

The army-holder of Chín spoke, saying:—" O monarch !  
 " I have not turned my neck from thy protection  
 (covenant) :

45 " I am that very protection-seeker that I was at first ;  
 " In oath firm, in treaty perfect.

" When I became the accepter of thy covenant,  
 " I bind not the girdle (for action) save at thy order.

" As to this movement, this was my purpose,  
 " That thou mightest make the censer (thy heart) sweet-  
 smelling with my aloe (of friendship).

" Thou knowest not that I—endowed with such power  
 " That I arrayed my army on the revolving sphere,—

" Am not so feeble and day-blind (ignorant)  
 " That, void of power and force, I turn back from war.

50 " With this array of army like the mountain which thou  
 beholdest,

" I am not distressed by the boiling sea (Sikandar's army).

" But fortune is thine ally ;  
 " The earth is thy slave ; and the sky, attendant.

" Strife with the lord of fortune  
 " Brings the striver's head from the throne.

" The sky assists the king :  
 " Me,—how may strife reach the sky ? "

When he said this he descended from the elephant's back,  
 (And) went towards the city (the camp) of the king like  
 the river Nile (submissively).

55 When the king (Sikandar) saw that that Khusrau, apology-  
 making,  
 Went on foot before him,

---

53 The second line may be:—

The sky,—how may my strife reach ?

He drew forth for his sake a steed,  
From head to crupper hidden under gold trappings :

When he gave to him prosperity (by seating him) on the  
steed,

He gave him greatness by moving alongside with him :

Gave him many other things besides this ;

Remitted to him also that one year's revenue.

When the king, the Khákán, became the king's free slave,  
Enmity departed from the households (the two camps).

60 In that broad place the two armies became one ;  
The opinion of the two army-shatterers became one.

They cast off arms from the body, and sweat from the  
face ;

They commingled in trafficking and bargaining.

The army-holder of Chín every moment from the country  
of Chín

Sent much food to the monarch.

So that, in the place of the king's sitters, completely  
Sufficient was that food in the morning and evening.

Music and wine and the cup kept being theirs ;

Near to each other verily ease, theirs.

65 When they were disengaged from wine,—in hunting,  
They made prey together in one place.

Without each other, wine they (Sikandar and the Khákán)  
drank not ;

Each one free (from the society of the other was) in  
torment with himself.

---

6 The agent to the verb drank may be—"each noble one."

The second line may be :—

Each noble one (of both armies) in his own freedom (from the bond  
of egotism, *khudí*, and selfishness, *khud-dárf*).

Come, cup-bearer! that wine which is soul-cherishing  
Give me; because it is, like life, necessary for me.

It may, perhaps, make anew the withered life;  
May bring into agitation (of freshness) that withered blood  
(of old age).

---

### CANTO LIII.

THE DISPUTATION\* OF THE MEN OF RÚM AND OF CHÍN, IN  
THE PRESENCE OF SIKANDAR AND OF THE KHÁKÁN OF  
CHÍN, ON THE ART OF DELINEATING.

1 A day more joyous than the fresh spring,  
A day,—most choice of time,

The Khákán of Chín was the king's guest;  
Two suns, fellow-sitting with each another.

Of Rúm, and of Irán, and of Chín, and of Zang,—  
They drew close the two ranks.

With wine, the assembly and the face adorned;  
From the face of the world (Sikandar's guests) dust  
(vexation) risen (and departed).

5 In that joyousness,—with delight and wine,  
The wave (of speech) of the jewel-seller (the sage) reached  
the lip (of utterance).

---

\* "Munázira" signifies—disputing to ascertain the truth.

"Mujádila" signifies—disputing to maintain one's opinion, right or wrong.

"Ba mihmán." See canto liv. couplets 13, 18, 24; lxvii. 155; lxxii. 27.

5 The second line may be:—

The wave, jewel-selling (the singer's lustrous speech), reached the lip.

Speech of the work of those work-knowing (traders),—  
passed,

Namely :—“ Of the world, who are most talented ?

“ Of every country of the age, what is the (rare) land-  
produce ?

“ Of trades in every country, what (commodity) is the  
most choice ? ”

One said :—“ Enchantment and sorcery  
“ Spring from Hindústán,—if thou wilt look.”

Another said :—“ To men of ill-fortune (sorcerers),  
“ Sorceries hard to be borne arrive from Babylon.”

10 A third spoke, saying :—“ At the time of meeting (of men  
of the world), there come

“ Song from Khurásán, and music (of silk stringed instru-  
ments) from 'Irák.”

To the extent of his ability, each one (of that assembly, all  
fellow-countrymen) displayed

An example (a proof) from the picture of his own compass  
(special skill).

At length, on that it was agreed

That they should make a dome like the arch of the eye-  
brow :

Between the two eye-brows (the arches) of the lofty dome

The pourtrayer should lower a veil :

In this corner,—the Rúmí should practise his handicraft ;

In that corner,—the Chíní paint his picture.

15 They should not view each other's decoration (the painting  
of the picture),

Until the time of claim should come to an end.

---

12 The second line may be :—

That they should make an arch like the matchless eye-brow.

When they should be disengaged from that work,  
The veil should be cast down (removed) from the midst.

They (the spectators) will consider which of the two forms  
(pictures)  
Is the most beautiful,—when it becomes finished.

In secret, the workers sate  
In that two-fold arch like the double arch (of the eye-  
brows).

In a little while, they finished the work ;  
They cast up the veil from those two forms.

20 Of the two arzhangs (the two bepainting wall-surfaces),  
the form was one ;  
Both as to drawing and as to colour,—no difference.

At that work (of exact) similarity, the beholder remained  
astonished ;  
Was altogether dejected at the wonder.

Saying :—“ How have these two form-fashioners (the  
painters) made  
“ The painting of the two arzhangs (the two bepainting  
wall-surfaces) in one way ? ”

When the king sate between the two forms,  
He carefully looked at this and at that :

Recognized them not from each other ;  
Carried not his foot within the screen of their mystery :

16 “ Andákhta gardídan ” signifies—dúr shudan.  
See couplets 19 and 35.

18 The second line may be :—

Double (the men of Rúm and of Chín) like the arch in that double  
arch.

20 “ Arzhang ” here means—the paper or the board (nigár-náma) on  
which the painters of Chín paint. See canto xxvi. couplet 157.

25 By looking, much he sought the mystery of that (exact  
similarity);

To him, the state of the case went not truly.

Yes; between them was a difference;

For this took (reflection), and that showed (the cause of  
reflection).

When the sage (Balínás) beheld those two idol-houses (the  
painted walls),

To the sage that (similarity of) painting appeared strange.

He summoned truthfulness, and so hastened (in thought)

That he found out the end of the thread (the concealed  
state) of that picture.

He ordered,—so that the people of Rúm hastened;

(And) placed again a veil between the two pictures.

30 When that veil intervened between the two walls,

One was desponding (obscure), and the other was gleaming.

The delineations of the Rúmí departed not from water  
(lustre) and colour;

Blight (obscurity) fell upon the mirror (the polished wall-  
surface) of the Chíní.

When the wall of the men of Chín became void of decora-  
tion,

At that matter the monarch was astonished.

He again drew away the veil from between;

Verily, the first appearance appeared.

He knew that that enkindled arch

Had by polishing acquired the delineation of the picture.

---

26 The men of Chín polished their wall-surface, so that it reflected the  
picture drawn by the men of Rúm on the other wall.

35 At that time when they prepared the work,  
They cast up the veil in the middle.

The Rúmí was firm as to painting;  
The Chíní made (decorated the wall of) the house by  
polishing.

Every picture of which that side (the wall-surface of the  
Rúmí) became the accepter,  
This side (the wall-surface of the Chíní) became the  
accepter by polishing.

In that contest of skill, on that the decision passed  
That to both was aid from the vision (of the under-  
standing).

No one knows how to draw a picture like the Rúmí;  
Who is bold of hand against the polishing of the men of  
Chín?

40 I have heard that, by reason of his painting, Mání  
Went as a prophet from Kay (in Khurásán) to Chín.

When the men of Chín obtained news of him,  
They hastened beforehand on that road (by which he was  
coming).

A gleaming reservoir of pure crystal,  
Like the reservoir of water, they established on that road.

The depictings of the writer's (painter's) reed  
Stirred up the wave on that water-pool,

Like a piece of water that the wind makes restless,  
Fold on fold (wave on wave) it (the wave) goes to the  
marge.

45 Verily, the herbage that sprouted on the brink of the  
reservoir,  
On that reservoir they cunningly established with verdure.

---

40 The story of Mání extends from couplets 40-55, assigning his wondrous painting as a proof of his being a prophet.

When Mání arrived from the far desert,  
He possessed a heart impatient through thirst:

Went, thirsty for that water, towards the pool;  
Opened the head of the dry (empty) water-bottle.

When he struck the water-bottle on the stone-built  
reservoir—

That water-bottle was earthenware—it at once broke.

Mání knew that on his path  
That reservoir of the men of Chín was his well (of  
calamity).

50 He brought forth a reed possessed of decoration and  
beauty;

Struck the reed on that reservoir, Mání-deceiving;

Figured with that reed, order-accepting,  
A dead dog on the surface of the water-pool.

In it, wriggling beyond conception,—a worm,  
At which terror would come to the heart of the thirsty one.

For that reason that when the thirsty one on that reservoir  
of water

Should behold a dead dog, he should not display haste  
(towards it).

When in the soil of Chín became spread this news,  
That—Mání had impressed the prohibiter (the dead dog)  
on that pool,

55 Through the many sorceries of his wisdom,  
To it (his wisdom) and his picture,—they inclined.

---

47 The first line may, with a little change, be:—  
(a) Thirsty and head-uplifted, he went towards the pool.  
(b) Thirsty, lip open, he went towards the pool.



Behold how again I have urged (my steed of speech) !  
Where I exalted the head of my speech !

The world-possessor with the king of Chín some days  
Was music-kindler with (by means of) the gleaming wine.

Time to time their love increased ;  
The world praised both that one and this one.

One day he spoke to him saying :—“ I desire  
“ —If the sky bring not before me foot-turning (from the  
true path),—

60 “ That I may return to my own country ;  
“ May make an expedition from Chín to Rúm.”

The Khákán of Chín gave him an answer like this,  
Saying :—“ Earth’s seven territories have become thy  
kingdom.

“ Wherever thou wishest, proceed proudly with fortune’s  
aid ;

“ Wherever thou makest thy abode thou art the point of  
adoration.

“ Wherever the king’s cavalcade hastens,  
“ From us slaves,—service-performing.”

On account of the Khákán’s skill and his vigilance,  
The king was astounded at his fidelity (which was great).

65 Every moment with the chief of Chín the king’s assembly  
Became more resplendent than the sun and the moon.

61 The couplet may be :—

(Turning) from the Khákán’s skill and his vigilance,  
The king was astounded at his fidelity.

