

“ From the boundary of Nishápúr to the dust of Balkh,
 “ They make him bitter in hostility to us.

“ Hair bound up (ready) for the chieftainship of calamity,
 “ He turns his face towards the place of thy crown (thy
 head).

“ One, a calamity like this, who has become ardent in
 malice,

“ Consider not a small matter,—if thou consider the
 small.

“ From small things,—many a calamity becomes great,
 “ When the wolf's heel (endurance-imparting) is on the
 courier's foot.

35 “ If this calamity remain a long time like this,
 “ It will extend its hand against the work of sovereignty.
 “ If the king bring not his moon (his elevated form) into
 the cloud (of concealment),
 “ He will with the sword seize the throne (of Istakhr).

“ When the hawk (Sikandar) looses the (foot-) strap from
 his nest,

“ The feather and the wing of the partridge (the enemy)
 become broken.

“ So great in strength, not mine is an army,
 “ By which one can make blind the evil eye (of the enemy).

“ In the land (of Irán), the chiefs of the army are few ;
 “ At the monarch's court, they are the world.

40 “ Even so although this demon-born one employs force,
 “ He still is strong of hand. Be his no hand (power)!

34 The second line may be :—

(a) When the wolf's heel (the thorn of Mughílán) is on the foot of
 the arrow.

(b) When (a shred of) the wolf's heel (poison-imparting) is on the foot
 of the arrow.

“ Save the cold boisterous wind of the king’s wind-fleet
steeds,

“ No one can take this dust (of calamity) from the road.”

When in speech the footman displayed subtlety,
He proved truthfulness by the written words of his speech.

Of mysteries hidden (until the message was delivered) for
good and bad,

That indeed was in the writing as the bringer said.

The king of lion-heart, the Khusrau, robust of body,
In that matter said to himself :—

45 “ Here—the throne of Kay Khusrau is beneath my sway ;
“ There—another (the ’Ifrit), bold against my throne.

“ This crown and throne (that I stole from Dárá) resemble
that tale,

“ Namely,—A thief took (in theft) the chattels of a thief.

“ Thus it becomes proper that I should bring assault,
“ For peace with the enemy is wrong.”

—Perhaps the king’s army was the sky,
Since it rested not a moment in its place.—

The world-káraván,—(its) chief was the king ;
In that káraván, was much baggage.

50 Its load fell in every corner ;
Verily, work fell on its work (kept increasing).

In that work (the falling of the káraván-loads) he
(Sikandar) was its only friend ;
For the protection seeker, he became the grievance-
redresser.

50 Instead of “ its ” one may read “ his ” (Sikandar’s).

51 Of everyone whose load had fallen Sikandar was the friend in
assisting him to raise it.

When fortune brings to the front (produces) a world-
revolver (a traveller),
It is not possible to strike the axe on one's own foot (to
desist from action).

The monarch went forth from that marching-place (near
Sarír),
By the sea-shore, shore after shore.

The army took forth his (lofty) standard from the moon ;
It brought forth the shaft like a mountain Besitún.

55 In prey-overthrowing he travelled the road ;
When both the prey was good (fat) and also the hunting-
scene (fresh and green).

From its great weight the ear of corn was bent down ;
Of the game (on account of fatness), the fleetness had
become less and the power of running.

By the many leaping torrents of that place, abounding in
streams,—

The dust (of Time), scattered from the world's face.

With lightning the April cloud began to agitate,—
Thunder with harsh sound brought forth.

The vein of (growth of) vegetation became strong in the
earth ;

The leaves of trees began to dance (in the soft wind) :

60 From the sweet cry of the fore-finger (the beak) of the
patch-weaver (the nightingale),

The morning-wind (in ecstasy) rent the soft silken under-
garment of the rose to the navel (the base of the bud).

56 This hunting-place was different from that near Sarír. See canto xliii.
couplet 101.

57 Otherwise :—

The lip of the great river, with its many torrents,
Washed dust from the world's face.

60 The nightingale being often compared to the player of a musical
instrument, its beak is compared to the fore-finger of the harper.

Proudly moving (by wind-action) on the steed of motley-
coloured hoof (the rose-stem),—
The red rose,—beneath the red pomegranate :

Two first-fruits,—both the mulberry and also the mul-
berry-leaf,
Profit extracted from the sweetmeat (made of the fruit)
and the silk (made of the worm-eaten leaf).

Earth (with vegetation) like gold ; and the water (from the
reflection of the blue sky) like lapis lazuli,—
Like a piece of brocade,—half blue, half gold.

The cooing of the dove,—better than the blatant noise of
music,—
Brought forth melody for the field-watchers :

63 The barley-stalk, the swelling (of ripeness) fixed on its
loin-place,—
The blessing of harvest (had) arrived to the villager :

The deer of the plain, belly made big (with food),—
Against it, sharper made the wolf's tooth.

“Zand-báf” (zand-láf ; zand áf ; zand-khwán ; zand wáf) signifies—
the nightingale whose voice is like the gentle murmur with which fire-
priests chaunt the Zand.

Intoxicated ones to the sound of sorrowful music rend their garments ;
and in ecstasy fix their hands on the collars of others.

If shabába (a fire-kindler, or a turtle-dove) be read for sabába, the
couplet will be :—

From the sweet cry of the nightingale the fire-kindler (in man's
hearts),

The morning-wind (in ecstasy) rent the soft silken garment of the
rose (its own garment) to the navel.

“Shabába, e zand-báf” may signify—the nightingale, the flame of
whose cry makes roast meat of man's heart.

The first line may be :—

From the sweet cry of the turtle-dove (and) the nightingale.

The foot of the wild ass (from fatness) sluggish like the
(feeble) power of the ox;

The deer from the plain (through fear of their fat melting)
sought the path to the (cool) mountain.

The deer pure (void of young) with the newly-born
fawns,—

Each fawn (through intoxication of its dam's milk), the
world (Time) caused to leap.

The world-possessor, with hunting, and with music, and
wine,

Moved proudly, stage by stage.

70 When the rose-shaped nail of one day of the new moon
Became pledged (increased) to the anklet (round form) of
one week,

He (Sikandar) raised his head out of the compass of that
ring,

Which they call to-day *Khalkhál-i-zar* (a city between
Kazvín and *Gílán*):

Entered *Gílán* (the land of infidels) in the manner of a
cloud,

(Fearless) in the way that the lion enters the forest!

Every fire-temple which there came to his hand,—

Them, he made cold like ice to the fire-worshipper.

70 The rose (in form like an anklet) lasts five or six days on the branch.

If *panj* be read for *mekh*, the first line will be:—

When the new moon, (like) a rose of five and one (six) days.

If besides, *y* be read after *yak roza*, the couplet will be:—

Like a rose of five and one (six) days and the new moon,

He became pledged to (stayed in) the city of *Khalkhál* one week.

Note.—The rose and the new moon remain six days in the form of a
khalkhál (an anklet).

When the moon, that is on the twenty-seventh day like the rose of
six days, appeared from the circle of union with the sun, or the dark
period (*mahák*) passed, Sikandar entered *Gílán*.

At the *mahák*, kings enter not a city.

When he broke the back of the fire-priests,
And cast out the custom of Zartusht,

75 He went forth from Gílán, came to Ray;
Threw out his foot for enemy-overthrowing:

Inflicted punishment on the fire-worshippers;
Brought forth the dust (of destruction) altogether from
that tribe.

When the enemy obtained news that that panther (Sikandar)
had come,
It went, like the lame fox, to its hole (fled).

Fled wandering to Khurásán;
And declined contest with that ruler of Ray (Sikandar).

When the Khusrau knew that his malignant one
Went flying from the pomp and crown (of the Kayán
kings),

80 He took the track of the flying boar;
Sudden assault made, took (closed) the road against him.

Became swifter to such a degree that he overtook him;
Turned (cast) his head with a blow from the country (of
Irán and Khurásán).

When he made the enemy stuffed in the dust (of the
grave),
He made the dispersed ones (people of low degree) dis-
persed (in death or in exile).

78 "Ká,im (ba ká,im) rekhtan." See canto xxx. couplet 23.

The second line may be:—

(a) Of that ruler of Ray standing-power was spilt.

Here ba in ba ká,im is redundant.

(b) From that ruler of Ray (the enemy), notwithstanding his standing
power,—went forth.

There, also, where he had slain the enemy,
Was a hillock near to the plain.

In thanks for the fortune of sound body,
He quickly laid a great foundation (of a city) on that
hillock.

85 When he made it beautiful with the decoration of treasure,
He called it, in the Pahlavi tongue, Hirá (Hirrá; Hirát;
Ray).

When he upreared the treasury of that city,
He led his army to the city of Nishápúr:

Found two parties of the world in that city;
Found one party his well-wisher.

Of it, the other party beat the drum of (friendship for)
Dará;

For him, expressed openly the breath of friendship:

A standard of Dará, the king, they kept;
Beneath that standard, they considered the country.

90 For the king's fame, such a standard
They used to set up in the (extolling) place of his fame
(the battle-field).

Sikandar pressed his foot much in blood;
(Yet) was unable to take away love for Dará from any:

Saw, assuredly, the remedy in that matter,
That he should assist his own friends (the other party):

With skill and judgment,—out of his own camp,
Should there (in Nishápúr) set up another standard.

Of that standard the king's purpose was this,
That standard should be hostile to standard.

85 "Hirá" signifies—the scattering of gold.

95 When he (Sikandar) knew that this city, Dára-adorning
 (Nishápúr),
 Would not come, by effort, to Sikandar's grasp,

He made it a place of fighting until the blast of the trumpet
 (of the Judgment Day),
 So that that city became far from concord.

Those hatred-bearing became low in the dust ;
 Still that hatred (of Sikandar) exists in that soil.

When he cast the army of the partridge (Sikandar-loving)
 against the pheasant (Dára-loving),
 He went from the country of Nishápúr towards Marv :

Extinguished the fire of the fire-priests house (the fire-
 temple) ;
 Scattered the moth (the fire-worshipper) in the fire :

100 Came to Balkh ; and the fire of Zardusht,
 He quenched with the deluge (the assault) of the sword,
 (gleaming) like water.

In Balkh—was a fire-temple, heart-exhilarating,
 In (envy) of which the mouth of the fresh rose was bitter.

In it, Parí-faced ones like the beautiful picture,
 Idol (decorated) houses like joyous spring.

In it, dínárs and treasure limitless,
 Placed in every corner without hand-toil.

The sun-worshipper struck his golden shoe (so rich was he)
 against the steed ;
 The name of that edifice (the fire-temple of Balkh) became
 “ Ázr-Gushasp ” (the fire-leaper).

104 Ázr Gushasp, at Balkh, was a fire-temple founded by Gushtasp
 (B.C. 519).

105 When the Khusrau obtained power over that treasure-
receptacle (the fire-temple full of treasures),
He found the fire-worshippers intoxicated with the cup of
wine of the fire-worshippers :

Made the paradise of the idol-house void of Húrs (lovely
women) ;

Placed the worshipper far from hell (the place of fire).

Emptied that ancient treasury ;

And from it gave a plaster to many a heart (resourceless
and foodless).

Came around the whole of Khurásán ;

Halted awhile at every city :

Cast agitation (threat) into the brain (the city) of
Khurásán ;

Rubbed the ear of (chastised) the people of Khurásán :

110 Despatched a mounted troop to every country ;
For youthful fortune was his ally.

Khurásán, and Kirmán, and Ghuznín, and Ghúr,—
Each, he traversed with the hoof of the (war-) steed.

In every city to which he came near, with joy
They opened the city-gate to the king.

Although his world-seizing was full of pain,
All his road was treasure on treasure.

At every stage where he used to take rest,
On account of treasure, great used to be the load.

115 He used to store the land with a great treasure ;
Used to leave (the land) and abandon (the treasure) in the
soil.

108 Observe maḡám áwardan.

That gold which makes man fearful (of robbers),—
Whether in the back-bone of the fire, or in the belly of the
dust,—what matter?

Creatures who put gold within the earth,
Establish over it a lock-fastening of iron.

When the wind (of death) comes, and snatches their dust,
The fixing of the iron lock over the gold,—what profit?

Come, cup-bearer! that melted gold (the red wine) of
senselessness),
From which red sulphur (the elixir of gold) is made,

120 Give me, that from it I may devise a great remedying;
And make a great alchemising of my own copper (body).

117 “Kibrít-i-ahmar” signifies—red sulphur, or the philosopher’s stone,
which has been decorated with the senselessness (be *khudí va mastí*) of
the people of God, to whose auspiciousness all benefits are due.

120 By casting the melted gold on the copper of my body, I may (by
alchemy) make my body pure gold.

CANTO XLV.

SIKANDAR’S MARCHING TO HINDUSTAN.

1 Urge pleasantly the steed (thy dusty body), for the plain
(of life) is pleasant (for gathering good deeds for the
next world);

Draw not the rein (from good deeds); the steed (the dusty
body) is heart-pleasing (in so far as it moves swiftly).

From this ugly place (the sinful world),—with the best of
names,

It is proper to go towards the garden of Paradise.

It is not proper to place the heart on this dust (the world),
From which the treasure of Kárún descended into the clay.

The way of escape is in humility (doing good, benefiting
others);

For the sun is the collection (undiminished) by reason of
(its) dispersion (the falling of its rays on the earth).

5 As long as the path is on a lancet (dangerous),
In it,—the more the merchants' profit.

When the road is safe from blood-devourers,
In it,—the less the merchants' profit.

