

Saying :—“ O brave monarch ! praise be to thee !

“ For thou thyself, like the lion, presentest thy own message.

50 “ O hero ! thus it comes to my heart

“ That, with this pomp of Khusraus,

“ Thou art not a legate ; thou art a noble king ;

“ Thou art not the sent ; thou art the sender !

“ Thy message (sharp) like the sword strikes the neck ;

“ Boldness whose—that on me he should strike this sword ?

“ But when the king displays sword-playing (by delivering his own message harshly),

“ His sword's point displays exaltation (reveals his majesty).

“ Of Sikandar's sword why urgest thou words ?

“ Thou art Sikandar ; devise thy own remedy (for escape) !

55 “ Thou summonest me, and thou thyself comest into the net ;

“ Glance more maturely, for immaturely thou camest.

“ My good fortune sent thee to me ;

“ O excellent my fortune, fortune-considering ! ”

The world-possessor said :—“ O lady of throne !

“ Make not inquiry (vain imaginings), save to the command (the limit) of (thy own) fortune.

“ Sikandar is the ocean, and I am the rivulet of water :

“ Impute not shadow (of imperfection) to the sun !

“ How mayst thou place me in the proof (balance) of one,

“ Whose guards,—many like me thou mayst find.

60 " Make free thy heart from disloyalty (in thinking to
capture Sikandar);
" And than this, think the king better.

" How sayst thou :—Sikandar is so friendless
" That he himself alone is the bearer of his own message ?

" At his court,—more than that are the (wise) men,
" That for him it should be necessary to make foot-toil (in
coming)."

Again the wise Núshába
Took off the lock from her own sweet lip,

Saying :—“ Be not deceiving beyond this ;
“ Be not a companion to shamelessness (falsehood) :

“ Bring not contention into this matter ;
“ For known is thy name by (thy) renown (majesty).

“ Thy embassy is great, and thy name great ;
“ Conceal not the lion in the wolf's hide.

“ Not that power is the messenger's,
“ That with us he should use breath with violence :

“ Should not diminish his own arrogance ;
“ Should not bend (his back) in my presence :

“ Should come with savageness and bloodthirstiness—
“ Save the monarch—whose is this power ?

70 “ Besides this, ours are hidden traces
“ By which the concealed secret comes to my hand.”

The bold king gave her an answer like this,
Saying :—“ The message of the lion comes not from the
(weak) fox.

“ If I am in thy eyes one renowned,
 “ I am not Sikandar ; I am the messenger from him.

“ With the messenger of the great,—mine what business ?
 “ Interference finds no path within this screen (of
 embassy).

“ If a harshness be underlying this message,
 “ Thou knowest,—and that one (Sikandar) who painted
 this picture (of the message).

75 “ If—in respect to ambassadorship I came boldly,
 “ I came not from the fox, but from the lion.

“ In the regulations of kings and the observances of the
 Kayán kings (of whom thou boastest),
 “ Message-bearers are safe from harm.

“ Since I made clear to thee the king's message,
 “ Strike not the ward of the lock upon the key.

“ Please utter my answer in secret (or quietly) to me,
 “ That I may travel back the path to my house.”

Núshába—enraged at that lion-heart,
 That concealed the sun beneath the clay,

80 Let loose kindness (or fear), and became ardent ;
 Spoke sharply in regard to the king's answer,

Saying :—“ What profit is thy striving with me ;
 “ Thy concealing the sun's face with the clay (of dis-
 guise) ? ”

73 As Sikandar with savageness gave it,—just so I deliver it.

74 The second line may be :—

Thou knowest (the grandeur of thyself) and of that one (Sikandar)
 who . . .

77 It is proper to strike the key against the ward (parra) of the lock, not
 the ward against the key. Then make not me a messenger, a prisoner, for
 that is contrary to order.

79 “ *Khurshed zer-i-gul poshídan* ” signifies—unexpectedly to refuse
 a thing.

She ordered that a damsel, running, should bring
A piece of silk, upon it forms of kings (embroidered).

A corner of a piece of that silk,
She gave to him, saying:—"Take this picture in thy
hand.

"Behold the trace of whose face is this?
"In this workshop (the painted silk), for what purpose is
this?"

85 "If it be thy form,—strive not so much:
"Hide not the sky with thy own eye-brow.

"If it be not,—abandon (anxiety), for thou hast escaped
from sorrow;
"Take an answer, also a magnificent present (to
Sikandar)."

Sikandar agreed to her command;
He opened out Núshába's silk:

In it, he beheld precisely his own form;
Saw the country in the enemy's power.

Contention in that matter was not right;
He refrained altogether from an answer:

90 Feared, and the colour of his face became like straw;
Took his shelter in the keeper (God) of himself.

When Núshába perceived that that fierce lion
Trembled, she came from beneath (the assumption of)
severity.

To him she spoke, saying:—"O prosperous king!
"Time brings much pastime (contrariety) like this.

"Be not anxious; consider my love great;
"Consider this house (the kingdom) also thy own house.

- “ I am a slave-girl, thy attendant ;
 “ Am a slave to thee both here (in this house) and also
 there (in thy house).
 95 “ I showed first to thee thy picture on that account,
 “ That my painting might be true (certified) as to thee.
 “ Although I am woman, I am not of woman-nature.
 “ I am not void of knowledge of the business of the world :
 “ Am the lion-woman, if thou be the lion-man ;
 “ At the time of conflict, whether male or female—what
 matter ?
 “ When I rage through wrath, like the angry cloud,
 “ I excite fire in the water from the lightning (flash) of
 the sword.
 “ Bring the buttocks of lions to the brand (the sword's flash);
 “ Illumine the lamp with crocodile's fat.
 100 “ Draw me not from love to battle with thee ;
 “ Express not reproach to thy own captive (lover) :
 “ Plant not the thorn (in thy path of love) that thou mayst
 not fall upon the thorn (of sadness) ;
 “ Be the liberator (of me from straitness of heart) that
 thou mayst be safe (from captivity of heart).
 “ At the time when thou becomest superior to me,
 “ Thou wilt have given a reply (only) to a widow-woman.
 “ At the time of wrath, if I prevail over thee,
 “ I become the thrower of the stander (in battle) on earth's
 surface (the chess-board).
 “ In this contest,—like the fox and the wolf,
 “ Will issue—thou of little worth, I of great value.

103 “ Charb hastan ” signifies—*ghálib ámadan*.
 “ *Ḳá,im-andáz* ” signifies—an unequalled chess-player ; one who
 defeats his rival in the plenitude of his power ; *ghálib va Ḳá,im*
dáranda.

- 105 “ Thus it has come from the old chiefs,
 “ Namely—Wrestle not with one non-understanding.
 “ For if he leap up, he may display superiority over thee ;
 “ May strive mightily that he may overthrow thee.
 “ Although my person is of the city-residents,
 “ My heart is not careless of the kings of the time.
 “ From Hindústán to the confines of Rúm ;
 “ From the land of Irán to the cultivated confines of the
 earth,—
 “ I have sent to every territory
 “ One intelligence-recognising and picture-painting,
 110 “ For the reason that of kings, world-seizing,
 “ Should on silk express the form of each,
 “ The form-delineator of every country,
 “ And bring at last the painting to me.
 “ When near to me they (the damsels) bring the form,
 “ At it, my subtle judgment looks.
 “ Of that picture inscribed on my heart, I desire the trace
 “ From everyone who possesses the nature of this secret.
 “ When they say,—it is the picture of a certain king,
 “ I accept (the fact) that that picture is a true picture.
 115 “ Then from the nail of the foot to the crown of the head
 “ On every form, I establish my sight.

108 If *تا بيا بان* be read for *تا بيا بان*, the first line will be :—

From Hindústán to the plain of Rúm.

If *تا با آبád búm* be read for *تا با اكشأ,e búm*, the second line will be :—

From the Irán land to the land of the *ka'ba* (Arabia).

113 The couplet is in some copies :—

The writing of that picture I with soul desire

From everyone who has the nature of this picture.

“ Of everyone years-experienced and everyone youthful,
 “ I take reckoning according to his value.

“ Every picture by this estimation, bad or good,
 “ I recognise ; for I am physiognomy-understanding :

“ Am not, night and day, destitute of remedy-devising
 (work) ;

“ Am not, with myself, in sport behind this screen (of purity):

“ I cause to move the scale of resolution ;

“ (And) esteem Khusraus (save thee) of light weight.

120 “ From every picture which I obtained on silk,

“ Thy form was agreeable to me ;

“ For while the soul gives acquaintance with love,

“ It gives evidence as to the majesty of the Khusrau.”

When she uttered this speech to the bold Sikandar,
 She descended from the precious throne.

On this throne she left the king ;
 For of one throne two kings cannot be.

Seest thou not—at chess are two kings,
 Who heap up grief on every heart ?

125 When from her own throne the Parí-faced one
 Descended and performed service,

She sate, bride-like, on a chair of gold,
 Became custom-observer (servant) of the monarch
 (Sikandar).

From shame of that moon (Núshába), like the crocodile (in
 boldness), the king
 Passed from colour to colour like shot silk.

119 Núshába imputes unsound judgment to Sikandar in coming unpro-
 tected to a strange house. Otherwise :—

Make my soul the scale of resolution ;
 Esteem Khusraus (thee included) of light weight.

To his heart, thus he spoke:—" If this work-understander
be woman,

" Her heart is illumined with manly skill.

" That woman who does such worthy deeds,

" Over her, the angel utters praises.

130 " But it is not proper that woman should be bold ;

" For the rage of the female lion is very great.—

" Of women,—the scale (of boldness) should be the
striker of the stone (the scale of lightness) ;

" Of men,—the weight (of force) should be the shatterer
of the scale (of boldness of women).

" That woman, best who is hidden within the screen
("parda") ;

" For, the note out of melody ("be parda") is the scream.

" If the qualities of woman (زن zan) had been good,

" Of woman, the name would have been مزن (ma-zan, strike
not), not زن (zan, strike).

To the councillor, how well said Jámshíd—

" Either the screen (the harám) or the tomb is the best
place for woman.

135 " Of the woman (out of the screen), be not sure, saying—
the woman is chaste,

" For the ass (woman) tied up (is) best, though the thief
(the adulterer) be an acquaintance."

130 Woman, of little reason, excites through her boldness much strife in
the world.

131 " Sang-zan " signifies—a balance of which one end is too light. The
balance of women, in whom justice and rectitude exist not, is even so.

The great ones have said:—

The skill of man is the defect of woman ;

The defect of woman is the skill of man.

The worth of woman is in her softness and bashfulness ; of man, in
his hardness.

Again (to his heart) Sikandar said :—“ What is this loss
of self-possession ?

“ In this screen, entreaty (for release) is foolishness.

“ In the bitterness (of Time), give sweetness to reflection
(take warning) ;

“ Forget the fallen (captive) body (for God will give release).

“ In place of the kind heart-ravisher like this,

“ Who is lovely of disposition and sweet of tongue,

“ If thou hadst found a malicious enemy,

“ Save head-severing, what wouldst thou have spun (reaped) ?

140 “ If I withdraw myself from this place,

“ I will preserve the extent of my own work :

“ Will not again clothe the face like strangers ;

“ Will not pursue the path and usage of the foolish :

“ (And) will loose the fettered (distressed) heart from
fettors.

“ Why should I cast frown (grief) on frown (grief) ?

“ When the ant falls into the polished cup,

“ Design, not force, is necessary for the liberator.

“ I will employ patience in this toil and trouble ;

“ Thou mayst say it (this captivity) is a phantom which I
behold in a dream.

145 “ I have heard that one rope-bound towards the gibbet

“ Went, freshness on his (face) like the early spring.

142 If in a state of grief a difficulty is brought to the heart,—grief is increased.

143 In a polished basin the ant is liberated by being given a piece of straw, not by force nor by grasping with the hand. For, on account of his smallness and feebleness, such force would cause his destruction.

“ One of the kind ones asked him,
 “ Saying :—Why art thou joyous, and of little grief ?
 “ He gave a reply like this, saying :—Life of this (short)
 duration (since I shall soon be hung),—
 “ How can I pass it in grief ?
 “ He was in this sentiment when God gave him release ;
 “ Gave his face the lightness (of joy) in that darkness (of
 death).”

—Of many locks, whose key thou findest not,
 The opener (joy) suddenly appears.—

150 To himself, he said much on this matter ;
 At last, he gave his body in surrender (to God).

When Taham-Tan alone makes the foray,
 The hand of the demon becomes long (powerful) against
 him.

When the singer utters a song out of melody,
 The sound of the (musical) string laughs at his (throat-)
 noise.

When, after a while, he soothed the ear of his body,
 He put down the fire of anger from ebullition :

Considered patience to be his own remedy (for grief) ;
 Lowered his head in submission to fortune.

155 Núshába, like servants, loin-girt,
 Ordered that those Parí-faced ones

Should place a tray of every kind of equipage ;
 Should make ready victuals of sorts.

149 This may be uttered by Sikandar or by Nizámí.

151 This refers to Rustam's Haft-khwán, or Seven Stages ; or to his slaying the Dev Akhván. See the Sháh-Náma, by Firdausí. In W. Ouseley's "Oriental Collections," 1797, vol. ii. No. 1. p. 45, a picture of the Dev-i-Sapíd is given.

The damsels, (adorned) candle-like, arose ;
Set (each) in order a royal tray :

Placed food beyond limit ;
Of every cooked lamb, some kinds :

The pan-cake, a thin cake, round in form,
From the circuit of the royal pavilion to the circuit of the
street (so many were the cakes) :

160 Verily, the pellet, sugar-mixed,
Sprinkled like sesame-seed, on those round cakes :

Victuals, delicious, ambergris in nature,
Gave idea of the foods of Paradise.

From the hump of the ox and the fish (heaped up) like the
mountain,
The ox and the fish beneath the earth became distressed.

The table-cloth of variegated appearance with fowl and
lamb,
Flying in joy like the bird.

Spiced birds fattened in the house (at home) and luscious
pickles,
With almonds and pistachio-nuts, kernels extracted.

159 The first line may be :—

The thin pan-cake, a cake round in form.

160 "Kursa" signifies—small balls of fruit like the almond, which,
scraped and mixed with sugar, they sprinkle (in place of sesame seed)
on loaves of bread.

161 "Ibá" signifies—spoon-meat, soup, &c.

162 "Kohá" (kohán) signifies—an ox-hump.

"Kohá,e máhí" signifies—the flesh on the back of a fish, which is
best.

164 "Maşús" signifies—the flesh of home-fowls, or of young pigeons,
dressed with vinegar, their interiors being filled with hot condiments
(adviya,e garm), such as parsley (karafs), rue (sadáb), almonds (bádám),
pistachio nuts (pista). Thus prepared, they are reserved till needed.

The second line means—almonds and pistachio nuts were put into the
spiced birds.

