sikandar) take (Roshanak) captive, we are head-
lowered (in respect) ;

“ And if he make alliance (of marriage), verily, we are
slaves (order-accepters).

“ It is not proper to draw the head from his order ;

“ Where his judgment,—there is the golden key.

(2) One whose lineage is known.

(3) “ Shoe zan,” the husband of the woman ; because (meta.) they call
the married woman the house (*khána*).

“ *Khána-zád* ” signifies—*aṣl va ham jins ; ṣáhib-i-khána*, a son or a
son-in-law ; one born in the house and nurtured in innocence.

“ *Ba bád ámada* ” signifies—the opposite to *kas-i-khána* ; or one
houseless and whose lineage is unknown ; a dissolute woman.

54 There were two brothers, of whom one was an ass-owner and the other
a camel-owner.

Each by himself gained his livelihood.

The ass-owner one day sowed a piece of land in a torrent-bed, and
went on a journey, from which he returned not at the time of reaping.

The camel-owner reaped the crop and took it to his own house.

The magistrate of the city asked, saying :—“ That sown by the ass-
owner, who reaped ? ”

They replied, saying :—“ The camel-driver reaped what the ass-owner
sowed.”

And this is now a proverb.

The ass-owner is often a husbandman ; the camel-driver, a soldier.

55 Of kings’ litters the sides are raised to prevent the falling out of the
bedding and the pillows. They call that litter eight *gosha* when it rises
at each of the four feet and twice in each of the sides.

57 The golden key may signify Sikandar’s existence, and the iron lock,
Roshanak’s.

The couplet may mean :—

Sikandar’s judgment is like the golden key (the sun) ; whatever comes
into his reason is the essence of truth.

Wherever his thought is—there is the golden key—in his order is no
mistake,—the good opener and the perfect finder of truth.

“ If the king bring his head (incline) to this matter (of marriage),

“ He will cause Roshanak's head to reach the moon !

“ We have agreed to the (royal) dowry of the Khusrau,

“ For we are born of the seed of Khusraus.

60 “ When the monarch gives the order,—on the day

“ That for alliance is good,

“ We will proudly move to the Khusrau's court ;

“ Will display joy according to the usage of homage.”

When the learned minister heard this answer,

He went to the king ; he uttered whatever he had witnessed.

From joy the king's countenance kindled ;

For man is the prey of (fascinated by) a pleasant reply.

That answer which gathers dust (vexation) in the ear,

Brings the hearer's heart to sorrow.

65 On the day when fortune was auspicious,—

The aspects (of the stars) were favourable for conjunction,

The world-seeker, according to the custom of his own ancestor (Ibráhím),

Made the Parí-born one (Roshanak) equal to himself (his spouse by marriage) :

58 “ Sar dar áwardan ” signifies—rází shudan va tawajjuh kardan.

60 That day was good for the zifáf.

65 “ Nazar ” signifies—the conjunction of two stars in one mansion, and the aspects of the constellations.

66 According to the rites of Islám, and according to the law of Ibráhím, Sikandar established the marriage-bond.

Took the covenant also according to the custom of Kayán
kings ;

Took fidelity into his heart, and loyalty (as to the covenant)
into his soul :

In that contract (of marriage), for the sake of her rank,
Fixed her dowry to the extent of the country of Persia :

Ordered that the office-holders (or the people of trade) of
the time

Should bring the market and the city into adornment :

70 With the embroidered cloth of Khwárazm and the brocade
of Rúm,

Should make fresh all that land and clime.

In that way that they desired,—(the city of) Sipahán,
They arrayed in brocade and (cloth studded with) jewels :

Arrayed, on the border of street and roof,
Carpets (embroidered with forms) of tulips of amber colour
(red and white) :

Upreared the standards to the sphere ;
Made the world newly adorned.

67 In marrying he performed the Kayán rites for preserving the heart of
Dará's veiled ones and the honour of Roshanak.

Otherwise :—

In that covenant-making Sikandar was not forced. He brought that
loyalty willingly, not forcibly, into his heart ; for force in such a matter
is abhorrent.

“ Mihr ” signifies—pure inclination to loyalty as to the covenant.

70 “ Mutarrá ” signifies—árásta.

72 “ Turrah ” signifies—something on the roof for catching rain-water—
bárán-gír ; or the border of anything.

This couplet describes the decoration (á,ina-bandí) of a city at the
time of nuptials of kings, or after returning from the performance of
important matters.

The street and the market became crowded with tent-roofs ;
The impress of affairs became of another kind.

75 In every street, they appointed—a musician ;
A song-singer, and a harp-player.

(From) the sugar - scattering (melodiousness) of that
enkindled lute,—

The enemy (the envious one), consumed like aloe-wood and
sugar.

From the quarter of *Khazrán* (in *Turkistán*) to the brink
of the river *Zinda*,

The earth became alive from the new mode of music.

From the many torrents that came from wine,

The lip of the (intoxicated) minstrels bit (kissed) the
(musical) strings.

74 “*Killah*” signifies—a screen or a canopy of canvas, called (in India) *shámiyána*, set up on poles, sides open. These were pitched in the open parts of the city.

“*Sikka*” here signifies—*rawáj va raunak*.

75 “*Aghání*” (sing. *aghniya*) signifies—songs sung without the playing of an instrument.

76 “*Ud afrokhta*” signifies—a musical instrument, by the flame of the voice of which the hearer's heart becomes roast meat.

The burning of aloes and sugar describes the custom of the country.

Those envious of the king became consumed like sugar and aloes, saying:—“How joyful are these nuptials!”

On the nuptial night, to give pleasure to the ear by its crepitating sound, they burn sugar and aloes. The couplet may refer to the scattering that they make on the bride and the son-in-law.

77 They take to *Khazrán* parrots, and from it, excellent honey.

The *Zinda*-river signifies—the *rúd-khána*, *e siyáhán*, the water of which is very clear and sweet.

78 The second line may signify:—

(a) (In place of sweetmeats after wine) the minstrels bit (with the teeth and the lips) those musical strings.

(b) The lip of the minstrels sucked up the torrent (of wine).

The rose-water of Isfahán and the musk of Tiráz (in Turkistán),—

The head (the mouth) of the musk-bladder and the rose-water flagon—opened.

80 The crepuscule, in joy for the king, put on the red rose (the ruddy garment of joy);

The sun and the moon made a tray full of sugar (the ruddy crepuscule and scattered it).

The heavens prepared a palace of the (scattered) sugar (the ruddy crepuscule);

Upreared another vault (the sky) with the (strewn) roses.

All countries and territories in tumult through joy;

The minstrels in all quarters shout bringing forth.

When (the bride of) night displayed splendour with (her) black silk (of darkness),

She adorned her cheek and ringlet with the musk (of darkness) and the moon.

Thou wouldst have said:—"Perhaps the (half) moon of the sphere is the shell;

"(And) in it, the perfumer of Kirkh (the sky) has rubbed ambergris (lumière cendrée)."

85 For the sake of the monarch, that moon of musky noose (Roshanak)

Made almond of her eye, sugar of her mouth.

79 Celebrated are the rose-water of Sipáhán and the musk of Tiráz.

The men of Sipáhán scattered musk and rose-water.

80 "Súr" may signify—jashan, a banquet; or díwár, a wall.

In the latter case:—

On the king's walls the crepuscule (in joy) fastened the red rose.

If rekht be read for bast:—

The crepuscule scattered the red rose on the king's walls;

The sun and moon, filling a tray with sugar, scattered it.

84 Kirkh, the glory of Baghdád, is famous for its ambergris.

On the nuptial night they send ambergris (a black perfume), rubbed in a shell, to the house of the bride.

85 There are many interpretations:—

(a) Roshanak, having prepared some almonds and sugar, sent them to

She sent both to the king's seraglio ;
 For the musk (darkness of night) and the moon (light)
 are (a bride) worthy of the royal haram.

The next day, when the lofty sun
 Drew forth its head, bride-like, from the (black) silk (of
 night).

The heart of that monarch of Rúm, on account of that bride
 (Roshanak),
 Fell into tumult like the Russian camel-bell.

He prepared a banquet with music and wine,
 From envy of which Paradise brought forth the sweat (of
 vexation) :

Sikandar ; for musk and the moon (the darkness and the splendour
 of night) are a bride worthy of the king.

(b) Though they had prepared other things for the people generally,
 Roshanak (for the purpose of calling to the king's remembrance
 her own eye and mouth) made ready, that night, some almonds
 and sugar, and sent them to the king's seraglio. This proceeding
 may mean—perfumes and a mistress are fit for the private rooms
 of a king.

(c) For the monarch's sake, that moon of musky noose (the bride of
 night) made almond of its eye (the stars) and sugar of its mouth
 (the moon).

(d) The bride of night (by order of the sky, intent upon congratulating
 Sikandar on his joy) adorned itself with the musk of darkness,
 the almond of the eye, and the sugar of the mouth, in honour of
 the king's nuptials.

86 (The perfumer of Kirkh, or the sky) sent both (the ambergris and
 the musky noose, that is the bride of night of black tress) to the king's
 (Sikandar's) bed-chamber.

For they are fit for the royal chamber.

When night came and the moon came forth, that moon of musky
 noose (Roshanak) prepared (as a present to Sikandar) from its own eye
 and mouth almond and sugar, and sent them both to the king's bed-
 chamber.

For musk (the black tress) and the moon (the mouth) are fit for the
 king's bed-chamber.

89 " Kh'ay bar áwardan " signifies—'arax bar áwardan ; khajal shudan.

90 Sported with wine with the chiefs ;
His head and the cup (presented to others) both heavy
with wine :

Gave that day treasure to such a degree,
That in bearing it the earth was distressed.

When (the thief) night shattered the jewelled (threaded)
rays of the sun,
(Of those rays) a ruddy cornelian (ruddiness) came to the
hand of the crepuscule.

It (the crepuscule) gave the (ruddy) cornelian in ex-
change for the turquoise of Bushák (the darkness of
night) ;
—Behold how my speech fell upon the men of Bushák!—

For his heart's desire (the bringing of Roshanak to his own
dwelling), the king discovered power ;
He sent (at night) a person to the musky (fragrant)
seraglió (of Dárá),

91 The effect of wine-drinking is generosity.

92 “'Aḳd-i-khurshed” may signify—the sun's revolution from east to west.

| | | |
|-----------------------------|----------|--------------------|
| shab | may mean | muşibat. |
| 'aḳd | „ | sultanat. |
| khurshed | „ | Dárá. |
| 'aḳík | „ | Roshanak. |
| shafḳ | „ | Roshanak's mother. |
| pirúza, ^e busáḳí | „ | Sikandar. |

When night (the vicissitudes of Time) shattered the jewelled rays (of the kingdom) of the sun (Dárá)—a cornelian (out of those jewelled rays, Roshanak) came into the hand of the crepuscule (Roshanak's mother).