The second line may be :—

The king was astounded, (saying :—“ With all this,) fidelity is his.”

The Khákán—for order-accepting loin-girt,  
An attendant, a ring in his ear (verily, a slave),—

Caused food, according to his own usage (during the whole  
of Sikandar's sojourn), to reach the king;  
Caused himself by that love to reach the moon.

Although the king held him higher (in honour),  
He became, time to time, more his slave.

—When the monarch gives (lofty) rank to man,  
It is improper that he should take account of himself.

70 In the highest rank he should display humility;  
Should, verily, make claim to inferiority.—

Towards the men of Chín the king displayed that of  
honour,  
As the April-rain does to the shell (by filling it with  
pearls).

Of clothing of Baghdád and Rúm,  
Which was precious in that land and clime,

He displayed to the king of Chín such resources (of  
wealth)  
As was not in the power of any other king.

Through the many royal tables, victual-spread, which he  
established in Chín,  
He loosed the frown from the forehead of the men of  
Chín.

75 In Chín was none of the people  
Who put not on (stuffs) silken or satin.

---

68 "Maula" may come from—málik (a lord), or from mamlúk (a  
purchased slave).

69 He should consider himself small before the king; and, notwith-  
standing the loftiness of his rank, should display homage and  
reverence.

When, through goodness, the king made  
The eye-brow open for those of narrow eyes,

Their affection was (close) like the king's eye-brow,  
Their oath by the king's eye and head.

They all fixed their head on the line of his order ;  
They expressed the breath of love for the king.

Come, cup-bearer ! make my neck free (from the grief of  
separation) ;

Pour the tears of the goblet (of the wine of senselessness)  
upon my skirt,

80 That tear (wine) which, by its great purity,  
Washes down the stain (of carelessness of God) from the  
skirt.

---

## CANTO LIV.

### THE KHAKAN'S ENTERTAINING SIKANDAR AS A GUEST.

1 O saucy one of Chíní (beauteous) decoration ! display not  
sauciness ;

Come ; for a moment gather not the frown (of vexation)  
on thy eye-brow.

---

1 It is said—that Nizámí had a lovely damsel, in whose hands was the work of receipt and expenditure of the house. One of Nizámí's friends representing that this damsel expended with great prodigality,—the speech reached the ear of the damsel, who immediately gave up her duties, upset the affairs of the house, and then sate in a corner.

When Nizámí heard of this, he called her and gave the counsel mentioned in the text.

The address may be to himself ; for sometimes, through his overpowering love to God, Nizámí used to suffer privation from maintaining the needy and the necessitous.

Make my heart joyful by the sight of thee ;  
 Make me to-day free from the fetter of grief (at the  
 disorder of the house).

If (even) the revenue of the Khákán of Chín be thine,  
 Expend it not ; the day of rain (tranquillity) is thine.

Of my property, enjoy something ; and give something (to  
 my family and guests) ;  
 Lay aside something also for the sake of the people (the  
 pilgrims visiting me).

<sup>5</sup> Enjoy not all ; I fear that thou mayst stand (live) long ;  
 To the elderly head, evil is want.

Close not the door of expenditure on thyself in such a way  
 That, from not enjoying it, thou becomest sorrowful (by  
 reason of privations).

Empty not also at once the treasury in such a way  
 That, through foolish consuming, thou comest to sorrow  
 (of want).

Make thy (house-) expenditure to an extent  
 That the mean may be neither little nor great.

When thou makest the thread larger than the needle  
 (-eye),  
 Many are the needle-eyes which thou expendest.

<sup>10</sup> The representer of speech, the picture-painter (Nizámí),  
 Expressed such a picture on Chíní silk (silk paper),

Saying :—The world became full of the king's renown ;  
 For he filled the skirt of Chín with pearls.

---

<sup>3</sup> In some copies the second line is :—  
 Spend it (on the needy) ; for this is the splendour of thy market  
 (for the next world).

Night and day in that matter (Sikandar's liberality), the  
 Khákán

Sought all assistance from his own fortune,

That he might give the king rare recompense for foot-toil  
 (in coming as his guest);

Might expend treasure in hospitality to him :

Might make for him a royal entertainment;

Might cast the world (of Chín) beneath the hoof of his  
 steed :

- 15 Might draw before him royal first-fruits,  
 To the limit of degree of his own work.

Of the world he chose a day,  
 The illuminator like the monarch's fortune.

Like resplendent Paradise he prepared a feast,  
 At which (in envy) the teeth of lions let go milk.

With wine and fruits, pleasant-tasting, in such a way  
 He arrayed the monarch's feast

14 The second line means—the Khákán wished Sikandar to enter the capital of Chín.

17 "Dandán-i-shírán" signifies—the stars.

"Shír az dandán hishtan" signifies—letting go milk from the teeth; suffering envy.

"Shír hishtan" signifies—dropping milk; letting go existing bounty; emitting star-rays.

"Shír" (milk) may signify—light, because milk is white.

"Shírán" may signify—those who have not lowered the head to the world's delights.

The couplet may mean:—

- (a) They prepared such a feast that even the constellations displayed envy.
- (b) Through the splendour of the tables and the candles of camphor, the assembly was so illumined that the stars, in shame, became void of light.
- (c) The Khákán prepared a feast such that the teeth of the contented man abandoned everlasting favour that he possessed, to acquire in imagination its delights.

That in the world was not a desire  
Which was not each gathered on that table.

- 20 Besides victuals of Chíní character,  
—Like to which the porter of Paradise beheld not in  
Paradise—

Many delicious confections of sugar,  
With the almond and the pistachio-nut, kernel-stuffed.

Rare delicacies,—not of that kind that the world-worshipper  
(the rich powerful man)  
Acquires one of them in a life-time.

Jewels—not to such a degree that the jewel-recognizer  
May estimate a half of them in a year.

When the treasure-house was emptied (by reason of the  
cost of the feast)  
—In that way hospitality prepared!—

- 25 The Turk king, with the great ones of the land,  
Went to the monarch for the purpose of inviting him.

According to the former manner, the ground-kiss given,  
He increased his own dignity by his ground-kiss.

Benediction-uttering, he said:—“If the king’s throne  
(sitting-place)

“Make its way over this slave’s throne

“It will make his head precious with the diadem,  
“Will make him renowned with this honour.”

The king accepted his warm wish;  
Preserved, by going, his (the Khákán’s) honour.

---

20 “Many delicious confections” (couplet 21) may be the agent to  
Guzasht, “besides” (couplet 20). That is:—  
Many delicious confections surpassed the victuals of Chinese  
character.

30 The king and the king's escort at once  
Went from their steeds to that table.

Earth unloosed the fastening from the head of the  
treasure ;  
Running to and fro (in attendance) came to the lofty  
sphere.

When Sikandar reached the Khákán's table,  
Khizr's (Sikandar's) foot reached the fountain of life (the  
tray of hospitality).

He beheld a throne of gold like the sun,  
In it, a fountain of (many) pearls, (in purity) like a sea of  
water.

On that golden throne he sate with joyousness,  
In his hand an orange (a ball) of camphor and  
ambergris.

35 Faghfúr, the world-seeker, at his right hand  
Stood erect, loin-girt, in service.

The king, favour-displaying, called him in front ;  
He placed him, like the king, on a chair of gold.

By the king's order, the other crown-possessors  
Sate on their knees (in reverence) in the front place (before  
the throne).

The Khákán ordered that they should bring food,  
(That) the dust should become yellow with golden trays.

31 The first line may mean :—

(a) Sikandar scattered much treasure.

(b) The horsemen were so decorated with gold trappings that you  
might say :—“ A treasure has sprung from the earth.

The second line may mean :—

(a) (The great joyous cry of) the coming and the going (of the people)  
ascended to the lofty sphere.

(b) The coming and the going (of the angels) went to the lofty sphere.

Like a king he scattered a great treasure,  
 Like the (broad, yellow) leaf of gold (of the vine) from the  
 bough, leaf-shedding.

40 In that wish-place (the feast of victuals much desired),  
 like the city of Farkhár (in decoration and in the  
 delights of food),

On the part of the guests, the devourers, the wish (for  
 delicious victuals) displayed no diminution nor choice  
 (for all viands were ready without stint).

Whatever they desired, like the inhabitants of Paradise,  
 They arranged on that table, victual-spread.

When they had eaten of every kind of victuals,  
 Over the wine-cup they displayed their peculiarities.

Exhibited the joyousness of the crimson wine ;  
 Cast also a carpet of crimson silk.

From every country, seated for music,  
 A master (of music) and a minstrel (of sweet voice)—  
 wonderful ;

45 Vocalists, melody-awakers,—wondrous,  
 Brought forth the word (of criticism) according to the rule  
 of metrical measures :

40 Farkhár may signify—a city in Turkistán famous for its lovely  
 women ; or an idol-temple famed for its beauty and decoration.

“ Mukís ” signifies—mukás.

The second line may be :—

(a) The wish (of the guests) made no demand upon the attendants ;  
 (for all kinds of delicious victuals were present without stint).

(b) The shrewd guest expressed no desire (for better or for other food)  
 to the attendants ; (for all kinds of delicious victuals were  
 present without stint).

41 In Paradise, whatever the inhabitants desire, they at once obtain.  
 In the second line, bar árastand is here equivalent to—they found  
 arranged.

45 Sughd is near Samarqand.

Otherwise :—

Brought forth criticism on the pipe-players.



The silk (-string) players of melody in the Sughd language  
Brought forth the sound of music to the sphere :

The singers of the path (of melody) in the Pahlaví tongue  
Gave, with much melody, freshness to song :

Verily, the foot-beaters (dancers), Kashmír-born,  
Through (the violence of) dancing,—whirling like the  
demon-wind :

From the Greek-land, many organ-players,  
Who ravished the sense from everyone's heart.

50 The army of Rúm and that of Chín together waist-girt (to  
view the spectacle),  
The standard of Rúm and of Chín upreared.

The Khákán of Chín opened the treasure-door (by much  
giving to Sikandar's army) ;  
He emptied the earth of Kárún's (Korah's) treasure.

First came to use (was given, the treasure) of jewels ;  
With war-helmets and steel-armour, jewel-adorned :

Of crystal gleaming like the sun,  
A chief seat (a royal throne), in lustrousness like water :

With brocade of Chín in ass-loads,  
With musk of Tatarí also in bales :

55 Platters of camphor with musk-fragrance ;  
Than the fresh camphor,—the dry aloes more (in  
quantity) :

48 "Pá,e kob" (bází-gír). In the violence of the revolution of the dance the pá,e kob leaps up, claps his feet to the buttocks ; and, by the power of hand and foot and flying skirt,—dances in the air.

"Mu'allak-zan" is a bází-gír who whirls about, head low, feet high, like those pigeons called "tumblers."