165 From much fragrant, pure wine,
Was many a weak brain which came to its place (regained
strength).

Of the dry sweetmeat and the moist sweetmeat,
The bags of sugar disgusted (envious).

The draught,—rose-watered and rose-sugared,
Rose-serve-scattering from its fragrant breath.

Apart,—for the Khusrau of good fortune,
The cloth of gold cast on the table :

A tray, gleaming like the sun arranged ;
On it, four cups of pure crystal.

170 One full of gold, and the other of ruby ;
The third full of cornelian, and the fourth of pearl.

When at the table, victual-spread, the hands became
extended (for food),
The mouth opened a path to the food.

To the king, Núshába said :—“ Extend thy hand ;
“ Of these victuals that are before thee, eat.”

To Núshába the king spoke, saying :—“ O simple heart !
“ Express not the wrong note (jest not with me) so that
thou mayst not be shamed (by my reply).

“ In this my dish (cup) of cornelian and tray of gold,
“ All is stone. How may I eat stone ?

175 “ How devours a man stone ?
“ Where desires man’s nature this usage ?

“ Bring a kind of food which one can eat,
“ To which one can extend the hand with pleasure.”

167 “Fukḡá’” signifies—a drink of water, barley, and dried grapes ; or
beer. Here it means—sharbat.

Núshába laughed in the king's face,
Saying :—“ When to the throat no path is the stone's,

“ For the stone (wealth) unfit for food, why

“ Makest thou boasts unfit to be made?

“ How is it proper to exalt the head for a substance,

“ From which one cannot prepare sustenance (for the
body)?

180 “ Like the thing unfit to be eaten is this mean stone;

“ Regarding it, why should we strive like the mean folk?

“ In this path (of life) which is not free from the stone (of
the grave),

“ Why is it necessary to lay stone on stone (to heap jewel
on jewel)?

“ Those who took up this stone (the jewel)

“ Enjoyed not; and left (it after death) like the stone.

“ If thou be not the man stone-essaying (foolish),

“ Be the light stone (the light weight void of the load of
jewels) that thou mayst remain in thy place.”

From the reproaching of that pleasant-speaking woman,
The king performed hand-washing at the uneaten food-
tray.

185 To Núshába he said :—“ O potentate of ladies!

“ Better than lion-men with sense and power,

“ Thou utterdest the pleasing speech that—the jewel-
worshipper (the lover of the world)

“ Acquires naught save stone from the jewel;

“ But then this point would have been true

“ That the speaker (Núshába) should not first have sought
the jewel (Sikandar).

183 That thou mayst remain in thy place (free from regret at leaving them
at the time of death).

“ If a jewel be mine on the cap (the crown),
 “ A monarch’s crown should not be void of gems.

“ Thine, are the cup and the tray full of jewels :
 “ Behold for whom reproach is fit !

190 “ Why is it necessary to gather jewels to the extent of a
 tray full,
 “ To teach me jewel-scattering (the casting aside the love
 of jewels) ?

“ To cast dust in the jeweller’s eye (to blind him),—
 “ Thy whole house full of (valuable) cornelians worthy of
 a Sikandar ?

“ But since from my own judgment I see
 “ Thy words are in their own appointed place,—

“ A thousand praises,—on the woman of good judgment,
 “ Who becomes for me the guide to manliness (the
 abandoning of the love of wealth) !

“ O foreseeing lady ! by thy counsel,
 “ The gold coin (of wealth) like gold I cast on the earth
 (both valueless).”

195 When Núshába heard that praise,
 She made the earth cornelian-clad (of roseate hue) with her
 (rosy) lip.

She ordered that they should bring trays of food ;
 Verily, the victual-holders (platters) dust-unseen.

First from all portions she took a taste ;
 The Khusrau at that activity (in bringing the victuals and
 tasting them) was amazed.

197 Núshába first tasted the food to see whether it was good, and to prove
 that it was not poisoned.

She rested not from attendance until the king
Desisted from eating and went his way.

At the time of his departing, she made a covenant with
him
That he would not use exertion to Núshába's injury.

200 The king directed so that the treaty was written ;
He gave it to her, and went towards his own assembly from
Paradise (Núshába's dwelling).

When Sikandar returned to his place from that city (of
Núshába's),
He regarded the treachery from the sky, the victory from
God.

Because fear was his at that escape,
He offered a hundred times thanks to the Deliverer (God).

When night took away the ball (of superiority) from the
luminous day,
A lamp (the moon) was illumined and a candle (the sun)
expired.

In place of that golden ball of the sphere (the sun),
Many a silvern ball (star) which displayed its face.

205 The king accomplished the repose of sleep ;
Closed the two folds of his eyes in that place of four walls
(night).

Rested until the early morning dawned ;
The whiteness (of day) in the blackness (of night)
appeared.

205 "Chár díwar" signifies—night divided into four watches.
"Do lakht" signifies—the two folds of the eye; the two folds of a
door.

The second line may be :—

Established sleep for a period of two watches within the four walls
(of the tent).

The king raised his head from sweet sleep ;
Prepared an assembly like the morning-time.

In his hand the golden orange like the sun ;
With it, he shattered the head of the orange of the sky
(made the moon void of light).

The Parí-faced one (Núshába) of sweet portion (of life)
Went forth with auspicious omen (the covenant with
Sikandar) from her city,

210 Like a resplendent moon, which at even-time,
When it becomes full, issues from the east,

Damsels like the Pleiades around her,
From the crown of her head to the skirt begemmed.

Behind her, moving the moon-faced ones,
A hundred like Venus (in beauty) in (subject to) one finger
of hers.

When the Parí-faced one (Núshába) beheld the king's
camp,
She beheld dependants and pavilions, world within world.

From the many three-cornered, painted silk banners of
golden standard,
The atmosphere became roseate, and the plain violet (with
shade).

215 From the many guard-tents, golden-painted,
She found no path to the monarch's door :

211 The second line may be :—

Each one from the crown of her head to the skirt begemmed.

212 If *şad dur dar* be read for *şad dar*, the second line may be :—

(a) A hundred like Venus (in beauty) to the degree of (the beauty of)
one finger of hers.

(b) Like Venus, a hundred pearls upon her finger (-ring).

Sought the place and came to the king's court ;
Beheld a guard-tent on the summit of the moon :

An audience-hall pitched with silk tent-ropes,
Its pillars of gold, its pegs of pure silver :

Alighted from her steed, and sought admittance ;
Desired (to perform) the ground-kiss (of obeisance) of the
king, the world-possessor.

The guards of the court opened the path to her ;
She entered the monarch's guard-tent :

220 Beheld, in the place before the throne, the chiefs,
Head-lowered in the shadow of one crown ;

(And) the crown-possessors of the time, closely crowded,
Before the world-seeker of victorious fortune,—

To such a degree that from exceeding glory of the light and
splendour (of the court)

The boldness of the man-beholder became water :

All (the chiefs) matched with (like) the wall-picture ;
Neither the power of motion nor the power of speech.

When the bride of the fortress (Núshába) beheld that
fortress (the crowd of standing nobles),
She trembled at that court of narrow (difficult) entrance.

225 She gave the ground-kiss and began (to utter) praise ;
At her, those lion-men amazed.

The Khusrau ordered that—of pure gold
A chair like the sun they should bring.

221 "Kamar dar kamar" signifies—height above height; conjoined; belt on belt (fully accoutred).

224 "Tang-bar" signifies—a person or a thing that gives not access to everyone. They give not admittance to everyone at the king's court.

Núshába is called the bride of the fortress, because she never went outside its precincts: the bride of the fortress (of the sky) is the sun.

Upon it, he caused the world-bride to sit,—
The other brides above her head.

He inquired (after her health) and displayed much
courtesy ;
Exhibited gladness at her coming.

When the heart of the sitter (Núshába) came to its place,
The sign passed to the chamberlain to this purpose,

230 That the table-decker should bring the food-tray (of fruit
and potables) ;
Should bring into the assembly agreeable food.

First, with (large cups of) sharbat of sweet nature,
The earth became like the (land of the) fountains of
Paradise.

Of that fountain (large cup) of sweet rose-water, a stream
(a draught),
Unseen in dream, either by Khusrau Parvíz or by (his
lady) Shírín.

229 "Ráh-náma" signifies—the official who conducted Núshába to Sikandar's tent and showed her her seat. Some erroneously say it means—vazír.

230 "Sálar-i-khwán" signifies—bakávul (steward) va cháshní-gír (taster).

232 In the supplemental volumes to the works of Sir W. Jones, 1801, vol. i. p. 161, it is said :—

Forty pounds of fresh roses (stems cut close) are put in a still with sixty pounds of water. When the water grows hot and fumes begin to rise, the cap of the still is put on and the pipe fixed to the receiver. As the impregnated fluid begins to go over into the refrigerator and the still is hot,—the fire is reduced.

The distillation continues till thirty pounds of water pass over in four or five hours.

This rose-water is poured on forty pounds of fresh roses and the distillation continued till fifteen or twenty pounds of rose-water, highly scented, pass over.

It is then poured into pans and left exposed to the fresh air for a night. In the morning the 'itr, congealed on the top of the water, is collected and poured into a vial. The remaining rose-fluid is used for fresh distillation.

At that time, when they ungrudgingly (without delay)
 placed the tray (of victuals),
 The dust of ambergris inclined to the cloud.

Of every delicacy which enters calculation,
 A mountain (in abundance) poured down on every side.

235 A thin cake of twice-sifted flour,
 (Pure) like the moon's beams resplendent with light :

Verily, the soft (thick) cake like floss silk,
 From which the kidney of the cake-cooker (through
 excessive toil) became cooked (consumed) :

Spoon-meats of different kinds, more than a hundred
 sorts ;
 They placed in front in golden trays.

Of the various eatables of the world, was not one
 Of which something eatable was not on that tray.

When they had eaten as much as was agreeable,
 They unloosed the fastening from the cup and the wine-
 flagon ;

240 Drank pure wine—until mid-day,
 Like wine in the flagon, became the fire-kindler (in the sky).

The quantity of 'itr that can be obtained depends on the quality of the roses and on the skill of the distiller.

Tachenius obtained half an ounce of 'itr from a hundred pounds of roses ; Hamberg, one ounce ; and Hoffman, two ounces.

In Kashmír they distil with the roses a sweet-scented grass, that gives to the 'itr a clear green colour. If sandal wood be used, its odour will be perceived, and its essential oil will not congeal in that cold at which the pure rose-itr does.

233 "Gard-i-'ambar" signifies—'ambar-súda.

From the motion of the attendants the finely ground ambergris mixed with the victuals ascended to the cloud.

235 "Do parvezaní" signifies—that twice sifted.

"Harír" signifies—nán-roghan, flour mixed with milk and oil.

240 When a match is applied to pure wine it ignites.

Until mid-day became as hot as the wine of the flagon was hot in the bodies of the drinkers.

Joy expanded the countenances of the wine-worshippers
 (drinkers);
 Expanded the face of those intoxicated by the power of
 wine.

Those of fairy form, with that heart ravishingness,
 Sate until night (engaged) in vocal and instrumental
 music.

When night desired that it might bring the army from
 grief,
 The temperament (of man) brought its head to the sleeping-
 place.

To those dolls (lovely ones), the chief of the age (Sikandar)
 spoke,
 Saying:—"To night it is unnecessary (for you) to go to
 the city.

245 "This is the command—that, to-morrow, early in the
 morning,

"We will make a banquet from the fish (beneath the earth)
 to the moon (in the sky).

"According to the custom of Fíridún and the usage of
 Kay Khusrau (Cyrus),

"We will take justice (the desire) of our heart from music
 and wine.

"Perhaps when fire (ruddy wine) leaps (runs over) from
 the cup,

"Our work (of feasting) may be perfected with that raw
 blood (pure unperfumed wine):

"We may for a time lay aside earth's business;

"May cherish (enjoy) life with the cherished coral (the
 ruddy wine):

241 The second line may be:—

The face of those intoxicated expanded with the power of the wine.

“ May with wine become illumined (flushed) like the rose ;
 “ May by that wine-flagon bring forth the sweat (of
 shame) from the rose :

250 “ May with a draught (of sprinkled wine) make the earth
 perfumed ;

“ May make a great piece of (perfumed) clay moist for
 the head-washing of an intoxicated one (withered and
 stained).”

The Parí-born ones kissed the dust,—
 Parí-like both gladdened and abashed.

At the monarch's banquet Núshába, the illuminator,
 More resplendent than Venus in the morning time.

When (the bride of) night put on the jewels prepared with
 ambergris (the musky locks of darkness),
 It opened the head of the musk-bladder (and produced
 darkness).

Of the musky locks of that heart-alluring (feast-night)—
 the king
 Prepared a noose, ambergris-scattering.

255 With that musky noose (dark night)—the moon and
 Jupiter (the damsels of fairy form),
 He brought down from the lofty sphere (and detained for
 his night-feast).

250 May with wine (rose-water sprinkling) become illumined like the
 rose ;
 May bring forth sweat (of freshness) from this flagon of clay (the
 body of dust).

254 The first line may be :—
 Of the musky locks of those heart-allurers (the damsels),—the
 king.

255 The first line may be :—
 With the musky noose (tresses of the damsels), the moon and
 Jupiter (jewels and pearls).

That heart-enchancing night was the night of the feast ;
 Parí-forms, Parí-like, splendour-displaying (in bejewelled
 garments),

That perhaps they may enkindle (incite) a ruddy fire (a
 great carouse) ;
 May place the horse-shoe in the fire for the purpose of
 (inciting) the king (to carouse).

The monarch directed them to kindle the fire (the drinking
 of ruddy wine) ;
 To burn (fuel of) sweet fragrance according to the usage of
 fire-worshippers.

From the wine-cup such a fire burned,
 That in it the chattels (of sense) of the wine-bibbers
 burned.

26) In music, and wine, and other pastimes,
 He (Sikandar) continued to pass the night with joy.

When they rubbed vermilion (the crepuscule) on the azure
 sky,
 The black, swift camel (night) brought forth the yellow
 fox (the rising sun).

Again, (the king's) joy came into action ;
 The royal carpet became pearl-studded.

Again, the king's meadow (banquet) became fresh with
 the box-tree and the cypress (the damsels of Parí-
 form) ;
 The partridge and the pheasant (the damsels) came into
 graceful motion.

Those of Parí-form became singers,
 —The lovely ones of sun-face were of new order
 (adorned) on the sixteenth day of the month Mihr
 (September).

265 From much (drinking of the) amber-like (ruddy) wine-cup,
heart-exhilarating,
They scattered amber (ruddiness) on the face of day.

Come, cup-bearer! bring a cup of wine (of senselessness);
Bring a message (of its coming) from the red rose (the
ruddy wine).

Make my countenance like (ruddy) wine with that (ruddy)
wine (of senselessness);
Make my colour ruddy with the red rose (the ruddy wine).