In that treasure-house where they found gold,
They found the path full of dangers from the dragon.

Verily, the soft-spoken man, the sweet discourser (the
historian),

Excited such softness from the surface of the work,

That—when the king came to Balkh, from Ghuznín,
He went aside from the water of the bitter sea.

10 From the many heads that came (in homage) to his
threshold,

The wish for (the conquest of) Hindústán seized him.

On this matter he expressed an opinion to the sages,
Saying:—"The empire (of Irán and Khurásán) have ex-
pressed the kiss (of obeisance) on my foot.

"All the country of Irán—the whole is mine;

"I will give the rein (of inclining) towards Hindústán.

5 When the road is safe many merchants travel with rarities, but small
is the profit. When the road is unsafe, few travel and great is the
profit.

- “ When I turn my head towards Kaid, the Hindú,
 “ From him, I will place on one side malice and deceit.
 “ If he come to my service like other persons,
 “ To him, I will only be one causing favour to arrive (a
 benefactor).
 15 “ But, if with me he conceive opposition,
 “ I and Kaid’s neck and the sharp sword (will settle the
 matter).
 “ Him, I will roll from side to side ;
 “ He will sit in the place where I place him.
 “ When I bring the troop to the end of the distant road
 (the frontier of Hindústán),
 “ I will bring the sword-point on Fúr’s head.
 “ When I snatch the crown from Fúr (Porus) and Fúrán
 (Kaunauj) ;
 “ I will incline the army towards the Khán-i-Khákan (the
 king of Chín) :

- 13 Anciently, B.C. 1000, the Rájputés, the oldest race in India, had thrones in Northern India, at Indra-prastha (Delhi), Kannauj (Kinnauj, near Cawnpúr), Ayodhya (Oude), and Patali-putra (Patna).

Kannauj was mentioned in A.D. 140, by Ptolemy, as *Kavoyízza* ; A.D. 634, by Hwen Thsang, as being three and a half miles long, three quarters of a mile wide ; A.D. 900, by Abú Zaid, as a great city in the kingdom of Gozar ; A.D. 915, by Masúdí, as the capital of one of the kings of India.

In A.D. 700, Kannauj had a circuit of six hundred and sixty-seven miles, the limits lying between Khairabád and Tanda, on the Ghágra river, and Etawa and Allahabad, on the Jumna.

In A.D. 1016, Mahmúd of Ghuzní, approaching it, beheld a city (washed by the Ganges on its eastern face, entrenched and walled), that raised its head to the skies, and that in strength might justly boast to have no equal.

The modern town occupies the north end of the site (seventy to eighty feet above the level of the country) of the old city, including the whole of the citadel.

The ancient history of Rájput India is told in two Hindú epics—the Rámáyána (relating to the children of the sun) and the Mahá Bharáta (relating to the children of the moon).

“ And thence I will go towards Chách (in Chín) and Tíráz
(in Hindústán);

“ Will traverse the earth (Hindústán) in one excursion.”

²⁰ The warriors of Rúm, the chiefs of the banquet,
Went with that judgment and resolve of his.

On the day when the auspicious star was his ally,
(And) the token of fortune appeared,

Sikandar raised his head above the sphere (mounted on his
steed);

Moved the troop like the brilliant sun :

Entered Hindústán from Ghúznín;

—The path, from his cavalcade, became like the rose-
garden.—

Was on that intent that he might bring confusion into the
brain;

Might use despatch towards Kaid, the Hindu :

²⁵ Might come like the cloud (the thunderer) for the spoil of
his country;

Might give his territory to the ravage of the sword.

Again, by the counsel of the sages,

He did not what comes from the foolish (he displayed no
haste).

A messenger, expeditious, swift of foot,

He sent, and gave to him a message for the Hindú :

“ If thou be for war, lead forth thy army ;

“ For, behold I have arrived like the black cloud.

“ But, if thou be girt of waist in service ;

“ Know so much—that thou hast escaped from my sword.

30 “ The Narcissus (Kaid) comes from sleep (carelessness) at
that time,
“ When on it,—the cloud, the rainer (Sikandar) sheds water
(the sword).

“ The rose (Kaid) brings a bouquet to the garden at that
time

“ When the sun’s brain becomes ardent.

“ I agitate,—the world through my majesty agitates!

“ I move,—the plain and mountain all moves!

“ The bold eagle (Sikandar’s rage) sleeps not in a place,

“ Where one can drop a drop of water upon him below
(and deceive him).

“ If there (on thy part),—a hair (the Kákul) be upreared
(according to the Hindú religion or through pride)
from the head,

“ Here (on my part),—that head is suspended by a hair
(ready to fall by the sword).

35 “ And if your mountain be peak-possessing (lofty),

“ My sword makes the mountain full of holes.

“ If here I bring assault for treasure,—(it is a mistake);

“ The western gold in the west is better.

“ In this land and clime I seek not jewels,

“ For I have in Rúm more capital than this.

“ If impetuosity be mine as to lovely ones,

“ The sun (the beauty of lovely ones) in Khwarazm is
more resplendent.

34 The preserving of the kákul (the hair-lock) is by the Hindú religion enjoined, and on its preservation a person’s respect depends.

If az be omitted, the first line may be:—

If there,—the tip of a hair (on thy body) be raised (through pride or wrath).

" I have come to Hind, a sword of Indian steel in hand ;

" For me is necessary—fresh meat (revenue) from the
raging black elephant (Hindústán, producing brave
black men).

40 " Enjoy not the frontier-tolls of Hind without recollection
of me ;

" For my steel is more Indian (excellent) than thine.

" Since a head is needful to thee, turn not thy head from
(paying) tribute ;

" And, if not—neither the head nor the crown will remain
with thee.

The sent one came to Kaid's court,

Cast down his words like the game-snare (words inter-
twined with words) :

Spoke to him stinging words,

More burning than the fire of the Judgment Day.

When Kaid beheld such a fierce fire,—

From it, he saw escape (only) in restraint.

45 For he had beheld a dream as to that matter (Sikandar's
coming) ;

Had feared the interpretation of that dream.

Moreover,—of the monarch, world-seizing,

He had news that the sky was his ally.

Of what he did in hate to King Dárá,

Of what he did from the confines of Abyssinia to Bukhárá.

To his judgment it came not—from him, to turn away his
face (in flight) ;

From his command, to hasten towards calamity (war).

39 " Píl-i-mast " may signify—Hindústán elephant-producing ; or a
tyrant-man. See canto xlvi. couplet 30, 31.

In this fierce passion, he knew not his
Strife,—how he might keep from himself.

50 He opened his tongue for entreaty-making ;
Uttered much praise of the king,

Saying :—“ Since in the world he is wisest,
“ For him world-possessing is most fit.

“ Be both the foot of his throne on the moon !
“ Be also the path of peace towards him !

“ Save love to him, no work of mine has been ;
“ What is the cause that he comes in battle against
me ?

“ If he desire treasure,—I will sacrifice it ;
“ If even the diadem,—I will cast it from my head.

55 “ If he incline to my sweet life,
“ I will draw it forth, seized with my teeth, for his ser-
vice.

“ And if he send a slave by the road,
“ I will consign to him the treasure, and the throne, and
the crown.

“ I depart not from the duty of the servant and of the
attendant ;

“ Sikandar (is) the lord, and I am the slave.

“ If he employ favour I will employ supplication ;

“ He may, perhaps, again become pleased with the slave.

“ But if the quarrel be of another sort,

“ Such that the king inclines to malice-bearing,

59 It is not so disgraceful to kill one's self (couplet 55) as to be killed
by order (couplet 59).

60 " I will choose departure from (instead of) conflict with him ;

" I cast not this leathern bag (myself) beneath the foot of the elephant (Sikandar).

" When I turn my head from conflict with him,

" Futile becomes his resolution as to my blood.

" If he hold the opinion that he may hold me little (of small account),

" I bewail not when the belly-pain (arising from degradation) seizes me.

" If he bring an army, my foot is not lame ;

" In another direction I will fly :—The world is not narrow.

" Yes ; if he first make an alliance with me,

" On the condition that true be that treaty ;

60 For encouraging the elephant they cast upon his feet a leathern bag filled with pebbles. He is thus also taught to kill a man by trampling on him.

See "Histoire Militaire des Elephants depuis les temps les plus reculés," par le Chev. P. Armandí, Ancien Colonel d'Artillerie, 1843 ; Official Notes, by Captain H. Wilberforce Clarke, R.E., Deputy Consulting Engineer to the Government of India for Guaranteed Railways, dated—(a) 3rd April, 1879, on Elephants ; (b) 16th April, 1879, on the Transporting of Elephants by Railway ; (c) 2nd December, 1879, on Elephants (supplementary to that of the 3rd April), which (on proper application) may (it is believed) be seen at—the rooms of the Asiatic Society of Bengal, Calcutta ; the office of the Consulting Engineer for Guaranteed Railways, Calcutta ; the Royal United Service Institution, London ; the Institution of Civil Engineers, London.

If the second line be read affirmatively, *dabbah* will become *díba*, and *díba andákhtan* (to cast the brocade) signifies—to abandon empire.

In his "Five Great Monarchies of the Ancient Eastern World," vol. iii. p. 533, Rawlinson says :—

Elephants are said (by Ctesias) to have been used for the first time by Derbices, to whom the Indians lent elephants in their war with Cyrus the Great (B.C. 558), in which war Cyrus was slain. But probably they were used for the first time at the battle of Arbela (B.C. 331), by Darius.

65 “ That towards me he use not treachery and robbery ;
 “ And place the quarrel on one side from this door ;—

“ I will give four things, which are without a fifth ;
 “ They are the first-fruits, higher than the stars.

“ One,—to the king I will send my own daughter ;
 “ What a daughter ! The resplendent sun and moon.

“ Secondly,—a drinking-cup of pure ruby,
 “ By which wine, by drinking, becomes not less.

“ Thirdly,—a philosopher, the hidden-unfolding,
 “ Who is a guide to the mystery of the sky.

70 “ Fourthly,—a clever physician, wise, dexterous,
 “ Who makes lamenting ones sound of body.

“ I am—with this present, the right-recognizer of the
 king ;

“ If the king accept, I accept thanks (the king's acceptance,
 I regard an obligation to myself).”

The sent one agreed, saying :—“ These four,
 “ If thou wilt make a present to the king,

“ The king will make thee renowned in this territory ;
 “ Will make thee precious by relationship (by marriage)
 with himself :

“ Will exalt thy name among renowned ones ;
 “ Will not turn his head from seeking thy desire.”

75 When the Hindú king saw that that pure brain (the
 messenger)

Assigned not foot-stumbling (error) to him in this matter
 (of sending the four presents),

Of the Hindú old men,—one renowned
 He sent with the monarch's messenger,

On this condition, a treaty set up ;
Speech mixed smooth and sweet,

Returned joyful,—the messenger (of Sikandar) ;
Also that messenger, the old man of Hindú descent.

They came towards the monarch's court ;
Came for admission, rose-like (joyous), into that garden.

80 When the Hindú beheld the king's pavilion,
He saw all the tents on the tent of the moon (in the lofty
sky :

Entered ; swept the earth with his eye-lashes ;
Uttered the message which he brought to the king.

When the first part of the message was uttered,
He urged speech of those matters (the four rarities) that
were accepted :

Described those four forms to the king,
Saying :—“ Such power was to none (in past times).”

Through that desire the king's heart was agitated ;
The eye desired whatever it found in the ear (heard).

85 With the resolution that he might gain that present,
Of praise was no delay for a moment.

After that, with that Hindú, the soft-speaker,
He became peace-seeker with oath and compact.

Balínás and other chiefs,
He sent ; and also Korah's (enormous) treasure (in sacks),
head-secured.

A letter which made the (hard) diamond (soft) wax,
(Which) made all Hind the slave of Rúm,

82 The first part relates to—the matters mentioned in couplets 54–63.

He (the scribe) wrote on Sikandar's part to the bold
Kaid ;

From a savage dragon (Sikandar) to the roaring lion
(Kaid, the master of belt and of crown).

90 In it, beyond computation,—art (in setting forth the kingly
titles)

Which come to the scribe's use.

In respect to apology and esteem for him, many a con-
dition

He raised with his ardent (friendly) heart.

When the letter-writer wrote this treaty,

A royal order composed of camphor (white paper) and
ambergris (black ink),

Balínás, with the office-holders of Rúm,

Went from that land and clime towards Kaid.

In that expedition, when the sage of Rúm

Came opposite to the camp of Kaid,

95 He found the heart of the Hindú Kaid full of luminosity
(void of malice) ;

Found (him) far from that treachery which the Hindú
practises :

Made him obeisance according to the custom of kings ;

For he (Kaid) was master of girdle and also master of
crown :

Kissed the superscription (of the letter) and presented it ;

Entrusted the key of the treasury to the Hindú (Kaid).

The bold secretary read the writing,

From awe of which the sphere fell down.

98 See canto xlvi. couplet 17. The reader may be either Balínás or the
secretary of King Kaid.

In the writing (letter) of the King of Rúm, thus it was,
In a word (of hard sense) by which the hard stone became
like wax (soft).

CANTO XLVI.

SIKANDAR'S LETTER TO KAID,* THE HINDÚ, RÁJAH OF
KANNAUJ.

1 “ After the name of the Holder of the sun and moon
(God),

“ Towards whom is no way for reflection,

“ The lord of command and of those order-bearing ;

“ The sender of the revelation of (to) the prophets.