93 The second line is uttered by Nizámí.

The people of Bushák (near Nishápúr), proverbial for villainy, were at enmity with Naşratu-d-Dín, in whose cities none mentioned them without saying:—

“God preserve me! Why spoke I of them?”

The turquoise of Bushák is famed.

95 That Roshanak, like the luminous lamp,
They should bring to the garden (Sikandar's house) with
the garden-cherisher (Roshanak's mother).

To Roshanak, thus her mother spoke
—Of her king, Sikandar, of illumined soul,—

Saying :—“ The unparalleled Sikandrian ruby (Sikandar),
“ When it becomes co-equal with (the spouse) the pearl
(Roshanak) in essence (unity),

“ We may exercise in this matter (of espousing Sikandar)
empire-protecting ;

“ May practise the same nobility and royalty (as in Dára's
time).

“ It is not proper to turn the head from his order (as
regards marriage),

“ For one can obtain none better than him.

100 “ Make thy ringlet-tip the girdle of his service ;

“ For his happiness (by thy devotion) is auspicious to
thee.

“ Save him (Sikandar), whoever strikes his head (desires
propinquity) with thee,

“ Strikes his head, like thy ringlet, on the girdle (or
mountain).

95 Otherwise :—

They should bring to the garden-cherisher (Sikandar) in the garden
(his own dwelling).

100 “ Kamar” signifies—band-i-kamar.

101 Save him (Sikandar) whoever strikes his head with (desires) thee.

Strikes, like thy ringlet, his head on the mountain-slope (does a mad
act).

When warriors sever the head of a renowned one, they attach it by
the hair to the waist.

The hair of lovely ones is long and beats against the waist ; so will
the head of the presumptuous one beat against the girdle of his slayer.

“ Ba kase sar zadan” signifies—kurb-i-kase *khwástan* ; tam'-i-kase
kardan.

“ If in thy ear be the gold ring,
 “ When it is without him it is (only) the door ring.

“ Do him courtesy, for he is our lord ;
 “ Dára-like, his heart is intent on favour to us.”

The girl, heart-cherishing, accepted from her,
 With coyness and bashfulness, (the counsel) very worthy of
 acceptance.

105 At the king's banquet, the Parí-born one,
 They placed in a golden couch, like the moon (in the
 golden cradle of the sky).

Hastened her to the private chamber of the Khusrau ;
 Made the chamber (of Sikandar) void of spectators.

Then at that place where were the magnificent (marriage)
 presents,
 Which kindled the brain of spectators,

The gentle mother gently took her hand ;
 She consigned the precious pearl-shell (Roshanak) to the
 sea (Sikandar),

Saying :—“ Of the seed of (Kayán) kings, neck-exalting,
 “ This one straight cypress (only) has remained a token.

110 “ I say not—a jewel, most precious,
 “ I entrust to a husband most renowned ;

“ (But) one father-slain, left fatherless,
 “ An orphan of a dispersed empire (given to plunder),

“ I entrust to the care of a Sikandar !
 “ Thou knowest, and the Judgment Day, and that judg-
 ment.”

104 The second line may be :—

Accepting much with coyness and bashfulness.

108 To the sea she consigned the shell that it might become pearl-
 producing.

The monarch accepted her from the mother;
He placed the diadem of equality on her head.

They gave the box-tree (Roshanak, of lofty stature) to the
lily (Sikandar, soft of tongue and very kind);
—The parterre (Sikandar's dwelling) became the ground
of the noble cypress.—

115 The king, on account of the beauty of that royal jewel
(Roshanak),
Entered upon the work of jewel-purchasing.

He beheld such a Parí that, from heart-ravishingness,
The Parí became the attendant of her person.

A proudly-moving cypress, its fruit the date (sweet
speech);
Sugar, the sweetness-seizer of her speech!

An eye,—the fascinator, violently passion-seeking;
The remedy-giver to the sick (with love), and to the sick
riser (the convalescent).

The tongue short (little given to talking), and the ringlet
and the neck long;
The lip like sugar—the mole (on the lip) talking in secret
with it.

120 The chin smooth; the throat full;
The waist slim; and the bosom high.

One cherished like the liver with pure blood;
One brought forth like vision from the eye (of her
parents).

114 The second line is uttered by Nizámí.

117 This is the wonder—that the fruitless cypress bore the date-fruit.

The date signifies—sweet speech, not the luscious lip.

121 Roshanak was cherished like the liver whose freshness is in blood;
and so graceful and tender of body that you might say she was cherished
in the eye (of her parents and nurses), like a vision.

In every tumult (of saucy speech, love-stirring) that she
 used to excite with her lip,
 She used to strew the salt (of passion) upon those heart-
 broken :

With every laugh which from her lip she made sugar-
 scattering,
 She made the temperament of the one of sugar laughter
 (the lover) more ardent :

A ringlet,—curl-taking (curly),—of pure musk (the tress),
 Cast shade on the sun's fountain (the lustrous cheek) :

125 A face like the rose ; and (on it), expressed the water of
 the rose (lustre),
 A rose-water from every (lustrous) fountain (cheek),—
 excited.

Sikandar, who beheld that fountain (the cheek) and shadow
 (the tress),
 Became comforted when he reached the stage (of obtaining
 Roshanak).

Otherwise :—

She appeared like vision (glances issuing) from the eyes of men.

That is :—

From great love men held her dear like the man (pupil) of the eye ;
 or she lodged in their eye-house (the eye).

Possibly :—

“*Khún-i-jigar*” signifies—*pára, e jigar*, liver-fragment, a son.

“*Khún-náb*” signifies—*ashk-i-khún*, blood-tears.

Having slain through passion of love a world of lovers, Roshanak
 found nourishment from their blood.

123 See canto x. couplet 26.

125 Rose-water is bitter. Roshanak, by her beauty, brought a world to
 tears.

The second line may be :—

(a.) A rose-water (of bitter tears, through love) from every eye
 (lover),—excited.

(b.) A rose-water (a lustre) from both her eyes,—excited.

126 Whenever the traveller finds water and shade, verily, he alights and
 rests.

To his eye of fidelity she became agreeable ;
 She took his heart when she entered his embrace.

For his heart's desire he took her tightly into his embrace ;
 And plucked his heart's desire from that heart's desire
 (Roshanak),

His life gladdened become by Roshanak ;
 His palace, more resplendent than the garden of Paradise.

130 The king always called her—"Jahán-Bánú" (the world-
 lady),

He preserved towards her the custom of state.

For she was vigilant, and endowed with modesty and
 grace ;

Was tongue-bound as to (foolish) words unfit to be
 uttered.

The key (of power) of all the royalty which he possessed,
 He gave to her, and exalted her crown beyond the sphere.

Of seeing her face,—one moment,

He was not patient so long as he went not towards her.

With gladsomeness in that country (Isfáhán), Paradise-
 like,

He reposed with that Paradise-creature (the húrí).

130 According to the Shar' (the precepts of Muḥammad), the lords of religion preserved respect for their women-folk.

133 Note the idiom in the Persian text.

134 Malcolm, in his "History of Persia," states:—

Isfáhán (population 200,000; latitude 32° 40' N., longitude 50° E.), once the capital and still the principal city of Persia, has the happiest temperature. Excepting during a few weeks, the sky is unclouded and serene; the rains are never heavy and snow seldom lies on the ground; the air is so pure and dry that the brightest polished metal may be exposed to it without being corroded.

In spring no spot in the world has a more lovely garb; the cleanness of the streets, the shade of the lofty avenues, the fragrant luxuriance of the gardens, and the verdant beauty of the wide-spreading fields, combine with the finest climate to render it delightful.

The lofty palaces and the domes of the numerous masjids and colleges

135 When the morning lifted the veil from the face of day,
 Khutan (the brightness of day) placed the mark of capita-
 tion tax (sovereignty) on Ethiopia (the darkness of
 night).

The noise (in delivering wine) of the long-necked flask
 came into agitation ;
 The cock (of the morning) from the pot-cover (the sky, or
 God's throne) kept saying :—" Drink ! "

From the throat of wine-vessels of the form of the cock
 with peacock-tail (peacock mouth),
 Pure blood (red wine) poured out into the goblets.

The wine and the king's assembly, to the sound of the
 harp,
 Brought colour into the cheek of the world.

The king of seven regions, according to the custom of
 Kayán kings,
 —On his waist the girdle decorated with seven jewels,—

derive additional beauty from being half-veiled by shady avenues and
 luxurious gardens.

The fine bridges over the Zinda-rúd are in good repair. No buildings
 can be more striking than some of the palaces.

Every principal market is covered with an arched roof; the principal
 káraván sará,es are excellent solid buildings; many of the public baths
 are splendid, of great size, paved with marble.

In its prosperous days its walls were twenty miles in circumference.

For a detailed description see "A General Collection of the Most
 Interesting Travels in Various Parts of Asia," by John Pinkerton, 1819,
 vol. iii. p. 188.

135 For the most part, the people of Khutan (in the east) are Muslims,
 fair of face; and those of Habsh (in the west) infidels, dark of face.

137 "Tá,us dum" may signify—that either the mouth or the belly of the
 wine-vessel was like the peacock's tail.

139 "Haft chashma kamar" signifies—a girdle on which are fixed seven
 jewels, signifying the seven planets. The custom of wearing such a
 girdle belonged to the Kayán kings.

140 Ascended the throne, like the sun,
The sky (in pleasure) girdle made tight in attendance (on
him);

(And) an assembly adorned with both reed and wine;
With an elegance which took sense from the beholder.

By the foot (of Sikandar's throne) they placed those
qualified to sit;
Each one sought a place according to the degree of his
power (rank).

The musician scattered sugar in melodiousness;
The cup-bearer bound his loins for soul-cherishing (with
wine).

From the freshness (of the melody) that passed—the
musical and stringed instruments,
Took away the sense (of the hearer) like the water of the
river.

145 Sikandar began to exercise munificence;
He opened the door of the Sikandrian treasure.

From much treasure-giving to the army of Irán,
The jewel-wave from the skirt struck upon the cap.

With the decoration of freshness, the world (the army of
Irán)
He adorned with a royal dress of honour.

A lofty sun that becomes light-giving,—
By giving light, becomes not empty like the lightning.

144 "Tarrí" signifies—ser-ábí, moisture; or jaldí, quickness.
They call the musician—tar-dast, the moist (fresh) handed one.
From the freshness that the instruments scattered, the musician took
away desire, so that desire remained to the heart of none.

146 The soldiers were immersed in jewels from foot to head.

148 The lightning in one flash exhausts its luminous powers.

The world-possessor should be the bestower, not the miser.

This is the nature of world-possessing,—and this only.

150 Come, cup-bearer! that night-lamp (the wine of senselessness) of the wine-cellar

Bring me; raise not a cry.

A lamp, from which the eyes are luminous,—

From it, is the oil for the lamp of my (luminous) body.

150 Give to me that wine quietly, in such a way that none of the mean folk may know, as is the fashion of wine drinkers.

As from a lamp there is light; even so from wine the soul becomes illuminated and ease, augmented.