265 "Mihr" may signify—wine; or a mistress of sunlike face.
"Mihr-gán." See Richardson's Dictionary, under the head—máh.
The second line may be:—

The sun was of new order (adorned) in the autumn-month September
(when its warmth in the east is agreeable, and when feasting is
pleasant).

267 Into the wine-cup they cast roses.

CANTO XXXIX.

THE FEAST (IN HONOUR) OF NÚSHÁBA.

1 For (making) the (great) feast of Firídún and the (great)
Nau-roz of Jamshíd,
When joy abolished the name of sorrow from the world.

1 Jamshíd (B.C. 800) instituted the nau-roz; and Firídún (Arbaces,
B.C. 748) the feast (jashan).

The Jamshíd-i-nau-roz is known as—'ídd-i-sultání; 'ídd-i-ḡadím;
'ídd-i-Jamshíd; 'ídd-i-bahár; 'ídd-i-nau-roz.

The day of the new year (observed by Muslims, Pársís, and Armenians)
is the day on which the sun enters Aries (the first house). The Jews,

The world-possessor (Sikandar) sate on his own throne ;
Head-lowered the kings sate around him ;

The attendants (cup-bearers and musicians) with wine, and
music, and wine-cup ;
The equipage of the assembly completely arranged :

Pleasant wine and Núshába like sugar,
Around her, brides closely crowded.

5 With all his virility, Sikandar, (son) of Faylikús,
Glanced not at these many brides.

One reason, that he was indeed continent :
The other—one cannot hunt (women) in the sacred enclosure
(of the ka'ba).

One by one, all the army, from shame of him,
Wandered not a moment from his manner (of regarding
the damsels).

with a view to preserving a difference, observe New Year's Day ten days later.

The "Burhán-i-Káti," "Farhang-i-Jahángíri," "Anjuman-i-Ará," and others, are of opinion that the New Year began on Ormuzd-roz, the first day of Furvurdin (March).

From the first to the sixth day was called—Nau-roz-i-kúchak ; from the seventh to the twelfth day was called—Nau-roz-i-buzurg.

The feast of Firídún in the month Mihrgán (September) was of two kinds :—

(a) Mihrgán-i-khaṣṣa (or buzurg) on the day Mihr (مهر), or the sixteenth day of the month Mihr (مهر), when the sun is in Libra. Since the name of the day agrees with that of the month, the Persians call that day an 'idd, and the feast itself mihra (مهره), or finally in the plural, mihrgán (مهرگان).

(b) Mihrgán-i-'amma (or khurd) is the twenty-first day of the month Mihr. On which day Firídún captured Zuhhák.

From Mihrgán-i-khaṣṣa to Mihrgán-i-'amma (a period of sixty days) the Persians enjoy themselves.

For further information, see Richardson's Dictionary, mihr under the máh ; Malcolm's "History of Persia," vol. i. p. 11 ; ii. 404.

4 Núshába was, like Shakar, a name of Shírín, the mistress of Khusrau Parvís (A.D. 591).

The air, cold ; but the court of the sun (Sikandar), warm
(with hospitality) ;

The earth, withered (frozen, flowerless) ; but the pillow-
place of Jamshíd (Sikandar), soft (joyous) and
luxurious).

From the well (the mansion) of Aquarius, the sun went
forth,

For fish-seizing, towards the fountain (the mansion) of
Pisces.

- 10 The purse (the pool) of the mountain and the hard ground
(on the mountain-slope) diram on diram (wave on
wave),

Knotted with ice like the (scaly) back of the fish :

The cold, the breath-seizer (of man), like the wolf's eye
(with which sorcerers render men speechless) ;

(Through cold), the work of the fur-stitchers become great :

The thighs of the deer and the buttocks of the wild ass
Displayed force (crowded for warmth) against the flanks
of lions :

Snow falling from the cloud

Scattered the salt (of envy) on the liver (the heart) of the
water.

- 8 Otherwise :—

The air, cold ; but the court of the sun (the fourth heaven), warm ;
The earth, frozen (hard) ; but the pillow-place of Jamshíd (Sikandar),
soft.

- 9 The house of Aquarius is the second house of autumn ; and the house
of Pisces, the third.

- 11 The first line may be :—

The bellows (at the time of use) its own breath-seizer, like the eye
of the wolf (the sun of the deceitful sky).

In winter the sun has little warmth.

- 12 From the severity of the cold none discerned foe from friend. Hence,
the deer and the ass lay down with the lion.

If bar áwarda be read for dar áwarda, the second line will be :—

Became superior (greater in leanness) to the (lean) flanks of lions.

- 13 According to ancient writers and Richardson's Persian Dictionary :—

"Kabáb-i-tar" signifies—snow.

From the raining (snowing) of the cloud, snow-bearing,
The jessamine (the snow-flake)—from the hands (the leaves)
of the plane-tree sprung.

- 15 The violet,—the sharp head of the bud unformed;
The sky,—like the (falling) spring leaf, snow shedding.

From the fertilizing (early spring) wind, the rose-tree,—
Belly filled with young (shoots) fit for escaping:

The lip of the water-pool,—mouth unopened (frozen, or
empty from want of rain),
So that the smell of milk (water) might come to the lip of
verdure (yet a child):

“*Khú,e tar*” signifies—a black and white cloud.

“*Namak dar jigar rekhtan*” signifies—to torment.

In the second line, *rekhta* may be used intransitively.

Otherwise, reading *nar* for *tar*:—

- (a) The juicy (soft) roast meat of the deer's thigh

Scattered salt (of envy) in the liver (heart) of the (soft) water.

Remembering that the male deer is not so lean as the female, we
have:—

- (b) Of the thigh of the (lean) male deer, the wet (lean) roast meat
(Was only) salt strewn in the liver (heart) of the water.

- (c) Of the thigh of the (lean) male deer, the wet (lean) roast meat
Strewed the salt (of envy) in the liver (heart) of the water.

- 14 The leaf of the plane-tree is like the hand of man. It is said that
(from the ardent nature of the tree) snow-flakes quickly melt and fall
from the leaves.

- 15 The second line gives the cause of the first.

The spring-leaf comes forth in spring, and then falls to the ground.

The violet that blossoms in early spring has a sharp-pointed bud.

- 16 “*Bád-i-ábistání*” signifies—a wind at the end of winter in the month
Isfandár (?) which possesses a potentiality of producing.

- 17 If, in the second line, *ámad* be read for *áyad*, the couplet will be:—

The lip of the water-pool (at the time of snowing) mouth opened
(to ask for beauty from verdure);

For the smell of milk (indicative of infancy) came (belonged) to the
lip of verdure.

Note.—It is foolish to ask a *child* for help.

Of the nightingales, the drum (voice) rent (silenced) by the
 (autumn) wind ;

From the strangers (the crows, kites), the rose (was) face-
 concealed :

The nightingale of the assembly, became the wine-flagon,
 Like the mountain-partridge,—loud chuckling in the
 throat :

20 From the cheek of the wine-bibbers, the (reflected) ruddy
 colour of the wine

Brought forth the sweat (of envy) of the rose in every
 corner (of the assembly) :

In excuse for (the insufficiency of the fire of) yesternight,
 the monarch ordered

That they should kindle the fire in the banquet-place.

With decoration, and gold, and ornament,—was pre-
 pared

The heart-fascinating assembly like the garden of Iram.

In it (the assembly), a fire kindled like the rose ;

With envy of that rose-garden (the assembly),—the rose,
 scorched.

18 Otherwise :—

The nightingales, drum rent (disgraced) by the zephyr (blowing
 unseasonably in the autumn) ;

The rose, face-concealed from strangers (crows, kites, and wintry
 winds).

The zephyr, blowing in season, brings forth the rose-bud, the joy of
 the nightingale ; but when it blows unseasonably the expectant night-
 ingale is disappointed, for the rose blossoms not.

20 Otherwise :—

From the cheek of the wine-bibbers, the (reflected) colour of the
 wine (such, that you may say)

The rose brought forth sweat (rose-water) in every corner of the
 assembly.

22 “ Bar árástan ” may be used transitively.

The (small) thorn—by reason of the fire (kindled in it),
like (red, burnished) gold, you may say the rose
(is) in its hand;

Not like the (fuel-) thorn (saturated with musk and
ambergris) of Zardusht the fire-worshipper:

- 25 In the black (dead) coal, the fire of red colour
Fell, like the reflection of the (ruddy) jewel on the (hard,
black) stone.

On the fire, that cemented heap of black (dead fuel)
Was like the black snake over the mine of the treasure (the
stove).

From the mercilessness of the old fire-worshipper (the fire-
kindler),—given,
The black country of Ethiopia (the heap of black coal) to
the plunder of Russia (red fire):

From Hindústán (the country of magic) a barley-caster (a
magician), come;
With every barley-grain (live fuel) that he cast,—a harvest
(a heap of dead fuel) consumed;

- 24 At kings' banquets they feed the fire with small thorns, not with
thick billets that cause smoke. The thorn was kindled for warmth, not
for worship.

According to the Zhand (the commentary of the Pázhand), fire-
worshippers fashion branches of gold; affix roses of gold to their
points; plant these branches, which they call the hóm (a tree like the
tamarisk), in the ground; and set fire to the golden branches and roses.
This form of fire-worshipping is much approved. See Pablaví texts,
translated by E. W. West, 1880.

- 25 "Zugál" signifies—ankisht; fahm. Properly charcoal, it is here
rendered—coal.

- 28 "Jau-zan" (barley-caster) is a kind of sorcerer, who colours with
saffron a grain of barley, or of wheat, and breathes on it an enchantment.

When he wishes to enchant a person, he casts the grain at him and
obtains his desire. When he wishes to burn his harvest, he breathes
another kind of enchantment, casts the grain at him, and consumes his
harvest.

A fire-worshipper (a fire-kindler) planted the red tree (of fire) in the barley-place (fire-place);
 Reaped violet (blue ashes) at the time of harvest (when the fire-expired).

30 A black one (the fire-kindler) took musk (dead coal) to Mazandarán (the kindled red fire);
 (And) exchanged it for a mass of pure gold (fire).

A man of Sikláb (a heap of dead coal) went to Chín (red fire);
 (And) exchanged a black fur garment (a piece of dead coal) for a red garment (a piece of live coal).

From casting the Hindú (dead coal into the stove), the house (the stove) became full of blood (red);
 All its ebony (dead coal) became the red willow (red fire).

Otherwise:—

From Hindústán (the black stove) a barley-caster (a magician or a fire-kindler) was come:

With every barley-grain (spark of fire) that he cast,—a harvest (of dead coal), consumed.

“Hindústán” may signify—the magazine of dead black coal.

29 Fire-worshippers, at the time of worshipping fire, cast barley on the fire-stove.

30 The fire-kindler was either one made black with the heat of the fire, or a black native of India.

The men of Mazandarán are here supposed to be of red colour.

31 The men of Chín and Má Chín are said to be of red colour.

The first line may be:—

The man of Saqláb (a piece of live fuel) suddenly went to Chín (the fire-stove).

If az partás be read for ba partás, the couplet will be:—

A man of Sikláb (red fire) suddenly went to Chín (the stove);

Took off a black garment (a piece of dead fuel) from (the back of) a man of Partás (a piece of live fuel).

“Sikláb” may signify—a province in Turkistán.

“Partás” may signify—a city in the confines of Russia.

32 The first line may be:—

Through a Hindú magician (dead black coal) the house (the stove) became full of blood (red fire).

A (black mu,azzin) Bilál (a piece of dead coal) brought
 forth the pleasant sound (of kindling fire);
 He, in Abyssinia (the dead coal in its blackness) called
 Rúm (fire).

At his (Bilál's) voice, a Zangí of pitch colour (another piece
 of dead coal)
 Let loose courage (showed heat of ignition) from the
 heart; and blood (red fire) from the eye.

35 A (black-clad, ink-stained) secretary (a heap of dead coal),
 reeds (long flames) sprung from his (its) back;
 In his finger, pens (long dead coals) with which he wrote
 (fiery red letters).

Seated—the generous one (the kindled coal), the red satin-
 seller (the fire-kindler);
 Formed of a mean (white) ash, the old coif-wearing
 woman

Twisted yarn (pieces of consumed coal) for (making) a
 coarse grey woollen stuff;
 (But) received (from the generous one) a piece of red
 satin (a kindled coal).

33 "Rúm" may signify—the kindled side of a piece of coal.

"Habsh" may signify—the unkindled side of a piece of coal.

The second line will then be:—

He in Habsh (the unkindled coal) called Rúm (the kindled coal),
 saying:—Come to me that I may burn!

Bilál, an Abyssinian, was the mu,azzin at the masjid of Muḥammad
 at Madína.

35 The reed (kalam) has a red (fiery) leaf.

The back of a brazier is that part turned towards the earth; the face
 that on which the fire is laid.

The first line may be:—

(a) A secretary (a brazier), handles springing from its back.

(b) A secretary (a brazier), supports springing from its back.

37 "Khákistar" may signify—a fine veil of ash that comes over a piece
 of kindled coal when it falls from the brazier. The kindled fuel, in
 gathering together its own grey woollen stuff, had woven ropes out of
 the fine black lines that appeared on it from the fine veil of ash. When

When into the stove the man-chemist (the fire-kindler)
Cast iron (dead fuel),—he brought forth (red) gold (live
fuel).

Through the alchemy of the alchemist,—the fire-spark
made gold (made red)
Cast gold (delight) from every side (of the stove) upon the
skirt (of the people of the assembly).

40 Vapour (smoke) over the fiery flame,
Like a blue silk garment over the red rose (of
fire) :

men poke a fire that is low, these black lines depart and the fuel becomes fiery red.

As couplets 36 and 37 stand, the agent to the verb twisted is the old coif-wearing woman; but the agent may be the "generous one," thus:—

Seated—the generous one (the kindled coal), red satin (live coal of which fire is the red satin)-selling,

—The old woman (fire of ancient origin), wearing armour formed of a (fine veil of) ash,—

Twisted yarn (fine black lines) for the sake of making a coarse grey woollen stuff;

(But), in place of the woollen stuff, gained a piece of red satin (kindled fuel).

Couplet 36 may be:—

(a) Seated—the generous one (the stove), red satin (fire-flame)-selling,
Wearing armour formed of a (thin veil of) ash of the old woman (the brazier).

(b) Seated—the generous one (the stove), red satin (fire)-selling,
Wearing armour formed of a mean ash of the old woman (the feeble fire in the winter-season).

Couplet 37 may be:—

(The generous one) wove rope (twisting, whirling smoke) for the sake of (making) a grey woollen garment;

But, in place of the grey woollen garment, gained a piece of red satin (kindled fuel).

A satin-seller requires a piece of coarse woollen stuff to sit on.

38 The alchemist, casting iron into his crucible, brings forth gold.

39 Just so, the gold of the benefactor falls into the skirt of the poor.

A piece of earthenware (a stove) decorated with the (red)
rose (of fire),

With the redness (of kindled fuel) sprung from the forests.