51 Khákán is properly the title of the king of Tibat (Thibet) only ; Faghfúr that of China proper. In some copies Jaypál (instead of Khákán) occurs. It was the title of the king of Láhúr, of Chín, and of Hindústán—given by Mahmúd of Ghuzní.

Bows of Chách and silk of Chín ;  
Also some valuable swords :

Horses of noble breed, powerful in speed, of Khatlí (stately)  
gait ;

All fresh of form ; all swift of foot :

A káraván,—all white falcons and hawks ;  
For fowl and heron overthrowing, swift of attack :

Forty elephants, with litters and housings,  
Tall, and strong of brain, and hard of bone :

60 Troop on troop,—slaves, army-shattering ;  
Lovely damsels, who would bring love into the dead.

When he (the Khákán) drew before the guest (Sikander)  
such a present ;

Besides these he drew magnificent presents :

After a while he unfolded a fresh treasure ;  
Than it he prepared a more beautiful present,

A (grey) Khatlan steed, the proud-mover, the mane and  
the tail black,

Swifter than the wind in the morning-time :

A mover like the royal throne,  
Its sitter (rider) unconscious of its motion :

65 In speed the deer surpassed ;  
In impetuosity like fire ; in softness like water :

In the morning, more quickly rising than the birds ;  
In the river, more swift than the fishes.

---

63 " Khing " signifies—a white horse.  
" Sabz-khing " signifies—a white horse inclining to green (?).  
" Surkh-khing " signifies—a white horse inclining to redness.  
Couplets 63-72 describe the steed.

In swift moving, his form the demon-wind ;  
In turning, his title the demon-born :

In leaping, he was (he leaped) not less than the sky ;  
Even the breeze was not his rival :

In the battle-field he so went and came  
That fancy remained behind him half-way :

70 In the time of his tumult (neighing), the steed overthrown ;  
In the time of his force (warring), the elephant over-  
thrown :

Like imagination, the supreme mover, in every direction  
(overthrowing horses and elephants) ;  
Like thought, perfect in swift moving.

In impetuosity, I say not like a samander !  
Like a samander ? No ; a Sikandar-bearer (chosen out  
of all the horses of the world).

A hunting-bird of distraught brain (impetuous in the  
attack of birds) ;  
More distraught (restless) than the sleep of (men on) the  
night of calamity :

70 " Rukh (or faras) afgandan " signifies—to overthrow.

See canto xix. couplet 168.

The couplet may be :—

(a) In the time of tumult the rukḥ (the roc) overthrows the steed ;  
In the time of battle overthrows the elephant.

(b) In the time of tumult the castle (at chess) overthrows the knight ;  
In the time of battle the knight overthrows the bishop.

71 The first line may be :—

Like imagination, the supreme mover (with or without a road), in  
every direction (in rear, in front, above by plunging and  
bounding, below by kicking).

In couplet 64, Solomon's throne is hinted at. See Sale's *Qurán*,  
chap. xxvii.

72 The samandar moves quickly in the midst of fire.

The second line may be :—

A samander ? No ; a Sikandar-ravisher (inasmuch as out of  
thousands of horses it took Sikandar's heart).

Like (un-ending) Time in to and fro motion, swift of wing ;  
 Going (after prey) like the (fierce) south wind ; coming  
 (back to the falconer) like the north :

75 In his grasp claws of steel ;  
 Through his design (of attack) the black eagles, black-clad  
 (in mourning),

Much blood (of birds) on his neck deposited,—  
 The claws of his grasp, eagle-overthrowing :

In assaulting, the grinder of the liver of the (mighty yet  
 terrified) Símurgh,  
 Making every rhinoceros its prey :

Angry and blood-shedding and bold of eye,—  
 God created it for injustice and rage :

The Tughán-Sháh of birds (of prey), in name Tughril,  
 Altogether like Tughril-Sháh in sovereignty.

80 A damsel, black of eye, chaste of face ;  
 Of rose-limbs, and sugar-lip, and musk perfume :

An idol (a lovely one), like one of Paradise adorned ;  
 A fascinating one, desired with a hundred desires :

A moon, a proud mover, like the lofty cypress ;  
 Two tresses, like musky nooses intertwined :

On her (face) a double chin, from which water (lustre)  
 trickled ;—

Over the fire (the ruddy face) who saw water suspended  
 (the lustrous double chin) ?

76 The agent to "deposited" is the word—"claws."

79 Tughril is the name of a king and of a bird of prey.

The eagle is described in couplets 73-79.

Tughril, the last Sultán of the Saljúk dynasty, succeeded his father Arslán on the throne of Hamadan in A.D. 1175 ; and under the direction of his valorous uncle, Muḥammad, son of Atábuk, governed his dominions happily. At last, abandoning himself to excesses, he was, after showing the greatest valour, defeated in A.D. 1193 by Takásh, Prince of Khwarazm, and slain.

The straight cypress, in need of her stature ;  
 Sugar, her attendant ; and honey, slave :

85 Her face—cast the violet (the black tress) on the rose (the  
     ruddy face) ;  
 Made the violet (the blue-black tress) the care-keeper of  
     the rose (the ruddy face) :

Pure (black) musk the loin-girt one (the attendant) of her  
     (fragrant) tress ;  
 Because her (black) tress was the attendant as regards the  
     sun (the ruddy face) :

A sweet speaker, a sugar-lump ;  
 A tyrannous one as to honey and sugar :

Her body, crystal (in lustrousness) and the ermine's back  
     (in softness) ;  
 Her finger, in form (delicacy) the ermine's tail :

A ball (formed) of the silvern chin upraised ;  
 On it,—a collar (formed) of the double chin (like the collar  
     of gold) affixed.

90 That idol, love-seeking, with that collar and ball,  
 Used to take the collar from (surpass) the moon ; the ball  
     from (surpass) the sun !

With the eye-brow, bow-fashioned ; and with the glance,  
     the arrow,—  
 With the bow and the arrow, she captured a hundred hearts :

85 "Bar binafsh gul" should be read—binafsh bar gul.

86 The second line may be:—

Because her (black) tress had overpowered the sun (the ruddy face,  
     by drawing it within its noose and concealing it).

87 The first line may be:—

A piece of honey and a sugar-lump,—speaking.

90 "Tauk (goe) burdan" signifies—to surpass.

The sun is like a ball ; and the moon (during the first ten days of the  
 month) like a collar.

From the delicacy of her limbs, when she used to drink  
wine

The colour of wine used to appear through her throat :

A thousand praises on such a foster-mother (the earth),  
Who cherished a precious one of this sort !

Through scanty glancing she cast not her glance at any ;  
Her mouth much smaller than her eye.

- 95 Thou wouldst have said :—Indeed, no mouth is hers !  
Its name (fame) is, indeed, in the world (but not its  
reality).

The bringer of the precious gift (the Khákán)  
In describing that gift became lofty of head (stood up),

Saying :—“ This bird and this steed and this damsel  
“ Are precious (unequaled),—May they be dear to the  
king !

“ Neither sate anyone on a grey war-steed like this ;  
“ Nor comes easily to the hand a bird like this.

“ What need of speaking ? For at the time of action  
“ They display their own qualities.

- 100 “ A damsel also with this countenance is not despicable ;  
“ For no one is her equal in beauty.

“ Within her, the assister (God) has introduced three  
(matchless) qualities ;

“ In respect to which, the fourth is not to be acquired :

“ One—beauty of countenance and grace ;

“ For in fascination she is an evident proof (of God's  
power) :

94 See canto lvi. couplet 17.

100 “ Khwár ” signifies—maza, lazzat, neko-şúrat.

“ The second—powerfulness, which at the time of conflict  
 “ Turns not the rein from manly men :

“ The third—an agreeable voice and the playing of the  
 stringed instrument ;

“ For she sings more sweetly than Zuhra (the minstrel) :

105 “ When she lifts her pleasant gentle voice,  
 “ Fowl and snake, on account of her voice, sleep not.”

To the world-seeker, of that clever heart's delight  
 The sweet voicedness and loveliness were agreeable ;

(But) the tale of boldness and manliness,—  
 He had (without believing) accepted through wisdom :

The lily (woman) is tender ; and the thorn (man) stiff,—  
 For manliness is little in women.

*Woman* of silvern body, though she be of brazen body,—  
 Why boasts she of *manliness*? for, verily, she is woman.

110 If a fish (of silvern body) be of the hard stone,—  
 It is (verily) the prey of the crocodile of the river.

Of paper it is improper to make shields ;  
 And afterwards to cast them in the water.

The monarch held this point unsuitable ;  
 He considered not women strong in manliness.

He accepted her and put the ring (of service) in her ear ;  
 When he accepted,—he forgot her name (so little thought  
 he of her).

When the king accepted those presents,  
 He went from the Khákán's table towards his sleeping-  
 place.

---

105 The exploits of this damsel are given in cantos lxi. lxiv. lxvii.

111 After wetting their shields in water, warriors rise up to battle. Shields of paper are useless.

115 In the morning-time, when the peacock (the sun), east  
proudly moving,  
Struck forth its head from the arch of azure hue (the  
sky),

The king again placed the wine-cup in his hand;  
Opened the door of the court for music:

Passed a day or two in toying and caressing,  
With music and wine, and the wine-cup, heart-soothing:

(And) kept being in joyousness with music and wine.  
Again his steed became swift of foot.

For returning (to Rúm), he arranged matters;  
In wandering, he became like (restless) Time.

120 The saucy one of Parí face, whom the Khákán of Chín  
Gave to the king that he might hold her dear,

—For the reason that she was not agreeable to the king,—  
Became captive like the shadow (that ever remains) behind  
the screen (of the haram).

That moon kindled (with rage) like the sun;  
She shed rose-water (bitter tears) on the rose (the face)  
from the narcissus (the eye).

In the prison-house (the haram) of the king's damsels,  
She was continually like the shadow (void of effect or  
of beauty) at the bottom of the well.

One day, when this sphere, chaugán-worshipping (loving  
revolution),  
Brought from night-playing the ball (the sun) to its  
hand,

---

117 Perhaps—in mirth and pleasure.

124 Players at chaugán whirl the chaugán (the bat) in the air before  
striking the ball.

The first line refers to this whirling motion; for the sphere ever  
revolves.



125 Sikandar, who surpassed Khusraus,  
Surrendered the rein to his own steed, practised at the  
chaugán :

He mounted the fleet steed, mountain-stamping (with his  
sharp hoof),  
The steed (was) of elephant-stature ; and the king, of  
elephant-body.

Those neck-exalting drew forth (with pomp) the standard ;  
The sign of the day of the place of assembly (the Resurrec-  
tion Day) appeared.

Through the army, whose amplitude was to farsangs,  
The plain was straitened for hunting.