“ —By His order, beneath the blue sphere,

“ To those of good name may many blessings be ! ”—

Then he (Sikandar) urged speech, saying :—“ O warrior !

“ May thy back be strong and throne youthful !

5 “ My judgment on that matter was, that I resolved

“ I would contend with the mace with the elephant
(Kaid) :

“ Would show a victory to the world (of Hindústán) ;

“ For by my steel the mountain becomes shattered.

“ Would set fire to Hindústán ;

“ Would not leave in that land a neck-extender (chief) ;

* This is, perhaps, the Taxilus of the Greeks.

3 This couplet is uttered by Nizámí.

- “ Would cast the noose over the head of the terrible
elephant ;
“ Would bring forth from the blood the red madder-root
from the (jar of) indigo :
“ Would moisten with blood all its soil ;
“ Would put dust upon the source of all its water.
10 “ Since thou heldest thy face towards amity,
“ I turned not the rein from rectitude.
“ By thy sweet words, life-cherishing,
“ I *was* thy lord ; I became thy servant (agreeable to
peace).
“ In seeking protection, thou levelledst the path to my
heart ;
“ With the magic (of kind words) of the tongue thou
fastenedst a knot (on my tongue so that I can utter
only kind words).
“ Do so, as this covenant, good-displaying,
“ May it remain in place (firm) among our descendants !
“ If thou send those four jewels to me,
“ I will in this (thy) assembly make a treaty with thee,
15 “ That, if seven territories be full of troops,
“ A hair of thy land shall not be injured.
“ I will make alliance for good or bad with thee ;
“ Will exercise firmness in respect to these words.”
The sent one (Balínás), when he read out the letter to Kaid,
Caused the sender’s blessing to reach him.

12 In India, the land of magic, magicians are wont to utter incantations
over a piece of thread. See Sale’s *Qurán*, chap. cxiv.

13 The covenant refers to the giving of his daughter to Sikander. See
canto xlv. couplet 67.

Of tales and fables, heart-enchancing,
He opened to him the door of incantations (flatteries).

From his magic art and sorcery
Kaid became wholly his slave.

20 —I have heard that there are many Hindú magicians;
I read not that anyone was a magician of (over) a
Hindú.—

When for a while in his own place he urged speech,
He presented the present brought.

The heart of Kaid, the Hindú, came from its place (void of
fear);

Of the world-seeker (Sikandar), he became an adorer :

Uttered many praises on the monarch,
Saying :—Be not the lofty sky without him !

He cherished the sent one (Balínás) work-knowing ;
Asked respite one week, until he executed the task (of
delivering the gifts).

25 When the week passed, and the task was done,
Disengaged from the work,—he prepared (to send the
gifts) :

Performed homage to the king in order-obeying ;
Entrusted the (four) things agreed upon to the messenger :

Besides these four precious ornaments,
Other valuable articles, heart-pleasing,—

Of treasure, and gold, and jewels, and of the ruby, and the
pearl,—

Of elephants many a back full of (laden with) treasure,

20 Note that the word kaid signifies—the rája Kaid, and deceit; kaid
signifies—bonds.

Of steel of Hindústán many loads ;
Of aloe (-wood) and of amber in ass-loads :

30 Like moving mountains, forty large elephants,
Beyond whose navel the river Nile passed not.

For the king's throne, three white elephants,
At which (in envy) the enemy's face became black.

To Balínás,—also treasure complete,
Both of musk matured (dried in the bladder of the deer)
and of aloe raw (pure) :

In a couch of aloe-wood, the Parí-girl,
To whom the cradle of the sky kept performing homage,—

He despatched with treasures like these ;
The world (the burden-bearers) suffered toils in (delivering)
each (to Sikandar).

35 Balínás—gold and jewellery of this kind,
Which were each better than a territory,

Took to his own world-possessor (Sikandar).
—Behold how he (Sikandar, without trouble) brought to
the front (concluded) his world-sovereignty !—

When the king beheld the treasure sent,
Such a desired object, God-given (without toil),

He became so pleased with that treasure,
That the treasury of Rúm passed from his recollection.

He applied the proof to those four things ;
So it was as he (Kaid) said ; than that, also more.

33 " Parí-dukhtar " signifies :—

(a) A girl, Parí-like.

(b) The daughter of a Parí.

36 The second line may be :—

When he (Balínás) brought the treasure before (Sikandar),—behold
the sovereignty of the world (so great was the treasure) !

40 When he looked into the water of the cup, world-gleaming,
He beheld the people (of the assembly) satiated with one
draught (cupful) of it.

When with the philosopher he came into conversation,
He obtained information (even) of the old work (of the
world).

When he expressed breath, the auspicious physician
Took sickness (agitation before examination) from the
body; sense (of examination) from the heart.

When the turn came to that hidden treasure (the damsel),
One of Chín appeared from Hindústán.

He considered her more beautiful than that one,
Whose qualities the appraiser makes (considers) heart-
pleasing.

45 He beheld—a rose, fragrant of smell, unseen of dust;
A spring-time, uninjured by the cold wind (of autumn):

A Parí-form, like the adorned rose;
A Parí and an idol sprung from the Hindús:

The mouth small, and the head round, and the eye-brow
open;

A face like the red rose on the verdant bough,

In sweetness, more luscious than rose-serve;
In softness, more tender of bosom than the rose:

The fold of her tress like the noose, whorl within whorl,
—All the Chínís (lovely women) slaves to her (tress-)
fold.—

47 In most copies, the first line is:—
The mouth small, and the head about the eye-brow,—open.

50 Was musk perfumed like the deer of Chín ;
She had devoured cloves in Hindústán (and perfumed her
mouth).

Not a tress, but a chain of pure musk,
Let fall like a cloud on the sun (the ruddy cheek) !

On account of that fresh musk (the tress) rose-water
besprinkled,
The moon (its lover, coming forth) from Virgo clung to
the perfume (the tress, more resplendent than Virgo).

With that kind of beauty—her complexion, wheaten (fair);
The mole,—its size a barley-corn, black like musk.

From the wheat (her fair complexion), musk-diffusing, she
displayed (black) barley (the black mole);
Not like the barley-sellers, wheat-displaying.

55 A moon of soldier-cheek, of Hind-nature;
From (black) Hindústán, Paradise given to the king.
(What a wonder !)

Not a Hindú ; but in name a soldier of Khatay ;
For heart-ravishing, perfect, like the Hindú (the notorious
thief) :

With her Rúmish (ruddy) face and the Hindú ball (the
black mole),
The king of the people of Rúm became her slave (adorer).

50 Otherwise :—

(The tress) in its fold was musk-perfumed like the deer (of Chín) ;
It had devoured cloves (perfumes) in Hindústán.

52 The second line may be :—

The moon (her face coming forth) from Virgo (sweat-drops like
ears of corn) suspended spikenard (her perfumed tress).

53 The first line may be :—

(a) With that kind of beauty,—(on) her wheaten (fair) complexion.
(b) On that kind of wheaten (fair) complexion of hers.

54 She was not like those women whose beauty is borrowed from paint
and dress.

One of sweet laughter, straight like the sugar-cane,
Witty, and pleasant, and fresh, and sweet, and joyous :

A painting,—with this beauty and heart-attraction;
With the jewel both (of the purity) of water, and also (of
the splendour) of fire.

60 When the king beheld he came before her ;
The bride, so heart-enchanting, came to him.

By the custom of Ishák (Isaac) of happy origin,
By which (religion), wisdom's eye obtained collyrium
(luminosity),—

The king fastened on her the bridal ornament ;
And, after that, gave way to his desire for her :

For a present to the army-holder of Hindústán (Kaid),
He arranged—a carpet like the flower-garden :

Jewels in ass-loads, and brocade, and chattels ;
The tent of panther-coloured silk and the golden throne
(chest) :

65 With the crown begemmed with cornelian and ruby ;
With fiery Arab horses of steel-hoof :

With cups of emerald ; with trays of cornelian ;
Each one of them immersed in (encrusted with) jewels :

59 The second line may be :—

(a) With the nature both of water (softness) and of fire (sauciness).

(b) With the jewel both of water (the pearl) and of fire (the ruby, the
ruddiness of the body).

60 Otherwise :—

She came before him (the king).

61 The presents were to be presented on the carpet.

In the following couplets "of" may be substituted for "with."

With Chinese slaves, ring (of pearl and gold) in the ear;
 With Rúmish damsels, gold-woven stuff wearing,—

More than that which one may bring into conception,
 He sent; and Kaid became the accepter of obligation.

The world-king, Sikandar, (son) of Faylikús,
 By reason of conjunction with that bride of moon-form,

70 Rested; for verily she was a lovely idol;
 Was all kernel and the purified part of the kernel.

* * * * *
 * * * * *

A pearl unpierced; a rose unblossomed,
 The Humá (Sikandar) passed over her like a nightingale.

The rose laughed with the bud, and the pearl became
 pierced,
 —Consider the speech, how covertly it was uttered!—

The world-possessor, when he obtained his desire from the
 world (of Hindústán),
 Found ease from empire in that motion of travelling.

75 He sent one of his learned ones;
 Much injunction passed as to his proceeding quickly to
 Istarakh.

He wrote those words whose purport was
 Of the conquest of the land of musky blackness (Hindú-
 stán),

Saying:—“ In Hindústán my work was such,
 “ As is the object of the heart of friends.

69 Observe—jahán *khusrau* signifies—the world-king; *khusrau-i-jahán*,
 the king of the world.

70 “ *Pálúda-maghz* ” signifies—a substance made of white sugar, almonds,
 pistachio nuts, fir cones, and the cocoa-nut; or being clear-headed.

75 In some copies, *kard* occurs in place of *shud*.

“ I disengaged myself from malice-seeking towards Kaid ;
 “ When he became friendly I became concordant with the
 friend (Kaid).

“ I desire to go to Kannauj towards Fúr (Fúrán, Porus);
 “ Be God my friend in this long journey !

80 “ There, I will see what happens to me ;
 “ To me, work may perhaps come according to my desire.

“ Thou art our regent (at Persepolis) in every land and
 clime,

“ From the sea of Chín to the confines of Rúm.

“ Give news to the world (Irán) of our victory (over
 Hindústán) ;

“ Give out joyful tidings of us.

“ The soldiers, and the citizens, and the youths, and the
 old men,

“ Who are from our country—of them without fail,

“ The heart of each one make joyous (with wealth) for
 our sake ;

“ Invoke blessing, and give instruction, and exercise
 justice ! ”

85 A letter like this on every matter (contained in the letter
 to the Viceroy of Persepolis) he wrote ;

(And) sent a foot-messenger to every territory :

Also the affair (of journeying) of the precious bride (Kaid's
 daughter),

He arranged so that she went to the Greek-land :

86 “ Kár bar árastan ” signifies—sar-i-anjám dádan-i-sámán-i-safr.

Gave her the escort of his own trusty ones ("the companions"),
Verily, made injunction (regarding her safety) beyond
limit:

Behind (along with) that litter laden with decoration,
He sent some camel-loads of treasure:

Made a place within the earth for the other treasure;
Kept its mark (tilism) with the guide (the treasure-guard):

90 Wrote a letter to the sage minister,
Whose nature was endowed with knowledge and equity;

Gave him information of all good and bad;
Of the victory of his own well-wishers (his upright nobles).

When with a free heart the king reposed (after subduing Kaid),
He pitched the door of the court towards the people of
(King) Fúr (of the city Kannauj):

Renewed the royal usage and custom, in such a way
That he made Hindústán full of renown:

On the world (Hindústán) he pressed his foot with (was firm in) justice and liberality;
By this power he took power from the world;

95 He drank sweet wine to the memory of Kay Khusrau,
As kings of this time drink in memory of him (Sikandar).

Come, cup-bearer! that water (ruddy) like the arghaván tree,
From which the worn-out old man becomes young,

90 The temperament (ṭabí'at) is produced by the mixing (imtizáj) of four humours (khilt); hence, they call the temperament ṭabí'at, and the mixture, sirisht.

Give me, that by it I may practise youthfulness (do as a young man);
 (And) may make the yellow rose (the face yellow with age) ruddy in colour.

CANTO XLVII.

SIKANDAR'S JOURNEYING FROM THE COUNTRY OF HIND
 TO CHIN.

¹ Happiness again showed her face to us;
 The player of the musical instrument (the administrator of the empire) played the instrument (the gift of verse).

The representing of the matter (the tale of Sikandar) reached (to this point) by the assisting (of the king);
 The orator (Nizámí) attained hopefulness (as to concluding the Sikandar-Nama).

O narrator! Make keen the brain;
 Represent (to the end) this charming history.

¹ The player of the instrument may signify—Firdausí, who has in the Sháh-Náma given in detail an account of the Kháqán of Chín; or the kind friend (Khizr, as indicated by the words sa'ádat, happiness, and báz, again) who had previously instructed Nizámí.

The second line will then be:—

(a) The player of the instrument (the kind friend, Khizr) played the instrument (of kindness).

(b) The player of the instrument (the grace of God) played the instrument (of my capacity).

Couplet 2 will then be:—

The representing of the matter (the tale of Sikandar) reached (to this point) by the great friend (Khizr);

To a hopeful one (Nizámí, expectant of his arrival) he (Khizr) speech-uttering arrived.

² Either Naṣratu-d-Dín or Khizr utters this couplet.
 Possibly Nizámí addresses himself.

The valiant world-possessor (Sikandar), auspicious in
 contest,
 —Give tidings—what did he to King Fúr of Fúrán?