Not (simply) fire,—(nay) the rose of the garden of Jamshíd
it was ;

The cake-cooker (by reason of its great heat) of the sun's
tray :

(It was) the illuminator (the displayer) of the jewel (essence
of man)—good or bad ;

The friend of the fire-worshipper, and the companion of
the fire-priest :

A blossomed rose,—its food (fuel) the thorn-bush ;

In appearance, fresh ; in origin, ancient :

- 45 The song-singer of those void of capital (the poor) ;
The message-bringer (the informer) of the (cooking of the)
neighbour's pots.

- 41 "Rihání" may signify—redness ; for rihán sometimes means ruddy wine.

Otherwise :—

A piece of earthen stuff (a heap of dead coal) decorated with the
red rose (of fire) ;

With a red rose (small fuel) sprung from the forests.

If na rihání be read for ba rihání, the second line will be :—

Not a rose sprung from the forests (nay, a rose of fire that appears
in the earthen stove at Sikandar's feast).

- 42 The sun is called—*ṭabbákh-i-falak*, the cook of the sky.

- 43 The good people sat with dignity near the fire ; the bad and the
lustful were in play and pastime.

In the "Nineteenth Century," March, 1881, Monier-Williams says :—

Pársís call—the religious instructor, Herbad ; the priest-class, Mubed ;
and the people, Behadín (or Behdín). The priest-class is divided into
Dastúr and Mubed (corrupted from Maga pati, Magian lord).

Surábjí Kavasjí *Khambata*, in the "Indian Antiquary," July, 1878,
says :—

Herbad is a generic term for Dastúr and Mubed ; Herbad is one who
has passed the Návar ceremony ; Ustá is a non-herbad.

- 45 By the smell of the food and the light and sound of the fire (food-cook-
ing) in the houses of their neighbours,—the poor become hopeful of food.

The murmuring sound that its instrument (the live fuel of
the fire) expressed,
Its sound,—better than the (sound of reading the) Zhand
of Zartusht.

With this luminosity,—the fire, Zhand (the infidel)-
consuming,
The world-illuminating king enkindled,

Like the red rose leaf on the cypress-branch (the fiery
flame on the heap of dead coal);
On it (the fiery flame), sometimes the (roasting) wood-cock,
sometimes the pheasant.

Of red coral (lambent flame) a plane-tree uplifted;
On it, the (roasting) partridge like the ring-dove lamenting.

50 If the plane-tree (the lambent flame) bring the duck's foot
to its top,—
On it, the duck's breast expresses a very sorrowful
lament.

50 Jerdon's "Book of Birds," vol. ii. says:—

The whistling teal, spread throughout India and Burma, breeds in the drier patches of grass on the ground, and occasionally *in the hollows of trees* (p. 780).

I have seen a pair of the white-bodied goose-teal fly off *a tree* on which they had a nest (p. 788).

Allan Hume's rough draft of Indian Birds, part 31, 1875, says:—

The black-backed goose generally builds its nest in a mango grove near a swamp, placing it either in some large hole in the bank, or in a depression between three or four *great arms*, where the main stem divides, at a height of six to ten feet.

The "History of British Birds," by W. Yarrell, 1856, vol. iii. p. 271, says:—

The wild duck has taken possession of a hawk's nest in a large oak; one deposited her eggs in the principal *fork of an elm tree*, and brought her young safely down; another deposited her eggs in the old nest of a crow, thirty feet from the ground. She presumably carried her young in her bill, a mode of conveyance frequently adopted by the eider duck. Young ducks cannot fly for eight or ten weeks.

See also "A History of the Birds of Europe," by R. Sharpe and H. Dresser, April, 1873, part xvii. p. 7.

The duck's body is fit for the water-pool ;
When thou bringest it to the fire (to roast), it brings forth
a lament.

In that garden (of fire), the (roasting) birds came into
tumult ;
From each one a different note (of roasting) issued.

The guitar-player (the roasting bird) brought forth the
sound of music,—
Music of new order, fresher than a hundred benedictions.

Livers (of animals fit for food) salted in (their own)
blood ;
In envy (at their extreme saltiness), the liver (the heart)
of the salt writhed.

55 The sugar-lump, (talking) in secret (of its sweetness) to the
point of the teeth (of its devourer),
Made long the teeth (of desire) of the sugar-devourer
(Sikandar) :

Juicy roast meat, perfumed, dry (well cooked) ;
Spoon-meats fed (prepared) with musk (fragrant) smell.

Of pickles whatever is nice ;
The orange, and the quince, and the pomegranate, and
also the citron :

A singer,—in music like Venus ;
A flagon,—gleaming like Jupiter.

55 "Shakar pára" (where pára may be replaced by—para, parak, púra, purak, kalam) signifies—a sweetmeat made of sugar and ground almonds and pistachio nuts, somewhat like the Turkish "lumps of delight."

"Ba ráz búdan" hints at the low sound emitted in eating the sugar-lump.

56 "Bú,e afzár" may signify—dárú,e garm, lawábil ; or any condiments, such as clove (karanfil), cinnamon (dár-chíní), and cummin seed (zírah).

With a rose-coloured draught, most heart-fascinating,
Time assuaged the head-ache of the people of the world
(the large assembly).

60 The friends were all quite mature (joyful),
Save the wine, which in the midst was immature (pure).

All the musical instruments of notes expressing bass
(brain-soothing),

Save the wine, whose note was treble (brain-exciting).

Through intoxication, Sikandar became half asleep ;
The harp moving like water (in the swiftness of its notes)
in the hand of the harper.

Wine and (roast) fowl and odoriferous herbs (agreeable
fire) and the sound of the harp ;

A mistress (Núshába), eyes closed in the tight embrace.

—That one, to whom this (pleasurable) end is attainable,
If his be not (the rank of) Jamshíd, 'tis that of Sikandar!—

59 The agent to the verb (assuaged) may be the word "flagon" in
couplet 58.

"Guláb-i-gulgún" may signify—a perfumed red wine; or the red-
coloured rose-water (of Sipahán and of 'Adn). Both are used for
assuaging headache after a carouse.

62 The second line should be :—

روان چنگ در چنگ چنگی چو آب

The stringed instrument that gives a note soft like water is—the
ribáb.

63 "Tang-chashm" is an epithet applied to a lovely woman, who,
through pride of loveliness, looks at none, as is the habit of the Húrís ;
or to one who is modest and keeps her glance on him lawful to her (the
husband).

It is said in couplet 5 that Sikandar looked not at Núshába, and here
that he held her in his embrace. There are three explanations :—

(a) It is possible that Sikandar took her in his embrace ; and, as she
was not married, it was lawful for him so to do in marriage.

(b) Núshába, from womanly modesty, remained seated *closely* in her
corner, and looked at none.

(c) A mistress (Núshába), eyes closed (in modesty), near (almost)—in
his embrace !

Further, it is possible that the mistress was one other than Núshába.

65 In memory of the (half-intoxicated) king (Sikandar), those
 Jupiter-forms (the damsels)
 Drew (drank) large cups of wine, like Zuhra (the singer
 and drinker).

When a half of the resplendent day passed (in enjoyment),
 (And) the sky travelled a half of the road of the earth,

The king ordered that the keepers of the treasure
 Should draw for the guest's (Núshába's) sake the (reward
 due to) foot-toil :

Should bring ass-loads of gold and jewels ;
 Camel-loads of silken stuffs of great value, and satin :

A damsel or two of the race of Abyssinia,—
 In appearance pleasing, in stature tall :

70 Many bladders of musk, and handsome brocades,
 From which sense and brain become increased :

Emerald seal-rings with water (lustre) and colour,
 The pearl, and the ruby, and the turquoise,—without
 computing and weighing :

A golden crown, emerald begemmed ;
 With royal pearls bestudded :

A piece of silk crowned with cornelians and pearls ;
 Every selvage beperfumed with musk and camphor :

A camel-litter and camel with housings of gold ;
 Of camel-litter bearers (camel-leaders) a crowd golden-
 belted.

67 "Pá,e ranj" signifies—pá,e muzhd, a reward for foot-toil; or peshkash-i-mihmán, the present given to a guest in return for—tasdí' kashídan, trouble-enduring; kadam ranja farmúdan, the troubling of the foot (in travelling to visit).

78 They sprinkle camphor-dust on the hems and selvages of garments, that they may be soft and fragrant.

75 Such beautiful ornaments, jewel-scattering,—
To Núshába the jewel-bearers gave.

Núshába put on the king's dress of honour (given by) the
king,
As the gleaming moon,—the dress of honour (of lumi-
nosity) of the sun.

Separately for each Parí-form,
He ordered them to prepare a jewelled dress.

According to each one's worth, he gave something (a dress
of honour);
Clothed them; gave them also something (valuable) to
take away.

The Parí-faced one (Núshába), with those Parí-forms (the
damsels),
Became heavy with much treasure and jewels.

80 They kissed the ground in thanks to the king;
Took the way (to their house) with heart-joyfulness:

Came jewel-possessing from that mine (Sikandar's court);
Returned like Kárún's treasure to their place.

78 "Poshídan" here signifies—poshánídan.

81 Kárún (Korah), the son of Yeshar (or Izhar), the uncle of Moses, was the most beautiful and opulent of the Israelites. He had a large palace, overlaid with gold, with doors of massive gold. One day, when Moses declared to the people that adulterers should be stoned, he asked:—"What if he should be found guilty of the same crime?"

Moses replied that he would suffer the same punishment. Thereupon Kárún produced a harlot, who charged him publicly. Moses adjuring her to speak the truth, she at length confessed that she had been suborned by Kárún.

God then directed Moses to command the earth what he pleased and it should obey him. Whereupon he said:—"O earth, swallow them up!" Immediately the earth opened and swallowed Kárún, his confederates, his palace, and all his riches.

As Kárún sank into the ground, he cried out four times:—"O Moses,

Come, cup-bearer! that milk of vermilion colour (the
 ruddy wine of senselessness),
 Whose reflection brings blood (red colour and vigour) to
 mercury (the palsied one),

Give me; for I am like mercury (palsied) at beholding
 God's majesty;
 I am in perturbation like the torn finger-nail (bound up
 with thread).

have mercy on me!" But Moses kept saying:—"O earth, swallow
 them up!"

God then said to Moses:—"Thou hadst no mercy on Kárún, though
 he asked pardon of thee four times; but I would have had compassion
 on him if he had asked pardon of Me but once."

83 If the second line be—ba símáb khurdan chú khún gashta,am, the
 reading will be:—

By suffering restlessness I am become like blood (poured out).

If the second line be—ba símáb khún nákhun rashta,am—the reading
 will be:—

With blood flowing like mercury (restlessly) I have tinged the
 finger-nail.

The explanation is—that in old age the hand and foot tremble, and
 from palsy the blood descends into the finger-tips and colours them.

The rendering of the last two couplets may be:—

Come, cup-bearer! that milk of vermilion colour (ruddy wine),
 Whose reflection brings blood (ruddiness) to mercury (the crystal
 cup),

Give me; for (from the draught of old age) I am become like
 mercury (powerless and restless);

With blood flowing restlessly like mercury I have (through the
 palsy of old age) tinged my finger-nail.

CANTO XL.

SIKANDAR'S JOURNEYING TO THE GATE OF GATES (DARBAND,
ON THE CASPIAN); CONCEALING THE TREASURES IN THE
GROUND; AND PREPARING ENCHANTMENTS OVER THEM.

¹ O resolution (power of speech) rising (betimes) in the
morning! I am on that intent
That I may make the treasure of (my own) speech scattered
(in the world):

May bring to hand the jewel (of verse) by golden speech;
May bring the head of inferiors (the godless and the mean)
beneath the stone of contempt.

To whom the force and boldness,—that he should bring to
his grasp;
Should render subject,—(me) the holder of the faith?

Gold is for the sake of ornament (of reputation);
When thou confinest it (in the treasury), it is a fetter of
gold.

- ¹ The power of speech of poets is most ardent in the morning.
² The being religious is the cause of Divine bounty and of much talent
(of verse).
³ Dárá,e dín (the holder of the faith) is an epithet applied to Sikandar.
See canto xxii. couplet 66; xxix. 8; xxxii. 10.
In some copies, after couplet 3, the following couplets occur:—
O resolution! rising in the morning, I am on that intent,
That I may make the wave of my own speech treasure-scattering:
May bring to my grasp the jewel (of wealth) by my golden speech;
May bring (through envy) the worshippers (those in need) of gold
beneath the stone of contempt.
How may gold (the value of a mere barley-corn) bring to its grasp
that powerfulness and boldness,
That it should overpower me—the holder of the faith (of Islám)?
⁴ The rich should give to the pious poets; for their giving is the cause
of fame.

5 When his gold is beneath the dust, the rich man
Is day and night fearful of thieves.

The empty-handed one who thinks of (acquiring) gold,—
Him, the desire of (acquiring) treasure makes rich (fearless
of the trouble of the future).

When through gold the lust for gold (is) greater,—
The richer, that one who is the poorer.

The world is that world which is the darvesh's ;
For it is both for himself and also for his relations.

Night and day, fearless he enjoys (the world) ;
Neither fear of the watchman, nor watch for the thief.

10 The abundant treasury is abundant grief ;
Little grief, to that one whose is little wealth.

The representer of the chaplet (history), jewel-scattering
(the Sikandar-Náma),
Gave (news) of that mine, jewel-scattering (Sikandar) in
such a way,

That, when the chief (Sikandar), endowed with the sense
of Jamshíd,
Drank awhile wine to the memory of Núshába,

With the perfume of ruddy wine, heart-elevating,
He passed some days with the kings (of the provinces) :

Sate one day in resolution of work (world-travelling) ;
Prepared a carpet (an assembly) like the new spring :

15 With that assembly he upreared such a citadel,
That in that (lofty) mansion (the citadel) the stars became
invisible :

8 The second line may be :—

For it is both for himself and also for himself.

Summoned the great ones of the army ;
Caused each one,—courteousness-displaying—to sit down.

The office-holders of the Time assembled ;
They took a share of the king's wisdom.

The king—of the tale of his own wishes,
In every way employed words,

Saying :—“ Last night, came to my heart desire such
“ That, save it, I can utter naught to you.

20 “ O ye princes ! by the power of judgment
“ I will behold the world, limit to limit.

“ I was ready before this (to go) towards Rúm ;
“ From that, the heavens gave my rein a turn.

“ I am resolved that up to the totality of land and clime
“ I will wander ; will go after that to Rúm :

“ Will dwell in the inhabited and uninhabited spot ;
“ Will bring the whole world to my grasp :

“ Will exercise power over the people of Sinjáb ;
“ Will impress my effigy on the silver (coin) of the people
of Sakláb :

25 “ In every land and territory which is about the earth
“ Will see who (what man) is happy of heart.