The sages have likened—the body to a lamp, reason to a wick, and the darling passion to oil.

CANTO XXXIV.

SIKANDAR'S SITTING ON THE THRONE OF THE KAYAN KINGS,
IN THE CAPITAL OF ISTAKHR (PERSEPOLIS).

1 O (gold of) speech! say—what is thy alchemy (composition)?

Of thy proof, who is the alchemist?

1 *Ištakhr* may be spelled—اصطخر, استخر, اصطخر, اصطخر.

Firdausí, in his *Sháh-Náma*, A.D. 1009, shows the name twenty-eight times as *Ištakhr*, rhyming with *fakhr*; Nizámí, in his *Sikandar-Náma*, A.D. 1195, as *Ištarakh*; and Sa'dí, in his *Gulistán*, A.D. 1258, as *Ušturukh*.

The "*Burhán-i-Káti'*" says that the word means—a pond or lake; the name of a castle in Fárs with an immense cistern; the castle that was Dára's royal residence.

Richardson, in his *Dictionary* (dissertation, p. 35), says that the word may be derived from *ista* (place or temple) and *khar* (the sun).

See Chardin's "*Voyage en Perse*," 1674; Le Brun's "*Voyage au Levant*," 1704; the elder Niebuhr's "*Reise nach Arabien*," 1765; Ouseley's "*Travels*," 1814-23; Ker Porter's "*Travels in Georgia and*

That from thee they (the poets of the world) evoked so
 many pictures (versified books),
 Yet rendered thee not void (deficient) of a (single) word
 (particle).

If thou be sprung of the house (of the body), where is
 thy resting-place (outside of the body)?

If thou enter by the door (of the body), where is thy
 country?

From us (poets), thou raisest thy head; but thou art not
 (lasting) with us;

To us (poets), thou displayest the picture; but thou art not
 visible.

Persia," 1821; John Malcolm's "History of Persia," 1829; Baron Texier's "Description de l'Arménie, de la Perse, et de la Mesopotamie," 1842-52; Flandin and Coste, "Voyage en Perse," 1845-50; Fergusson's "History of Architecture"; and G. Rawlinson's "Five Great Monarchies of the Ancient Eastern World," 1871, vol. iii. pp. 268-327.

Istakhr, or Persepolis, or Elymais (Ailama, corrupted from Airyama. See "Book of Maccabees," vol. i. chap. 6; ii. 9), founded by Jamshíd, B.C. 800, lies thirty-two miles north-east of Shíráz, on the left bank of the Medus and Araxes.

The Nakhsh-i-Rustam, three and a half miles north-east of Persepolis, is supposed to be either the tomb of Rustam or that of Darius Hystaspis (B.C. 521).

Rustam is believed to be Artabanus, who lived in the reigns of Kay Khusrau (Cyrus, B.C. 558) and Cambyses (B.C. 529).

On a rock to the eastward is a sculptured figure on horseback, face mutilated, hair long and flowing, with a projection on the left side of the forehead.

This is said to be Sikandar Zu-l-karnain-i-aşghar.

The author of the Fárs-Náma states that the figure of the beast Burák is sculptured on one of the two square pillars at the gateway of Jamshíd's palace.

Professor Rawlinson says:—

The great pillared halls constitute the glory of Aryan architecture, and even in their ruins provoke the wonder and admiration of modern Europeans familiar with all the temples of Western art, with Grecian temples, Roman baths and amphitheatres, Moorish palaces, Turkish mosques, and Christian cathedrals.

5 The workshop of the heart is at thy command;
The tongue itself is the official of thy palace.

I know not what bird thou art with this beauty (of
voice)—

Of us (poets) thou art a token which remains.

(O hearer!) behold speech! how lofty is its stature,
Let not its silk-cloth goods (of goodness) experience
dulness (in value)!

Let not valuable goods (pure speech) be dull (in the
(market)!

And if (I say) be (dull),—only the defect of (discovered
by) the envious!

O speech-utterer! (Nizámí) skilful singer! exercise
Gladness of speech forthwith.

10 Of the speech of those renowned sleeping ones (deceased
kings),

Breathe an enchantment for those distraught (the hearers
of this versified tale).

From the first, the representer of past events,
With sound reflection and true judgment,

Gave glad tidings like this—that, when the monarch
Brought forth profit to the country of Sipáhán,

From the victory (giving) of the sphere of azure colour,
In Sipáhán, much delay was not his.

He went to Istakhr, he placed the crown on his head,
In the place of Kayúmars he became Kay Kubád!

8 By the criticizing of the envious, pure speech becomes not dull; for the judges know its value.

If bar dast be read for juz-i-'aib, the second line will be:—

And if they be (dull), let them not fall to the hand of the envious one (who will rejoice).

15 By him,—the country of Persia became adorned ;
By him,—the back of the warriors became strong.

The great ones congratulated him ;
They exalted their own heads by that exaltation (of his).

The offering, which was throne-worthy,
They shed on the monarch of victorious fortune.

From the fountain-head of the Nile to the river Ganges,
From the salt-water of Chín to the bitter water of Zang,

Ambassadors arrived with revenue and tribute,
The king's throne and crown auspicious-making (may they
be blessed) !

20 When the king placed his foot on the golden throne (of
Usturukh),
He opened the brazen fortification (his taciturn mouth) as
regards the treasure of speech.

Saying :—“ Thanks be to a Creator,
“ Who made (me) the praise-utterer, a recogniser of the
right (due to His bounty) :

“ (Who) from beneath the dust, a head like mine
“ Raised to the stars like pure light :

“ Brought me from the confines of Rúm to Irán,
“ Made the stone wax (impressionable) to my order :

“ Caused my work to reach such a place
“ That the sphere bears the litter of my load.

19 “ Sáv ” signifies—property taken from merchants and great ones ; the revenue that a governor of a province gives to the king.

“ Báj ” signifies—property such as horses ; gold that petty kings present to monarchs.

The second line may be :—

The litter of the sphere bears my load.

- 25 “ (In return for this), with the sky-ruler (God) I agreed,
 “ That I would not rest a moment from justice-adminis-
 tering :
- “ Would exercise justice—to the oppressed ;
 “ Would show light (liberality) to the night of the
 sorrowful.
- “ Wisdom is my guide to fidelity (practising in every
 promise) ;
 “ The world’s peace is (dependent) on my fidelity (to
 promises).
- “ I pursue, to-day, the path of truthfulness ;
 “ For I have knowledge of my to-morrow (the Judgment
 Day).
- “ I avoid (fear) the day of forgiveness-asking (the Judg-
 ment Day) ;
 “ I exercise sovereignty with carefulness.
- 30 “ From the elephant’s forehead (the strong) to the ant’s
 foot (the weak),—
 “ From me, comes not the hand of violence against any.
- “ I have no greed for anyone’s gold or silver ;
 “ Although over it I obtain power (of acquisition).
- “ Though I endure much trouble from the people (on
 account of their petitions),
 “ I wish not that any should be injured by me.
- “ I took off (abolished) the tribute in respect to village
 and city ;
 “ I take neither tax nor tribute from the country.
- “ If I gather treasure from the world,
 “ I prepare the share for whoever there is :

30 With the forehead the elephant pushes ; with the foot the ant
 vexes.

32 Sikandar took only the revenue of the sown fields and alms.

- 35 “ Give the key of fortune (livelihood) to everyone ;
 “ Make conspicuous the basis of everyone’s work :
- “ Make lofty the head of the skilful one ;
 “ Draw the foot of the foolish one into the bonds (of
 instruction) :
- “ Turn my head from those enjoying without toil,—
 “ Save those tongueless and helpless.
- “ When one powerful (expert in trade) has knowledge
 of affairs,
 “ I desire not that he should be unoccupied with work.
- “ When I behold one who has endured trouble,
 “ So that his income (from trade) is less than his expendi-
 ture,
- 40 “ I give him hopefulness in regard to that expenditure,
 “ Give aid from my own treasury :
- “ Have in business no fear of anyone
 “ Save that one who fears (me) :
- “ Perform my duties, by (the aid of) religion and by
 knowledge ;
 “ Give the day (of splendour) of markets to justice :
- “ Cast into the mill (of torture) whoever is fit to be crushed ;
 “ Pardon whoever is fit to be pardoned ;
- “ Keep the world adorned by liberality ;
 “ Give aid to the liberal with (my) wealth :
- 45 “ Keep tyranny far from myself by sense ;
 “ Cherish the tyranny-sufferer and the tyrant-slayer :

38 Nay, I will order him work, and will not regard his wealth.

41 In the Bustán, Sa’dí says:—

Fear him who fears thee (lest from fear of injury he design thy
 destruction).

- “ Perform an ill-deed in return for an ill-deed ;
 “ Perform a hundred (deeds of kindness) in requital for a
 single good deed :
- “ Punish the people for sin ;
 “ Cherish them when they come pardon-seeking :
- “ Strike his neck, when the enemy extends his neck (in
 arrogance) ;
 “ Am silent, when he expresses smooth words in friend-
 ship.
- “ On my part, it is to lay the foundation (the beginning)
 of goodness :
 “ On the enemy's, it is (to lay) the beginning of evilness.
- 50 “ With the sieve of judgment, that dust-siever am I,
 “ Who take up wealth (from the unworthy), and scatter
 it again in a place (for the worthy.)
- “ Like the water-wheel that continually gives a fresh
 draught,
 “ (That) takes it from this one, and gives it to that one,
- “ Whatever by the sword's point (in war) comes to me,
 “ My whip's lash makes proceed (to the people).
- “ I am a form of the cloud (the rainer), and of the sun (the
 shiner) ;
 “ In one hand of mine,—fire (wrathfulness) ; in the other,
 water (kindness).

48 The first *tan zadan* signifies—*nawákhtan* ; the second, *khámosh búdan va shudan*.

In the second line, if *dushmaní* be read for *dostí*, we have :—

Am silent when he is silent (quiet) as to enmity.

50 The dust-siever is the one who, in search of valuables, sifts the dust of the market. In the Persian idiom it means—one who proceeds boldly and industriously in the pursuit of his aims.

“ I come to a hard stone,—I melt it ;

“ I come to a thirsty field,—I cherish it.

55 “ My sword's point brings the world into my grasp ;

“ My whip's lash gives it without delay.

“ I have come to the summit of this throne (of Istarakh)
on that account ;

“ That I might become hand-seizer of the fallen.

“ I came not of myself to Irán from Rúm ;

“ From that land and clime God sent me,

“ For the reason that—I may display truth from falsehood ;

“ (That) the fastening of every lock (of difficulty) may find
the key (of solution) from me :

“ That I may bring forth from the dust (exalt) the head of
the truth-recognizers (Muslims) ;

“ May bring destruction upon the false worshippers
(infidels) :

60 “ May take from the world the rust of shamelessness ;

“ May (through my perfect justice) give concord to the wind
with the lamp (put down rebellion) :

“ May make the demon (the crabbed one) of every house
the angel (the good-natured one) ;

“ (And) may adorn the waste place with treasure.