- 5 The representer (Nizámí) of the word corresponding to
 the state of this tale
 Displays the picture (the tale) from (behind) the screen in
 such a way,

That—when the king became free from the work of
 (subduing) Kaid,
 He sometimes expressed an opinion; sometimes meditated
 on hunting:

Moved the army for the plunder of Fúr;
 Put him altogether far from victory over himself
 (Sikandar).

When the king drew forth the sword from the scabbard,
 The head of the enemy came to the snare (of captivity).

He gave all his country and property to plunder;
 Gave the crown of his own sword to his head (severed his
 head).

- 10 When the (head of the) enemy was fallen beneath his foot,
 His place was given to another.

And for journeying thence he exalted the standard;
 For that dust (region) suited not his wind-fleet steeds.

There are three things, which in three rest (dwelling)-places
 Are all three of little age and become destroyed:—

In Hindústán, the horse; in Persia, the elephant;
 In Chín, the cat,—thus the proof appears.

13 The second line may be:—

Like these (the horse and elephant), the cat in Chín displays proof
 (of degeneracy).

When the world-possessor saw that that water and soil
(Kannauj)

Would bring forth the destruction of the horses, the
gallopers,

15 He went from Hindústán to the Tibat-land (musk-
producing);

From Tibat he entered the boundaries of Chín.

When his diadem reached to the height of Tibat,
All his army began to laugh.

He asked, saying :—“ For what is this laughter
“ In a place (the world) where it is proper to weep for
ourselves ? ”

They declared, saying :—“ This soil, saffron-like,
“ Makes man laughterful without cause.”

At that Paradise-like city the king was amazed,
Saying :—“ Involuntarily, how produces it laughter ? ”

20 With difficulty, over waterless land and river-bed full of
water, that road

He brought, stage by stage, to an end.

Beheld the path (of Tibat) dry (void) of the blood of
leapers (animals of the chase) ;

Beheld all the plain full of musk (dropped from the musky
deer).

When he saw the deer of the plain, musk-possessing,
He ordered that none should hunt the deer (so that the
musk should not be lost).

17 From couplet 24 “ the place ” may mean—a place waterless, desolate,
and with a difficult road.

18 Tibat stands for Kashmír, a Paradise-like place, in which saffron, joy-
exciting, is abundant. Saffron is not found in Tibat (Thibet).

21 No one had hunted there.

22 Musk is said to be dried blood that of itself falls from the bladder of
the deer. When they take out the musk, after hunting the deer, it
gives, by reason of its wetness, no agreeable perfume.

In every place where the army used to hold the road-
pass,
He used to take up musk in ass-loads.

When he travelled awhile in the plain of Chín,
From the desolate plain he came to cultivation.

25 Appeared a grazing-place like heaven,
That through joyfulness raised its head to heaven :

In that pasture-place, every day and night,
A pleasant fountain, running.

The air pleasant, and the forests vast ;
The trees fruit-producing, and the branches green :

Rain-water flowing on the verdure water-drunk (suc-
culent),
Like mercury on the face of lapis lazuli (green grasses) :

The grasses newly sprung, full of rain-drops,
Like pearls studded on the verdant bough :

30 The foot-print of the deer set up by the fountain,
Like musk sprinkled on the (garment of) belly-skin :

The (black) hoof of the wild ass, place-scratched on the
verdure,
Like musky (black) lines on the green brocade :

A country in which was no blackness ;
Or if there were, it was only the back of the fish.

27 If "Panj-gam" be read, the first line will be:—

In that pasture-place, at every five paces.

30 Fine garments (soft like water) are made of the belly-skins of certain
animals; on these skins they sprinkle musk.

If az be omitted, the first line will be:—

The pool set up by (the imprint of) the foot of the deer.

32 The back of a fish may signify—dark night bespangled with stars

When Sikandar beheld that prosperous land,
He became free from desire for Hindústán.

In the water and pasture of that halting-place,
He ordered them to let loose the beasts of burden.

35 One week, he obtained a share of joyousness ;
(And) reposed with the warriors of the time :

The next week, he sought a suitable day,
On which the omen of the conquest (of Chín) came
truly.

He ordered so that they played the drum,
And hastened from that halting-place towards Chín.

When the drum-striker became angry with the drum,
He brought forth a lament from water and dust.

When the mirror of Chín (the sun) appeared,
Sikandar led his army towards Chín.

40 Sate on Arab steeds of quick intelligence, they (the
warriors) ;
All in khaftáns of rich silk (rough, like the sheep's fleece)
steel-clad.

like the glittering scales of a fish ; or a dark earth that rises in meadows
(either mole or worm-hills) said to be like a cock's comb ; or a black
flower.

The second line may mean :—

The land was watered with many running streams full of fish.

39 "Áyíña,e chíní" here signifies—the sun ; but properly—a mirror used
by people of contorted face.

40 The first line may be :—

They of quick intelligence sate on Arab steeds.

The air was without pollution (wind-raised), the road
without the thorn;
And if there were,—it was the thorn of the honey-
possessor (the sting of the bee).

From (eating) the sweet grasses of the mountain and
pass,
The fawn considered the milk (of its dam) sugar.

When the king passed by that hunting-place (in Chín),
With the dust of that hunting-ground he became per-
fumed.

Every deer that was born with the mark of love for him
(or for the land),—
Its navel, from musk-dragging, had fallen (on the
earth).

45 The deer that held its face on the dust (in respect) for
him,—
In its eyes, the world expected the antidote.

The world-seeker went like the roaring lion;
The leaper, the hunting lion, beneath him!

41 The second line may mean—there was abundance of the thorn, by eating which the bee makes excellent honey.

43 Otherwise—the dust of that soil became perfumed with the musk carried by the army. See couplet 23.

44 The first couplet may be:—

Every deer (beast of burden, musk-carrying) that was born with
the mark (of service) to him (Sikandar),
Its navel, from dragging (the great load of) musk, had fallen
(from the belly).

45 The deer (the beast of burden, antidote-bearing) that kept its face
in the dust in respect for him,—

In its eyes, the world expected the antidote (of tears, flowing by
reason of the great load on its back).

The tears of the deer (or of the ox) are called—*tiriyák-i-akbar*, the
great antidote; and the foam of the mouth of the deer is called—
tiriyák-i-aşghar, the less antidote.

In the desert of Chín, game-overthrowing,
He made void the land of the wild ass and the deer.

The silk (garment) of the earth beneath the steed's hoof
Became the silk, pictured with ass-eyes from the many eyes
of the (slain) asses.

By his forked arrow, side-cleaving,
Many a deer cast the musk from its navel (fell).

50 The hide of the deer, buttocks to head,
Became like the gold-mine with the gold arrow.

The king's bow—ambush made,
A deer cast down with every arrow—

With the painting of the notch of the willow-arrow
Made void of colour the plain of Chín.

For hunting wild beasts in that hunting-place,
The king passed a day until the night.

When the soldier of the citadel (the sun of the sky, or
day) fell from his work (of displaying effulgence),
The bride of the world (the sun) fell into her citadel (of
night).

55 Through desire of him (the sun),—the night, like a Hindú
woman (a sorceress),
Went round about every street black barley-grain (sorcery)-
casting (in the hope of bringing back the sun).

49 It is wrong to read:—

Of many a deer the musk-bladder was (cut) from the navel.

52 Through the painting of the notch of the willow-arrow (that has the
order of the painter's reed),—the king's bow (the painter) made void
the plain of Chín (full of colour like the shell). Because, by excess of
painting, the shell loses the colour it had.

The first line may be:—

With the pricking of the point of the willow-arrow.

The monarch alighted from his steed,
Verily, his army also all at once :

And exercised judgment as to the place of ease ;
Not a bird moved from its place till the day.

When the lady of Yaghmá (the morning sun), with the
anklet of gold (effulgent rays),
Appeared from the pavilion of Khallakh (the eastern sky),

The world, like the Hindú in smoke (darkness)-vomiting
(sorcery-evoking),
Became through the splendour (of the morning sun) like
Yaghmá and Khallakh.

60 From the monarch's drum sound issued ;
Tumult fell upon Yaghmá and Khallakh (far though they
are).

The king, world-drawer (to himself), sphere-traveller,
Made his abode one month in that soil (of Chín).

They fixed the tether-ropes ; set up the stables ;
Scattered forage in the stables full of fresh grass.

The news went to the Khákán that the plain and the
mountain
Were harassed with the hoofs (of the steeds) of those
steel-clad.

Had entered from the Irán land—a torrent,
That leaves neither Chín nor the Khákán of Chín :

58 Yaghmá and Khallakh are two towns in Turkistán, where the women,
who are very lovely, live in ease and splendour.

The sun is circular, so is the anklet.

60 The second line may be :—

In plunder and rapine tumult occurred.

65 A torrent (an army), a hastener, which over mountain and plain

Will surpass the former deluge (of Noah).

Its hail (the sword, the arrow, and the spear) makes the earth (scattered and perforated) like the Pleiades, And destroys the crocodiles of the river (of Chín).

A black dragon (Sikandar)—that in any land Came not, like that fierce lion from Rúm.

The people of Ethiopia,—the mark of his command is on their face;

Of the people of Zang,—the black-wearing (in mourning) is through the far-spread cry (of his bravery).

He caused rapine to reach Dárá;

Took the crown from the kings of Hind (Kaid and Fúr).

70 When he became free from the ravaging of the people of Fúr (of Kannauj),

He bound his loins in haste against the sons of Faghfúr.

66 The hail of that cloud (the army) makes the earth like the Pleiades—either because it gives the earth to the wind and causes it to reach the Pleiades; or because it makes holes in the soil, through which light appears, and thus the earth becomes like the Pleiades.

Otherwise:—

Its hail (the rush of the army) makes the earth (Chín) the Pleiades (or casts it on the hump of Taurus),

And (by drinking up the water) destroys the crocodiles of the river.

67 Otherwise:—

A black dragon (Sikandar's steel-clad army), that in any land,—

A fierce lion like him (Sikandar) from Rúm came not—(which land, they ravaged not).

The second line may be:—

Came not,—a fierce lion like that from Rúm.

70 “Faghfúr” (fagh

úr

) is derived from:—

(a) Fagh (fugh), an idol, and fúr (púr), a son. Because the parents, in order to have a son, have offered to idols.

(b) Fugh, a handsome youth, and fúr, a city.

If that deep river (Sikandar) should come from its place,—
In that case, the mountain would have no standing.

The Khákán feared and expressed an opinion of fear ;
—For of such an enemy is room for fear.—

To every lord of the marches, he wrote a line with blood
(humbly asking aid),
Saying :—“(The enemy) has kneaded dust with blood in
our land.”

From the King of Khatáy to the King of Khutan
He sent, and arrayed the assembly (of vazírs and the troops
of Khatáy and Khutan).

75 The soldiers of Sinjáb and of Farghána ;
Other wise land-possessors ;

From Kharkhiz, and from Chách, and from Káshghar,
He summoned many warriors of golden girdle.

When the massing of the army was ready,
The heart and soul of the Khákán became tranquil.

He brought his foot to (mounted) the mountain, the mover
(the steed)
He moved, like a steel mountain, from his place.

Since the cities of Chín are full of handsome youths, they call the city (and hence the king) Faghfúr. Then Fúr signifies—primarily, the name of a town; secondarily, the name of a king.

For a description of the battle-field of Alexander and Porus, see the Journal of the Asiatic Society of Bengal, 1848, vol. xvii. part ii. p. 619; an article by Sir W. Napier in the “London and Westminster Review,” 1838; and “The Geography of Northern India,” by Gen. Cunningham, R.E.

73 The second line may be :—

Saying :—In our land dust is mixed with blood.

75 Farghána (Furghána) is in Transoxiana.

Kharkhez, musk-producing, is in Turkistán; its people are very handsome.

“Káshghar” may be written—kázghar, káchghar.

78 His steel-clad army was in amplitude like the mountain of steel.

Two stages, less or more, near to the king,
He fastened up the picketing-ropes and pitched his camp :

80 Night and day, used to fear the monarch,
Saying :—“ What night-play (stratagem) will he (Sikandar)
use with him ? ”

He secretly went and sought out the spy,
That he (the spy) might truly unfold his (Sikandar's)
state.

That man, secretly investigating, gave to him the news,
Saying :—“ He is a king possessed of majesty and of
splendour :

“ Possesses excellence, and munificence, and manliness ;

“ Is an angel in human form,

“ Wise and deliberate, and keen of sense ;

“ In secret, speaking ; in the assembly, silent :

85 “ Expresses breath with weight and gravity ;

“ Strives not with haste for anyone's blood :

“ From him,—loss to tyranny ; profit to justice ;

“ With him,—God satisfied ; the people pleased :

“ Of a person, he brings not to mind (aught) save good-
ness ;

“ At a person's grief, he becomes not joyful.

“ I saw—neither anyone who gained superiority over him ;

“ Nor a manly one who died not from fear of him :

“ Perhaps his arrow is from the quiver of *Árash*,

“ That with his arrow-point the hard stone is bescratched.

83 For *firishta*, read *suroshe*, called *hátif-i-ghaib*.

46 See canto xxxi. couplet 79 and xxix.

90 " When he seizes the sword he is like lightning (the consumer) ;

" When he takes wine in the palm (of the hand) he becomes treasure-giver.

" When he brings the ready money of speech into proof,

" He brings all the brain (essence) of philosophy into use :

" He hears (regards) no speech which is not true ;

" Takes not languidly that accepted (approved) by him.