“ May perhaps from that happiness obtain a portion,
“ For with iron, iron is effective.

“ The first moving from this marching-place (the camp),—
“ I desire to pitch my tent on the mountain Alburz :

24 Sinjáb and Sakláb are said to be to the north of Burda'.
The second line may be :—

Will subdue the pale-faced people of Sakláb.

“ And will enter the desert by that auspicious mountain ;
 “ Will make my return from the desert to the sea :

“ Will behold the sea, Khazrán (the Caspian) ;
 “ (And) over it scatter jewels with a draught of wine.

30 “ When I bring the cavalcade to the sea-shore,
 “ I will for a week hunt bird and fish :

“ Will see how my desire comes,
 “ Where Time comes my guide.

“ In regard to this matter,—each one, what say ye ?
 “ For fortune turns not her head from the true.”

Together, the army (nobles and others) kissed the ground,
 Saying :—“ Our resolution is the king’s resolution.

“ Where he may place his foot, we will place our head ;
 “ We place the crown (of honour) on our head, by (obeying)
 the king’s order.

35 “ If he make our place water or fire,—
 “ From his order, our judgment turns not.

“ If he cast us from the mountain to the dust (of the
 plain),—

“ We will fall ; and have no fear in the heart.

“ On the king’s part,—to take up the road of (travelling)
 the world ;

“ On our part,—not to abandon the king’s service.”

From their words, the king became tranquil of heart ;
 Towards them, he displayed much courtesy :

Travelled with deliberation ;

Loosed the door of obstruction from the treasury :

40 Made the arrogant ones rich with treasure ;
 From jewel-dragging the army was distressed.

When the world-possessor saw that, from the treasure of
gold,

The head of those treasure-bearing became heavy,

Respecting it (the treasure), the man of wisdom displayed
foresightedness ;

For he reflected awhile on the evil eye (of the envious, or of
Time).

From much treasure and jewels, which he had in loads,
Wherever he went he had a difficult road.

To mountain and plain, with toil and labour,
His army drew the treasure in carts.

- 45 When it came into the heart of the world-seeker
That he might bring the clay-formed ball (of the earth)
into the circle (of measurement) :

Might become the estimator of earth's mile and stage ;
Might cause his computation to reach to sea and land :

Might know the earth from low and high ;
Its length, how much ; its width, how great :

Might be acquainted with all justice and injustice ;
Might bring to the true path (of Islám) him, who goes from
the path :

Might wash down injustice from time ;
Might release from blood (the slaughter of tyranny) the
noble (guiltless) man :

- 50 Might establish a fortress in every place of danger (the
ambuscade of robbers) ;
Might perform a work for the sake of the end (the Judg-
ment Day) :

He became thoughtful of the distance of that road ;
For the long road has toil and danger.

It is not fit that his labour should be lost ;
(That) his treasure should become the enemy's means of
support.

He saw the army with plunder of great weight ;
When he beheld the great treasure, he feared.

One reason—that those satiated strive not mightily ;
For they fear the enemy may take property from them.

55 The other—that whoever comes to battle with one sated
(of wealth).

Strikes the two-handed sword (strives mightily) in hope of
(that) wealth.

Of the learned ones, the shelter (the master) of divine
philosophy,

A hundred and thirteen were with him on the road :

All assembly-making (society-versed) and star-under-
standing,

Master of calculation for the deliberation of every matter.

Of this number, in the monarch's presence,
The learned Balínás was chosen.

From him, he used to seek remedy in every matter ;
For from him, remedy-devising used to spring.

60 Of the difficulty of the path and such treasure,
He urged words with such a practised one.

55 The first line may be :—

The other (reason) that when one not sated (of wealth) comes to
battle with one sated.

56 Science ('ilm) is of three kinds—iláhí, divine ; ṭabí'íy, natural ;
riyázíy, mathematical.

From the one foreseeing, the answer came to him to this effect,

That the king should conceal the treasures in the soil :

As evidence,—in every treasure-holder,
Everyone should make a tilism, the token of himself.

So that when they come from the long road to that land,
They may bring forth the light (of their own treasure) in
every dark pit.

As to their own treasure, the evidence that they should
use

(Is this, that) they adduce the former token (the tilism).

65 The king considered this judgment world-adorning ;
Beheld the safety of the army in this opinion :

Made a place for the treasure within the earth ;
Set up a tilism over that treasure :

Ordered so that—whoever had treasure
Secreted it ; because from carrying it was trouble.

Each one dispersed in that mountain and plain,
Concealed his treasure with clay, and himself returned.

Each one separately over his own property
Set up a form of his own form (body).

70 The night-playing (deceitfulness) of Time was such that
It became the teacher of another path to the king.

64 Otherwise :—

When they bring evidence as regards their treasure,
They should adduce the former token (and take away their
treasure).

67 The second line may be :—

From the carrying of which was trouble, secreted it.

70 “ Bází,e shab ” (night-playing) is more powerful than bází,e roz (day-
playing).

The second line may be :—

That the king's teacher (the king's heart) became of another kind.

By another unbeaten path, Sikandar came back to Rúm ;
His treasure remained within that land and clime.

Assuredly, from much goods and chattels, to his army
No need of that hidden treasure came.

On account of much open treasure which they obtained
(during the march),
Towards the hidden treasure they hastened not.

When in the house (the land) of Rúm they made a place,
They withdrew their feet from the work of the world :

75 Upreared a monastery made of stone ;
Made it the devotion-place for all.

The copy of the Ganj-Náma (the treasure-roll) that was,
—all

Quickly gave to the keeper of the monastery :

So that everyone who is God-worshipping
Might obtain a treasure from those rolls.

Yet, within that monastery of ancient years,
Are many Ganj-Námas ; thence (by their aid), they bring
treasure and property.

Those persons—who by way of service (to God),
Do the service of that idol-house (the decorated abode of
worship),—

80 Give to them (the God-worshippers) one of those Ganj-
Námas,

Whether much or little (wealth) be (written in it).

76 Ganj-Náma usually means—a book of maxims and sage counsel. The Sikandar-Náma bears the title of Panj-Ganj (the five treasures), as one of the five books forming the *Khamsah*, by Nizámí. Here it means—the treasure-roll describing the treasure, its position and the nature of the *tilisms* set over it.

They (the God-worshippers of Rúm) come and shatter that
treasure-holder ;

And from that treasure pluck up the (reward of) their
own foot-toil.

Perhaps (verily), fortune gave me (the reward of) foot-toil
(in service to God),

That my foot has in this way descended to the treasure.

Come, cup-bearer ! that wine that brings pleasure,
Gives youth, brings back life,—

Give me ; for I have lost both these (youth and life) ;
I have contented myself with the torrent of blood (the
wine) of the jar (of senselessness).

82 See canto iv. couplet 77.

83 The second line may be :—

I have contented myself with the bloody tears (life in the state of
old age) of the jar (the body).

CANTO XLI.

SIKANDAR'S TAKING THE FORTRESS OF DIZH, BELONGING TO
ROBBERS, THROUGH THE PRAYER OF A DEVOTEE DWELL-
ING IN A CAVE.

1 Who beats the door of good fame (by good deeds),—
that one
Boasts of (does) service (to everyone) in this circle of the
sky.

He (the good doer) cherishes his own name for goodness
(by continually doing good deeds), in such a way,
That by it his own end (in the next world) may obtain
good.

His body flies to the robe of the (holy) shaikhs,
For that is armour (hardly rent), not the shirt (easily
rent).

O man, goodness-approving ! if thou wish
To bring forth a name for lofty goodness,

- 5 Put on only one garment (steeped) in good fame ;
Sell the other garments (of adornment) for goodness.

Seest thou not that, of the musky silk (enwrapping his
musk),

No help is the musk-sellers ?

Better than good fame (by the continual exercise of
goodness) is no other fame ;

Bad, that one whose end is not good.

The historian of this fancy (the history) of new order
(strange),

Month and year (continually), used to express breath of
(describe) those of good disposition.

Sikandar, who displayed that goodness (justice and
liberality),

Made much profit (of religion and of the world) by that
goodness.

- 10 Used to keep his glance wholly towards the good folk
(whom he employed) ;

Would not permit the bad to (approach) himself :

Than (on) territory-conquerors and princes,

Would glance oftener upon the fallen (the abject).

Wherever he used to find a recluse in a state of retire-
ment,

He quickly hastened to his place of retirement.

5 The second line may be :—

(Clothed) in goodness, sell the other garments (of adornment).

6 The clothes of the musk-seller become black with his black perfume.

They put musk in pieces of silk so that its perfume may remain. Then they continue using those particular pieces ; for if they put the musk into fresh pieces of silk it would lose its strength of perfume.

Wherever he prepared an assembly (an army),
He used to ask aid of them (those of retirement) by blessing
(prayer).

Verily, he was victorious in battle on that account,
That he separated (distinguished) the turquoise (the good
man) from the stone (the bad man).

15 The army which came with him for battle,
Was distressed at this custom which he had.

They represented, saying:—"O ruler of Time!
"For thy instructor, fortune (is) thy teacher.

"Through the army, victory and conquest are thine;
"Thou cherishest the recluse; this is another affair (that
is improper).

"With the sword, it is possible to subdue the world;
"From good men (holy men),—what profit callest thou to
mind?

"Since as to superiority the (devotee's) blessing is the
war-weapon,
"Order—that we may shatter whatever (war-weapons) we
have.

20 "After this, when we strike at our opponents,
"We will beat the door of (seek for) the blessing of good
men."

For these hard words the world-possessor
Preserved an answer by-fortune's power.

Inconsiderate (hasty) speech comes not good;
It is proper to reply in its own time.

When he urged the army towards the mountain Alburz,
He appointed a governor to every territory.

15 Custom. See couplets 11, 12, and 13.

To the mountain-pass of difficult thoroughfares,
He took his chattels like lions (forcibly and quickly) out
of Shirván.

25 In that journeying of which he was desirous
His path was on the highway to Darband.

Near that decorated town,
Was a mountain-fortress ; in it, much wealth.

A fortress it was, equal in battle (by reason of its loftiness)
to the sky ;
No man (of the ancient kings) had wandered about its
skirt (with a view to its conquest).

In that fortress, the path (to Darband) held some persons
Who permitted no one to that path.

When they pitched the king's royal pavilion,
The guards of the fortress pitched the tent (of battle)
above (on the fortress).

30 Closed the door of the fortress in the king's face ;
Glanced not at his sword and army :

Hastened not to the king's court ;
Turned their head from the service of the court.

If the ruler, Time-seizer, called them,
They became not agreeable to (his) going (to Darband) :

And if he rolled up the book of (laid aside) sovereignty,
They gave him no path into that mountain and plain (of
Darband).

Verily, that wise king saw the remedy,
By which he might uplift that obstruction (to his moving
to Darband) from that place of obstruction.

25 Darband. See Canto xiii., couplets 25, 47, 49 ; xxxvi., 25.

29 A commentator states that—*bálá zadan* signifies—*bar andákh̄tan va naṣb kardān na dádan*.

35 He said to the army—so that a hundred thousand
Should come about (encircle) this fortress:

Should with large rough stones and machine-hurled stones
destroy it;

Should drown it in a blood-torrent.

Forty days the army raged;

They threw not down a clod from that fortress.

On account of its range (farness and loftiness), the arrow
cast its wing (in helplessness);

Not a noose caused its leather strap to reach that place.

The workers of the stone-hurling machine, like demons of
stubborn nature,

Ashamed at that fortress (adorned) like a bride.

40 Neither the small stone-hurler round about it, path-finder;
Nor of the revolution of the large stone-hurler,—fear.

When they wearied as to that assaulting,

And of that walnut-casting on the dome (the doing of
fruitless work).

The king, work-knowing, established a new assembly;
Summoned the chiefs, and expanded his eye-brows (all
frown gone, his face beaming with encouragement).

“What words say ye,” he said, “in respect to this
mountain-fortress,

“Which through thought (as regards its conquest) has
brought trouble upon us?”

Those country-conquerors, neck-exalting,

Sate, and offered prayer for the king,

36 “Khar” signifies—kalán, large.

“Ghazab” signifies—in Arabic, a large stone; in Persian, manjaník,
falákhán, a catapult.

- 45 Saying:—“ So long as we slaves have bound the loins (in thy service),
 “ We have not sate (in ease) a single day in this matter.
 “ Forty days it is that, foodless, sleepless,
 “ We have (vainly) striven with the cloud and sun.
 “ Against the head of the sun and cloud, thou knowest that
 “ It is impossible to strike the spear, or the arrow, or the sword.
 “ We devised like demons many a device ;
 “ We accomplished not (the destruction) of this demon of the house (the fortress).
 “ Assuredly, best that we turn (back) from this difficult path ;
 “ And travel the ascent and urge battle.”
- 50 When the monarch knew that those chiefs
 Were dejected and despondent as to that (fortress):
 —When the sun’s eye plunged the needle (its rays) into the collyrium (night),
 (And) the jewel (the sun) descended to the river of indigo (the darkness of night),
 On the river-bank (in the darkness), with treasure and jewels,—the king
 Drew up an assembly like the new spring.
 When the assembly became a circle (gathered), he asked
 Of those head-exalting, army-shattering,
 Saying:—“ In this retired spot, who of those retirement-practising (God-worshipping) is there
 “ Who wept in mourning for (the death of lustful) desires ? ”

48 Dev-i-khána. See Canto xxiv., couplet 2.

52 The assembly in couplet 41 was held in the day-time ; this at night-time.

54 Darvish, said to be derived from “ dar,” a door = beggar from door to door

55 One spoke, saying :—“ O king, knowledge-worshipper !
“ In a certain cave is a God-worshipper.

“ To none, shows he his face on any pretext ;
“ With a handful of grass he practises independence (of
the world).”

The monarch immediately arose ;
Became rein-turner from his companions ;

Made some of his confidential ones his fellow-travellers ;
Sought the trace, and came to the good man.

The road, on account of the night, was like the day of the
(weak) enemy (dark through fear) ;—
An attendant and (with) a wax candle moving in front.

60 When from the far road he came near to the cave,—
Within the cave, the light from that candle fell.

When the worshipper beheld the ray of light,
He ran out of the darkness of the cave :

He beheld an angel-form, like the sun,
For approaching to welcome him, head brought forth from
sleep.

The world-experienced one (the travelled recluse) hastened
to the world-possessor ;
Recognized him by the splendour of world-possessing
(displayed in his visage) :

Said to him :—“ Thou art a person of excellent form ;
“ Mine, the idea such that thou art Sikandar ! ”

65 The king with kindness gave him his hand ;
Went inside (the cave) and sate on his knees (with reverence)
before him.

62 “ Rá ” after “ iḡbál ” is equivalent to—bará,e.

Inquired of him, saying:—"Who is thy acquaintance
(helper)?"

"Of the world, what apparel wearest thou, and what is
thy food?"