From the desert of Chín to the river Síhúr (of the city)  
Jand (in Farghána),  
Land after land was beneath the silk (of the standard).

130 When to the musterer came the army,—  
In it, were five hundred thousand men, selected and of  
exalted rank.

Rear and front, soldiers of peacock hue (accoutred with  
armour and weapons) ;  
Left and right, lions of steel claw (tried in battle).

Within the centre, the king, a river of majesty ;  
Round about the river (the king), the army (firm and  
collected) like the mountain.

Besides those of elephant-strength of iron helmet,  
Forty war-elephants behind the king's back.

A thousand and forty Pahlaví banners  
Moving in rear of the royal standard.

---

134 "Sanjak" may signify—the pennon of a certain standard, immedi-  
ately on the raising of which on the elephant's back,—they make the  
beast move forward.

The first line would then be :—

A thousand and forty Pahlaví banners (each on the back of an  
elephant).

135 On special attendants (of silvern body), belts of gold,  
Like pure gold on the particle of silver (the slender waist).

The attendants, moving like the waters of a torrent,—  
Horse-leaders on every side, troop on troop.

Around the king,—efficient court-officials,  
By whom the road-toil becomes easy.

The Khusrau of Khusraus went proudly moving,  
The potentate of Chín at his stirrup running.

When for a while the monarch travelled the earth,  
The order so passed to the Khákán of Chín,

140 That he should return to his own territory,  
Should hasten to the clime of the Turkáns.

The Turk (the Khákán) bade farewell to the world-  
seeker ;  
He made his face the river with the water of his eye  
(-lashes).

The king, rein-turned, world-traveller,  
Caused the dust to reach from the plain (of Jand) to the  
Jíhún (near Balkh).

When he came near to that deep river,  
He ordered that the army should alight :

Regarded that portion of ground (on the bank of the  
Jíhún), heart-exhilarating ;  
Considered it fortune to sit in that spot.

145 The tent-rope of the royal pavilion,  
They drew ; and the peg (tent-pole) of the centre became  
firm.

---

140 The clime of the Turkáns may signify—either Chín or Turkistán ; for Chín is considered as another Turkistán.

142 Balkh is twelve farsangs west of the Jíhún or Jayhún.

From many bejewelled pavilions,  
The bank of the Jíhún became like the garden of Írám.

When the king beheld that territory beyond the Oxus,  
(He saw) a great world,—I say not that he saw (merely)  
a city!

Of that property which came from Chín to his grasp,  
He gave much (in founding cities) when halting chanced  
to him there:

Made prosperous the ruined cities;  
Founded also many new cities.

150 Of Samarkand, from seeing which a man is joyfu.,  
Its founding, thus it is heard that it was by him.

In Khurásán and Rúm the news became instant,  
That the monarch had come from the strange land.

In every city, through joy at the king's victory,  
Those proclaiming the joyful tidings opened out the road  
(to take the news to the different cities),

(The men of Rúm and of Khurásán) in thanks exalted the  
standard (of joy);  
Displayed joyfulness in every house.

Everyone sent much wealth and treasure  
To the king's court on account of his foot-toil.

155 Come, cup-bearer! make haste to-night with the wine (of  
senselessness);  
For rose-water (the wine) is necessary for the head-pain  
(of carelessness);

150 See canto lxvii. couplet 81.

154 "Pá ranj" signifies—pá-muzhd, the present given to a guest.

The wine which brings water (lustre) into the face of the  
work (of wine-drinking);

Not that wine which brings crop-sickness into the head.

- 
- 15 The poet desires the mai,-i-ma'naví (the spiritual wine), whose fruit is the good disposition and the fire of the love to God.

---

## CANTO LV.

SIKANDAR'S OBTAINING INTELLIGENCE OF THE ASSAULT OF THE  
RUSSIANS; OF THE PILLAGE OF BURDA'; AND OF THE  
CARRYING AWAY CAPTIVE OF QUEEN NÚSHÁBA.

- 1 To the world-traveller, travelling in the world,  
Pleasant it became to make journey on journey :
- To behold the administration in every territory ;  
To enjoy repose at every stage :
- To possess news of hidden things ;  
To take up a share of (viewing) unseen things ;
- But when thou beholdest the end of work,  
A man is monarch (of happy state) in his own city.
- 5 To be helpless in his own city with the mean,  
Is better than monarchy in the city of others.
- Although there be prosperity in the city of others,  
The heart is not void of love of home.
- Sikandar, notwithstanding that success which was (his),  
Displayed all affection for his own city.
- Because in the rose-bed is the colour and perfume of the  
rose ;  
Because transplanting from the rose-bed is (the cause of)  
the yellow face (of grief).

Although he possessed country beyond limit,  
He preserved the thought of his own house (of Rúm).

- 10 One night, he expressed an opinion on that matter,  
saying:—To-morrow, from the place,  
Like the wind, he would bring his foot to the wind-fleet  
steed;

Would make the desire (of seeing) his native country  
(Rúm) easy to his heart;

Would (on the return path),—enjoy the air of Khurásán:

Would bring the land of Persia beneath his foot;

Would use his judgment towards the country of Usturakh:

Would illumine the world ('Ajam and Írán) by his own  
conduct (of justice);

Would bring loftiness to his own throne:

Would pass by that land (Usturakh) of sweet praise;

Would glance at the bad and good of that kingdom:

- 15 Would show that they (the nobles of Usturakh) should make  
anew the regulations (the ceremonial of reception and  
the decoration of the city);

Should make resolution as to the ground-kiss of the  
Khusrau.

He would renew to each the bread-fragment (the subsist-  
ence-allowance, or the lofty rank),

As to that fragment would show much favour:

Would give to those petitioning (the chiefs of Usturakh) a  
present road-brought;

Would give to the world (Írán) life anew.

- 14 The first line may be:—

Would, the water of life creating (bounty-bestowing), pass by that  
land (Usturakh).

- 16 If bára be read for pára in the second line, the couplet will be:—

He would renew to every one (of the ground-kissers) the bread-  
fragment (lofty dignity);

As to that dignity (the town of Usturakh) would show much  
favour.

His thought within this screen (of imaginings) travelled,  
 —(Just) kings have no occupation save this (equity,  
 liberality, and bounty to the people),—

Daválí, who was chief of Abkház,  
 Was, by the king's power, neck-exalter.

20 Girt with the leather strap, at the king's order  
 He travelled much around the world.

He came to the king of good reflection ;  
 (And) complained like the drum of the leather strap,

Saying :—“ O king ! a complaint (I have) against the  
 tyranny of the Russians,

“ Who take the bride from the cradle (the land) of Abkház :

“ The person (the messenger) came saying :—From that  
 adorned country (Abkház),

“ Of all property (even) a tooth-pick remains not :

“ The Russian oppressor from Álán and Gark

“ Uses sudden assaults like hail :

25 “ He found no way by the mountain-passes of that quarter  
 (Abkház) ;

“ Hastened by large boats by way of the sea ;

22 The bride signifies—the wife (other than Núshába) of Daválí.

24 Álán may be—a country among the mountains of Fataḵ (Fatīḵ), containing a large town, which the kings of Abkház call Kundáj ; a country in Turkistán ; or a place in a land called Haft-Rús (the seven Russias).

Gark (Kark) may be—a city founded by the king Gurgín ; a town near Jerusalem ; a place in Haft-Rús.

25 “ Kírvat ” signifies—jung, a large boat ; or one of seven towns on the river of Abkház.

“ Darband ” may mean—the town of that name near Shirván ; a ferry (bandar) across a river ; a barrier across the mountain-passes.

The couplet may mean :—He found no way by the ferry by which travellers to Abkház cross ; for my army was there stationed. He therefore assaulted from some other port.

“ Made not a sally within limit ;

“ Renewed the ancient feud in that abode (Abkház) :

“ Took in rapine that land and soil (Abkház).

“ —May the road be closed to that inauspicious foot (of the Russian) !—

“ Besides those slain, whom one cannot reckon,

“ Ravaged much and took much.

“ In Abkház, a morsel of food stored remained not :

“ Verily, in the treasury, a thing wrapped up (gold or silver) remained not.

30 “ He emptied the goods from our treasuries ;

“ Snatched the pearl from the jewel-casket and the brocade from the throne.

“ They overthrew the whole country of Burda’ ;

“ Emptied a city full of wealth :

“ Took away Núshába in rapine ;

“ Shattered the flagon (her ease and pleasure) on the stone :

“ Of the many brides (virgins) whom thou sawest standing (before Núshába),

“ Left not one lovely one in the place :

26 In consequence of constant warfare with Russia, the people of Abkház had placed a barrier on the mountain passes.

See canto xiii. couplet 47.

29 In the east it is the custom to wrap up gold and silver in pieces of cloth.

The second line may be :—

Verily, in the treasury remained not { anything acceptable.  
( an old, empty, folded purse.

32 The second line may be :—

Broke the flagon of her purity on the stone.

33 “ Mándan ” here signifies—guzáshtan.

- “ Overturned all the city and the territory (of Burda’);  
 “ Applied fire to the village and the round dwelling (tent)  
 35 “ If I had been in that contest (with the Russians),  
 “ I should (by being slain) have rested from this foolish  
     wandering (from an overturned country).  
 “ Here,—in service I became lofty of head;  
 “ There,—wife and children (are) in prison and bonds.  
 “ If the king should exact justice from the enemy,—  
 “ May God be (my) assistance-giver and justice-desirer!  
 “ Thou wilt see that in these few years the Russians  
 “ Will cause injury to reach Rúm and Arman.  
 “ Since they have thus found a way to the treasure,  
 “ They will attack as they have attacked:  
 40 “ They are all highwaymen like the wolf and the lion;  
 “ Are not impetuous for (spreading) the table (of hos-  
     pitality), but impetuous for blood (the slaughter of  
     man):  
 “ Take territory; subdue cities;  
 “ For they are the vain ones of the people and the mean  
     ones of Time.  
 “ None seeks manliness from the Russian,  
 “ To whom humanity is not, save the form (void of  
     honour).  
 “ If the jewel-load be on an ass,  
 “ Why lookest thou at the jewel? Verily, he is the ass.  
 “ Since those opponents (the Russians) have found a way  
     to the treasure,  
 “ They may cause injury to reach many lands.

---

38 Couplets 38 and 46 are prophetic.  
 Failing revenge on the king's part, they will ravage his lands.  
 40 “Ba khwán ná dilír” is the proper reading.  
 42 See canto lii. couplet 50.



45 “ May bring forth the arm for injustice-exercising ;  
 “ May take property from the merchants.

“ Since they bring injury upon that land and clime  
 (Abkház and Burdá’),  
 “ They may display greed of Khurásán and of Rúm.”

The monarch raged at his (Daváli’s) speech ;  
 At the tyranny against his house and his spouse (Núshába).