" In every place the splendour-exciter of work,

" Save in the bed-chamber and save in the hunting-field (which are left undecorated).

" In hunting he has no delay ;

" He becomes patient (he deliberates) when the time of battle arrives.

95 " By his knowledge and justice,—the world secure :

" He, king after king, generation after generation.

" In the plain (of battle) he is the chief of monarchs ;

" (Even) in intoxication he is better than the sages.

" When a strange fancy comes to him he laughs ;

" When he makes a joke his fragrant perfume issues.

" Great is his patience, and little his speech ;

" Straight in the time of straightness, like the cypress.

" Punishes when he is revenge-taking ;

" Pardons at the time when he gains a victory.

92 What he accepts he turns not from.

93 Sikandar spent little in decorating his bed-chamber or in stocking his hunting-ground.

94 Sikandar deliberated because, in haste to battle, the guiltless enemy may be slain with the guilty enemy.

97 The first line may be :—

When he laughs his form appears strange.

- 100 " In speech his lip expresses the wave of the deluge (is terrible) ;
 " Expresses every opinion with philosophers.
 " He does deeds with the deliberation of old men ;
 " Takes young men to battles :
 " Takes refuge with God, in season and out of season ;
 " —The protection of God falls not to the bad man.—
 " When he draws the noble cypress (his body) into the saddle,
 " On a steed that, as regards the wind, casts the elephant (subdues the wind),
 " God forbid that his steed should display restiveness !
 " Though it be the lion, he would make it bloody of hide (with punishment).
 105 " He circles (his steed) in rear and front (of the warriors) like the snake ;
 " Strikes fire left and right, like the (uplifted) spark.
 " Kings who had the diadem-mark
 " Possessed the world through army-leaders.
 " Save him, there is no sword-striker in his army ;
 " O excellent army-arrayer and army-shatterer !
 " Not of every blood-devourer (tyrant)—thinks he ;
 " But of the weak and helpless :
 " Casts widely the carpet of his court (gives access to all ; repels not the petitioner) ;
 " Laughs within limit when he finds joy.

103 When the píl (the castle) comes against the asp (the knight), the latter is restrained from motion. See canto xxx. couplet 23.

Otherwise—On a steed that overpowers the wind.

On a steed that casts the elephant of the wind.

" Píl afgandan " signifies—to overpower.

110 " Looks—for honour to himself—at none;
 " But if he glance, he favours him much.

" His treasury is for the giving of jewels;
 " His stable is for the giving of steeds.

" If a person give gold to those asking;
 " He gives city and territory in lieu of gold.

" The purpose which his heart brings into reckoning,
 " Time in a little while grants him."

When the Khákán obtained news of that wisdom,
 He trembled at that divine grandeur.

115 His heart became soft towards peace with the Khusrau;
 His desire of beholding him became ardent.

He closed the road against the thought of battle;
 He sought a pretext for peace with the king.

To the world-king they took up the tale,
 Saying:—" The soldiers of Chín have raised the standard
 (of war)."

The monarch expressed a proverb, saying:—" The raw
 game

" That comes on its own feet to the snare,—best.

" If he display opposition with me,—

" He displays not manliness but simpleness:

120 " Make the path easy for me and you;

" (And) make the long road (hence to Chín) short for us.

" I will bring a contraction upon his straitened (grief-
 stricken) eye-brow, in such a way,

" That over him the hard stone in Chín will weep."

119 The second line may be:—

He displays not manliness but recklessness.

In the early dawn, when from the azure sphere
The sun caused blessing to reach the king (the sphere-
traveller),

He summoned the secretary of Mercury nature (lofty in
the art of writing),

Who knows how to scatter Venus (magic words) on
Jupiter (white paper) :

He desired a document adorned,
More resplendent than the undiminished moon ;

125 In the framing (of the letter) speech prepared in two
halves ;

One half of hope and the other of fear.

The secretary, the penman, took up the pen ;
He first entered upon words of praise.

122 " Sapída damán " belongs to the class—ṣaḥar-gáhán ; ṣubḥ-gáhán ;
nau-baharán ; bām-dádán.

123 " Dánad " should probably be—tánad, contracted from tawánad.

CANTO XLVIII.

SIKANDAR'S LETTER TO THE KHAKÁN OF CHÍN.

1 He made mention of the world Creator,
Without recollection of whom let not the people be !

A God,—from whom hopefulness is (mine) ;
From whom happiness is in the heart of man :

In helplessness, the remedy of our work ;
In water and in fire, our Preserver :

When He brings pardon, He shows the path to the
treasure ;

When He brings mercy, He relieves from sorrow :

5 Of the world was no preparer of its chattels ;
By His command this decoration was painted :

An approved person who is at His command,
On him praise, for he is the praise-utterer (of God) !

When the reed finished the beginning of the letter (the
praise of God),
It cast speech (writing) on the tongue of (that uttered by)
the king,

Saying :—“ From the bold-hearted Sikandar, this letter
“ To the Khákán—may he be the adorer of Sikandar !

“ By the order of the Possessor of the azure sphere (God),
“ May blessing be from us on the life of the Khákán !

10 “ May that Khusrau, crown-bestowing, know so much,
“ How we urged the steed into this land :

“ Not for battle came we from the Persian land ;
“ As the guest of the Khákán of Chín we came.

“ With that (desire of) heart that, in the way of obedience,
“ He (the Khákán) may show attention to the guest
(Sikandar).

“ If the lofty sun in your city
“ Hastens from the east towards the west,

“ Behold ! that sun am I that—by the road,
“ Led the army from west to east.

15 “ I seized with the sword black (the west, Ethiopia) to
white (the east, Irán) ;

“ Gave ungrudgingly to those asking (for empire) :

“ Resolved to go to Chín from the confines of Abyssinia ;
“ Hastened to the east land from the west :

11 “ Ba mihmán.” See canto liii. couplet 2 ; liv. 18, 13, 24 ; lxxii. 27.

- “ From the low (the west, or setting)-place of the lofty
sun
- “ Caused the noose (of capture) to reach to its place of
splendour (the east, or rising-place) :
- “ Planted the musk-willow (black of wood, sweet of smell)
in Hindústán ;
- “ Will plant the white lily of the valley in Chín.
- “ If thou fear my cutting sword,
“ Turn not thy head from my order.
- 20 “ But if thou turn thy judgment and sense from my
command,
- “ The revolving sphere will cause thy ear to turn (chastise
thee).
- “ Bring me not to that point where this fierce lion
(Sikandar)
- “ Comes boldly for the hunting of wild asses (the men of
Chín).
- “ Turn the lion's foot from this garden (of Chín) ;
- “ Remind not the elephant of Hindústán (lest thy destruc-
tion be great).
- “ They bring down calamity upon their own head,
“ Who before those intoxicated (Sikandar and his army)
employ the song (of war).
- “ Behold, in the battle-day, from my sword,
“ What a river of blood went to the desert of Zang :
- 25 “ How I quenched the arrogance of Dárá ;
“ What I did in respect to the ignoble Fúr !

22 In a foreign country, when the elephant remembers his own country
(India), he becomes distraught, and lays in ruin men and houses.

23 The intoxicated ones rise and make the singer's head void of brain.

25 Fúr was probably Porus, as in Pahlaví *f* and *p* are the same.

Plutarch says:—

Porus was four cubits and a palm high ; and though the elephant he

- “ By the power of fortune, other kings—
 “ How I brought down headlong from crown and throne.
 “ If Firídún should now come to me,—
 “ To me he would even so become captive.
 “ In every land and clime which I assaulted,—
 “ I made the land void of the stranger.
 “ That one who for me displayed well-wishing,
 “ From me no ill-wishing was his.
 30 “ When I give anyone my protection,
 “ As to that covenant I become not covenant-breaker.
 “ When my tongue (the heart) becomes the guide to the
 covenant,
 “ From beyond the agreement and compact, I take not
 my head.
 “ In Yaghmá and Chín I bring not distress on that
 account,
 “ That I may acquire the women of Yaghmá and of Chín.
 “ Mine, indeed, are many pearls of the river (lovely
 women),
 “ Slaves of Chín and of Yaghmá.

rode was one of the largest, his stature and bulk were such that he appeared but proportionably mounted. This elephant, during the whole battle, gave extraordinary proofs of his sagacity and care of the king's person. As long as that prince was able to fight, he defended him with great courage and repulsed all assailants; and when he perceived him ready to sink under the multitude of darts and the wounds with which he was covered, to prevent his falling off he kneeled down in the softest manner, and with his trunk gently drew every dart out of his body.

When Porus was taken prisoner, Sikandar asked him how he desired to be treated. He answered:—“ Like a king.” “ And have you nothing else to request?” replied Sikandar. “ No,” said he; “ everything is comprehended in the word king!”

According to Persian authors, Fúr (Porus) was slain; according to Greek authors he was taken captive and re-instated.

“ To descend from the sky to the earth

“ Is much better than (to go) from Irán to Chín (for the path is long and difficult).

35 “ Instead of sending food and treasure,

“ Why becamest thou fury-essayer with lions?

“ O soldier of Chín! What hast thou in thy brain,

“ That thou openest the lamp (thyself) to the cold boisterous wind (Sikandar's army)?

“ For what is—thy alighting at (my) roadside;

“ Thy arraying the army like Sikandar's wall?

“ If thou prepared the design of contest with us,

“ Thou castedst fire upon a thorn.

“ If thou came out for the sake of meeting me,

“ If thou came apology-maker,—where is thy apology?

40 “ Give information, that I may know thy reckoning,

“ Whether in the snake-basket (thy brain) is the snake (of war) or the jewel of the snake's head (peace).

38 The second line may be:—

Thou art the thorn; thou art cast on the fire.

In this case, *andákhtí* is intransitive.

39 “ Pesh iḵbál ” signifies—peshwá, peshbáz, istiḵbál, istiḵbál kunanda.

The full sentence is:—

Pesh iḵbal-i-man ba istiḵbál ámadí.

See canto l. couplet 30.

40 Snake-stones, said to be capable of overpowering poison, are of three kinds:—

The first is a phosphate of lime, with carbonate of lime and traces of carbon, like a calcined bone. It is small, round or oval, nearly white at the circumference, black or brown at the centre, polished, easily cut with a knife, used as a neck-ornament, emits an earthy smell when breathed on, and adheres to a moist surface.

The second is a carbonate of lime coloured with vegetable matter. It is small, oval, smooth, and shining, black externally, grey internally, and has no earthy smell nor adherent power.

The third is a bezoar (Persian, pá zuhr, pád-zahr, bád-zuhr, the

“ The army have, through my waiting, come into agitation
 (for war with thee) ;
 “ Have, through my shortcoming (delay) come to shouting
 (for the plunder of thy land).

repeller of poison). It is cylindrical, slightly curved, shining, hard, brittle, dark green, emits the odour of musk, has no adherent power.

In 1662 some specimens were brought from India by three Franciscan friars, and lodged in the museum of the Grand Duke of Tuscany. Some were sent at the same time to Sir Robert Moray by Philiberti Vernati.

In the “ Philosophical Transactions,” 1665, Thevenot says :—

In East India and in China is found in the head of a hairy serpent a stone that heals the bitings of the same serpent, that else would kill in twenty-four hours. The stone is round, white in the centre, blue or greenish about the edges. Being applied to the wound, it adheres until it has sucked the poison. Washing it in milk restores it to its natural condition.

Solimis, in his chapter on Ethiopia, Philostratus, Pliny—all speak of it.

The gem is evidently the *carbuncle*, and probably the *snake-stone* of modern travellers.

In Sanscrit (in the Characa Susruta) it is often mentioned as Serpamaní (the snake-gem) and garamani (poison-stone).

The author of the “*Ikhtiyár Badá,í*” calls the stone—*bád-zuhr*, and says :—It is found in the head of the *asai* (viper) ; the author of the “*Tuhfatu-l-Muminín*” calls it—*hájaru-l-hayyat*, or *már-muhra* ; the Arabs call it—*hájaru-s-samm*.

Ibn Talmíz, or Haybátu-'lláh (a Christian physician at the court of 'Abasside *Khalífa Muttaki*, in the tenth century), and the author of the medical work, “*Al Mughní*” (the Satisfier), say—that Aristotle spoke of the bezoar stone being brought from India and China.

According to our medical writers, the bezoar was introduced to the knowledge of Europe by Arabic writers.

Oriental writers speak of two kinds of bezoar :—

- (a) The mineral procured (according to Talmíz) from India and China ; (according to Abú Hinduya) from the mountain Zaravand, in Kirmán.
- (b) The organs found (according to the *Tuhfatu-l-Muminín*) in the stomach of animals of the goat kind ; it is called—*hájaru-t-tís*.

See the *Khwaşsu-l-Ihjár* and the *Ikhtiyárát-i-badá,í*.

Fontána (quoting Redí and Valisneri, the Italian naturalists) says that the snake-stone has no efficacy in curing the bite of vipers.

Snake-stones have been considered to be specimens of Serpentine, the origin of which term has not been satisfactorily determined.—“*Asiatic Researches*, vol. xiii. p. 317 ; xiv. 182 ; xvi. 382.

In the life of Apollonius Tyancœus (Persian, *Balínás*), B.C. 3—A.D. 98,

“ My lions (warriors) have beheld the deer (the sluggish army) of Chín ;

“ Fat deer like these, seldom have they seen.

are some marvellous stories of huge Indian serpents, which the Indians destroy as follows:—

They spread a silken robe, inwoven with golden letters, before the entrance of the serpent's cave, and those letters, being magical, bring on sleep, so that the eyes of the serpent (although exceedingly hard, sounding like brass when it moves) are overcome. Then with powerful incantations they so allure it as to be able to cast over it the magical robe, which induces sound sleep.