"O wise recluse! How knewest thou,

"(Living) in this narrow cave, that I was Sikandar?"

The recluse uttered benedictions, saying:—"Be heart-
joyful!

"Be free from the fetter of (inclination to) tyranny!

"Risen be thy star in fortune!

"Adorned, thy fortune with victory!

"If I well recognized the king,—(it is well);

"Everyone at night recognizes the moon.

Not alone hast thou in the hand a mirror world-
displaying;

"In my heart also, is a mirror of purity,

"Which for a hundred years (my) austerity has polished;

"At last it can display a form.

"Again, what the lord of sense inquires,

"Saying:—How is the devotee in this narrow place?

"By thy power I am joyful and body-sound;

"Stronger than what I was at first.

75 "Of the love or of the hate of any—no recollection is
mine;

"Of slaves, none is free like me.

"As to the world, I beheld no fidelity;

"No one asks for aid from an unfaithful one.

“ When I estimated the limit of my own work (of life),
 “ I regarded this corner indeed fit for myself (as a place
 of safety).

“ I cut the account with every acquaintance (of the
 world);

“ My acquaintance is the Teacher (God) only.

“ I have no desire for much eating,

“ For repletion gives twisting (torment) to the bowels.

80 “ Grass, I wear; and grass also is my food.

“ By this alchemy, I make the (worthless) stone (of my
 existence) gold (pure).

“ Years it is, since of singers

“ Of those comers (potentates), I beheld none save thee.

“ What is the cause that to-night, in this corner of the
 cave,

“ The monarch with (notwithstanding) his happy starred-
 ness took the trouble to come?

“ And then a person (of grandeur) like thyself;—in this
 my cave (a place of insecurity)!

“ Yes; I perform the work of guarding for the guarding of
 the king.”

The world-possessor said:—“ O old man, world-experi-
 enced!

“ Of this coming, I had no help.

“ God made iron (prayer and power) in two halves;

“ Gave to us two (the king and the recluse) these two
 halves:

80 People of purity can turn stone into gold. Some grasses are elixirs.

82 The second line may be:—

The monarch, by reason of his happy starredness, took the trouble
 to come.

- “ Fashioned a key (of prayer) and a sword (of punishment)
in this way ;
“ The key thine, He left the sword to me.
“ By way of aid, at midnight (when prayer is answered)—
do thou
“ Move a key (of prayer) in this matter (of justice).
“ Perhaps by thy key and by my sword,
“ The work (of the travelling) of this multitude (of road-
travellers) may be solved.
“ On the shoulder of this mountain-top is a fortress,
“ In it, are some bands of robbers.
90 “ All day and night they attack káraváns ;
“ Attack lives through bad nature.
“ In this search I am intent that I may subdue it (the
fortress) ;
“ May adorn it with justice and knowledge.
“ If thou also by prayer render great aid,
“ Fortune will in this way display great vigilance.
“ Of the robber, the path may become void ;
“ The victuals of the moving (open) road, prepared.”
When the man, God-recognizing, became informed
That robbers were keeping guard in that fortress,
95 He let go a stone-hurling engine formed of the breath (of
prayer),
Which opened the door of (reached) the fortress of the
sky. (Why then speak of the fortress of the earth ?)
On that (fortress), the stone lump (of calamity) of the
engine (of prayer) struck in such a way,
That the mountain (the fortress) became drowned in the
water of the river.

96 The first line may be :—

(a) On that (fortress) he struck the stone-lump (of calamity) of the
engine (of prayer) in such a way.

(b) On that great mountain fortress he struck the engine of prayer.
For koha signifies—a mountain-fortress.

To the king, he said :—“ Arise, go to thy place ;
“ For that mountain has come from its base.”

When the monarch came towards his own assembly,
The members of the assembly ran to him (in the ceremonial
of welcome).

They again arranged the assembly ;
Sate with music, and asked for wine.

100 One came, saying :—“ The fortress-keeper of this fortress
“ Is standing at the door in the hope of admittance.”

The king ordered that they should bring him quickly ;
He came to the king and made obeisance.

When beyond limit he had uttered benedictions on the
king,
He cast down before him the key of the gate of the
fortress :

Declared saying :—“ To-night, by the king's power,
“ Ruin came to this fortress.

“ Two strong bastions of this stone-built fortress
“ Brake quickly in pieces, by the constellation of the sky.

105 “ Through God's anger a hurling engine arrived ;
“ The fortress suddenly fell, and it (the engine) rent (men)
asunder.

“ If thy stone-hurler had destroyed it,—('tis impossible) ;
“ How would the sun (the fortress) have been rent by
an atom (the weak engine) ?

“ Its destruction I know is not through this army ;
“ For this engine of destruction is from another fortress
(—from God).

97 “ Koh-páya ” signifies—koh-sar ; koh, a fortress of mountain strength.
104 The second line may be :—
Time, (by aid) from the constellation of the sky, shattered.

“ When the command of the celestial fortress is thine,
 “ Thou knowest,—other sovereignty is thine.”

The king glanced at the army leaders,
 Saying:—“ What mark of prayer is better than this ?

110 “ Forty days it is, that men of action
 “ Strove with the sword against this fortress,—

“ With so many sword-points, diamond-like,
 “ (And) pierced not a single stone of this hard stone.

“ With a single sigh, which a foodless one heaved,
 “ An angle (a salient of a bastion) poured down from its
 face.

“ In respect to this, what appears to you ? ”
 —Let not the land be without good men !—

The chiefs of the army, with apology
 For such disputing, became penitent.

115 At the king’s assembly they gave the ground-kiss,
 Saying:—“ Let not the throne and crown be void of thee !

“ May thy arm be powerful in the country !
 “ May the silver of the balance be lasting !

“ Such means thou knowest how to understand ;
 “ For for thee God made His own shadow.

“ Since we also became acquainted with this screen (the
 (effect of prayer),

“ We have come to the road (of prayer) though (before
 this) we went from the road.”

The king sent so that they hastened to the fortress ;
 And emptied the fort of those robbers.

120 The next day, when the king took that fortress,
 To the fortress they opened the path to the monarch.

All the people of that fortress became subject,
Though before this they were enemies.

Gold, and jewels, and other rarities,
They supported on the head in service for the king.

When the king became disengaged from their business,
The king rewarded all his own army :

Gave them (the robbers) lands on feudal tenure instead of
the fortress ;

Sent them towards the land given by himself :

125 In that stone-built fortress, sky-scraping,
Established many buildings and many places (ramparts) :

Made its ruined state altogether prosperous ;
Made the fortress of injustice the house of justice.

Those dwelling in the vicinity of that mountainous country
(fortress)

Made an accusation of tyranny at the time of the king's
court,

Saying :—“ From fear of Khifchák, of savage nature,
“ We cannot sow a seed-grain in this land.

“ For from this direction (of Khifchák) they ever attack,
“ (And) bring ruin on this field and water (cultivation).

130 “ In this way losses reach us ;
“ Such a loss that calamity (of starvation) reaches souls.

“ If the king exercise a little compassion,
“ He may cause ease to reach that land.

“ In this guard-place (the path of approach of the men of
Khifchák) where are breaches (mountain-passes),
“ Buildings, he may establish, so that it may become stone-
built.

“ Perhaps from the calamity of those desert ones,
 “ The work of the people of Khazrán may reach ease.”

The king ordered that—the mountain-passes,
 The people of Khazrán should altogether close.

135 With steel and tin, and with hard stone,—
 Should throw up a barrier in that narrow path.

Of hard stone-fashioners—their occupation fortifying,
 Who knew how to establish a fortress on the mountain,

He sent a multitude in a mass,
 For closing the pass of that mountain (from the men of
 Khifchák).

When he finished rendering sound the breaches (the
 mountain-passes),
 He raised the standard with the intention of moving.

From the beating of the small drum and of the great drum,
 —became
 (Black) ebony, the (white) poplar within those forests (of
 Alburz).

140 The king led the steed towards the desert ;
 Gave the rein to the road and pursued his stage (in haste) :
 Urged his steed like the planet (the moon, the quick mover)
 of the sphere ;
 Caused happiness to reach every castle to which he came.

When the (black) ringlet (darkness) of night from the
 perfumed curl
 Shed the lily of the valley (the stars) on the arch of the
 water-lily (the sky),

136 “ *Iḥkám* ” signifies—*muhkam sákhtan*.

138 See canto lvi.

139 Otherwise :—

(White) poplar (yellow with fear), the (black) ebony within those
 forests.

142 Women during the day put a lily in the ringlet above the ear ; at
 night-time they take it out and put it on a shelf.

The king and the army from the labour of road-rubbing
Reached ease for awhile.

Some of the guards (guides) of the road (of Alburz),
The king appointed for the sake of relating night-tales.

145 From them, news of that mountain (Alburz) and plain,
He asked, and became acquainted with past events.

After that time, of every depth and height (mountain and
plain)

They unfolded the secret into the king's ear :

Declared, saying :—“ Here (on Alburz) is a beauteous
fortress,

“ From which the fierce south wind is far.

“ One stone of enamel (all of one kind) of Paradise nature,
“ With decoration and happiness, Paradise-like.

“ Its name is Sarír-i-Sar-afraz (the throne, head-exalting) ;
“ In it, the throne of (Kay) Khusrau and his cup.

150 “ When the Kay Khusrau (Cyrus) disengaged the chattels
(of his body) from the world,—

“ In that place, he put the cup and the throne.

“ Chose, verily, the tomb house (formed) of a cave,

“ Into which cave, one cannot crawl on account of the
fire.

“ In that ante-chamber (of the fortress) also, of his seed

“ Is one king-born, king over all.

143 Road-rubbing may mean :—

(a) That they travelled the road and were wearied.

(b) That they rendered the road good and smooth, and were wearied.

147 The south wind is the plague-bearer.

148 “ Mína ” signifies—glass, or its transparency (shifáfi).

“ He performs the service of the place of that king (Kay Khusrau) ;

“ Guards that cup and that throne.”

The lord of the world, the king, world-travelling,
Kindled (with joy) when he heard this tale.

155 Wherever he used to take a fortress of happy order,
Whether from a powerful one, or from a helpless one—
what matter ?

If it had been open, if hidden,—
The crown-possessor of the world would have gone to that
fortress :

Would have alighted for looking within that fortress ;
Blessing would have come from him to that fortress-
holder.

For seeing the unseen, he was desirous ;
Wherever he went he was ardent and active.

That night, when Sikandar heard the description of that
fortress,
Desire of seeing the fortress appeared.

160 Perhaps from the ancient cup of Kay Khusrau,
He might give freshness to the assembly of the kingdom.

All night, in this thought and reflection, he was
Saying :—“ How can one open the gate of this fortress ? ”

Come, cup-bearer ! make my heart fresh with the wine (of
senselessness) ;

In this respect, exercise patience (carelessness) within limit
(only to a small degree).

(Because) my heart has found the lamp oil-less (dark from
carelessness) ;

Give splendour to my lamp (the heart) with wine.

CANTO XLII.

SIKANDAR'S JOURNEYING TO THE FORTRESS OF SARIR, IN
PILGRIMAGE TO THE TOMB OF KAY KHUSRAU; AND HIS
LOOKING INTO THE CUP, WORLD-DISPLAYING.

1 When the white day from the night of crow colour
Issued like camphor (white) from the boundaries of
Ethiopia (the darkness of night) :

A gleaming day, pure, like Paradise,
(Joyous, like) the treasure of Kárún brought forth from
the dust :

Gate (mountain-pass) and plain illumined like the garden ;
From it,—the eye of the ill-seeing one stitched up :

The air, pure of dust ; and the world, of pain ;
The sky, washed as to its own face like lapis-lazuli :

5 In retirement the autumn-wind, loin-girt,
The spring-breeze, blowing from every quarter :

All the mountain, a rose-bed ; all the plain, a garden ;
The eye of the world, bright with the golden lamp (of the
sun) :

Time (the season), in the fashion of the garden of
Paradise (neither hot nor cold) ;
The earth, with the rose and verdure of heavenly nature.

With victorious judgment, the king of good fortune
Came down from his throne to his steed :

Struck the summit of his crown on the roof of the sphere ;
Exalted the standard ; illumined his face :

8 "Takht-raván" signifies—a horse-litter.

"Takht-ravanda" signifies—a steed.

10 Made the earth wearied (ground into dust and softened)
with the prancing of the steed ;
Cast tumult into the summit of the ponderous mountain :

Urged the army thence to the throne of (the fortress)
Sarír,
So that the throne-seizer (himself) might behold that
throne.

Sarírí (the governor of Sarír) obtained news that that
crown-possessor
Desired to pass by that throne-place (of his) :

Was acquainted with the judgment of the order-giver
(Sikandar),
That the world-king was victorious and prosperous :

(That) he slew none of the lineage of Kay ;
Strengthened the back of all the true ones (those
approaching in friendship) :

15 Caused the head of chiefs (land-owners) to reach the
crown ;
Gave up much money derived from taxes and took not
(land-) tribute.

From joy, two stages he ran alongside of him ;
For farsangs, he spread a carpet of satin :

Of victuals which were in his power
To an extent to which none knew the limit :

Of every kind of fur garment that was fresh like the rose,
Valuables beyond degree there were :

(Garments of) the black sable, the fox of red sword
(back) ;
Even the ermine and the beaver,—without stint.

²⁰ Like the spring-leaf, panther belly-skins,
On them, a hundred thousand violets (patches) strewn.

Slaves, neck-upreared,—
All, each one, contest-prepared.

Handsome attendants, horse-riders, quick-movers,
In appearance, fresh ; in motion, swift.

A beautiful and decorated present like this,
With it, also much treasure,—he despatched.

(All this) he entrusted (uncomputed) to the attendants of
the court ;

For he who should compute it was helpless (so great was
the task).

²⁵ He entered the court of the world-king ;
Made his stature double (in bowing), like those versed in
affairs.

The world-possessor arose ; and (thus) made him revered ;
Made him honoured by the condition of his sitting (higher
than the nobles).

When from his own fortune he gave him perfect saluta-
tion,

He asked him of the tale of the throne and the cup.

Saying :—“ The cup, world-viewing ; and the throne of
the Kayán kings—

“ How is it,—they are void of the pomp of those of
auspicious foot (ancient kings) ? ”

Sarírí, the king, returned him a sad answer,
Saying :—“ O last of kings, neck-exalting !

³⁰ “ Kayumars, a servant of the tribe !

“ Fírídún, an order-bearer of thy kingdom !

“ Be the (falling) star the arrow of thy bow !

“ Be the sphere world-seizing (the sky)—thy noose !

“ The key that Kay Khusrau saw by the cup,

“ That key is in the mirror (force) of thy hand.

“ Save this is no spark of difference—for fame and name,

“ Thou seest from the mirror; and Kay Khusrau, from
the cup.