He was vexed also for Núshába ;  
 For dear to the king was that country.

The head, dark and angry, lowered,—  
 He became terrible in that darkness (of fury).

50 To the redress-desirer (Daváli), he said :—“ Thine is the  
 order ;  
 “ In my heart is whatever grief is in thy soul.

“ If thou cease from this talking,—well ;  
 “ Thou spakest ; and the rest thou shalt see from me.

“ When I bring my head to the road (of attack) thou wilt  
 see,—  
 “ What heads I will bring to the pit (of degradation)  
 with the loop (of the noose) :

“ What hearts of men (Russians) I will pluck from  
 sense ;  
 “ What blood of lions (Russians) I will bring into  
 agitation :

“ I will bring the dogs (the Russians) to lamentation ;  
 “ For wild ass-overthrowing is sport to the lion :

---

45 “ Bál ” signifies—in man, from the shoulder to the finger-tip ; in  
 beasts, to the hoof or foot ; and in birds, to the tip of the feather.

- 55 “ I will leave in the place the men neither of Purlás nor  
of Russia;  
“ The head of both, I will cast beneath my foot :  
“ If it be the Russia of Egypt, I will make it the Nile  
(flooded with black elephants);  
“ Will make it confounded beneath the elephant’s foot :  
“ Will cast out their throne from Russia ;  
“ Will place every stone (the hard-hearted Russian) in the  
fire.  
“ Neither will I leave a dragon in cave or in mountain;  
“ Nor will I leave a grass-blade for the purpose of  
medicine.  
“ If I demand not this revenge from the wolves of  
Russia,  
“ I am the dog (father unknown) of dogs (the Russians),  
—not Sikandar (the son) of Faylikús !  
60 “ If I hunt not the wolf of Purlás,  
“ I am more the fox (the mean one) than the fox of Purlás  
and the fox of Russia.  
“ If from the revolution of the sphere be safety,  
“ We will demand our own revenge from the enemy :  
“ Will bring back everything taken away in rapine ;  
“ Will bring the seizer (the enemy) beneath the foot :

---

55 “ Mándan ” here signifies—guzáshtan.

56 In the opinion of Orientals, Egypt is a most agreeable country. The Russia of Egypt then means—If it be the most joyous country of the world.

57 There are many readings of the first line.

58 In mountain-caves grows a grass that bears a grain-like pulse of yellowish colour and of fatty kernel ; also a tree. The grain of the grass and the bark of the tree are each useful in medicine.

60 The first line may be :—

If I hunt (ravage) not Gurg and Purlás.

- “ Will not leave Núshába within bonds ;  
 “ Will bring forth the sugar (Núshába) from the reed (the robbers) when the time comes.
- “ If that silver (plunder) became place-occupier in the stone (of the mountain-mine),  
 “ We would bring it forth (easily) like the hair (unbroken) from the dough.
- 65 “ By thought, the difficult affair becomes solved ;  
 “ In season, the spring-flower blossoms on the tree :  
 “ In hardship, take not thy heart from remedy (despair not) ;  
 “ For the old sphere changes time to time (it brings sometimes ease, sometimes pain).
- “ When I took up road-provisions on this path (to Russia) ;  
 “ I will exercise patience so that my object may be accomplished.
- “ From the ponderous mountain to the deep sea,  
 “ By deliberation the work (of journeying) becomes prosperous.
- “ Mine was the intention of going towards 'Ajam,  
 “ That in that kingdom I might establish some places.
- 70 “ Since the news of this matter reached me,  
 “ Best, if my throne (Istakhr) be void of me.  
 “ My chattels have inclined to the motion (of journeying) ;  
 “ My saddle is my throne, and that only.

---

64 When the dough-makers of Chín make good the dough, they place a hair at the bottom of the dough and begin to knead. When, after a while, the hair comes from the bottom to the top,—it is a sign of good kneading.

“ I sleep not ; I rest not in any way,  
 “ Until I take revenge from the malicious one.”

When Daválí witnessed that acceptance,  
 He rested from anger and perturbation ;

Made the dust amber-stained (beperfumed) with his lip ;  
 Made the earth gold-encrusted with his (yellow, grief-  
 stricken) face.

75 Come, cup-bearer ! take in the hand that cup of wine,  
 Of drinking which no help is ours.

Not (real) wine,—(but) the liver-piece (the son) of the sun  
 (the consumer and the vivifier of the earth),  
 That is in essence both the fire (the consumer of this  
 imaginary existence) and also the water (lustre-giving  
 to those escaped from this imaginary existence).

---

## CANTO LVI.

### SIKANDAR'S ENTERING THE PLAIN OF KHIFCHÁK.

1 In this side-place (the world) I behold two butterflies (day  
 and night) ;  
 Of face, one is fair ; the other, dark.

Of none, become they the moth (of desire) of the (little)  
 candle (of joyousness) ;  
 For they read only the order of vexation to us (men of the  
 knowledge of God).

---

1 “Taraf-gah” signifies—díd-gáh, which may mean—gá,e nishastan (a  
 place of sitting), either a house, or a man's buttocks.

The first line may be:—

In this place of sight (man's body) I behold two (small) butterflies  
 (the joy and the grief of the world).

2 The candle signifies—a heart enkindled with the tranquillity born of  
 affluence and ease.

If na khwáhand be read for bi khwahand, the second line will be:—

For they ever read (obey) not our order.

Give splendour to this house (the body) with the lamp (of  
the love of God),  
Which may make roast meat of these two butterflies  
(Time).

The adorer (Nizámí) of the carpet of this garden (of  
history)  
Kindles the lamp (lustrous verse) from (former) lamps in  
this way,

5 Saying :—When Sikandar (son) of Faylikús obtained  
The hateful news of rapine by Russia,

He slept not that night from desire of having revenge ;  
From delivering opinion of war in every way,

Saying :—“ Into this matter how may I bring action,  
“ So that I may deliver myself from this covenant with  
Daváli ? ”

The next day, when this steed of red colour (the morning  
sun)  
Unloosed the surcingle from the flank of the steed (night)  
of dark colour,

—Sikandar sate on that grey Khatlan steed,  
Which arose like the wind and leaped like the lightning.

10 He caused his horse to leap the raging Jíhún (Oxus),  
And urged him thence towards the plain of Khwárazm :

3 The lamp of the light of the heart and the candle of the house of life are the consumers of these two butterflies ; for Time is subservient to the holy men of God.

These couplets are a caution to Sikandar, who was joyous at the conquest of Chín, and again despondent at hearing of the ravaging of the Russians.

9 This steed was given to Sikandar by the Khákán of Chín.

Behind his back, an army like the river (Jíhún):  
The reckoning (of the stages) of the plain on (at) his  
finger,

He travelled the plain of Khwárazm;  
Came from the Jíhún; passed to Babylon.

For the reason that he might make the world void of the  
Russians,  
No repose was his on water (by the river-side, to quaff  
wine), or on the dust (to hunt).

He made his eye sleepless in that assaulting (-expedition);  
Made the passage over the plain of Sakláb (in Turkistán):

15 Saw the desert all (full of) the tribe of Khifchák;  
Saw among them dolls (lovely women) of lily-limbs  
(veil-less):

In countenance like fire (ruddy); in cheek like water  
(lustrous),  
More resplendent than the moon and than the sun;

All eyes closed (in modesty), man-fascinating,  
(Even) the angel (the recluse of angelic nature)—impatient  
at the sight of them.

Neither a veil on the surface of their face,  
Nor theirs—fear of brother, or of husband.

The army, celibacy-professing, of scanty power (of  
patience),  
—When they beheld such faces veil-less,—

17 See canto liv. couplet 94.

In Paradise the Húrs are tang-chashmán; or they glance at none.

19 “'Azab” signifies—in Arabic, a man without a woman; in Persian, a  
woman without a man. Here the first meaning is appropriate.

The first line may be:—

The army, all celibate, of great ardency.

20 By youth's ardour became agitated ;  
In that matter (of seizing the women) became strenuous in  
endeavour.

(But) from fear of the king no one made an assault,  
Nor displayed impetuosity towards those dolls (the lovely  
women).

When the king beheld the lovely ones of that path (of  
Khifchák),  
To the king that custom (of being unveiled) appeared not  
well.

He beheld Parí-forms, like pure silver ;  
Every soldier thirsty ; they (the women) like water.

He reflected on the need of the army ;  
For woman is woman ; and doubtless man, man.

25 One day he gave resolution to this matter ;  
Gave admittance to the chiefs of Khifchák :

Favoured them after that royally ;  
Exalted them by his own honouring :

Spoke secretly to the old men of Khifchák,  
Saying :—“ The woman face-concealed in secret (veiled),  
—best.

“ That woman who shows her face to a stranger,  
“ Has neither respect for herself nor shame for her  
husband.

“ If the woman herself be of stone or of iron (impregnable  
chastity),

“ Since she has the name woman,—verily, she is woman.”

21 Observe the force of dast-bází in the second line.  
In the first line, turk-tází signifies—dast andází.

23 The second line may be :—

Every soldier thirsty for (desirous of) them like water.

24 See couplet 29 ; and canto liv. couplet 109.

30 When those desert-keepers of distraught path  
 Heard,—each one, the king's words,

They turned the head from the order of that matter (the  
 veiling of the face);

Because they found their own customs even so.

With reverence they said :—“ We are slaves ;

“ We are hasteners to the order of the Khusrau ;

“ But to bind the face (with a veil) is not part of our  
 covenant ;

“ Because this habit is not the custom of Khifchák.

“ If thy custom be the binding up of the face,—

“ In our usage it is the stitching up of the eye.

35 “ Since the not looking at the face of the strange woman  
 (is) best,

“ The crime is not on the face (of the woman), but on the  
 eye (of the man).

“ Moreover, if on our part it (the non-veiling) be displeas-  
 ing to the king,—

“ Why is it necessary for him to look at the face and the  
 back (of the woman) ?

“ For our maidens sufficient is this castle ;

“ For they have no business with anyone's chamber.

“ Make not the face of this people vexed with the veil ;

“ Be thou veil-caster on thy own face.

“ The one who draws his eye within the veil

“ Looks at neither the moon nor the sun.

40 “ If the world-possessor give the excellent order (that we  
 surrender our life before him),

“ For him, of us whomsoever he wishes, he will give his life.

---

30 The second line may be :—

Heard the king's words one by one.



“ Yes; we are the king’s troop, order-bearing;  
 “ But we depart not from our custom.”

When the king heard that eloquence,  
 His tongue became feeble in that dispute.

To him, the truth passed that with that tribe  
 Counsel-making had no worth.

He unfolded this incident to the sage (Balínás);  
 And from him that remedy-deviser (Sikandar) sought a  
 remedy,

45 Saying:—“ These lovely ones of chain (twisted)-hair,  
 “ It is a pity that they conceal their faces from none.

“ From them,—is calamity to the stranger’s eye,  
 “ As to the moth from beholding the candle.