Rushing on it, the Indians cut off its head with an iron axe, and take out certain stones found therein ; for the heads of the mountain-serpents are said to contain small stones, very beautiful, and endowed with a peculiar lustre and wonderful virtues. Such a stone was in the ring that Gyges is said to have possessed that conferred invisibility.

Bábú Ráj Chandra Sandal, of Banáras, says:—

In Bengal it is a belief that the cobra bears a diamond, learned men imagining that, as it lives a long life, time matures its carbon to a diamond.

In his Manual of Kurg, p. 166, the Rev. G. Richter says:—

The cobra lives a thousand years. After passing the meridian of its life, its body shrinks and brightens till it gleams like silver and measures three feet at the age of six hundred years ; still later, it shines like gold and is only a foot in length ; at last it shrinks to the size of a finger ; the same day it flies in the air, dies, and sinks to the ground, where it disappears.

The spot is called náka, and is marked by a stone enclosure. Should anyone unawares set foot on it, he will be attacked by an incurable disease and rot away by degrees.

When the stone is taken from the reptile's head, he is no longer venomous. The stone is dark of colour, shining, the shape of a horse-bean, sometimes pale and semi-transparent, made of sandarach, or false amber. Though adhering for a time to bites, it has no curative properties.

The American Indian tribes believe that in the mountains is a secret valley, inhabited by the chiefs of the rattlesnake tribe, which grow to the size of large trees and bear on their foreheads brilliant gems. They are called—“ the kind old kings,” “ the bright old inhabitants,”—as the cobra is—“ the good snake.”

In Peru is an animal called the carbunculo, that appears only at night. When pursued, a valve opens in its forehead and a brilliant object (a gem?) becomes visible, dispelling the darkness, and dazzling pursuers.

In Cyprus and the adjacent isles and coasts false precious stones, said

- “ My lions have severed the chain ;
 “ My bold ones are resolute as to blood.
 “ The arrow-feather and the sharp spear-point (of my
 army)
 “ Rend the quiver in pieces through clamour (for flight).
 45 “ The eye of the spear-point is (expectant) on the path of
 this enemy ;
 “ If there,—(with thee be) one ‘ man,’ our mace is a
 hundred ‘ mans.’
 “ When my soldier-slaves take aim
 “ With a single arrow, defeat comes to an army.
 “ If he were the Khusrau Shist Mírán,
 “ Even he would be the butt of these aim-takers.
 “ When my smoke (the army) passed over a tribe (a
 kingdom),
 “ If it were (adorned as) the painting of Chín, it became
 the desert-smoke (dispersed).
 “ When I abandon friendship and peace,
 “ Me,—God forbid I should through fear drink a drop of
 water (delay).

to have been taken out of the head of the kouphí, are fabricated by Jews; they are worn as amulets to protect the wearers from the bite of venomous animals.

Shakespeare (“ As You Like It,” Act II., Scene I.) says:—

(The toad) ugly and venomous,
 Wears yet a precious jewel in his head.

The “ Indian Antiquary,” February, 1875.

47 “ Ham-amáj ” signifies—ham-nishín.

Hence the couplet may be:—

If he were the Khusrau of sixty amírs,
 He would even be the fellow-sitter with these aim-takers (slaves of
 mine).

Shist Mírán was a famous warrior under Afrásiyáb, the King of Túrán.

49 With a slight alteration, the second line will be:—

If I drink water (delay) on account of anyone,—be not water
 (honour) mine !

- 50 “ My spear devours the dragon, just as
 “ The deluge of fire consumes grass.
- “ If in conflict with me be the deep ocean,—
 “ From the ocean, I will with the sword bring forth the
 dust (of destruction).
- “ When my arrow makes passage through the brave (the
 warriors),
 “ Of the flanks of lions it makes the butt.
- “ And if the mountain be (in conflict with me) I will cause
 it to move ;
 “ I will clothe (conceal) it with the rust of iron (the
 darkness of my war-weapons).
- “ I shatter the elephant in wrestling ;
 “ Am the king of elephant-body (robust) ; nay—the
 elephant-overthrower !
- 55 “ To devour the buttocks of the wild ass or the haunch of
 the deer (such are the men of Chín),
 “ Has no weight with the rending lion (Sikandar).
- “ When the royal white falcon and the sea-hawk set to
 work,
 “ They give the prey of birds to the fishes.
- “ Ye are the fishes, footless, handless ;
 “ In my mouth (is) the dragon like the crocodile.

53 The second line may be :—

(Its) iron (hardness) I will clothe with rust (the devourer of iron).

If faroshánam be read for bi poshánam :—

I will put it away (destroy it) with the rust of iron.

56 As the leavings of falcons, after much preying on birds, fall into the
 river,—so will your corpses, O men of Chín !

Otherwise—From fear of me ye will flee from the plain and be
 drowned in the river, as fall birds from fear of the falcon.

57 The second line may be :—

My dragon (body)—as regards the mouth (is) the crocodile (ready
 to devour you).

“ Even so the dogs that gnaw the bone
 “ (Easily) devour bread with teeth like the sword.

“ Since thou art malice-bearing, I will display revenge-
 taking ;

“ Be friendly ;—I will display friendliness.

60 “ In every place where my power presses its foot (is
 firm),

“ Victory is mine and superiority.

“ If to thee,—the jewel (peace) be needful ; or if the
 crocodile (war),

“ From my sea both may come to thy grasp.

“ Perhaps thou beheldest not my uplifted sword,—

“ On it, a crocodile and a (jewel-) lustre diffused ?

“ I am that treasure and that crocodile-form ;

“ For in my cup is the poison (of the crocodile of war) and
 the antidote (of the treasure of peace).

“ Near (with) thee,—that treasure (peace) and that dragon
 (war) ;

“ Give me tidings—which thing fetches the price (or is
 bought by thee).

65 “ If thou come, I will bring thy body within silk (the dress
 of honour) ;

“ But if not, I will bring thy head within bonds.

“ I have displayed to thee savageness and gentleness ;

“ With these two I have tried thee.

“ If thou (by journeying) make thy foot dusty at my door,

“ I will pass like the sun (splendour-giving) over the soil
 of Chín.

“ But if not, I will by way of revenge cast

“ All the dust of Chín into the sea of Chín.

“ When thou readest this letter thou shouldst not make
delay ;

“ Show me the sign of peace or of war.

70 “ Thou shouldst not exercise carelessness ; for the fierce
river

“ Is in tumult, like the cloud, torrent-shedding.”

A man, tongue-knowing, man-understanding,
Who possessed fear of none,—he summoned ;

And sent, so that he took the precious letter ;
And gave it with Sikandar's seal to the Khákán.

When the Khákán read the king's order,
He wished to fall from the summit of his place.

Fear came into his heart through that awe ;
For he was intelligent of temperament and the recognizer
of the intelligent.

75 A fancy of two forms closed the path against him (the
Khákán),

Namely :—Shall I strike at the king (in battle) ; or shall I
go to the king ?

—The having two forms (of thought) brings torment to
thought ;

Brings the head of the remedier to the sleep (of grief).—

Come, cup-bearer ! that wine (of senselessness) like rose-
water

Sprinkle on me, that I may come from the sleep (of care-
lessness of God).

75 The first line may be :—

A fancy of two forms ; to it he (the Khákán) closed the path.

CANTO XLIX.

THE REFLECTING OF THE KHÁKÁN OF CHÍN UPON SIKANDAR'S
LETTER.

1 O guard (door keeper)! Advance the nostrils (close the
door; admit no callers);
Go thou also (hence); reflect on thyself.

Separate me from the vexation of the heart (the talk of
callers);
Leave me for reflection on myself.

I have no desire for conversation with any;
Conversation with myself is enough for me:

If a purchaser (a seeker of verse) come from the far road,
That he may become fellow-sitter with the mine of jewels
(Nizámí);

5 May behold the treasure (the verse) of Nizámí;
May make joyousness in the feast of speech,

Say:—"The master of the house (Nizámí) is not at home;
"And if he be, he is not in need of the stranger."

O happy-footed guard! I uttered a mistake,
For enmity to travellers is strange.

Shut not our door in anyone's face;
For the shutting of the door is improper.

1 "Munákhir dar pesh kardan" signifies—the bringing together the
door of two folds.

The nostrils (munákhir) are likened to the two folds of a door;
because the additional piece of wood (or the fixing of one plank on
another), they call the *nose* of the door. Thus, both planks are
nostrils.

In carpentry we often speak of a "nosing."

Since speech has called us the river (of eloquence),
It is proper to open our door (continuously) like the river.

10 Open the house-door and sprinkle water;
In a great waste, pitch a great tent (for hospitality) like
the moon (light-giving).

Permit—that the searchers come,
(And) look at the king of speakers (Nizámí).

For to-morrow, when I bring my face within the veil (of
the shroud),
I shall hasten from (my native city) Ganja (this world) to
(the forest country of) Gílán (the next world).

Many a one who comes my purchaser
Finds no path towards the seeing of me,

Save the (word-) painting, from the reed of a painter
(Nizámí),
(Which) he views written in every book (of mine).

15 Behold! speech, how far from it I have fallen:
Where was the steed (of speech)? where have I urged?

The representer of adorned treasure (the tale of the
Khákán)

Gave of this wealth (history) a jewel (of speech) like this,

Saying:—When the heir (the Khákán of Chín) of the
country of Afrásíyáb (Túrán)

Raised his head like the sun from Chín,

He learned that, to that land and clime (of Chín), there
came

A dragon, a snorter like that from Rúm.

9 No one has seen closed the door of a river from which the creatures of
God obtain bounty. Even so, our grace should flow.

Verily, he had read the letter of the king,
 (And) had despaired at that work (of coming) of the
 Khusrau :

20 With unsullied thought and true judgment,
 He sought out the end of the thread of his own work.

His judgment considered it first proper so far,
 That he should write a reply to the king's mandate.

He ordered—that paper, and the reed, and requisites,
 The Chíní scribe should bring before him :

Should write an answer suitable to the king ;
 Should observe in it the basis of speech.

From the belly of the pen the hand of the skilful scribe
 Cast black musk (letters) on the silk (paper) ;

Cherished words, heart-alluring,
 By which patience remains not in the brain of man (the
 striver) :

An address (in humility) which should give hopefulness ;
 A reproach which should give help towards peace :

Fascination (words heart-entangling) which should close
 the path to war ;
 Allurement which should give softness to stone (the tumult
 of war) :

Tongue-subtleties like sharp arrows ;
 One door towards humility, the other towards reproach.

The decoration of the beginning of the letter was—from
 the first,

In that name (of God) by which names became true.

24 The *Musk-bladder* (náfa) is taken from the *belly* (náf) of the deer and wrapped in *silk* (harír).

CANTO L.

THE LETTER OF THE KHÁKÁN OF CHÍN TO SIKANDAR.

1 The Lord, friendless (without partner), yet Friend of all!
Of Himself alive, and alive-keeper of all!

The world-creator, God, the work-performer;
The powerful executor, yet the powerless-cherisher!

The drawer forth of the standard (of loftiness) of the
resplendent ones of the sky (the stars);

The drawer of the pen (effacer) of the demon of dark face
(the night):

The motion-giver to the compass, motion-possessing (the
sky);

The rest-giver to the point place-occupying (the earth):

5 The conspicuous-maker of whatever becomes conspicuous;
The arriver of whatever will arrive (every existing thing).

Of the speaker, or the silent, or the intelligent, or the
distraught,—

To none, is power as to His secrets.

From none, aught save adoration comes;

Absolute lordship is His only.

After praise of the world-creator,

By whom the sky and earth became conspicuous,

He urged speech in excuse to the monarch,

Saying:—"May praise be to thee from the Omnipotent!

4 "Já-gír" signifies—já-gírauda, place-seizer, &c.

10 “ From every king who appears to the world,
 “ Creation (the world) gave to thy hand the key.

“ Thou hast made thy dwelling from sea (in the west) to
 sea (in the east) ;

“ Over Írán and Túrán, power is thine.

“ When thou becamest disengaged from (conquering) the
 compass of the west,

“ Thou castedst the standard (of victory) on the line of
 the east.

“ Thou seizedst the whole world, high and low ;

“ Yet thy heart became not sated of foreign (land).

“ Draw back the rein, for the dragon (of death) is on the
 path ;

“ The tale (of wars with kings) is long, and the night (of
 life) is short.

15 “ Thou art Sikandar, the King of Irán and of Rúm ;

“ I am the work-orderer in this land and clime.

“ Many ear-pierced (beringed) ones (slaves) like me are
 thine ;

“ Strive not with severity for the bloodshed of one like me.

“ I and thou are of dust, and the dust of the earth ;

“ Verily, best that man be dusty (humble).

“ Only as far as the dust (of the grave) is every
 sovereignty ;

“ In the dust (of the grave), none is better than another.

“ When they cast the drop into the river,

“ From it, they recognize not again the drop.

20 “ In the mint of this stone-place, thy presence,

“ Consider a great bounty for my country.

“ With every favour,—the man, God-recognizing,
 “ Increases his thanks to God.

“ When God increased grace to me (by thy coming),
 “ How is it improper to perform thanks to God?

“ As long as I live I will make the resolution of thanks to
 God,

“ For better than this the wise man has nothing.