“ When kings of vigilant fortune have departed,

“ Ever be thine the crown and the throne (of the kings of
Persia) !

35 “ By thy throne,—be the world’s splendour !

“ From thy head,—be not far the crown’s shadow !

“ To the king of the horizons, what was the purpose,

“ That he has made fresh (by visiting) the painting of this
old arch (the fortress) ?

“ That he urged the foot of the steed towards this land ;

“ (And) caused our land and soil (in honour) to reach the
celestial sphere ? ”

The world-Khusrau spoke to him saying:—O renowned
one,

The token of Kay Khusrau and of this throne !

“ When the throne of Kay Ká,us and of Kay Kubád
became my throne,

“ Verily, I drank wine from the cup (wine the invention)
of Jamshíd.

40 “ For seeing this cup and decorated throne,

“ I have a heart risen from its place (agitated).

32 The first line may be :—

(a) May the arrow of thy bow be the star (Mercury, the secretary of
the sky, whose house is Sagittarius) !

(b) May the arrow of thy bow be the star (that ever looks not without
penetrating) !

The falling star ever reaches its mark (demons).

“ Besides that, I will also see how the king (Kay Khusrau)
sleeps (in death);

“ How he prepared his resting-place in that (fiery) cave.

“ I am the inquirer of the mystery (of the concealment)
of Kay Khusrau;

“ Sit here; while I go there.

“ I will weep over that auspicious throne of his;

“ Will express a kiss on the lip of his cup:

“ Will behold that throne of Khusrau-shelter;

“ (Will note) what lamentation it makes with me as to
the king's death.

45 “ And will hear from that kingless cup

“ A blessing—that I may go higher than this cup (of the
sky).

“ The mirror of my soul has become rust-eaten (careless);

“ I will, by (the counsel of) that cup, wipe dust from the
mirror (of my heart):

“ Will by that look (example-seizing) make my heart
fearful;

“ Will make all work (of cherishing the body) easy to my-
self (by abandoning it).”

From the speech of the lord of the crown, Saríri
Became order-accepter as regards that his tale (of desire)
of beholding:

Sent secretly to his fortress-holder,
That he should, beyond limit, bring victuals:

50 Should bind his loins (in service) and display dexterity;
Should show, with a hundred kindnesses, respect to the
guest:

44 That is—that throne, the shelter of (all) Khusraus; or that throne,
the shelter of Kay Khusrau.

Should order,—that the guards of the throne
Should be attentive to the monarch of victorious fortune :

Should give him access to the treasure and (with) the
throne ;

Should give him, when he desires, wine, pleasant-tasting :

Should place him on the throne of Kay Khusrau ;

Should sprinkle on his head fresh sprinkling (gold and
jewels) :

Should pour wine into that turquoise cup ;

Should bring it to him in joyousness (saying—auspicious
be this cup to thee) !

55 With whatever (food) may be pleasant to his teeth,
Should not turn the neck from his command.

When he finished the confidential matter with the faithful
ones,

To the king he said :—“ Prepare thy resolution of going.

“ According to the king’s order, I will sit here ;

“ When the king returns from the road I will resolve on
travelling the road (into the fortress).”

The monarch turned to that house (the fortress) ;

He took the learned one (Balínás) belonging to his house,

Four or five persons of his confidential attendants,

Like the gold which issues from purification (from the
crucible).

60 He travelled the earth towards the throne-house (the
fortress) ;

Passed, in ascending, beyond the sky :

Ascended in such a way that he rested not at all,
On that twisting sphere (the fortress, rampart behind ram-
part) with a hundred convolutions and turns :

Beheld a fortress fellow-twister (such was its power!) with
the sky ;

In conflict, its name mentioned by none.

The brides of the fortress mixed sharbat ;

In that sharbat, scattered sugar from the lip :

Placed for him the royal tray of gold ;

And those eatables, indeed, which were fit for him.

65 The Parí-faced ones like the moon belonging to the place,
All arranged themselves around the king,

(Who was) amazed at that majesty and grandeur (of
theirs) ;

For the forehead of the master of fortune is heart-
enchancing.

When the king ate of that food and tasted the sharbat,
He turned his head towards the throne of Kay Khusrau.

Head-lowered and crown uplifted (in respect),

He came to the pillow (head) of that throne-place.

A voice from the door of the fortress came into agitation,
Saying :—“ The sleeping (dead) Kay Khusrau has come to
sense (life) ! ”

70 The order of the order-passer (Sarírí) was thus,
That that crown-possessor (Sikandar) should sit on the
throne.

The chief of crown-possessors ascended the throne,
Simurgh-like on the branch of the golden (decorated) tree.

68 “ Kuláh bar kashída ” may signify—kuláh bar áwarda, the crown
taken off in respect ; kuláh buland karda, the crown made lofty (raised) ;
kuláh bar yak taraf niháda, the crown laid on one side.

The guard of that throne of golden column
Poured forth jewels (speech) from the mine of speech (the
mouth,

Saying:—"The king's victoriousness (the sitting) on the
throne of the king (Kay Khusrau)

"Appears by the auspiciousness of the fortune of his
path.

"Verily, the bejewelled cup, ruby-studded (containing ruby
wine),

"Is the key (of fortune) to the lock of much treasure.

75 "By this throne and this cup, (both) fortune-worshipping
(full of fortune and decoration),

"Many a cup and throne,—which thou mayst acquire."

Another guard spoke, saying:—"O monarch!

"Countries so many have not beheld a king like thee.

"When thou hastenedest to (sit on) the throne of Kay
Khusrau,

"Thou exaltedest thy head above the throne of Kay
Khusrau!"

Another eloquent speaker opened tongue,

Saying:—"How long (wilt thou remember)—Kay Khusrau
and Kay Kubád? (Behold Sikandar, both!)

"When the king's arm became strong by this throne
(erected by himself),

"He may act the part of a Kay Kubád and of a Kay
Khusrau.

80 "In that place before the throne,—every omen of the
Khusrau,

"Fortune brought forth in victoriousness.

80 Otherwise:—

The omen of the Khusrau (Sikandar's sitting on the throne)—all
the guards in that place before the throne.

Brought forth victoriousness in victoriousness.

“ When the king (Sikandar) gave (by his person) beauty
to that throne,

“ He gave back life to the dead Kay Khusrau ! ”

On that throne he sate one moment,—not longer ;
Kissed (it in reverence) and descended from the throne.

Scattered on that throne a treasure of jewels,
At which the treasurer of the house (of Kay Khusrau)
remained confounded :

Directed that they should place a chair of gold (for his
sitting) ;

Should properly place that auspicious cup (on another chair
in front).

85 When they had placed the chair, the Khusrau sate ;
They opened the hand (sought) for the cup world-
displaying.

Since the cup-bearer so regarded the message of Saríri,
He illuminated that cup with wine.

To the Khusrau, he with judgment and sense brought it,
Saying :—“ To the memory of Kay Khusrau drink this
wine !

“ Drink ! Be the auspicious star thy friend !

“ Be thy hand ever capable of (taking) this cup (full of
wine) ! ”

When the king beheld that cup he arose on his feet (in
reverence) ;

Drank that one cup and desired not more :

90 On that cup a cord of jewels from his own arm,
He gave (to the cup-bearer), and sate down and placed it
before him.

90 After drinking, the wine-drinker puts something according with his
dignity either into the cup or into the cup-bearer's hands.

Looked at that kingless throne ;
Wept a moment over that wineless cup,—

Now for its winelessness, now for its kinglessness.
Expressed a few words as to that royal cup and throne,

Saying :—“ Be not the golden throne without the crown-
wearer !

“ Be not the cup world-displaying,—when wine is not ! ”

By wine, is brilliancy to the cup ;
By the king, greatness to the auspicious throne.

35 When the king departed (from this world), say :—“ Let
the throne altogether shatter ! ”

When the wine (of life) is poured out, say :—“ Let the
cup fall to the earth ! ”

Need of this throne to the king's (that king living, not
dead),

Who on heaven's throne sleeps not in comfort.

That (dead) one, who takes his chattels to heaven,
Reckons such a throne (of earth) as the prison.

For many a bird which they (the fowlers) make lost (take)
from the meadow,

They make the cage of ivory and the snare of silk.

When (free) it puts on the collar and the crown of the
(leaf of the) bough of the garden,

Recollection remains to it neither of a silken (snare) nor of
an ivory (cage).

100 We are in search of the crown (of pleasure) and the helmet
(of contention), for this reason,

That we are heart-free from the sudden assault of death.

The spring meadow uplifted the bough, for the reason

That it experienced not the sword of the autumn-wind (of
death).

The wild asses (men) of the desert (the world) have made
round (fat) the buttocks;

Perhaps the lion (death) passed by (went not to) that ass-
place.

The deer (men) are excited in playing;

Perhaps the terrible lions (the causes of death) are sleeping.

Verily, the navel of the (fat) deer holds musk;

Perhaps the claws and teeth of the leopards (the causes of
death) are shattered.

105 In this carelessness (of death) we pass our day,—

While to us, they (fate and destiny) apply fire, chattel (the
body)-burning.

Why do we make such a useless throne,

On which another becomes the place-taker?

For another, shall I make a place warm?

Of such a place, shame be ours!

To set up such a throne,—what profit?

Since our place is the plank of the grave (takhta), not the
throne (takht).

Not the throne of gold is this which is our place;

Nay, it is a clog of iron about our feet (inasmuch as we
regret to leave it at death).

110 Since one cannot perpetually sit on the throne,

It is proper before this (the coming of death) to shatter
the throne.

Since in the (world-displaying) cup of Kay Khusrau
(through his dying) lustrousness remains not,

It is unnecessary to pour wine (lustrous, like glass) into
thy own wine-cup.

111 To the second line add:—

Nay, shatter it; for by thy death it also will become void of
lustre.

Come, cup-bearer! that Kay Khusraví cup (of senseless-
 ness),
 Whose splendour (of wine) gives freshness to the eyes (of
 holy men),

Make brimful of that wine, pleasant-tasting,
 Take before the Kay Khusrau of the time (Nasratu-d-
 Dín).

If nishándan be read for fishándan, the second line will be:—

It is not proper to place (to invert) the flagon (with a view to
 pouring wine) into another (cup).

CANTO XLIII.

NIZAMI SPEAKS, BY WAY OF ADMONITION, TO NASRATU-D-DIN.

1 O king! O monarch! O world-ruler!
 O thou of sky-exaltation, Jupiter (the auspicious) in sem-
 blance!

Where,—the banquet of Kay Khusrau and his chattels
 (of pomp)?
 (Where),—Sikandar, who ascended his throne?

When that constellation (Sikandar) moved from his own
 mansion (expired),
 Thou art the pomp-possessor of those Khusraus!

Thine is world-possessing and order-giving;
 By thy soul (I swear)—if thou place thy heart on the
 world.

4 The second line agrees not with couplet 6. It may be:—
 Up to the end (only of thy life)—if thou place thy heart on the
 world.

5 Although the world is in the die (impress) of thy name,
Although the earth is happy in thy repose,—

Place not thy heart on this heart-ravishing world of revolution ;

For the sky accords not with friends.

Behold the world ! towards its own friends (the rich),
What unkindness (breach of faith) it brings :

By (giving) a throne which it (the world) adorned,
What sport it showed to those throne-seizers :

By (giving) a cup (of wealth), with which it made joyous
one intoxicated,

What tyranny it showed those former cup-holders.

10 Thou art like Kay Khusrau of seven climes,
Thou art Sikandar, the territory-seizer !

In the mirror and the cup (the way and fashion) of both of
those kings,

Thus best,—that by both (the mirror and the cup) thou
shouldst see a path (to God).

For every matter for which to-day thou exercisest judgment,

To-morrow (the Judgment Day) thou wilt achieve the
reward.

That crown-bestower art thou, who of that crown-possessor
(thy father)

Becamest the token of the throne of chiefs.

Display thou gladness, although the joyous drinkers (thy
ancestors) have departed ;

Thou art possessed of crown, although crown-possessors
have departed.

11 The poet deters Naşratu-d-Din from seeking the ease of the world,
and persuades him to prepare himself for the next world.

15 In this variegated garden (of the world) like the partridge
and the pheasant,—

In the parterre, will remain neither the rose nor the cypress.

If king Ikhtisás (thy father) were the straight cypress,
Thou art the green token in this rose-garden.

If he (Ikhtisás) kept me (Nizámí) prosperous by fortune,
(And) caused me to reach from the earth to the lofty
sphere,—

Higher and better than that thou keptest me ;
Leftest not shut the door of the garden (of bounty).

The sky, while it is the earth-portrayer (beautifier with
vegetation),

May it not close the door of happiness against thee !

20 Of the beneficent ones (the kings, thy ancestors), the lords
of (my) time,—for me

Thou art left remaining. Mayst thou remain !

What said I ? and in what am I engaged ?—(the tale of
Sikandar).

Where was my steed (of speech) ? where galloped I ?

When Sikandar beheld that throne and that cup,

He saw not a throne fit for ease (for death occurred to him).

A throne (on earth) that is apart from him (the dead Kay
Khusrau) of heaven,

Is the prison-placer of the life (of the beholder embittered
by the thought of death).

He summoned the learned Balínás ;

Placed him near to the cup, world-displaying :

25 Desired thought from him, as to the usage of the cup,
That he may seek out fully its mystery.

21 The tale of Sikandar is here resumed.

When the sage glanced into the hollow cup,
He read, letter by letter, its inscriptions.

Within the cup, at that place where was the (turquoise)
studding,
Some (seven) lines were continuously written.

Much, they regarded that inscription ;
They recognized it not ;—a secret calculation, it was.

26 The first line may be :—

When the sage deeply looked into the cup.

27 The seven lines were :—

			When the cup was filled up to the line named, it was given to :—
(1)	<u>khatt-i-jaur</u>	the line of violence	the man whom the king wished to make greatly intoxicated
(2)	„ <u>Baghdád</u>	„ <u>Baghdád</u>	the man of <u>Baghdád</u>
(3)	„ <u>Basrah</u>	„ <u>Basrah</u>	„ <u>Basrah</u>
(4)	„ { <u>azrak</u> <u>siyáh</u> <u>shab</u>	{ the blue line „ black „ „ night „	} „ <u>Zang</u>
(5)	„ { <u>ashk</u> <u>rámishgar</u> <u>khatar</u>	{ the line of tears „ the minstrel „ danger	} „ music (the minstrel)
(6)	„ <u>kásah-gar</u>	„ the potter	} „ cups (the pot- ter)
(7)	„ <u>farúdína</u>	„ the lowest	} „ service (the attendant)

It is supposed that this cup was used to measure out wine to the drinkers.

Sir W. Ouseley, in his "Travels in the East," vol. ii. p. 399, says :—

Jamshíd's magic cup at Istakhr could hold two "mans."

In the "Indian Antiquary," January, 1874, is an account of an Arabic talismanic medicine cup; and in that of February, 1874, of an Arabic talismanic cup.