“ What may we do so that they may display a gentle  
 disposition,  
 “ May make the face concealed from the stranger?”

The one intelligence-understanding (Balínás) gave answer  
 like this,

Saying:—“ I take thanks for the king’s order.

“ In the middle of the plain I will set up a tilism,  
 “ Of which event they will make the evening tale.

49 In the “ Asiatic Journal,” vol. xxxi. January–April, 1840, p. 237,—quoting the Arabic work *Fihrist*, A.D. 987, by Muḥammad bin Isháku-n-Nadím (commonly called Abú Yaḳúbu-l-Waraḳ)—it is stated:—

The first who composed tales and apologues were the kings of the first (the Achaemenidae) dynasty (B.C. 558–331) of the Persians; and the Sassanidæ (A.D. 226–641) amplified and augmented them.

The Arabs translated them into their own tongue. The first book was the “ Hazár Afsána,” the Thousand Tales (said to have been composed by Humá, the daughter of Bahman, B.C. 465), which were uttered for the first time to Alexander the Great, in order that he might keep awake and be on guard.

50 “ At its face every woman who glances—  
 “ By it will not pass save face-concealed (with the veil).

“ On the condition that the king will here (in the middle  
 of the plain) sit,

“ And from it will bring to my hand whatever (of tilism-  
 making) I may desire.”

Of good and bad (of this matter), whatever the sage desired,  
 the king

Made right (ready) one by one with force and gold.

The sage, world-experienced, of auspicious star,  
 Entered upon a plan of image-fashioning.

In this splendour-place, a bride of new regulation  
 Made of hard (black) stone, he set up on the road.

55 On it, a sheet (a veil) of white marble,  
 Like the leaf of the lily on the head of the musk-willow.

Every woman who used to look at its modesty  
 Used, through its shame (its being ashamed), to become  
 face-concealed :

Used, through shame (of herself), to lower the veil on her  
 face ;

The cheek concealed and the face hidden.

The Khifchák woman bound her face from that day  
 When the fashioner (Balínás) fashioned that form in hard  
 stone.

To the delineator the king spoke, saying :—“ This form,  
 “ How exercised it effect upon this tribe of stone heart ?

60 “ For they listened not to our words ;  
 “ (Yet) they look at this stone and obtain understanding  
 (of propriety) ! ”

The sage of vigilant fortune gave information,  
Saying:—"Of Khifchák the heart is hard like stone.

"Although they are in body (white like) silver, they are  
of stony (black) heart;

"For this reason, they are inclined to stony hearts  
(tilisms).

"When their chattels (persons) pass by this stone (the  
tilism),—

"By it, their hard heart becomes soft;

"Because—a face with this hardness (blackness) of hard  
stone,

"When it keeps itself concealed for the sake of honour  
and reputation,

65 "If we conceal the face, it is lawful,

"Against the tyranny (the lust) of the stranger and the  
shame of the husband.

"Another reason, which is celestial (the effect of the  
planets),

"I utter not; for it is a hidden mystery."

65 In the book of manners it is written—that it is not proper for the wife to look at her husband so that their four eyes should meet. Nay, when her husband looks at her she should gaze on the ground.

In "The Customs and Manners of the Women of Persia," translated from the Persian by James Atkinson, 1832, it is said:—

When women come out of the bath, they ought to dress in gay apparel; and, if they have any engagement, proceed to the house of their friend or lover. If they meet a handsome young man on their way, they must cunningly remove a little of the face-veil, pretending:—"It is very hot. How I perspire! My heart is wounded," and talk in this manner, and stand a little while, till the youth smells the 'itr (otto of roses), becomes captivated, and sends a message describing the enchanted and bewildered state of his mind.

66 The effect of a tilism is due to earthly, coupled with celestial, elements.

By the power of this exalted tilism,  
The face-binding (the veil) became bound about those  
faces.

Still that tilism set up  
Remains in that desert unspilled.

Round about it, a forest of wooden arrows,  
As is the grass on the marge of the water-pool.

70 Than the feathers of the arrow, eagle-overthrowing (fixed  
in the soil),  
(More) numerous are the eagles round about it.

All the tribe of Khifchák who arrive there,  
Arrive bent (bowed) before this peerless image (the  
tilism).

If from the road a footman or a horseman arrive,  
Like the worshipper they offer worship to it.

The horseman who urges his steed before it,  
Places an arrow from the quiver in its quiver (the arrow-  
cleaved ground about it).

The shepherd who there causes his flock to arrive,  
Places before it a sheep of the flock.

75 The eagles come from the lofty zenith;  
They leave not a hair of that sheep.

From fear of the eagles of steel-claw,  
No one wanders about that hard stone (lest the eagle  
should snatch him like the sheep).

Behold the image (the tilism) which the image-fashioner  
accomplished!  
Sometimes, it tied the knot (so that people worshipped it);  
and sometimes, loosed (so that people fled from it).

---

77 "It tied a knot" means—the worshipping of that image by the people

Come, cup-bearer! that virgin, face-concealed (the untasted wine of senselessness in the cellar),  
Give me, if solicitude for a husband be hers.

I will perform hand-washing with pure (wine of senselessness) from the impure (apparent wine);  
To the virgin like this, it is proper to draw the hand (washed as regards all other virgins)!

of *Khifchák*; for the worshipping of an object not God is a knot on the thread of life.

“It unloosed a knot” means—the wearing of the veil by the women of *Khifchák*. This was a difficult matter, the loosening of which with the nail of deliberation appeared impossible.

## CANTO LVII.

SIKANDAR'S LEADING THE ARMY, BY WAY OF KHIFCHAK,  
FOR WAR WITH RUSSIA.

1 Again the nightingale (*Nizámí*) has entered the garden (of sweet speech);  
The *Parí* (*Nizámí*) has come before the luminous lamp (of sweet speech).

My (poetic) fancy makes the *Parí*-form (presents the beauteous form);  
Makes me (from melting thought) like the *Parí*-form (the unexampled form).

1 Enchantment-utterers (*'azá*, in *khwánán*) at the time of summoning *jinn* or *Parí*, kindle at night a lamp, and then utter their enchantments.

The garden may signify—*Nizámí*'s heart.

2 My poetic fancy presents the *Parí*-form (in appearing and disappearing);  
Makes me like the *Parí*-form (unexampled in ever-changing subtleties of verse).

From this mine (the dusty body), dark, of Ahriman  
nature,—

Behold the jewel (lustrous words) which with this lumi-  
nosity I bring.

A thousand praises be on the wise ones (the skilful poets),  
Who bring the luminous gold (lustrous speech) from the  
dark mine (the dusty body)!

- 5 The representer of the detail of this history  
Represented to the lord of the marches in this fashion,

Saying :—When the world-king, the sage of Rúm  
(Balínás)

Ordered that he should make wax (an image out) of the  
(black) stone,

By its own beauteousness, that desired image  
Became adorned like a turquoise picture.

The delineator (Balínás) made it of such beauty  
That he fastened the silk (of shame and envy) upon the  
painting (of beauty) of the Turkáns (the lovely  
women of Khifchák).

When the form-displayer (Balínás) set up the form (of the  
tilism),

From before the form the king made void the place  
(departed) :

- 10 Scattered treasure wherever he went ;  
Endured toil in the hope of (gaining) ease (for the  
world) :

3 The dark mine may signify—an inkstand.

6 The second line hints at—his making the stone heart of the people of  
Khifchák soft like wax.

7 The first line may be :—

That image with its own beauteousness desired (by Sikandar).

Went some stages in each week ;  
Remained some night-watches (of seven hours) at every  
stage.

When the stage (Sikandar's camp) came near to the  
enemy,  
The lions (Sikandar's warriors) made sharp their claws for  
rage.

A spacious place it was,—near to water ;  
There, at the time of sleep he alighted.

In that place abounding with birds, all—from the king to  
the men of the army—  
Rested from the toil of the road.

15 He arrayed a camp like the stars ;  
In it, a court up-raised to the sphere.

Made the world peacock-like with (variegated) standards ;  
Placed the door of the royal pavilion towards Russia.

To the Russian (Kintál), the news went that:—" The  
holder of Rúm

" Has brought the army to this land and clime.

" An army (the greatness of) which makes lame the foot  
of reflection ;

" When it strikes the mountain it makes the mountain  
sweat :

" Warriors, swordsmen, countless,

" For man-biting (slaying), like the wriggling (raging)  
snake :

20 " Noose-casters, who, like the savage lion,

" Bring down the heads of elephants :

17 The spy speaks from couplet 17 to 25.

18 " Kih " is contracted for koh, a mountain.

“ Slaves of Chín, who in contest (such is their skill)  
 “ Cause a hundred wooden arrows to leap from (the split  
 of) a (split) hair.

“ Sikandar? No; this is a savage dragon;  
 “ This is for the world a calamity of the tyrant!

“ Moving with him not an army (but) a mountain;  
 “ Beneath which earth has become powerless:

“ Of elephants,—two hundred elephants, steel-clad,  
 “ That bring earth’s blood into tumult.

25 “ (His camp),—a plain full of elephants and those of  
 elephant-body (warriors),  
 “ All army-harassing and army-shattering.”

When Kintál the Russian, who was chief,  
 Became informed that the sphere was intent upon this  
 work,

He raised an army from the seven Russias,  
 In the manner of the bride arrayed with the seven  
 (decorations):

From Pūrtás, and Álán, and Khwárazm,—the multitude  
 Raised a torrent like the river and the mountain:

From the Ísú land (of Russia) up to the Khifchák desert,  
 (And) traversed the land with sword and armour:

30 All the army immersed (clad) in iron,  
 The helmet of iron placed on the head:

---

27 The seven decorations are—*hiná*, a, henna; *samah*, a herb; *gulgúna*,  
 cosmetic; *safeda*, white lead; *áb*, water; *zarak*, gold leaf; *gháliya*, a  
 perfume of musk, ambergris, camphor, and oil of ban nuts; *surma*,  
 collyrium.

28 The second line may be:—  
 Raised a torrent like the mountain-stream (whose water is all stone  
 and wave mountain-high).



All, shield within shield, face-turned (to one another);  
Not a place open (among them) for a single hair:

All bold like the roaring lion,—the warriors,  
From each one a great elephant turned (in flight):

Every moment shouting and cry-uttering,  
From the noise of which (courage-exciting) the old man  
becomes young:

An army,—not to such an extent that the army-under-  
stander (the military man)  
Might cause computation to arrive at its limit.

35 When the general reckoned what was before him,  
Its number was more than nine hundred thousand.

At the end of the far road they alighted,  
A space of two farsangs distant from the king's (Sikan-  
dar's) army.

To the army Kintál of Russia thus spoke,  
Saying:—“To man-overthrowers, what fear of the  
maiden?”