“ From some lords of mystery (understanding the secret
 of thy conquests) I have heard

“ That, wherever thou bringest the army,

25 “ Thou sendest some persons of the people of Rúm

“ To the merchants of that land and clime (that thou hast
 resolved to take),

“ For that reason that they may purchase whatever food
 they may find ;

“ The food which appears—hot or cold (all kinds),

“ They burn and pour at once into the well ;

“ They preserve no reverence for wealth.

“ When the store of that city becomes empty,

“ Thou, like the dragon, placest thy head there.

“ Thou takest that soil through its poverty,—

“ Like fire which subdues wax.

30 “ I have come to meet thee, for that reason

“ That I may turn this indigence (the emptying of the
 stores) from my own city.

“ Although by practising deceit and sorcery

“ It is impossible to make Chín void of food,

“ Yet concord,—better than conflict and contest ;

“ For this (conflict) brings the stain of sorrow ; that
(concord), water and colour.

“ Make not ruined the bark of the people of Chín ;

“ For thy bark (of life) will also fall (founder) in the
water.

“ Be not strong of heart (fearless of retribution) though
thy hand be strong,

“ For God’s decree is higher than sovereignty.

35 “ It is not the part of a wise man that, through impetuous
judgment,

“ He should make contest with the Lord of power.

“ (Perfect) like wisdom, thou art of the world the one
come to work (matured),

“ By thy order,—every work, good or bad.

“ Who is of use to none,—that one,

“ Of him the reckoner (of the renowned ones) takes no
account.

“ By principle (justice and liberality), world-sovereignty is
thine,

“ For command and divine pomp are thine.

“ Of everything, the foundation (principle) should be
correct ;

“ For injury is in defective foundations (principles).

40 “ To make—gold from silver, cornelian from crystal,

“ Is to cause fruit to ripen by force (in a hot house).

33 Otherwise :—

Make not ruined the wealth of the people of Chín ;

For thy wealth will also fall into the water (of the torrent of vicis-
situdes of life).

“ In the house he ripens the (unripe) market-apple ;

“ But it is pleasant to the teeth of none.

“ Thee, God created for the sake of justice ;

“ Tyranny appears not from the just king.

“ Assist not oppressors (thy army that has overrun the world) ;

“ For they will one day ask thee of this administration.

“ When one of good judgment makes his judgment bad,

“ He practises destruction against his own prosperity.

45 “ When the world sometimes revolves out of its (proper) motion, (which is)—

“ Hot in the hot season, cold in the cold season,—

“ Seek not safety (health) in that season of heat and cold,

“ In which it (the world) turns its face away from its own custom (cold in the summer, hot in the winter).

“ Thus, best that every season of the seasons of the year

“ Should, by its own intrinsic qualities, display its nature.

“ The spring should show its nature from that spring-produced ;

“ The summer should produce the decree of summer.

“ Whatever is not by deliberation of work,—

“ Against it, the revolution of Time turns (and destroys).

50 “ Sikandar is renowned for justice ;

“ And if not,—each one of us is Sikandar.

“ Think not that conflict comes not from me ;

“ I bring forth the dust (of destruction) of the mountair at the time of rising up (to battle).

47 The summer here means—the month Tír (June), when the sun is in Cancer, and the first month of the autumn (kharif)-harvest.

“ When they place the throne of ivory on the backs of elephants,

“ They bring me tribute from Hindústán.

“ I bring beneath me (as a steed) the raging lion ;

“ I pitch (in confusion) the vault of the lofty sky on Leo.

“ But with (notwithstanding) my sovereignty and renown,

“ I am not bent on seeking contest with thee.

55 “ If thou made this inroad on that account,

“ That I might, like slaves, use supplication before thee,

“ I will place my head (in obeisance) on the ground at thy court ;

“ Not (only) I,—all the potentates of Chín.

“ For every wish which thou mayst bring into conception (regarding me),

“ I accept thanks (am grateful) in accepting thy order,

“ In this matter (of accepting thy order) is no reproach ;

“ As to guest-worshipping, mine is no help.”

An answer, good and heart-cherishing as this,

They entrusted to the messenger, so that he went back.

60 When the king of lion-force read through the letter,

He became more patient as to hunting the wild ass (the Khákán).

From the assault of the king, the army-holder of Chín

Was not safe,—from morning till evening-time.

53 “ Khar pushta ” signifies—pushta, e kalán ; falak-i-nuhum.

The couplet may be:—

I bring low the raging lion ;

I dash (in confusion) the vault of the sky on the lion (the earth).

The second line may be:—

(a) I dash (in confusion) the ninth heaven on the seventh heaven.

(b) I pitch my litter on Leo.

(c) I place the saddle on the back of the lion (my steed).

On a day of days, when the sun
Was exceedingly resplendent over dust and water,

The army-holder of Chín, from the height of sense and
judgment,
Made a project with a guide.

One world-experienced was his minister,
From his judgment the resplendent world full of splendour.

65 The calculation (the idea) which the Khákán used to cast
up (in his mind),
He (the Khákán) used to make his own work at his (the
minister's) order.

In that matter (of grief at Sikandar's coming) he sought
an opinion from that one work-understanding,
Who possessed correct judgment in affairs,

Saying :—“ Of this matter how hast thou the design ?
“ How may I give a turn to the torment (of grief) of the
sphere ?

“ What pawn of love or of hate shall I array,
“ For this frown (of grief) that has come upon the eye-
brow (the country) of Chín ?

“ If I prepare for war,—the enemy is strong ;
“ On his head is the crown of Kay Khusrau.

70 “ And if I display courtesy in (the state of) his waging
war,
“ I make my weakness evident to the people.

67 If dáram be read for dárí in the first line, and gosh-pech for pech
pech in the second, the couplet will be :—
How may I arrange this sovereignty ?
How may I give chastisement to (and put far this grief all-embracing
as) the sphere ?

“ The purpose of this monarch,—I know not
 “ What it is—for crossing this territory.”

The auspicious vazír to the Khákán of Chín spoke,
 Saying:—“ Of advice no help is mine :

“ I reflect on the animosity of thy judgment,
 “ Lest thy animosity should become thy ruler.

“ Pride is thine as to treasure and army ;
 “ Thy becoming weak (being defeated) is far from work (a
 thing possible to be) :

75 “ Has come,—a world-possessor strong like this ;
 “ Against him, close not the door of friendship :

“ In every place to which he came,—he took the country ;
 “ At this business it is improper to be astonished.

“ This (world-seizing), what thoughtest thou—that it is
 mere playing at work ?

“ Verily, this is the quintessence of working at work.

“ Of this sort (world-seizing), is divine work ;
 “ Hostility (with Sikandar) is striving with God (who aids
 Sikandar).

“ It is possible—neither to strike the sword on the sun,
 “ Nor to make ruined the mountain Alburz.

80 “ Meet Sikandar ; if not, the lofty sky
 “ Will bring injury to those injuring power (God-given) :

77 Otherwise:—

This (speech of mine), what thoughtest thou,—that it is mere
 pastime ?

Verily, this is the subtlety (of counsel) for thy action.

80 The second line may be:—

Will bring injury to those inclining to power (God-given ; and
 wishing that they too may possess this power).

“ It is possible—neither to overthrow good fortune,
“ Nor to exercise enmity with the prosperous (whom the
sky assists).

“ O one of good fortune! wrestle not with the prosperous
one,

“ For it is hard to overthrow the prosperous.

“ When the prosperous one binds his girdle (for war with
thee),—bring thy shoes (and go in his service);

“ It is improper to strike a blow upon the awl.

“ Be content with him for a month, more or less;

“ For here the stranger remains not long.

85 “ Strike not at first the stone on the glass-ware (abandon
not peace);

“ For when it breaks,—tardily it becomes sound.

“ A (picture of the) rose that thou paintest on the house-
pillar,—

“ The picture of the rose falls away (by lapse of time);
but the mark remains in its place.

“ Of wounds, soundness is by (the granulation of) the
blood;

“ But the wound-place brings not forth a hair.

“ In that, strive that that black dragon

“ May in peace obtain the path to this soil.

“ The curse (of God) reached Chín on that day,

“ When this dragon arrived at the door of Chín.

90 “ Think not that from the azure vault

“ A garment comes without blueness (mourning) to man.

83 The first line may be:—

When the prosperous one binds his girdle (for war with thee), bring
(humbly) his shoes.

“ The music of the world is discordant (to the temperament);

“ The defect is in the silk (the cord of the harp), not in the harper.

“ If thou wilt display harmony in this note (the world),

“ Best,—that thou show friendship to (bring forth) the concordant note.”

When in this matter the prince of Chín
Saw no help in the struggle (of warfare) from the sky,

Of those remedies—of which choice was his,—

The observance of homage (to Sikandar) came to his estimation.

95 On that he was resolved, that he would bring his head to
the road (proceed),
Would go, according to the custom of ambassadors, to the
king :

Would behold the king's administration ;
Verily, the chiefs of the court.

91 Every distress is from Time, not from 'Umar and Zayd.

The second line may be :—

(a) The defect is in the { evil men
harp silk string. { men of the world } , not in the harper { God
the world

(b) The defect is in the harp silk string (of the sky),—no ; in the harper
(man).

92 If in the world thou desire to pass life in safety,—bring forth the
concordant note and express not the discordant.

Produce well-doing ; be far from ill-doing.

CANTO LI.

THE COMING OF THE KHÁKÁN OF CHÍN, IN PERSON, IN
EMBASSAGE TO SIKANDAR.

1 In the morning-time, when the bark-drawer (the angel-guardian) of the sun

Cast up the bark (the sun) on the water (the crystalline sky) from the shore (the crepuscule of the east),

The army-holder of Chín, the monarch of Khutan,
Prepared on his own person the garb of a legatee,

And hastened to the camp of the world-king
In such a way that no one discovered this secret (of his disguise).

When he came to the monarch's court,
The king obtained intelligence of that coming,

5 To the effect that the Khákán had sent an expert messenger,

In appearance auspicious, in speech correct.

The Khusrau ordered that they should give him access;
Should give him rank in the place (degree) of ambassadors.

The message-bringer, head-exalting, entered;
Offered, obeisance-making, prayer for the king.

The king ordered that in place of standing he should sit;
Should utter the ordered words.

1 "Zauraḡ-kash" may signify—the sky of skies, the revolution of which in one day and night is completed.

"Sáhil" may signify—the marge of the sky.

At the king's order, that eloquent man
Sate down, and made adoration of him who caused him to
sit.

10 Some time passed (in perturbation) and he closed not his
eyes ;
Breathed not a word, good or bad, of himself :

Remained astonished at the compass of that circle (the nobles
in two ranks standing before the king) ;
In that circle remained silent (motionless) like the point
(the centre).

From the monarch the signal came to the effect,
That:—" Deliver the message if thou hast it well (in
mind)."

The moon (the Kkákán), face-concealed behind the cloud
(of disguise),
Began with the jewel (of speech) of a tongue (lustrous)
like the sword,

Saying:—" From the coming and the going of the king of
Írán and of Rúm
" Be all this land and clime fruitful (sharers of thy
sovereignty) !

15 " From (the capital of) Chín to the other parts of the
confines of Chín
" Be the land altogether at his command !
" Be not the world (all Chín) without the door of his
court !
" Be not the throne of the world without his shelter !

11 " Nukta " may signify—a point incapable of partition.

The mouth of lovely ones is, at the time of silence, small like a point (nukta), and nukta in arithmetic signifies—naught. Hence, nukta means—silence.

“ In my charge are secret words,
“ From (the thought of uttering) which my speech is
trembling.

“ My sender saw reason of such sort,
“ That the king should make the place void of the stranger.

“ Of the confidential attendants, none should be—before
him (Sikandar);

“ Save him (Sikandar), on whose religion be praise!

20 “ If one person (save Sikandar) be there (concealed) in
secret,

“ It is improper for thee to utter the concealed mystery
(my message).”

At the asking for privacy like that,—the king
Feared as to making privacy.

He ordered;—a foot-tether of gold,
They placed on the foot of the lofty cypress (the Khákán).

Verily, his wrist, with a golden cincture,
They drew within the chain of gold (that was about his
feet),

The palace void of the people then made
The confidential attendants, (who) also hastened to the
door.

25 In that palace of his alone remained the king himself;
Before him, a diamond sword placed.

To the sent one he said:—“ The place is void;
“ Unloose the knot of thy hidden words.”

At the king's order, the man of concealed secret (in
disguise)

Untied the knot from the concealed secret.

When he took up the veil from the surface of speech,
He took up its exordium with prayer,

Saying:—"As long as the verdure is springing in the
garden,

"As long as the red rose shines like the resplendent lamp,

30 "May thy face be kindled (ruddy) like the rose,
"The world learned (acquired) freshness from thee (the
gardener)!

"May the seal-ring (of command) of the sky be beneath
thy name!

"May every deed of fortune be to thy desire!

"My trust on that—if the monarch the slave
Recognizes,—blessing may come to the work.

"If of the concealed secret (the disguise) there be no
knowledge,

"(I will unfold the mystery; for) better than truth is no
path to him.

"I am that messenger self-sent,

"Before that thou castest me down (as a captive), I (a
captive) have fallen (in obeisance).

35 "The Khákán, the king, the army-holder of Chín, am I,
"Who kiss the ground in the king's service."

Through the boldness of his deed (in revealing himself),
Sikandar

Reckoned not his market (the revealing of himself) agree-
able.