“ Where my justice raises its head, cypress-like,

“ The partridge fears not the tyranny of the hawk :

“ The wolf exercises pastoral charge over the sheep ;

“ Verily, the lion brings not injury to the deer.

“ By goodness I make the bad impatient (of badness) :

“ I also put evil far from good.

65 “ One whose head I exalt,—

“ Him I cast not down at anyone's foot.

“ If I have rent the liver of (subdued) one equal to myself,
 “ Him, I have not given to the (malice of) other renders.

“ None, have I slain secretly by poison (as is the custom of
 weak folk),

“ But openly with the sword of anger.

“ Neither have I taught world-consuming (tyranny) to
 any ;

“ Nor have I burned, without a reason, a harvest (of
 existence).

“ I wish not to bring disaster to any ;

“ And if I shatter,—the preserving substance (of kindness)
 is mine.

70 “ If from me eye-pain reaches an eye,

“ Into it, I can also put collyrium.

“ God gives me aid in this matter ;

“ Gives escape from the eye of the evil ones.”

When one by one these sayings were uttered,
 The hearers went (in prayer) to the sky.

In that assembly, were many persons
 Open of breath (loquacious) in king-proving.

Of those fathers of loquacity of uncouth speech,—
 And of those fathers of wisdom of distraught tempera-
 ment,

75 Was an inquirer, argument displayer ;
 He became in that assembly king-prover,

Saying :—“ O king ! for me a diram is necessary ;

“ If thou give it,—it will be better than a kingdom.”

The world-possessor said :—“ Of the lord of the throne,

“ Ask for treasure conformable to his dignity.”

The inquirer said :—“ Since of one diram
 “ The king suffers shame, because it is a little matter,
 “ Best—if the king give the world to me ;
 “ (If) he cause my head to reach (in exaltation) from this
 assembly to the stars.”

80 Again the king spoke, saying :—“ O malevolent one !
 “ Thou hast not put the question in accordance with my
 own worth.

“ Within limit it is proper to scatter (utter) words,
 “ It is unnecessary to listen to foolish speech.

“ Thou displayedst two wants not according to thy own
 place.

“ One less than my rank ; the other, more than thine.

“ Speech which gathers a knot (frown) on the eyebrow,
 “ Although it be prayer, best unuttered.”

Again the bold man made inquiry,
 Saying :—“ Why art thou high (sitting) and people low-
 sitting ?

85 “ When thou sayest that we are sincere friends,
 “ Why bringest thou into practice low and high
 (-sitting) ? ”

The monarch said :—“ I am chief of this multitude ;
 “ When the head is low there is no respect.

“ The head (the root) of the vegetable low is fit ;
 “ The head of man when elevated, best.

“ Best, if the king’s palace be lofty,
 “ So that the eyes (of men) may be happy by (viewing)
 him.”

87 The tree laden with fruit lowers its head, and this lowering is the
 essence of beauty. Man, whose fruit consists of truths and of the
 knowledge of God, appears best with head uplifted.

Again that ingenious one said :—“ O monarch !
 “ What business has the wise man with (personal)
 decoration ?

90 “ In thy heart is the divine adornment (wisdom) ;
 “ With jewels, wherefore coverest thou the body that is
 of clay ? ”

The king replied, saying :—“ The adornment of a Khusrau
 “ Gives freshness to the eyes of beholders.

“ If I make my own (dusty) person like the rose-bed,
 “ I make your eye luminous by myself.

“ Seest thou not that when the new spring blossoms,
 “ By it, Time’s eye becomes more resplendent ? ”

Of those subtle points,—men of quick understanding
 Made their ears full with the ruby and turquoise.

95 They renewed their prayers for his life ;
 With soul, they again established the covenant (of allegiance)
 with him.

On account of that patience which they experienced from
 him,

They all hastened in conformity with his order.

According to the custom of Jamshíd, victorious monarch,
 He used to go every morning to the throne (of Istarakh) :

Showed favour to the attendants ;
 Preserved the custom of the prosperous :

Sent a letter (of peace) to every country ;
 To every lord of the marches (of Turán) and to every
 chief :

100 Inclined their hearts (to him) by his magic (gracious
 words) ;

Gave them peace from his own assault :

Made the world (of Irán and Túrán) obedient to his own
command;

Took little rest in that (work of) subduing:

Made prosperous the whole wretched world;

Made free the heart-broken from grief.

Come, cup-bearer! that wine of amber (red) colour (the
wine of senselessness),

Give me; for my foot has come against a stone.

I may, perhaps, devise a remedy in respect to this stone-
raining (of Time);

May like (the brittle) amber fly from the (hard) stone (the
vicissitudes of Time).

101 "Árya" (arya, excellent) is connected with the root of *arare*, to plough. The (cultivator) Aryan is opposed to the (nomad) Túránian (from Tura, the swiftness of the horseman). The country (Airyá) occupied by the Aryans was comprehended within a line running along the Paromismus and Caucasus Indicus, the Oxus and Jaxartes, the Caspian (including Hyrcania and Rágha), the borders of Niscea, Aria, and the countries washed by the Etymandrus and Arachotus.

The Greek geographers called Ariana—all the country comprehended by the Indian Ocean, the Indus, the Hindú Kúsh, Paropamisus, the Caspian Gates, Karmania, and the mouth of the Persian Gulf.

As the Zoroastrian religion spread, Persia, Elymais (Ailama, corrupted from Airyama), Media, Bactria, and Sughd—all claimed the Aryan title.

Darius, in the cuneiform inscriptions, calls himself Ariya. Irán keeps up the memory of the ancient title, Aryan. Erin (old name Eriu, more recently Eire) is derived from Er or Eri, the ancient name of the Irish Celts, preserved in the Anglo-Saxon name of their country, Ireland.—"The Science of Languages," Max Müller, pp. 238-250, 290-296.

See canto xxiv. couplet 51.

103 The second line means:—

From danger (doubts) of the heart I have fallen.

104 The first line may be:—

I may perhaps devise a remedy as to this stone-strewn place (the world full of dangers).

CANTO XXXV.

SIKANDAR'S SENDING ARISTOTLE WITH ROSHANAK TO GREECE.

1 The sky makes its camel (steed) swift-moving, for that
reason,
That it renews every day and night its sport (from the
accidents of Time).

It (the sky) makes, in every age, peace; and again war;
Displays a form (the affairs of the world) in another
way;

All existing things that were from the first,
Are not these (which thou seest), if thou seek truly.

Also from the protecting care of the Omnipotent,
The form of every picture (of existence) becomes of another
kind.

5 If the head of our work come to the sleep (of non-
existence),
Think not that this house (of the world) becomes desolate
(void of workers).

Many the persons,—who are lost (in death) from the
earth's surface,
Still verily, the world is the world.

What (provision for the path of death) may we make when
those concordant (helpers) have departed?
Intimate companions have gone; friends departed.

In thy season (of leisure), prepare provisions (the worship
of God and good deeds) for the path (of death);
For friends (children) remain not behind with friends (the
father and mother).

Although he goes very badly,—in the end
The lame ass goes to his own stable.

- 10 The speaker of (former) Time (the historian) so represented,
That the throne of kings becomes not the place of violence
(for the people depose him).

Sikandar, who seized the country of the world,
Took up (but) little,—the pursuit of his own pleasure :

Sought the world's peace by that sovereignty;
The sky on that account gave him that aid (for world-
seizing).

Is the world needful to thee? Do the work of that king
(Nasratu-d-Din);
Do that (peace-seeking) indeed that he did; (ought else)
avoid.

When he became successful in the country of the regions
round about,
Time also turned to his desire.

- 15 Ethiopia to Khurásán; from Chín to Ghúr—
Turned without struggle to his order.

Messengers hastened to every territory;
All (the kings) made (their) coin in his name.

- 9 In the first line, if badí bad be read for bad-i-bad, we have:—
If thou thyself be bad (provisionless), the end goes bad;
The lame ass (incapable of burden-bearing) goes to his own stable
(and dies fodderless).

- 16 The "Indian Antiquary," of the 6th of December, 1872, gives an
interesting Persian map of the world divided into seven climes
(Kishwar).

In the Vendidad (Vida,e-vidáta), the earth is made of seven kishwars
(in Greek, "klíma," inclination, climate).

Zakhryah Kazvíní, in his 'Ajabu-l-baladán, assumes every climate to
be 235 farsakhs broad. He makes:—

| | |
|--------------------------------|--|
| 1 farsakh = 12,000 cubits | 25 farsakhs = 1 degree |
| 1 cubit = 24 fingers | 1 climate = 235 farsakhs = 9° 4' broad |
| 1 finger = 7 barley-grains, or | „ = 285 „ = 11° 4' „ |

Although the world-possesser had the lion's heart,
 (And) held the whole world beneath (the sway of) his
 sword,

In that land and clime (of Irán) no faith was his ;
 For the safety-place of the Rúmi is Rúm.

One night, when the sky had a suitable fortune,
 —From which fortune a computation (of the future) came
 truly,—

20 He (Sikandar) sent, and summoned his own minister
 (Aristotle) ;

He uttered to him words buried (in his own heart),

Saying:—“ Since the country of Irán has come to my
 grasp,

“ I desire not to be foot-bound in one place.

“ Like the sky, I am inclined to wandering ;

“ My heart desires only world-wandering.

“ I will see what (wonder) there is in the dust of the
 world ;

“ Who, on the horizons, is more powerful than I ?

“ From illumined judgment, I consider it right

“ That, when I hasten around the world,

25 “ I should send my gold and jewels to Rúm ;

“ For in that land and clime is permanence.

Other writers say that there was a difference of time equal to half an hour between each climate.

To ascertain the latitude of a place it was necessary to know only its longest day, thus:—

The longest day of a place = 15 hours ; deduct 12 ; difference 3. Then the place will be in $3 \text{ hrs.} \div \frac{1}{2} \text{ hr.} = 6\text{th}$ climate.

Ptolemy, A.D. 200, made the whole world, 60° N. to 20° S. latitude, to consist of seventeen climates.

In the desert of Khifchák the people have no chance of afternoon prayers, for a period of forty days. The Darkness, or Dark-Land, is in the 6th climate.

- “ It is not proper that our work (of government) should
become dull ;
- “ —Not always comes the pitcher safe from the water.—
- “ (That) the enemy should seize our throne,
“ (And) our chattles go in the plunder of the enemy.
- “ As regards the world, many are such head-aches (from
suffering defeat and losing wealth) ;
- “ And many are dangers of this kind in the path (of the
world).
- “ If thou also go back to Greece,—
“ It will be approved by the understanding and judgment.
- 30 “ Thou mayst indeed keep the country (of Rúm) far from
calamity ;
“ For, as to light, the moon is the sun’s deputy.
- “ Roshanak also, who is our lady,
“ Take ; so that the administration of that country may
be true and proper :
- “ With judgment, of which (thy) wisdom is the minister,
“ Thou mayst preserve the rank of the good and the bad :
- “ Mayst exercise vice-regency (in the protection) of
religion and justice,
“ Mayst bring to memory only goodness of me.
- “ I have preferred thee to the great ones ;
“ Of them, I have with my eyes beheld thy greatness.”
- 35 The wise minister, by his own judgment,
Spoke to his own work-orderer (Sikandar), thus,
Saying :—“ May the world-king be order-issuer !
“ (Obedient) to thy order, the judgment of those work-
knowing !