“The army like this, luxurious, toil-unseen,  
“All end to end, káraváns of treasure,—

“How may they hold the foot (be firm) against the  
Russians?”

“Delicate ones like these and warriors in name, not in  
nature:

40 “The surcingle all bejewelled; the bridle golden;  
“The tray crystal, but the cup amber (jewel):

“All their occupation—drinking and fire-worshipping;  
“Not wandering a single night (in the battle-field)  
fighting:

---

81 “Zír” may signify—low; great; the cry of flight.

“ At night-time (engaged) in exciting sweet perfume ;

“ In the morning-time, in mixing wine :

“ To devour the liver (to reduce its size by enduring hardship) is the work of Russians ;

“ Wine and sweetmeats is the work of maidens.

“ From the Rúmí and the Chíní contest comes not ;

“ Wine and sweetmeat is the work of maidens.

45 “ God gave to us such wealth (Sikandar’s army),—

“ How can one close the path to that, God-given ?

“ If in sleep I had beheld this plunder,

“ My mouth would by this lusciousness have become full of water.

“ In this multitude there is none without the gold crown ;

“ Nor in the river find we so many jewels :

“ If we bring to hand this wealth,

“ We may bring defeat upon the climes of the world.

“ We will seize the world and exercise sovereignty ;

“ Will every year exercise lordship of the cup.”

50 After that, he (Kintál) urged his horse of mountain-stature,

Some individuals accompanying him.

He pointed out with the finger, saying :—“ Behold, from afar

“ Are the delicate ones and húrís, world within world (numerous) :

“ The door and the court full of jewels and treasures ;

“ The ruby and the pearl instead of the spear and the mail-armor :

---

42 Rich persons burn aloes at night-time and raise smoke so that noxious exhalations may not reach them.

“ The saddles golden—all with ruby-work ;  
 “ Horse-cloths bejewelled :

“ The begemmed cap uplifted ;  
 “ The garment (like that of women) continued down to  
 the palm (the sole) of the foot :

55 “ The carpet all of brocade and the silk of Sha’r ;  
 “ Neither the spear in the hand, nor the arrow in the  
 quiver :

“ All musky of mole (bepatched) and anklet-wearing,  
 “ The tip of the tress twisted above the ear :

“ Head to foot, in royal jewels ;  
 “ Neither the foot the runner, nor the hand endowed with  
 power :

“ With those languid feet of strained power,  
 “ What army can Sikandar defeat ?

“ If on them fall the head (the point) of a needle,  
 “ (Wide) like a window they open the mouth (in lamen-  
 tation).

60 “ They wage war by date and the kalendar (of happy  
 omen) ;

“ Delay a month in calculation :

“ Not of this sort, are those soldiers that, on the day of  
 battle,

“ Bring forth the dust (of destruction) from a broken clod :

“ When we all at once make an attack upon the place,  
 “ They will not keep the foot (firm) against a single  
 assault of ours.”

55 The first line may be :—

The carpet all of brocade and the garment (sha’r) of silk.

59 The foot of a needle is its eye.

When the Russians, hardship-enduring and hard of brain,  
Heard a highly artful speech of that kind,

They placed their heads (in submission) saying:—"As  
long as we live,

"We are head-lowered (in submission) to this treaty and  
covenant,—

65 "We will endeavour to strive like the crocodile;

"Will leave neither the perfume nor the colour of this  
flower-garden (Sikandar's army, rich and powerful):

"Will make an assault against the enemy of power (thy  
enemy);

"Will make the hard stone blood with the spear-point:

"When we draw the hand from the rein towards the  
dagger,

"We will draw the enemy's (Sikandar's) head within the  
snare (of the noose):

"Will not leave an enemy of the king (Sikandar's army);

"Will not leave that crown and throne (of Sikandar):

"When we cut off the heads, and the reckoning (on account  
of the number) comes not,

"We will not fear again such conflict:

70 "Will snatch them like straw (does) the amber;

"Will grind them all beneath the foot:

"Of these brain-strained ones of battle;

"Of the manly men,—we will not leave one."

68 In couplets 68, 71,—*dáshtan* signifies—*guzáshtan*.

71 Brain-strained ones are those of unharassed brain; and consequently of red and white complexioned limbs. For the redness and whiteness of man's limbs depend on the freshness of his brain.

When the Russian beheld his army ardent of heart,  
He considered the (hard) mountain softer (less) than his  
own power :

Came to the camp with the design of battle ;  
Took blight (hesitation) from his heart, and rust from his  
sword.

On this side, the king, the army-shatterer (Sikandar),  
Sate in deliberation in the assembly.

75 All around the king,—the chiefs of the army,  
Like the stars around the moon, sate—

Kadr-khán of Chín ; Gor-khán of Khutan ;  
'Ra, is of Madá, in ; Valíd of Yaman ;

Zarívand (chief) of Gílán, (born) of (the country) Mázan-  
darán ;  
Nayál, the hero of the land of Khávarán :

Daváli of Abkház, and Hindí of Ray ;  
Kubád the Valí of Usturakh, of the kindred of Kay :

Suhayl of Khurásán, and Kúm of 'Irák,  
Barísal of Arman,—in this league (of waging war) :

80 From Greece, and Europe, and Egypt, and Syria,—  
(numbers),  
Not to such a degree that the total may come from  
speaking.

The world-possessor made them free from care (fear) ;  
Gave them hopes (courage) by his heart-ardency.

Thus he spake, saying :—“ This army (of Russia), war-  
seeking,  
“ Sweated (practised) not in the contest of lions.

---

77 “ Gílí ” may mean—belonging to a tribe of Turkáns wearing the gilím  
(blanket) called gil.

“ (Only) in thieving, and treachery, and highway robbery,  
 “ Display they manliness and man-overpoweringness :

“ They have not experienced double-handed anyone’s sword,  
 “ The battle-axe and the spear—all in front and rear :

85 “ Have fit,—neither weapons nor clothing;  
 “ From those weaponless warfare comes not well :

“ In the battle-ranks,—a few naked (unarmed) men,  
 “ Why is it necessary to hew down from head to navel ?

“ When I seize my sword and move from my place,  
 “ I fasten down the hand and the foot of (the mountain)  
 Alburz :

“ I am that world-seizer,—that Dárá, the hero,  
 “ From me sought to take the place (Rúm); but took not  
 even his own life (in safety).

“ By the art that I exercised against Kaid,—  
 “ How did I cast him down (in submission) at my foot.

90 “ When I did battle with the army of Fúr (Porus),  
 “ Fúr, through manliness, devoured camphor (became cold  
 and died).

“ When my brow fixed the knot (of the bow-string) on its  
 eye-brow (two horns),  
 “ The king of Chín laid down his bow-string (and  
 submitted).

“ Not mine is fear of war with the Russians;  
 “ For the great torrent pours down water from the  
 mountain.

“ From the mountain of Khizr (Khizrán in Turkistán) to  
 the river (Jand) of Chín  
 “ I behold the land—all Turk on Turk.

---

92 As the mountain causes the torrent to fall, so will I cause the  
 Russians,

“ Although the Turkáns were not allied (in friendship)  
with the men of Rúm,

“ With the men of Russia their rage even greater than  
with the men of Rúm :

95 “ By the sharp darts of the Turkáns of this halting-place  
(Sikandar’s camp)

“ One can scatter the blisters (of flight) on the feet of the  
Russians.

“ Often, the poison which brings distress to the body,—

“ By another poison it is proper to obstruct.

“ I have heard that from the wolf, the fox-seizer,

“ The old fox escaped through the noise of dogs :—

“ Two young wolves sowed the seed of malice ;

“ They took up the pursuit of the old fox.

“ A village there was ; in it large dogs,—

“ All thirsty for the blood of the fox and the wolf.

100 “ The fox, remedy-deviser, expressed a cry

“ Which opened the fastening from the mouth of the dogs.

“ The village-dogs took up the cry ;

“ For they thought the fox a wolf.

“ From the noise of the dogs, which came from afar,

“ The wolves were terrified and the fox escaped.

“ The meditator, work-knowing, at the time of action,

“ Becomes free from the enemy (the Russians) by the  
enemy (the Turks).

“ Although—with these arms and weapons,—mine

“ Is no need of anyone’s aid,

105 “ Not closed is the door of remedy to the remedy-deviser ;

“ Every matter is not connected with the sword.”

The chiefs of the army drew forward their heads (in  
obeisance),

Saying :—“ We pour our blood at thy feet.

“ Before this, we were not sluggish of endeavour ;

“ Than that (former time), we will now display tumult  
more furious.

“ Both for the sake of manliness, also for the sake of  
wealth,

“ We will contend with the malicious enemy.”

When the Khusrau gave much heart (encouragement) to  
the army,

—For it is improper that anyone should be heartless,—

110 He was in thought until evening-time,

Saying :—“ To-morrow the sword (of war) and the cup  
(of peace)—which befits ? ”

When the luminous day was hidden by the dark night,

The night-patrol went forth and the day-watchman (the  
spy) slept :

The countless guards of the camp

Sate (watched) on the guard-roads (beats) :

They left not the dark night guardless ;

They kept guard from night till morning.

Come, cup-bearer ! that quicksilver reduced to ashes (the  
wine of senselessness, ruddy and joyous),

Produced by cinnabar-working (mixing),

108 In some copies the second line is :—

(a) We will strive as long as there be the grain (of life) in the sack (of  
the body).

(b) We will strive as long as there be the grain (of plunder) in the  
sack (of the enemy).

114 They drink mercury táfta (made ashey, slain), and by so doing  
increase the appetite for food and the ruddiness of the body.

The whole of the second line means—ground down, rubbed.



115 Give me, that I may take it into the palace-court (of  
my retirement, or of my heart, the place of Divine  
inspiration);  
May bring it to use (drink it) like ground cinnabar.

---

## CANTO LVIII.

SIKANDAR'S FIGHTING WITH THE RUSSIANS.

THE BATTLE OF THE FIRST DAY.

1 O world-experienced old villager (Nizámí) ! bring (utter)  
Words cherished, heart-pleasing,—

When came the Khusrau from Chín to Rús ?  
Where carried him this stubborn steed (the blue sky) ?

What sport displayed the sphere again to him ?  
What sorcery displayed the world to him ?

The narrator (Nizámí), the banker, the jewel-seller,  
Filled the ear of speech (this tale, like a bride) with the  
jewel (the ear-ring of lustrous verse),

5 Saying :—When the army of Rúm witnessed the agitating  
(for plunder) on the part of the Russians,  
It considered the world (ugly) like the peacock, feathers  
plucked out.

At the king's order they upreared the standard,  
And made their abode in that spacious plain.

It (the army) took not its side to the couch (slept not) ;  
(But) counted the stars in fortune-seeking.