36 The Khákán's visit to Sikandar was as Sikandar's to Núshába.
See canto xxxviii. The Khákán compared Sikandar to Núshába and
himself to Sikandar.

With harshness he expressed a harsh shout against him,
Saying:—"The surface of the brocade may be known
from the back.

"I recognize the sparrow from the hawk;

"Verily, the bladder of musk from the liver.

"But I preserve the shame and the honour (of those veiled);

"Of those concealed (usually women), I lift not up the
veil:

40 "What shamelessness prevailed so much,

"That it left (thee) not concealed with the screen (of
disguise)?

"What want of majesty sawest thou on the part of the
king of Rúm

"That thou thoughtest steel softer than wax?

"Fearedst thou not the force of my arm,

"That thou castest the dust (of contempt) into my balance
(the arm)?

"Although the young deer be bold,

"Best, that it turn the rein from the path of the lion."

To him the Khákán of Chín thus replied,

Saying:—"O one worthy of a hundred thousand praises!

45 "I took shelter at this court for that reason

"That I observed no want of protection on the king's
part.

"When I, untaken (of myself), enter by the door (of the
enemy's house),

"No enemy takes my head.

88 Mixing raw musk with the liver of the deer, they sell the mixture
when dried as pure musk.

- “ The black lion is malice-seeker as long as
 “ The boar shows (whets) his teeth (for battle) from afar :
 “ When teeth-plucking (in distress) he lowers his neck,
 “ The fierce lion plucks up from his own neck (the idea
 of) his (the boar’s) blood.
- “ Since with me the king’s heart is not vexed, —
 “ From him, the lion’s generosity is not far.
- 50 “ The fear of the sword was mine as long as
 “ My sword was sharp of tooth (displaying the tooth, long
 drawn) :
- “ Since I have no quarrel with Sikandar,
 “ How have I the thought of the sharp sword ?
- “ Moreover, I committed not first that treachery (of
 invasion),
 “ That captivity should truly come upon me.
- “ Against me thou hast brought assault ;
 “ For me to exercise hate with thee is infidelity.
- “ I took up enmity from the path (abandoned enmity) ;
 “ I came in this confidence to the king.
- 55 “ Since I display much kindness ;
 “ No one takes the head (life) of those kind.
- “ But if I also committed a very great crime,
 “ Humbling oneself is a very great apologist.
- “ The king’s justice is a greater protector on that account,
 “ That he especially takes pity on the guiltless.
- “ He brings not to bonds the head of one shelter-asking ;
 “ He keeps injury far from those quarter-asking.

“ If I came to this court,

“ I came by the leave of the king's justice.

60 “ For the world-king is a just ruler ;

“ God is on that account his ally in every matter.”

By that smooth speech of sweet tongue,
He unloosed the knot (of vexation) from the heart of the
lord of the marches.

To him he said :—“ Thou hast well come ; be happy !

“ Be free from the bond of captivity.

“ As to what was thy reckoning (idea) in this coming,

“ It is necessary to show why the rudeness occurred ?”

The shelter-seeker said :—“ O world-shelter !

“ From thee I hold not concealed my own need.

65 “ I came to thy court on that account

“ That I might behold thy pleasure (in what it lies) and
thy path (of justice) :

“ In this coming, what the king's object is,

“ And what the beginning and the end of this movement
may be.

“ If from time the power be mine,

“ I may make the king prosperous as to his design.

“ If that desire be not gained by my hand,

“ Verily, the arrow falls far from my aim.

“ I kiss the ground in petitioning ;

“ The king may perhaps become far from hostility.

70 “ Since I withhold not my life from the Khusrau,

“ Why is it necessary to lay the hand on the arrow or the
sword ?

“ When the jewel comes with ease to the hand,
 “ Why is it necessary with difficulty to cut the stone ?

“ The design, which in peace becomes whole (accomplished),—

“ Why is it necessary to give the rein to war ?

“ If thou desire the throne of Chín and the crown of Fúr,—

“ This slave is not far from order-bearing.

“ And if thou pass from respect to me,

“ (If) thou give me the place of my father (the grave),

75 “ I am become the accepter of the seal (of command) of thy name ;

“ I am become thy slave, unpurchased with dirams :

“ A loss it is not, that in the king's country

“ A well-wishing slave should be added.

“ As regards Chín, be not girt with the coat of malice ;

“ To thy coat (of empire) say :—A fold (a province) be not.

“ For the curl of (my) slaves (each) a territory in value,—

“ Deliver (the country of Chín) to a slave of Chín like me.

“ How is the moon's face captive to a fold ?

“ The arch of the king's eye-brow far from frown,—
 best.”

80 The monarch said :—“ O one of approved judgment !

“ The matter which thou askedst I will perform (answer).

73 Fúr was either tributary to the Khákán of Chín ; or Fúrán stands for Faghfúr, a title of the Khákán's.

77 This country of Chín is as a single fold (chín) of thy garment of empire, the diminishing of which by one fold (a province) is no injury.

“ I led the army to the confines of Chín on that account,
 “ That I might bring the land to the hand of the king of
 Irán :

“ Might bring to the dust the enemy's head ;
 “ Might make the world pure of the strange religion (of
 infidelity) :

“ In every territory, for order-accepting,
 “ Might appoint separately an order-bearer.

“ Since thou—without the assault of my sword,
 “ Placedest in surrender thy head beneath me,

85 “ I will give throne-loftiness to thy head ;
 “ Will give thee prosperity as regards thy crown.

“ Will neither desire from thee crown, or territory, or
 throne ;

“ Nor exercise with thee severity in these matters :

“ But on the condition that from thy own country
 “ Thou presentest to me the revenue of seven years :

“ When thou bringest me the tolls of seven years,
 “ The tolls of other years become lawful to thee.”

The listener prepared artifice ;
 He returned a yet more agreeable reply,

90 Saying :—“ Since the lord of the crown desires from me
 “ Tribute of seven years at an age like this,

“ Best, that he should give me compensation for my
 property ;

“ Should give me the order of life for seven years.”

To the world-seeker this delightful reply
 Was pleasing, and his brain became warm (with love).

81 In some copies Túrán is read for Irán.

He said to him:—"The revenue of the country for six
years

"I give as thy reward (for coming to me)—O sensible
man!

"Since I behold thee clever and sensible,

"I make sufficiency with one year's tribute from thee."

95 When the chief of the Turkáns (the Khákán), from the
chief of the time (Sikandar),
Became by that happiness of victorious fortune,

He swept the dust of the court with the point of his eye-
lashes (his hands being fettered);
After dust-sweeping, he spake to the king,

Saying:—"Although the king his own word
"Will perform—may his power be from God!—

"First, for such protection—for me,

"A true order from the Khusrau's hand is necessary.

"That when I present the tribute of one year

"The king will not move me from my place (Chín).

100 "I will place the king's writing like the amulet of the
arm;

"Will preserve it for my own head's sake.

"Will also give to the king the covenant as regards (my
rising for) blood-shedding,

"That I will not travel the road save in loyalty."

As to this their treaty many an oath passed,

That no one (neither) should strive as to disloyalty:

They should not seek malice; should keep love fresh;
Until the heavens cease from motion.

99 The second line refers to a move at chess.

101 See canto lii. couplet 41.

The king ordered that the guards of the entrance
Should make this fettered one (the Khákán) free

105 From the fetter of gold; should establish his rank higher;
Should place the crown of jewels on his head.

When the Khákán's business with the Kaysar (Sikandar)
became with ceremony arranged,
He returned to his own camp.

Proudly moving, and laughing, and rejoicing,
The drum of joy beating,—he came to (the camp of) Chín.

106 "Ba sáz shudan" signifies—ba sáz pardákhta shudan.
"Kaysar" (pl. kayásirat) was the title of the kings of Rúm.

CANTO LII.

THE COMING OF THE KHÁKÁN OF CHÍN BEFORE SIKANDAR,
AND SIKANDAR'S SUSPICION AGAINST HIM.

1 When the Sultán of night took the umbrella (of darkness)
over his head,
The quarters of the world took the colour of amber
(darkness).

The stars scattered a treasure of gold (the light of the
constellations), in such a way
That earth's cradle urged the ox to the treasure.

Sikandar made his temperament ardent by the wine-cup;
Made the earth ruby-shedding (ruddy) with wine:

Sate from even-time till early morn;
Caused the cup of Jamshíd to circulate in memory of
Jamshíd:

5 In the path of sleep (the enemy to watchfulness), calthrops
strewn ;

The gallop and the assault (of the Khákán) forgotten :

The heart fearless become of the enemy's action ;

Neither solicitude for (the posting of the advanced guard
of) the army, nor the challenge of the sentinel.

He urged (circulated) the royal morning draught until the
morning ;

Kept the night awake till night remained not.

When the sphere pierced (strung) the unpierced ruby (the
rays of the crepuscule),

The world became matched with the crown of ruby (the
rising sun).

A watchman in the morning entered by the door,
Saying : —“ Why is the king altogether careless ?

10 “ Behold ! from afar the Khákán of Chín has arrived,
“ In such a way that the earth trembles beneath him :

“ The army world within world arrayed ;

“ With clarion and drum, noise excited :

“ From the many feet of elephants which distressed the
road,

“ Dust ascended to the surface of the sun and the moon.

“ An army which, if he seek much,

“ No one will see so numerous in one place.

“ All, war-weapons taken up,

“ Like a river filled with iron.

15 “ The king seated on a terrible elephant ;

“ From us to him, are not more than two miles.”

7 “ Şabúh ” signifies—the morning draught ; ghyúk, the evening draught.

When the king (Sikandar) obtained intelligence of this
deceit (on the Khákán's part),
He descended from the royal throne :

Sate on the excellent steed, the road-traveller ;
Arrayed the army according to the order of battle :

Made his belt tight for battle with the Khákán ;
For he reckoned not his covenant true :

Ordered so that they beat the drum ;
And fixed the frown on the eye-brow against the men of
Chín.

20 He arrayed the army like the lofty mountain,—
With the sword, and the mace, and the bow, and the
noose.

Van-guard to rear-guard,—with (composed of) the arrow
and the sword,
A mountain (each) produced from the sea to the cloud.

When the Khákán obtained news of his action,—
That Sikandar came for contest with him,

He came forth from the troop of the centre-place :
Said with a loud voice :—“ Which is the king ?

“ Say ye—that (for combat) he should turn the rein
towards me ;

“ Should not keep concealed his face from my face.”

25 When Sikandar heard the Chíní voice,
He drew together in folds the (battle) garment of quilted
silk :

Urged forth his own (steed), the elephant-overthrower ;
Hurled the castle (his own steed) against the enemy's
bishop (the Khákán's elephant) :

Opened his tongue in execration of the Turkáns,
Saying :—“ Without (hidden) calamity no Turk is born of
his mother.

“ Seek not from the Chíní aught save the frown on the
eye-brow (the vexation of the heart) :

“ They observe not the treaty of men.

“ True speech uttered the ancients ;

“ Treaty-faith exists not among the men of Chín.

30 “ No one seeks manliness from the Chíní ;

“ For, save his form, that pertaining to man is not theirs.

“ They have all chosen narrow-eyedness (shamelessness) ;

“ They have beheld (experienced) openness of the eyes
(shamefacedness) in other persons.

“ Otherwise, after such amity,

“ Why tookest thou up the path of hatred ?

“ First, in that friendship-seeking,—what was there ?

“ At last, in this hostility-displaying,—what advantage ?

“ Mine,—the heart was one, and covenant one ;

“ Truthfulness great ; treachery little (none).

35 “ Not (mine),—the intelligence that your love was hate ;

“ That the heart of the soldier of Chín was full of twist
and turn.

“ If the soldier of Chín had kept faith,

“ He would (like the faith-keeping Sikandar) have kept
the world beneath the fold (the skirt) of his garment.

27 Turkáns are the people of Turkistán.

30 See canto lv. couplet 43.

31 “ Tang chashmí ” signifies—*zisht-síratí va bad-'ahdí*.

“ Farrákhí chashm ” signifies—*khúsh-khúe va wafá dárí*.

Tatars and Chinese have narrow eyes.

See canto lxxvii. couplet 46.

“ Like the demon, thou madest me bound to the covenant;
“ Thou now raisest the cry for treaty-breaking.

“ If thy form became the mountain of steel;
“ And if thy army became the tribe of Ya,júj,

“ From Ya,júj, steel-devouring, would not move

“ On his place Sikandar, like Sikandar's wall :

40 “ The pheasant (the prey of the falcon), whose time (life)
comes to an end,

“ To it,—the (vain) idea comes of hunting the royal white
falcon.

“ When the locust (young and vigorous) prepared the red
wing of flight,

“ It gave back to the sparrow a written order for its
blood.

“ If thou bring forth thy head (in arrogance), I will seize
the crown ;

“ But if thou offer apology, I will accept (the apology for)
the crime.

“ In my quiver—are the olive-oil and the bee ;

“ Are, like the bee, both the sweet and also the sting.”

37 One of Solomon's attendants, a beloved one, was sick unto death. The demon in the prison sent a petition, saying:—“ If you will release me awhile, I will cure the sick one.”

Solomon, binding him with an oath, gave him his freedom, of which the demon took advantage to stir up disturbance, to overturn and to set fire to cities.

41 “*Khatt̄ ba khún dádán*” signifies—to be content with being slaughtered. See canto li. couplet 101.

43 Olive-oil is used for assuaging the pain caused by the sting of the bee or the wasp.

The first line may be:—

In my quiver are the decoration (of pardon) and the arrow (of wrath).