33 “Ba,” in the words ba yád, may be considered redundant.
Evil governors tyrannise over the peasantry and say :—As regards
this tyranny we are helpless ; for thus is the king’s order.”

- “ May the king’s power from age to age increase !
 “ May profit be relation to (connected with) his wish !
 “ The calculation which (his) lofty judgment made (is
 from foresight) ;
 “ No one with foresight experiences injury.
 “ For the happy work which the king has ordered,
 “ I bind my loins and turn not my head from the path.
 40 “ But it is necessary that the king in his own administra-
 tion
 “ Should make inquiry according to his own ability.
 “ When the end of journeying comes to him ;
 “ (And) the need of returning to his own country (Rúm)
 comes to him,
 “ He should not keep his head burdened with order-giving,
 “ He should entrust the world to order-bearers (viceroys).
 “ It is not possible to hold the world with one body ;
 “ To guard the whole world by one’s self.
 “ The world has many divisions of country ;
 “ And of them, everyone takes a share.
 45 “ When thou makest the division-enjoyers (the governors)
 obedient to thyself,
 “ Behold thy own name concerned in that division.
 “ When the territory-holder goes within thy order (is
 submissive),
 “ Extremity to extremity, the world is thine.
 “ When the house (land) of (thy) enemies becomes thy
 property ;
 “ In it, let not go wholly thy rein (dwell not).

45 For revenue therefrom will reach thee.

- “ Exercise little sitting (dwelling) in this foreign land (of
 Irán),
 “ In it, make not thyself foot-bound.
- “ Thou art able neither to hold this property,
 “ Nor also to consign it to (thy) heirs.
- 50 “ For many are the claims to the property of this house
 (the enemy’s territory);
 “ The excuse of gaining his own property is everyone’s.
- “ For the sake of sovereignty in this land,—
 “ To none of the men of Rúm give the chieftainship.
- “ The land of ’Ajám is the burial (dwelling)-place of Kay;
 “ In it, the foreign foot is the wild foot (whose owner they
 will expel or slay).
- “ In these years, while thou art safe from injury,
 “ Bring forth from the world the name of a great king.
- “ When thou returnest to thy own country,
 “ Make not to thyself the short work (of world-subduing)
 long (by tarrying in the conquered country).
- 55 “ Illumine (with favour) the faces of the princes (of
 Dárá’s house),
 “ So that the sky may become victorious for thee.
- “ Send a king to every country;
 “ Send the seeker of one place to (another) place.
- “ Make the territories (of Irán) captive to kings;
 “ Make one in every direction the territory-holder.
- “ For another time I fear the men of Irán
 “ Will bind their loins on account of Dárá’s blood :

53 As long as opposition exists a king’s name becomes not great.

- “ Will bring the army to Greece and Rúm,
 “ And ruin will come upon that land and clime.
- 60 “ When they each one separately exercise sovereignty,
 “ They will with one another exercise revengefulness.
- “ Through the business of their own country, each one
 “ Will not have sufficient leisure (to turn) against us.
- “ When the enemy brings forth his hand to plunder,
 “ In this way it is proper to close the path.
- “ Excite not further malice against any land ;
 “ Draw not the desire of the revenge-seekers (the Persians)
 towards Rúm.
- “ Strive not as regards the blood-shedding of kings,
 “ So that thou mayst not bring into ferment the blood of
 tumult.
- 65 “ Of the blood of those neck-exalting,—think not that
 “ There remains no trace like the (red wood) khún-i-
 Siyawash.
- “ Draw not the sword pitilessly for anyone’s blood,
 “ Thine also is the blood (of slaughter) with the sword of
 the sphere.
- “ How well that wise man uttered a saying :—
 “ —Injury comes not to the non-injurer.
- “ Be little injuring ;—for from every scar and pain
 “ Little injury, experiences the man little injuring.

65 Afrásiyáb, the King of Túrán, who slew Siyawash, the father of Kay Khusráw (Cyrus, B.C. 558), was himself slain by Gúdarz (Nabu-kudur-uzur, B.C. 602).

The red wood,—khún-i-Siyawash or baqam—that sprang from the blood of Siyawash, is a mark of the tyranny exercised against him.

66 The sphere is the revenge-taker of the slaughterers of the guiltless.

“Thou desirest not little thyself; take not a person’s little;

“Cause not a person to die (slay not); and ever (thyself) die not (be not slain).”

70 When the minister showed the path in this wise,
The speech became effective; the king agreed.

When the sphere opened the cover (the darkness of night)
of the silvern basin (the true dawn),
The black crow (the darkness of night) laid the golden
egg (the sun).

—Perhaps the old fire-priest of those of former times,
With this platter and egg (sport and sorcery), uttered
this tale (of Sikandar’s sending Roshanak to Rúm).

The world-possessor ordered that the vazír should come;
Should sit on his steed for the purpose of journeying.

Whatever of the Persian library there was,
He so ordered that they should bring—

75 Hidden words (occult treatises) on every subject,
A book on every science (of philosophy of the ancients)
prepared.

He sent them to the interpreter in Greece;
The interpreter wrote them from the one (the Persian)
tongue into the other (the Greek).

72 “*Tasht va kháya*” is a pastime. They fill an egg (*kháya*)-shell with mercury, and sealing up the orifice, place it on a platter (*tasht*) in the sun. When the platter gets hot the egg ascends. Hence, *tasht va kháya* signifies—*bází*, sport, and *afsún*, sorcery.

Some say that *tasht* (the earth) and *kháya* (the sky) are the place of deceit of man. The second line will then be:—

Uttered this tale of the place of deceit (the world).

Perhaps *dígar* should be read for *magar*.

When the order came to the king's minister
That he should, two horses apiece, take the path to Rúm ;

Should take Roshanak bedecked,
Verily, the books and the jewels and the property,

They (Aristotle, Roshanak, and her attendants) left the
place, according to the king's order ;
They took the path to the Greek land.

80 By the world-king, Roshanak possessed the burden (of
the womb) ;
The shell had the royal pearl in its interior.

When the cavalcade entered the Greek land,
The precious jewel (Roshanak) became heavy of burden.

When it became nine months the jewel-mine (Roshanak)
was opened ;
The world laid the new jewel (Sikandar's son) on the jewel
(Sikandar).

After cradle-kissing, they (the bringers of glad tidings)
appointed him a name,
Iskandarús, by Sikandar's order.

Aristotle, who was the minister of the court,
Was the viceroy in the Greek-land.

85 In gladdening and feeding, the king-born one (Iskandarús),
He like his own life kept tending,—

With caresses and with kindnesses—his pictured (lovely)
face ;

With skill and with sense,—his heart of new order
(fresh and young).

77 The first line may be :—

When by the king's deliberation the order came.

82 The second line will be, if púr be read for bar :—

The world established the new bejewelled jewel (Sikandar's son).

83 See canto xv. couplet 30.

He kept nurturing and cherishing him,
 Making heart and soul a ransom for him.

—Suppose a hundred lovely sons like this (world-)
 nurtured,
 (Suppose) them, in the end, dust-swallowed (in the grave)
 —(what then) ?

Come, cup-bearer ! that wine, which is the grief-remover,
 Give to one like me, who is grief-sufferer (a holy traveller).

90 Perhaps it may give the perfume of ease to my soul ;
 May give me respite from the trouble of Time.

88 No dependence is to be placed on the world.

90 The wine of senselessness is in truth the rapture of union with the
 Friend (God).

CANTO XXXVI.

SIKANDER'S JOURNEYING IN PILGRIMAGE TO THE HOUSE OF
 THE KA'BA, AND ACQUIRING POSSESSION OF THE LAND
 OF ARABIA.

1 Auspicious is the casting of the auspicious omen !
 Not in fixing the hand on the rukh ; nay, in fixing (it)
 on the sháh-rukḥ :

1 The ka'ba. See Sale's *Qurán*, chap. iii. iv. ; Preliminary Discourse, section iv. ; Lane's "Modern Egyptians," pp. 213, 322 ; Osborne's "Islám under the Arabs," pp. 72, 75, 77, 95 ; "Notes on Muhammanism," by Hughes ; "Islám and its Founder," 1878, by J. W. Stobart, art. Kaaba (Ka'ba) ; "History of Arabia," by David Price, 1824 ; "A Pilgrimage to Makka and Madina," by Richard F. Burton, edition of 1856, vol. iii. pp. 223, 101, 197, 149, 245, 265, 280, 305, and 317 ; edition of 1879, vol. i. pp. 379, 403, 489, 416, 426, 433, 444, and 451. The edition of 1856 contains more information than that of 1879.

To the Ka'ba or Baitu-'lláh. To the tomb of a saint.

| | | |
|--------------------------|----------------|--------------|
| The pilgrimage is called | ḥajj | ziyarat |
| „ pilgrim | „ ḥájí | zá,ir |
| „ conductor | „ amíru-l-ḥajj | muzawwir (?) |

(In) exhibiting loftiness in (the state of inward) abjectness ;
Being composed in (the state of outward) confusion :

(In) consuming inwardly the liver like the candle ;
Kindling outwardly with gladness.

When man becomes helpless as to remedy-devising,
He goes helplessly to omens :

- 5 Brings to his grasp the (iron) key (of remedy) from sand
and stone (the implements of geomancy) ;
For iron (of the key of remedy) often springs from sand
and stone (of the mountain-mine).

Of the door (of concealed work) that from the hidden
becomes not open ;
Save the knower of the hidden (God), none knows the key.

From well-being, cast the omen that is profitable to thee ;
For thy—" May it be well "—is the source of thy well-
being.

Grieve not at thy state of emaciation ; for thou mayst
become fat ;
When thou sayest—" Let me be better than this,"—thou
wilt become better.

The second line may be :—

Not in casting the lot of the *rukḥ* (which is low) ; nay, in casting
that of the *sháh-rukḥ* (which is lofty).

In the move of *sháh-rukḥ* at chess, the *rukḥ* (the castle) is captured
and check given to the *sháh* (the king).

- 6 "Reg" signifies—'ilm-i-reg, or geomancy, which is practised by
drawing lines with the finger on sand spread on a stone slab ; and
disposing about them certain points, from the combination of which the
Arabs foretell future events.

"Sang" may signify—the tomb-stone of the great and the holy at
which people pray.

Hence, by sang, or by reg, one may find a remedy.

Iron is supposed to be produced in the mine through the effects of
Mars.