Sir W. Ouseley, in his "Travels in the East," 1819, vol. ii. p. 380, says :—

The "man" of Tabríz in general use = $7\frac{1}{4}$ lbs.

The "Burhán-i-Kaṭi'" says :—

1 man of <u>Tabríz</u>	= 40 <u>astár</u>
1 <u>astár</u>	= 6 <u>dának</u> (<u>dáng</u>)
1 <u>dának</u>	= 8 <u>habba</u>
1 <u>habba</u>	= 1 barley grain

The monarch and the sage, his instructor,
Took record of the numbers of the lines.

30 In the end (after viewing the fortress of Sarír), when the
king from that land and clime
Inclined towards the clime of Rúm,

The rounded astrolabe, which the sage (Balínás) made,
He prepared, according to the rules of that royal cup.

When the world-king found the path to that cup,
He found ease, for a while, in that throne-place.

So the sage (Balínás) he spoke, saying:—"On the throne
of the king (Kay Khusrau),
"I desire that none should make his place of ease."

Over that throne the sage established a tilism,
So that whoever should sit on that throne,

35 If he should choose a little delay,
The throne of ruby hue would cast him off.

I have heard that that long lasting (casting off) motion
Remains yet in place in that throne.

When the king renewed the custom of Kay Khusrau (by
sitting on the throne and drinking the cup),
Like Kay Khusrau (who sought the cave) he resolved to
go to the gate (of the fortress of Sarír):

29 Balínás. See canto xxxii. couplet 81; Kitáb Balínás, *Bibliothèque Orientale*; "Notices et Extraits des Manuscrits de la Bibliothèque Nationale," p. 107, by M. De Sacy; "Historia Dynastiarum" (Arabic text of), by Gregory Abú-l-Faraje, published with a Latin version, by Pococke, 1663, p. 119; "The Life of Apollonius Tyanensis," by Gottfr. Olearius (Leps. 1709, folio, pp. 112, 130, 147, etc.); Gibbon's "Roman Empire," chap. ii. note 63.

31 *متراب* (astrolabe) is said to be derived from *مطر* or *مطر*, a line or a scale, and *اب*, the sun.

Went forth from seeing the throne and the cup;
Took his way towards Kay Khusrau's cave (in the moun-
tain outside of the fortress)—

The guard of the fortress endured great grief (from there
being no road),

So that he might take the king towards that cave.

40 When the king went near to that narrow cave,
The feet of the wind-footed steeds came against the stone
(of obstruction, and fell).

Because (the custom of) travelling was taken up from that
road,

Choked with the thorn and with the bramble.

The displayer of the cave spoke to the king,
Saying:—" Behold Kay Khusrau sleeps in this cave!

" It is a road—with lightning scorched;

" Loin on loin stitched (full of turns) on account of its
windings.

" In rapine, take not the treasure (the secret) of such a
cave;

" On such a work (as entering the cave), reflect awhile.

45 " Suppose—its road travelled with the nail and with the
tooth (with great difficulty);

" Suppose—a sleeping (dead) one (thyself) like Kay
Khusrau:

" To seek the cause of the concealed mysteries,

" Makes long the seeker's work—(nay, causes destruc-
tion).

41 The second line may be:—

Filled with many large stones.

45 Otherwise:—

Suppose—its road swept with the nail and with the tooth;

Suppose—(a great one) like Kay Khusrau sleeping there.

“ From this cave it is proper to turn the rein ;
 “ In this cave, one may find the dragon.”

From his speech Sikandar turned his face ;
 Hastened on foot towards the Khusrau's cave,

The guide (the guard) moving in front, and the sage in rear ;
 Two slaves with him, and no other person.

50 By degrees, by those difficult passages,
 He brought the chattels (of his person) within the fore-part
 of the cave.

When the treasure (the view of the interior) of the cave
 came to his hand,

The man, God-worshipping (Sikandar) became affrighted.

He beheld an old fissure (an interior cave) in the middle of
 the rock ;

Towards that breach, a road narrow and fine.

The monarch went with difficulty into that cave ;

Perhaps he may find a sign of his friend of the cave (Kay
 Khusrau).

When a moment passed that fire appeared,

Which was the threatener of burning of whoever arrived
 there.

55 To the sage he said :—“ Whence are these sparks ?

“ Whence in this narrow cave is this vapour ? ”

51 Some say that the God-worshipping man is the sage.

52 Sir W. Ouseley, in his “Travels in the East,” 1819, vol. ii. p. 459,
 says :—

The cave of Iskandriya is in a dependency of Azarbíjan, a hundred feet above the village of Iskandriya, at the mountain Shibib. It is said to have been made by Aristotle for a treasury. The vapour appears to be carbonic acid gas.

In the Memoir of Sir Gore Ouseley prefixed to his “Notices of Persian Poets,” 1846, p. xevii., is given a description of a remarkable cave at Murdí on the road between Tehrán and Tabríz.

The sage glanced into the narrow cave,
(To see) why fire issued from the hard rock.

Within it (the second cave), he beheld a deep burning pit,—
From which pit, a strange light burned.

None was acquainted with that splendour,
Since towards it no path was the searcher's.

He sought much the path to (the cause of) that light;
For him, the luminous path (of the cause) became not
true.

60 The bold man bound a cord to his waist;
Went down below into that fiery pit :

Sought the trace of that gleaming fire—
How it gives light from that pit.

Scattered,—nay the fire was collected :
When he looked within,—it was a sulphur mine (the
appearance without the reality of fire) !

He signalled so that he drew him from the pit ;
He came and uttered prayer for the king's life,

Saying :—“ It is necessary to make haste with despatch ;
“ For fire, not water, comes from this pit.

65 “ Within it (the pit), the mine of sulphur is enkindled ;
“ Its borders are consumed with its sulphur.”

He explained—he who (Kay Khusrau) sleeps in this pit
Concealed the alchemy (of his body) in the sulphur of that
(mine).

The monarch invoked a blessing on that cave ;
Went forth and sprinkled perfume on the fire (the sulphur-
mine).

67 Kay Khusrau being an infidel, it was not proper to ask pardon from
God for him. Sikandar did so through kindness.

When he came forth from the cave and sought the path,
No path became true for him.

I heard that a cloud from the deep ocean
Came to the zenith and poured down snow.

70 With that snow, headship-holding (prevailing) in the world,
From the road (to the cave) to the slope (the mountain-top)
filled.

In that snow, Sikandar remained head-revolving;
He shed drops (tears), blood-like, from his eye-lids.

The dwellers of that fortress learned the news;
Hastened towards the fissure of (the narrow path to) the
cave :

Beat the road with sticks and blows;
Swept away the snow by art.

By that remedy-devising, the king from the cave-corner
Came forth and went to the mountainous country (where
was the fortress of Sarír).

75 When this fresh peacock (spangled sky of night), splendour
displaying,
Snatched the white bone (day) from the Humá (the sun),

The auspicious-maker of the crown-place of the throne
(of Kay Khusrau)
Descended from the throne-place of the fortress of Sarír.

Returned towards his own tent;
His lofty star again became concordant.

75 It is said that the peacock snatches bones from the Humá.

The second line may be:—

Snatched the white bone (the sun) from the Humá (the sky of day
of one colour).

Rested from that journeying and burning;
 (From) experiencing fear at it, (and from) the toil of
 journeying.

That body which experienced all burning and toiling
 Found the ease of sleep at the pillow-place.

80 He slept when ease appeared;
 He reposed until the true dawn appeared.

When the second morning 'struck its head against the
 heavens,
 (And) the crepuscule struck the glass of ruddy wine on
 the dust (disappeared):

(And) this azure basin (of the firmament) adorned
 Earth's soil with yellow herbs (the yellow effulgence of
 the morning sun),—

The king ordered them to prepare a banquet;
 To call for wine, and the musician, and sweetmeats, and
 the tray (of food):

He invited the king, Sarírí, to the feast;
 Made him sit in the best of places:

85 Took red wine in the hand with him;
 Thus,—until from the wine of that day they became
 intoxicated.

The hand of the lord of the marches (Sikandar) came to
 munificence;

He opened the door of treasure to the host (Sarírí):

Made him rich by giving the collar and the crown;
 Gave him both the crown of gold and also the throne of
 ivory:

78 The Persian text of the second line is incorrect.

86 "Mezbán" = mihmán-bán.

A coat of silk bestudded with jewels ;
Like the Pleiades,—with jewel-bearing, precious.

A cup of turquoise, a great orange displaying (round in
form and beautiful),
Which was the receptacle of half an orange :

90 A wine-goblet (capable of holding half an orange) of ruby,
encrusted with gold,
Better than the pomegranate-grain (in beauteousness),—
like the fresh pomegranate (in ruddiness) !

A chess-board of ruby and of emerald ;
A set of pieces of cornelian, red and yellow :

A large table of gleaming crystal,
(Lustrous) like the fresh wild rose on the summit of the
verdant bough ;

A swift steed, the halter bejewelled ;
All the saddle and furniture (rein and chest-band)
begemmed :

A hundred camels, strong of back, rubbed of leg,
Sweated (through fatness) beneath heavy loads :

95 Of small packages which were on the loads,
The jewels were in “mans” ; the gold (was) in ass-loads :

Special garments for each one (with Sarírí) ;
Many silken garments of Báwul of the gold-drawer ;

With many curiosities, and dresses of honour, and rarities,
The throne (the kingdom) of Sarírí became adorned.

For that wealth, Sarírí kissed the king's hand ;
(And) went towards his own drum-place.

The monarch beat the drum (of departure) and urged the
army;

Caused his standard-point to reach the sphere.

100 Came to the plain from that mountain ;
Travelled the earth towards the deep ocean :

Hunted a week in that plain ;
Resolved after a week to march.

Come, cup-bearer ! bring that golden cup,
Which remains a token of Firídún and Jamshíd (people of
God).

Give pure wine to the lover of pure (wine) ;
By intoxication one can effect this sleep (of senselessness).

CANTO XLIV.

SIKANDAR'S JOURNEYING TO THE COUNTRY OF RAY, THENCE
TO KHURÁSÁN, AND DESTROYING THE FIRE-TEMPLES.

1 O heart ! in this sport-exciting how long ?
For the sake of every kind of delicious food a condiment
mixing !

At thy door, was reared the tree of desire ;
'Twist its head that it may not twist thy head (in the day
of want).

1 Otherwise :—
O heart ! how long with this sport-exciting (of Time),
With both hands a colour setting up (on the cheeks, as is the
custom of women) ?

The second line may be :—

On every hand a deceit (to capture men) concocting.

2 Cut down the head of the tree at thy door, lest it cause trouble to thy
head and turban.

Pure wine not drunk (carnal pleasures unenjoyed)—thou
displayest the intoxication (of lust);
And if thou drinkest wine (enjoyest carnal pleasures),—
thou doest the act of the idol-worshipper.

Since, without saffron (delicious viands), thou hast become
affected with laughter (contemning the victuals given
thee by God),

Eat (seek) not saffron that thou be not destroyed (on
account of ingratitude to God, deprived of victuals).

⁵ Like kings, contract not the habit for pleasant tasting
victuals;

Be afraid of the day of helplessness (the Judgment Day).

From (the hardship of) this fiery house (the sky and the
earth) the hard-striver (for injury),

That one took (saved) his life who was hardship endurer.

From the hardship (of the sky and earth) one can with
hardship (-enduring, or little eating) take one's
chattels;

With sulphur and naphtha (soft substances, the mother of
fire), no one's (fierce) fire (of desire) expired.

Of the throne years endured, the historian (Nizámí)

Draws the painting (this tale) from that blue (written
record) in this way,

That—when the Khusrau (Sikandar) from Kay Khusrau's
throne,

Came with swift motion towards the army,

³ If, in both lines, ma kun be read for kuní, the couplet will be:—

Pure wine not drunk (delicious viands unenjoyed), display not
desire for it (lest in the day of want thou suffer);

And if thou drink it, display not idolatry (unthankfulness to God).

“But parastí” signifies—idol-worshipping, or being an infidel.

“Kufr” signifies—being unbelieving (an infidel); ingratitude.

- 10 One day, sitting on the throne,
He bound his chattels in thought of the march.
- A footman, a hastener like the wind, entered ;
Gave the ground-kiss, after the usage of footmen :
- Uttered the hidden mystery (in his heart) to the world-
king ;
Gave him news of the known and unknown,
- Saying :—“ For the threshold-kiss of this court,
“ I have come to the king from the throne of Istrakh
(Persepolis).
- “ Nizhád Malik, the vice-regent of the monarch,
“ Displays proof of speech like this,
- 15 “ That as long as the king, over the loosening and binding
(the government) that he had,
“ Appointed his own vice-regent (Nizhád Malik),
- “ I kept the country before and after in such a way,
“ That not an injury came from one to another.
- “ On the condition which I had in the king's treaty,
“ I preserved the articles agreed to (by me).
- “ Praise be to God ! from anything, high or low,
“ No injury came to this country to the extent of a hair.
- “ But when the sphere began to revolve,
“ It revolves with hate and love around the world.
- 20 “ Time is pregnant with good and bad ;
“ The star is sometimes the friend, sometimes the enemy.
- “ A tree unsown (origin unknown) comes up from Ray ;
“ It lays claim (to descent) from the seed of (Kay) Ká,us
and Kay (Kubád) :

- “ A terrible 'ifrít, an injurer,
 “ A hastener to the destruction (of man) like the dragon :
 “ The shepherds who practice deer-worshipping (deer-
 hunting),
 “ All make a walking-stick of his arrow :
 “ Verily, the man, the delver, tool-understander,
 “ Considers his two-headed arrow (by reason of its great
 size) a great mattock :
 25 “ The neck upreared like an Ahriman,
 “ Great lamentation cast in every city :
 “ With pretension, a head and a crown uplifted ;
 “ For (acquiring) fame, a great amount of wealth
 gathered :
 “ Has gathered together some scattered ones (rascals),
 “ Who bring forth the dust (of destruction even) from
 the water of the river.
 “ Has become bold by his success ;
 “ Verily, he alone has become the ruler :
 “ —Gold and silver in the end depart from that slave
 “ Who becomes equal to his own master.—
 30 “ The people of Khurásán draw his rein (for battle with
 thee) :
 “ Draw him in the midst for contest with the king
 (Sikandar) :

23 The herdsmen who practise deer-tending (in place of sheep-herding),
 All make a stick (for beating leaves from trees) from his arrow.

28 The saying is :—“ If thou go alone to the judge, thou wilt return
 contented.”

“ Ba ” in ba dáwar is redundant.

29 The property of that slave who boasts equality with his master will go
 to the wind when he is summoned before the judge. For by the
 decree—“ the property of the slave is the property of the master,” the
 judge will confiscate his wealth to his master.

30 “ 'Inán kashídan ” signifies—itá'at kardan.