- 7 In the happy omen that comes from the tongue is also happiness of
state.

For us, to cast the die regarding (the beginning of) a work
 (relying on God's mercy);
 For the work-creator (God), the doing our work.

10 In this enigma (presaging happiness), in which justice is
 the aid-giver,
 If thou gain not the bad omen,—it is well.

O (luminous, spiritual) heart! the screen (of purity) is
 scanty. Be thou my friend;
 Be thou my chamberlain from the screen-renders (bad
 deeds).

Of my lustrous verse, the representer (my pen),
 —Whose beauty (written verse) becomes my adorning,—

Gives news that that king, world-seizing,
 When (by victory) he pitched the court on the sphere,—

The messenger (Aristotle) to that land and clime,
 Sent to the powerful ones of Rúm.

15 When he became fearless as regards the sorcery of the
 world (of Irán),
 He kept watch over the world by patrolling.

At the glad tidings of his justice, all the world (Irán)
 Drank not even a drop (of wine) without remembrance of
 him (saying—Long be his life!)

10 The first *parda* signifies—*tafawwul-i-nek*; the second, *fál*.

Otherwise:—

In this screen (the world) in which justice (of man) is the helper,
 If thou bring not the false note (the sinful deed),—it is well.

11 When the robe is tight or scanty on the body a slight motion rends it.

12 The first line may be:—

Of my lustrous dwelling (the body) the representer (the heart);
 for the external beauty of the body of the holy traveller is due to his
 internal purity.

14 This couplet should be:—

The king sent the messenger to that land.

15 Having sent Roshanak and the booty to Rúm, he feared no longer
 that the enemy could injure him.

Sikandar, who was the happy world-keeper,
Was night and day vigilant in business.

On the musical instrument of the world,—through kindness,
He played no note save of graciousness.

Although the world came within his noose,
Whatever pleasure appeared agreeable to him, he exercised
not.

20 He used not his judgment to the vexing of any ;
Planted not a foot outside of the line of justice :

Vexed not any of the arrogant ones (of Irán) ;
Rendered conspicuous the sign of safety.

And, if he even slew one equality-claiming (the enemy),
Than him, he strengthened the back of that one better (in
kindliness).

And if he rendered waste the land of a city,
Better than it, he founded another city.

Time considers not proper—save this indeed,
That it should make this good (in state) and that bad.

25 Sikandar, who effected that prosperousness (of 'Ajam),—
The Iskandrian wall (of shelter) is—where to where ?

22 "Pahlu zan" signifies—barábarí kunanda.

25 The "Asiatic Journal," vol. x. January–April, 1833, p. 70, says:—

The wall of Darband, said to extend along the whole chain of the mountains of Tabassaran, was first known in Europe in 1722, when Peter the Great undertook a campaign against the Persians. From Arabic and Turkish historians we learn that the inhabitants of the Caucasus attribute its construction to Iskandar Zú-l-Ḳarnain-i-Akbar (not Alexander the Great); and that Kay Ḳubád (Dijoces, B.C. 696), to prevent the irruption of the Turks and Khazars living north of the Caucasus, built, with the consent of their Kháḳán, this wall on the ancient foundations (shown to him by the archangel Gabriel) of the wall built by Sikandar Zú-l-Ḳarnain-i-Akbar.

Kay Ḳubád placed in it gates of iron, and finished it in seven years.

From the circle of Chín (in the east) to the boundary of the west,

A foot-messenger ran to his court.

Every potentate sought a treaty of alliance,
In seeking protection against every country :

And of those curiosities which were heart-fascinating,
Each one sent with adornment and beauty.

Thus, with a hundred men at each gate he could repel a hundred thousand men of the enemy.

Succeeding monarchs of Persia continued to fortify the wall. Sikandar Zú-l-Karnain-i-Aşghar (Alexander the Great, B.C. 356-323) built Darband; Yazdijird (A.D. 440-457) freed the southern part of the city from sand; and Naushíraván (A.D. 542) completed the work and fortified the town.

In 1832 some Russian officers visited the place and reported as follows:—

The Caucasian wall begins at the southern angle of Fort Narym, and runs from east to west over the heights and along the ravines. Where the wall follows the slope, the upper bricks ($2\frac{1}{2}$ ft. long, $1\frac{3}{4}$ ft. wide, 1 ft. thick), placed without cement, project beyond the lower ones. The three hundred towers between Darband and the gate of Allan are filled with earth, and of the same height as the wall.

No trace of an arch is to be seen, a fact that tends to show the great antiquity of the wall.

In the gates of Darband semicircular arches (not known in Arabian architecture) are observable; but these are of later construction.

The "Indian Antiquary," December, 1872, says:—

Gog and Magog are said to be descendants of Japhet, son of Noah. Gog is of Turkish and Magog of Gilání descent. They are anthropophagi. *Qurán*, xviii. and xxi.

The wall of Gog and Magog is doubtless the great wall of China, A.D. 100.

Caussin de Perceval (vol. i. p. 66) identifies the wall with the fortifications from the west shore of the Caspian to the Euxine, built by Alexander the Great (?), and repaired by Yazdijird (A.D. 448).

Reinegg ("Beschreib des Caucasus," ii. 79) makes Gog the same as the mountain Ghef Ghogh; the syllable ma in Magog is the Sanskrit mahá, great. Conf. Rodwell's *Qurán*, p. 181-223.

See canto xiii. couplets 25, 47, and 49.

26 "Kírván" (Arab *ḳayraván*, *káraván*) may signify—east; west; a caravan. Since *kír* signifies—pitch, *Kírván* may signify—the west (Africa) where the people are black.

The world-possessor ordered that with pure musk (black ink)

They should write a reply to every quarter.

30 After that, when some time passed over this (writing of the answers),

The sky struck down the head of some on the earth (in homage to Sikandar).

The world-ruler, in respect to world-assaulting,
Determined upon marching.

He had read the science-books (of verse) of Arabia ;
Had remained for years in that desire,

That, as his power was over Persia,
Arabia also might be the slave of his path (of regulation).

(That) he might also view the beauty of the ka'ba,
Might become gladdened by that picture of victorious omen.

35 When the country of Persia became obedient to the king,
He moved his camp to the country of Arabia :

Took up gold-treasure in ass-loads ;
Took the road with the purpose of traversing the desert.

The chiefs of Arabia, on account of his gold-scattering,
Brought their heads (in obedience) at the line of his order.

When they saw the victoriousness of his army,
Arabia also became obedient to him.

Against the territory of the Arabs in such a way he hastened
That from it, injury reached not the Arabs.

34 The text has—az án fál fíroz fál.

It should properly be—az án naḳḳash fíroz hál.

37 The first line may be :—

Of the chiefs of Arabia,—his gold-scattering.

39 "Táz" signifies—faromaya.

The second line may be :—

That from it injury reached not the Arab steeds.

40 At every stage where he went,
They brought him both victuals (in hospitality) and also a
magnificent present;

Besides victuals fit for eating,
Verily, (numbers) of sheep fit for eating.

To the limit of their own resources,
They brought before him much treasure.

Both of Arab-steeds, desert-travelling,
And of swords like water (in lustre), poisoned-water-
devouring :

Of spears of Khatay, thirty cubits,—
Their points, nurture found in blood :

45 The camel also, both the female and the two-year old,
The hastener like the wind, pure of dust :

Perfumed leather and other rare curiosities,
Both of the kind of jewels, and of the kind of perfumes.

Time to time (continually), in accordance with his rank,
They carried a present to his court.

The world-possessor—when he saw that treasure revealed
In ass-loads—became the examiner of the treasure.

All the desert supported satin cloths ;
The earth became hidden beneath the rubies.

50 He went face-illumined towards the ka'ba,—
The manner of the ceremonies learned.

41 " 'Inán khúsh kardan " signifies—raftan va áram giriftan.

45 " Bí surák " (dur sarra) is a camel young and strong, dam Arabian and sire two-humped (do kohán).

50 " Hisáb-i-manásik " signifies—the custom of pilgrimage according to Abraham.

Placed his foot on the summit of the world's navel
 (Makka);
 Much musk (blessings),—which he opened from the world's
 navel.

Like the compass of the sphere, around that centre-place
 (of the world)
 He measured the road with the foot of worship.

The circuiting around the ka'ba, from which there is escape
 to none,
 He performed, and became (in supplication) ring-seizer of
 the (door of the) house (the ka'ba):

First he kissed the door of the ka'ba;
 Called to mind his own protector (God):

55 Beat his head on that threshold;
 Gave much treasure to the darvesh.

His giving of dirams was the Ganj-i-raván (Koráh's
 treasure);
 His giving of camels, káraváns.

When he established himself in the house of the true (the
 ka'ba),
 He became the worshipper of the Lord (God):

Adorned all the house of the ka'ba with treasure and
 jewels;
 Adorned the door and roof with musk and ambergris.

53 The second line may be:—

He became ring-taker (circler) about the house (the ka'ba).

For the ceremony of circumambulation, see "A Pilgrimage to Makka and Madina," by Richard Burton.

Burton relates how he saw—a poor wretch, with arms thrown on high so that every part of his person might touch the ka'ba (the baitu-'lláb, the house of God),—clinging to the kiswat (the curtain enveloping the upper part of the ka'ba), and sobbing as though his heart would break.

Tawwáf, a circumambulator; tawáf, circumambulating; muṭawwaf, the conductor of the circumambulation.

56 See canto xxiv. couplet 7.

58 "Dar giriftan." See canto xxvii. couplet 71; xxxvi. 37; xxxviii. 9.

When he had performed the conditions of worship,
He brought the perfumed leather (the land) of Yaman
beneath his foot :

60 Illumined Yaman with the dust of his host (his army),
As the star Canopus illumines Yaman :

Entered the country of Irák by another way ;
Agreed (to go) towards his own house (of Rúm).

A messenger like the noble one entered,
From the ruler (Sikandar's viceroy) of the people of Ázar-
ábád,

Saying :—“ When the world-king subdued the world,
“ He made lost the name of tyranny in the world.

“ Why did he languidly let go the work of Arman (the
abolishing of fire-worshipping) ?

“ Why made he not fresh search as to that land and soil ?

65 “ That land nearer to thy morning (of existence, the west),
“ Why remained it darker (through infidelity) than
Syria ?

“ They perform fire-worshipping in Arman ;

“ They show obedience to another king (not Sikandar).

“ In Abkház is a champion of 'Ád descent,

“ —Who brings not to mind (recks not) battle with
Rustám,—

“ Daválí by name ; that bold horseman

“ Brings forth the thong from (the hide of) the body of the
fierce lion.

60 Among the old writers, *chunán chún* signifies—*chunánki*.

63 “ *Tahí nám kardan* ” signifies—*gum nám va ma'dum kardan*.

66 The second line may be :—

Further, they make (consider) the king a subject.

67 “ *Abkház* ” may mean—a province of Georgia (*Rashídí*) ; of Turkistán (*Burhán*) ; a tribe (*Ḳámús*).

“ The brave ones of Arman, his well-wishers,
 “ Loin-girt as to his order and path (of fire-worshipping),

70 “ Drink every cup of wine to his memory ;
 “ Take to him the tribute of the country.

“ If the king be unable to attack him,
 “ He will make this country void of us.”

The world-possessor, when he heard of this one of strong
 arm,

Led his army from Babylon to Arman :

Entered Arman like an angry river ;
 —Of the wind, the foot became slow on account of the
 dust he raised.—

Washed that country of the stain (of infidelity) ;
 —(The climate of) Arman was agreeable to the king.—

75 Cast from it the order and custom of the evil ones,—
 The fire-priests, fire-worshipping ;

And thence made a sudden assault against Abkház ;
 Opened the door of hate against the men of Abkház.

The war-drum began to throb ;
 The (lofty) lance-tip uttered its secret to the sky.

At every fortress to which he gave his message (demanding
 surrender),

They brought to him the key of the gate of the fortress.

Daváli, army-leader of the land of Abkház,
 When he knew that the monarch of Rúm had come,

80 Quickly bound on his loins the leathern strap of fidelity (to
 Sikandar) ;

Washed his illumined heart from malice towards the king.

Like those versed in affairs, he despatched the escort
 For the kissing of the hand of the world-king :

Took much valuable treasure ;
Entrusted it to the Khusrau's treasure-keepers :

Entered the court and kissed the dust ;
Purified his heart of the claim of hostility.

Sikandar, world-possessor, world-wanderer,
When he saw such manliness on the part of the noble
man,

85 Gave (displayed) to him the path of courteousness ;
Gave him the place near his throne :

Asked him first in a gentle voice (of his state) ;
Warmed his heart with a soft tongue :

Ordered that the treasurer, quickly rising (to order),
Should scatter for him treasure to the height of the
elephant :

The royal dress of honour, worthy of him,
Should adorn with collar and ear-ring,

With brocade and jewel ; (and) with sword and cup,
Should bestow the decoration of perfect royalty.

90 The treasurer, practised in action, did so,
As the monarch of good judgment directed.

When with good fortune Daválí
Put on the black Iskandrian robe,

With collar of gold and crown, jewel-scattering,
He became neck-exalting among those neck-exalting (the
great ones).

Opened his tongue in thanks to the monarch ;
Invoked a blessing on him from God :

88 Formerly, when kings honoured anyone, they gave a golden collar, a jewelled girdle, and an ear-ring (or two).

Became the greater hastener in that service ;
 Became head-exalter (in honour) instead of head-lowerer
 (in shame) :

95 Bound his loins in the monarch's service ;
 And afterwards all his service was work for him (only).

He thus became, in Khusrau-adorning, special to such a
 degree,
 That he surpassed all the confidential ones.

In that land more resplendent than the garden-court,
 The king's eye became illumined like the lamp.

The keeper of the age (Sikandar) so regarded the environs
 (of Abkház),
 (That) he rested and obtained a share of that joyousness.

That man, the old villager (the historian), thus spoke,
 Saying:—"Tighlís, through him (Sikandar), became
 prosperous."

100 On the dust of that land and clime (of Abkház), he
 ordered
 (Them) to establish a foundation (Tighlís) after the fashion
 of Rúm (prosperous).

He went hunting from that halting-place (of Abkház),
 Rein let loose for hunting in the desert.

Two weeks, less or more, in the mountain and plain,
 (Towards Burda') he travelled the road (engaged) in
 game-overthrowing.

99 Tighlís is the capital of Arman (Armenia), in the vicinity of Abkház, founded by Sikandar.

100 In some copies, after this couplet the following occurs:—
 In that land of Abkház adorned like Paradise,
 Night and day he sowed no seed save goodness.

When he made the place (the mountain and the plain) void
of bird and of fish,
He showed desire (to go) towards Núshába (the Queen of
Burda') :

Was mindful of reverence to that lady ;
For she was possessed of much territory and much wealth.

105 He beheld the world (of Burda') fresh by reason of many
sown-fields and streams ;
With joyousness he alighted at that place.

Come, cup-bearer ! that wine (of senselessness),—which is
soul-cherishing ;
Is, like running (pure) water, fit for the thirsty one,—

In this grief (of desire of gold) in which from thirst I
have burned,
Give me ; for I have learned drinking the wine (of sense-
lessness).

103 "Naushába," commonly, Núshába, properly, signifies—the water of
life.

Firdausí, in his Sháh-Náma, calls her—Ḳaydáfa.

CANTO XXXVII.

SIKANDAR'S JOURNEYING TO THE COUNTRY OF BURDA'.

1 Burda' ! O happy country (in) whose confines,—
Neither the spring month (sun in Taurus) nor the winter
month (sun in Capricorn)—is flowerless.

The summer (the sun in Cancer) gives it the mountain-
rose ;

The winter gives the spring breeze :

2 Paradise, a word of Zand origin adopted by the Jews, appeared for the
first time in the Song of Solomon, iv. 13, as pardés.

The forest round about it a paradise become ;
 Besides, a (mountain-stream) Kúsar on its skirt estab-
 lished,—

Its environs, from the profuseness of verdure and the
 musk-willow,
 Like the garden of Irám,—“ the khassa bāgh-i-safaïd.”

6 Of quail and woodcock, and partridge and pheasant,
 Thou wilt not find the willow and cypress-shade void.

Its soil to ease inclined ;
 Its dust from pollution washed :

Its odoriferous herbs every year fresh of branch ;
 In it, ever grace and abundant ease.

Of birds of this country ('Irák), it is the feeding place ;
 If bird's milk (a rarity) be needful to thee—'tis there.

They have washed its soil with gold-water ;
 Thou wouldest say :—“ In it, they have sown gold and
 saffron.”

10 The proud mover over the verdure of that land
 Beholds no form save joyousness.

Xenophon found the word *pairidaêza* (a piece of ground enclosed by a high wall ; a park or a garden) used in Persia ; afterwards it appears in LXX., and was thus transferred into ecclesiastical Greek and Latin, and into all the languages of modern Europe.

The word is *dih* (or *dhih*), for Sanscrit *h*=Zand *z*, and means—to knead, to squeeze together. From it we have in Sanscrit, *dehî*, and in Greek, *τοίχος*, a wall ; in Latin the root is changed into *fig*, giving—*figulus*, a potter, *figura* form, and *ingere* ; in Gothic it appears as *deigan*, to knead ; hence, *daigs* (dough).—“The Indian Antiquary,” December, 1874.

4 In Burda' was a garden encircled with a white plastered wall, called—*khassa bāgh-i-safaïd*, the royal white garden.

Irám. See canto xii. couplet 2.

9 Gold and saffron are joy-exciting.

Now, the throne of that court has become shattered;
The wind has carried its damask silk and brocade :

Those fresh roses have poured (fallen) down from (their)
grandeur ;

And from that pomegranate and narcissus, the dust (of
desolation) has come forth :

Save dry fuel and the watery torrent,
No other thing thou seest in that forest.

Verily, those luxuriant productions
Spring not from the grain (the seed), but from the skirt
of justice.

- 15 If to-day it again obtain that nurturing care (of justice),
Better than that, would be the decoration of the sleeve.

Yes ; if leisure were the king's,
He would give a new adornment to that place.

In the beginning of occupation, its name was Harúm ;
Now, the teacher calls it Burda'.

In that prosperous soil (now desolate) the place of the
great,

Time has much secret (buried) treasure.

With this gladness,—where is a rose-garden ?
With this fulness,—where is a treasure-holder ?

- 20 Still in that territory the treasure-searchers
Find treasure,—if they tear up the soil.

The treasure-possessor of speech (the historian) thus
spoke,

Saying :—The chief of that old treasure-place (Burda')

15 In the season of prosperity men decorate their garments.

Is a woman, a ruler, name—Núshába ;
Every year, in pleasure and sweetness and the wine-cup,

Like the *male* pea-fowl, charming in goodness (of beauty) ;
Like the *female* deer,—being void of defect.

Strong of judgment, luminous of heart (kind), sweet of
speech (not foolish),
Angel in disposition (free from lust),—nay, sage in
temperament (the leader of others to goodness).

25 In her ante-chamber a thousand virgin women,
In service loin-girt, each one like the moon (in splendour).

Besides damsels,—skilful in riding,
Slaves, swordsmen,—thirty thousand.

None of the men (the slaves) used to wander about her
door,
Although he might be near to her.

Save woman, no one was her work-performer (or agreeable
to her) ;
Of seeing men, no need was hers.

From not having (a husband),—in the house (she was)
councillor ;
By being a house-lady, free from a house-master (a
husband).

26 The (sword-drawing) slaves hastened to their own land
(property),
The dwelling-place for themselves prepared (and came not
near Núshába).

24 Save by God's order, angels interfere not with the affairs of man ; but
the sages and prophets constantly show men the path of goodness.

26 " Berún " signifies—siwá,e.

27 " Dígar chand " signifies—har chand.

29 The first line may be :—

She used to keep women as councillors in the house.

On account of her great majesty, none of the slaves
Had looked within the gate of her city.

In every place where she ordered them to fight,
For them, that (fighting) was the most indispensable duty.

When Sikandar led the army to the plain (of Burda'),
He exalted his pavilion to the Pleiades (pitched loftily his
tent).

In that joyous place of heaven-like nature,
He remained astounded at the plenteousness of water and
(at the extent) of sown field.

35 He asked, saying :—“ Whose is this happy land ?
“ Over it, which of the great rulers is king ? ”

They declared, saying :—“ This beauteous land (full of
water and verdure),

“ With this wealth, is a woman's.

“ A woman more skilful than many men ;

“ In essence, more pure than the river :

“ Strong of judgment, luminous of mind, and exalted of
head (in action),

“ Peasant-cherishing at the time of distress.

“ She wears a girdle on the waist in manliness ;

“ Boasts of the lineage of Kayán kings.

40 “ She capless,—(yet) cap-possessing (sovereignty) is hers ;

“ Army-possessor,—yet no army sees her.

“ Has many manly slaves ;

“ But none (of them) sees her face.

40 Being a sovereign she possesses the cap of sovereignty ; being a woman she wears the sheet (chádar), or the coif of fine linen two cubits long (Miḡna'). She wears not the cap that appertains solely to man.

“ Women of lily bosom and slender leg
 “ Show compliance with her in every work.

“ All of pomegranate-breast, and tall like the arrow ;
 “ From the breast of each,—the milk, sugar devoured.

“ Everywhere is soft, an ermine-skin or a piece of silk,—
 “ Yet they trembled with shame in comparison with (their)
 soft limbs.

45 “ The angel (free from lust) looks not boldly at them ;
 “ And if he glance (being enamoured), he falls (powerless)
 from heaven to earth.

“ Gleaming in the garden-halls, each one
 “ Like the sun in the day, and the lamp (the moon) in the
 night.

“ On account of their splendour (of beauty), vision had
 not that power
 “ That it might look at them from near or far.

“ When their voice comes to a person’s ear,
 “ He places his own head (sacrifices life) in the desire of
 (hearing) their note.

“ The neck and ear replete with ruby and pearl ;
 “ The lip, with the ruby of the mine ; and the teeth, with
 pearl.

50 “ I know not what sorcery (effective against lust) they
 have invoked,
 “ That they are careless of the tumult of passion.

43 So sweet was their milk that sugar (the sweetest of known things)
 devoured it.

44 The second line may be:—

Yet they trembled from shame on the limbs of men (wearing furs
 and silken garments).

45 If the ascetic of angel-nature glance at them, he falls from the lofti-
 ness of his chastity and becomes enslaved.

- “ Beneath the azure sphere, they have not
 “ A companion (a man) save the wine-cup and the sound
 of music.
- “ A woman (Núshába), pure (kind) to kindred, mandate-
 issuer,
 “ Keeps passion fettered against them.
- “ Has (her own) idol (pictured)-houses (in the fashion)
 of palace and villa,
 “ For those beauties, doors made wide (opened).
- “ Although she keeps sitting behind the screen,
 “ She is, all day, edifice-worshipping (laying foundations of
 buildings).
- 55 “ Has a lofty royal pavilion ;
 “ Within it, a valuable carpet spread :
- “ A throne of crystal upreared ;
 “ On it, jewels in ass-loads strewed (studded).
- “ From many night-lamps (jewels), that precious place (the
 throne)
 “ Is at night the resplendent moon, lamp-like.
- “ She sits every morning on that throne ;
 “ Makes mention of thanks to the Creator.
- “ She, placed like a bride, on the throne—
 “ Other brides in service on foot.
- 60 “ With the wine-cup and the sound of music night and day,
 “ Enjoyment-making (sporting with one another) beneath
 the blue sphere,
- “ Each one left off the worship of the Omnipotent ;
 “ They have no occupation save sleeping and eating.

53 “ Šanam ” signifies—an idol ; meta., a lovely woman.

“ Lu'batán ” signifies—dolls ; meta., lovely women.

61 The first line may be :—

Besides the worshipping of the Omnipotent.

- “ A woman, work-understanding, possessed of all mines
and treasures ;
“ She inflicts, for devotion-sake, toil on her own body.
“ Through the asceticism which her nature possesses,
“ She sleeps not in that paradise-like abode.
“ Has another house of marble-stone ;
“ There, at night the moon (Núshába) alone, proudly
moving, goes.
65 “ In that house, that candle (Núshába), world-illuminating,
“ Performs God-worshipping until the day :
“ Brings her head to sleep (only) to that extent,
“ That a (water-) bird (after diving) lowers his head into
the water (to dive again).
“ Again (after devotions), with those Parí-forms,
“ She drinks wine to the voice of (women-) minstrels :
“ Holds the rein (of power) night and day in this way,—
“ By day, in this way ; when night comes, in that way.
“ Neither is the night free from the worship (of God) ;
“ Nor the day from amusement, soul-cherishing.
70 “ For her sake and her friends (the damsels),—suffer
“ Her work-performers (the slaves) the toil of her work.”

The king held approved this tale (of Núshába) ;
He held (in his heart) a desire for that unseen painting
(Núshába) :

66 If berún, followed by az, be read for farúd, followed by ba, the second line will be :—

That a bird (after drinking) raises his head from the water (to allow the water to run down his throat).

67 The Parí-forms are those of couplet 43.

70 The agent to the verb “ suffer ” is—work-performers.

Beheld a halting-place with water and grass ;
In essence more precious than the philosopher's stone.

In that place, tranquil with music and the wine-cup,
He rested ; and became for a while joyous.

When Núshába knew that the king's throne
Had come in happy omen from the path (of journeying),

75 She prepared the work of paying homage,
In accordance with the monarch's dignity :

Sent food worthy of his (acceptance) ;
Bound her loins in the service of his work (the sending of
the present).

Besides many selected four-footed animals,
Whether for the kitchen, or for the saddle—what matter ?

The best things which sprang from that soil,
In colour and splendour, heart-entangling and excelling :

Royal victuals, musk-scented ;
Trays (full) of perfumed substances for hand-washing
(after eating) :

80 Other kinds of fruits of many sorts,
Also of honey and sugar, some ass-loads :

Wine and sweetmeats and flowers assembly-exhilarating,—
Presents of this sort, some days they placed (before
Sikandar).

Also for the chiefs, separately,
A valuable present she sent every day.

From the great excellencies which that woman showed,
Every one, tongue within tongue (incessantly) praised
her.

77 " Berún " signifies—siwá,e.

82 The second line may be:—

With these delights they passed some days.

In respect to beholding that heart-ravishing one, of the
king

The need (desire) time to time became greater :

85 That he might obtain news of her secret (hidden circum-
stances) ;

Might behold her administration in that kingdom :

Might view how much her merit is ;

Whether the tale is false or true.

CANTO XXXVIII.

SIKANDAR'S GOING IN THE GUISE OF A LEGATE TO QUEEN
NÚSHÁBA.

1 When day bound the gold-shoe (morning-light) to the black
steed (of dark night),

The king, world-illuminating, came to the saddle.

He prepared the means (of proceeding) according to the
usage of messengers ;

(And) went messenger-like towards the graceful one
(Núshába).

When he came opposite to the hall of the court,

He rested awhile from that journeying.

In it (the hall) he beheld a court, sky-like,

Its ground-kiss (of obeisance) both of earth and of heaven.

5 The attendants obtained news of him ;

Hastened to their own lady,

1 Shabdez was the name of Shírín's horse (born of a horse of stone),
which she gave to *Khusrau Parvîz* (A.D. 591).

4 The doors appeared to be in the sky.

Represented, saying:—"From the court of the king of Rúm,

"From whom this land and clime gained prosperity,

"A messenger possessed of judgment and sense has arrived;

"A message-bringer, silent, like the angel (before delivering his message):

"From head to foot, a form possessed of wisdom;

"In his countenance, divine majesty."

Núshába prepared the palace;

Illuminated the iron road (difficult of access to man) with gold (woven-stuff).

10 Those of Parí-face, with a hundred ornaments,—
That heart-enchanting one drew up rank upon rank:

Fixed the jewel in the musky noose (the black ringlet);
Let (it) down over the bejewelled silk (of her garments):

Came like the garden-peacock with splendour,
Gleaming and laughing like the illumined lamp:

Sate on a royal throne,—
A perfumed orange (ball) held in her hand:

Directed that they should perform the ceremonial;
Should bring the messenger into the hall.

15 The officials of the palace-court,
Performed the order.

The messenger (Sikandar) entered boldly (unlike an ambassador) by the door;

Went, like the proudly-moving lion, towards the throne:

9 "Dar giriftan." See canto xxvii. couplet 71; xxxvi. 37; xxxviii. 9.

13 King's used to hold in the hand a perfumed ball (*lakhlakha*; *dast-afshár*).

Unloosed his girdle and sword ;
Offered no prayer for her according to the usage of
messengers :

Glanced secretly at that decorated palace ;
Beheld an abode of paradise-nature, enchanting.

Full of hírs, adorned like Paradise,
Earth's surface became of ambergris-nature (perfumed).

20 From the many necks and ears of the jewel-bearers
(women),
The beholder's eye became jewel-scattering (full of the
forms of jewels).

From the sparkler, the cornelian ; and the gleamer, the
ruby,
The shoe-nail of the proud mover became fiery.

Perhaps the mine and the sea hastened together ;
(And) there cast all their jewels.

The clever woman—by his pomp and dignity,
In that manner (of coming)—became fearful of him,

Saying :—“ This man, affairs-understanding, of deliberate
judgment,
“ Why performs he not the usage of service ?

25 “ It is necessary to make investigation regarding him,
“ Since he has no fear of us.”

From head to foot she glanced at the monarch ;
Struck the proof of the pure gold (Sikandar) on the touch-
stone (of her glance).

17 In the king's presence messengers went through the forms of suppli-
cation (niyáz) ; of humility (khuzú') ; and of eye-lowering (khushú').

20 The second line may be :—

The beholder's eye became jewel (tear)-scattering.

21 Otherwise :—

Of the proud mover the shoe-nail became fiery { (a) agitated with love
(b) red.

When she clearly saw, she recognized him ;
 She made his place of ease on her throne :

Learned from the king that he was Sikandar ;
 Was worthy of throne-sitting.

For the victoriousness of the seven azure spheres,
 She gave much praise to the world-king :

30 Concealed her face, but displayed shame at him ;
 Displayed first the example of modesty :

Unfolded to him nothing of his royalty,
 Saying :—“ The key to thy lock (of disguise) is ours.”

Sikandar, with the custom of messengers,
 Preserved the usage of the noble :

Caused first a blessing (salutation) continuously to reach
 her ;
 Discovered truly in regard to himself the part of a
 messenger :

Accepted after that the representation as to the message,
 Saying :—“ The world-king, the ruler of good fame
 (Sikandar),

35 “ Thus he spoke, saying :—O lady ! name-seeking,
 “ The ball (of superiority)-taker from the renowned ones
 of the world.

“ What chanced that thou turnedst the rein from us,
 “ That thou hastenedest not one day towards us ?

“ What weakness beheldst thou, that thou becamest self-
 willed ?

“ What injustice did I, that thou becamest an enemy ?

“ Where a sword sharper than my sword ;

“ (Where an arrow) more fire-exciting than my arrow,

- “ That from me thou takest shelter with that one (the swordsman and the arrow-caster) ?
 “ Best indeed that thou shouldst turn thy head towards the king (Sikandar).
 40 “ Shouldst make thy foot dusty in going to my court ;
 “ Shouldst display fear of my wrath.
 “ When I found the path to this thy kingdom,
 “ Over it, I cast the shadow of empire.
 “ Why boundest thou not thy girdle (in service) at my court ;
 “ Why turnedest thou thy face from my path ?
 “ Thou offerest me adornment with wine-cup and fruit ;
 “ Offerest me deceit with sweetmeat and ruddy wine.
 “ Whatever thou didst at first (send) was accepted ;
 “ Now meet me (at court) with true judgment.
 45 “ Beholding thee with wisdom and judgment,—to me
 “ Is more auspicious than the magnificence of the (bird) Humá.
 “ Act so that to-morrow, at assembly-time,
 “ Thou mayst move proudly towards the monarch’s assembly.”

When the monarch finished his own message,
 He cast forward his head in hope of the reply.

In replying, the wise woman
 Took off the fastening from the closed cornelian (the ruddy silent lip),

43 “ Mai-khána ” here signifies—drinking utensils.

If one offers hospitality, it is said that one offers the requisites of wine-drinking (mai-khána) ; animals of the chase (shikár-khána) ; horses (pá,e gáh-i-aspán).

44 The first line may be :—

Whatever (crime) thou didst at first was accepted (pardoned).