When the earth folded up the carpet of black silk (the  
darkness of night),  
The morning appeared with the sword (the effulgent rays)  
and the basin (the sun).

With (notwithstanding) that sword that appeared gleaming  
from the basin,  
The sun became head-lowered (conquered) by the sword  
(the peak) of the mountain.

10 From the dark screen of the cloud (the darkness of the  
mountain-shadow), came forth  
A mountain (a number) of swords (effulgent rays) from  
every sword (top) of the mountain.

Not two armies, I say ; two seas of blood—  
Greater in greatness than the sand of the sea.

They (the two armies) hastened to the design of blood-  
shedding ;  
Upraised together the sword and the standard :

In that place straitened (by the multitude of the two  
armies), spacious to the extent of two plains,  
They pressed the foot like the mountain of steel.

In that battle-field, the general of the battle-field  
Arrayed the army at the king's (Sikandar's) order :

---

8 "Tegh va tasht" (kingly requisites) are introduced out of respect to  
the Russians.

9 Through the sword's gleam the sun became lowered of head (abashed)  
and descended.

Otherwise :—

With that sword (the luminosity of day) that from the basin (the  
sun) appeared gleaming

The sun became lowered to the mountain-top.

10 The Russians occupied the mountains. When the morning appeared  
many swords flashed into view from the mountain-top.

15 With those steel-clad of diamond sword  
Brought forth a cloud (of dust) to the resplendent sun :

Separately, with the horsemen of each contingent (of the  
Irán army),  
Upprepared a fortification like the mountain (in massiveness  
and firmness).

Daváli and the warriors of the Irán land  
Displayed hot fury towards the right wing :

Kadr Khán and those of Faghfúr all together  
Uplifted the standard on the left wing.

The wing—the royal slaves, with the poplar (arrow),  
Ranks arrayed for slaying without mercy,

20 (Was) in front of the elephant (Sikandar's steed), steel-  
wearing ;  
In rear of the elephant (were) the warriors, thunder-  
shouting.

The king of elephant-body, possessed of a thousand hopes  
(born of his courage and of the bravery of his troops),  
Bound his loins on the back of a white elephant (given by  
Kaid).

On the other side the Russians, red of face,  
Illuminators, like the place of adoration (the fire) of the  
Magi.

The right (wing), arrayed with the men of Khazrán ;  
From the left, the shout of the men of Purtás excited.

In rear, the men of Alán ; on the wing the tribe of Isú,  
The casting of the (enemy's) head (slaying) rendered lawful  
(obligatory) to themselves.

15 Otherwise :—

Of the steel-clad ones of diamond sword,

He (the general) brought a cloud to the resplendent sun.

24 The second line hints at—the men of Alán freely giving their own  
head (life) in battle with the enemy.

25 In the centre, the Russian (general), the malice-seeker,  
Breast-washed of love for Sikandar.

On both sides,—the army, rank-arrayed ;  
Earth (dust)-uplifted like the sky :

The great brazen bells came into agitation ;  
(And) expressed clamour like the sick Hindú :

From the sphere-splitting roaring of the (Rúmish) drums,  
Contortion fell upon earth's navel :

Verily, the Turkí reed, scream brought forth,  
Brought force into the Turkán's arm.

30 Of Arab steeds,—the (shrill) neighing, the earth-splitter,  
Caused injury to reach the earth as far as the fish (beneath  
the earth).

A cudgel, a great mace, seven times heated (for the sake  
of hardness and heaviness),  
Brought forth shouting from the bull of the sphere (Taurus).

The sword (of Indian steel), in lustre like silver,  
Brought forth blood-drops from the silver (the polish of  
its surface).

The poplar-arrow of three feathers made passage through  
iron,  
As the fowl of two feathers (wings) over the meadow.

From the spear, the surface of the dust became the cane-  
brake ;  
From the iron maces, the low earth became the mountain :

25 The second line may mean—that the plateau of the battle-field was as lofty as the sky.

27 For brazen, read Russian.

The clamour of the black iron bell is likened to the lamenting of the sick black man (the Hindú).

28 " Bar afganda " signifies—dar uftáda, dar afganda shuda.

31 " Josh " may signify—halqa.

35 The spear-point opened a fountain of blood from the stone  
 (the warrior's body);  
 In it, a hundred forests of the arrow of the white poplar  
 sprung:

From the screaming of the drum in the hide of the wolf,  
 Great became the desire for a little tumult:

The (sharp) spear-point making play at (splitting) a hair,  
 Making pure (washing) the enemy's face with blood:

The arrow made of white poplar,—its fruit all the red rose  
 (blood);

The rose (the drop) of blood dropping from its thorn (the  
 point):

The crocodiles of the swords, cuirass-cleaving,  
 Made the neck long for neck-slaying (striking).

40 Through the bringing forth of tumult of the tribe (the  
 army) of Russia,  
 The headstrong steed became the obedient galloper beneath  
 the lions (the horse-soldiers).

From the body of the mountain-seam, vapour expanded,  
 (Thereat) trembling fallen on the limbs of the earth.

With (in the opinion of) the meanest Russian was not  
 worth—

There a straw—the bravery (of the men of Rúm).

36 The tone of a drum of wolfish hide is high.

37 "Namází kardan-i-rú,e" signifies—pák kardan-i-rú,e.

40 The restive horse becomes quiet in the presence of the lion.

41 This couplet is placed sometimes after couplet 38, sometimes after couplet 39.

The first line will then be:—

(a) The poplar arrow (or the crocodile of the sword) with its point  
 ripped the mountain-seam.

(b) The poplar arrow (or the crocodile of the sword) let forth vapour  
 from the mountain-seam.

42 "Fílátús" signifies—Firá́tús, a place, the people of which are  
 celebrated for wisdom.

Verily, the men of Rúm, standard exalted,  
Cast fire into (set fire to) water with the sharp sword of  
Indian steel.

The throat of the (vast) atmosphere was choked (with  
dust). O wonder!

Constriction of the breath seized the (great) world's palate  
(the atmosphere).

45 Neither,—on the earth a foot (of power) to the runner,  
Nor,—in the air a place for the flyer (the bird).

From the Russians, forth to the battle-place came  
A lion (a warrior) of Purtás of brazen helmet.

He moved like a mountain on the back of the wind (the  
fleet steed);

Behold the wonder that the mountain stood on the wind!

He sought a warrior and swaggered;

He praised himself as one renowned,

Saying:—"Of the people of Purtás in this (their) raw  
hide (of the weak body),

"The back became strong by my being a (valiant)  
Purtásí.

50 "I rend panthers on the mountain summit;

"Devour crocodiles on the river-bank:

"Filátúsí" signifies—a dának (dáng), less in value than a diram.

"Filátúní" signifies—bravery. It is the agent to the verb "was not  
worth."

"Filátúsí" and "Filátúní" have each two yá,es; the first yá,e maşdar,  
the second yá,e nisbat.

49 Otherwise:—

Saying:—In this (my) raw hide (of apparel) to the people of  
Purtás

Is joy (in consequence of my bravery) at my being a Purtásí.

The first line may be:—

Saying:—Of the people of Purtás in this their raw hide (of  
apparel).

“ Have, like lions, formed my nature for conflict ;  
 “ Have not, like foxes, cherished my tail (chosen deceit) :

“ Am rough with claw ; am hard with force ;  
 “ Rend in attack the flank of the male wild ass.

“ All raw blood is my drinking ;  
 “ All raw hide is my clothing.

“ My spear enters the navel from the side ;  
 “ I utter not a lie.—Behold the field of battle !

55 “ Comes an army from Chín and Rúm,—(it will not  
     conquer me) ;  
 “ For the fire becomes an illuminator by wax (the soft  
     enemy).

“ May God not pity (pardon) that guide (to my desire),  
 “ Who displays in the day of blood pity for me.”

From the centre of the king's army, before that savage  
     hawk,

One cuirass-clad went forth galloping :

For contest-making, they unfolded their claws ;  
 For a while, in that action they exercised delay.

From the sword of the wrathful Purtásí,  
 The brave Rúmí came to the dust.

60 Another Rúmí went and also experienced the dust (of  
     destruction) ;  
 For he found the Purtásí very skilful.

51 “ Dumba parwarda ” may signify—ease chosen, deceit practised ; for  
 dum dádan signifies—to deceive.

52 The hide of the wild ass is very tough.

56 This man of Purtás, thirsty for blood, calls his opponent who indulges  
 his desire for blood—a *guide* to his desire ; and his opponent's coming  
 to slaughter—a gift. If, then, he waver in coming to battle, the Purtásí  
 says :—“ May God not pardon him ! ”

Thus, until to the number of seventy men  
Of the men of Rúm came to the sword in conflict.

A prince there was, Hindí by name ;  
Many heads severed with the keen sword of Indian steel.

Against that rending wolf, like the raging lion  
He raged, the steel sword in hand.

They, strength-essaying, made many an assault ;  
The fortune of neither came from its footing.

65 When the prince became firm in endeavour,  
—The sword of Indian steel upraised to the shoulder,—

He so drove the cutting diamond (the sword)  
That he cast the head of Purtás beneath the hoof (of his  
steed).

Of the Russian army, a lion of distraught head,  
A Russian shield attached to his neck,

Came into battle, swaggering ;  
In regard to his opponent's blood, designing :

From Hindí he suffered such a sword-blow  
That the Russian shield became independent of (apart  
from) him.

70 Immediately in anger came another Russian ;  
He also fell while they bring the eyes together.

Thus, until mid-day he slew several warriors ;  
Like the fierce panther, deer-pursuing.

The spirit of the Russians became confined ;  
No other warrior came to conflict (with him).

Hindí turned the rein to the place of repose,—  
Head to girdle, stained with blood and sweat.



When the king beheld him thus (a warrior), he honoured  
him ;

Prepared for him a dress of honour worthy of himself.

- 75 On both sides, the armies dismounted ;  
(And) established the advanced guards on the guard-  
place.

## CANTO LIX.

### THE BATTLE OF THE SECOND DAY.

- 1 The next day, when this cup-bearer (the sun), morning-  
rising,  
Scattered rubies of ruddy wine (its effulgent rays) on the  
dust,

The two armies, like a sea of fire raging,  
Opened (strung) again the bow from the ambuscades.

Again they came to battle ;  
Came a-hunting for lion-overthrowing.

The (clang of the) globular bell, liver-twisting, and the  
clamour of camel-bells,  
Took brain from the head, and colour from the face.

- 5 Verily, the brazen drum of wolfish hide  
Made—not the heart ; nay, the steel (sword) soft !

1 “*Ṣubh-khez*” may mean—early riser, or early rising. The same may be said of all compounds formed of a noun and a verbal root.

5 At the time of fear even the man of war becomes heartless (wanting in heart), and his weapon useless.

Through the tumult (of battle) earth's foundations (the mountains) fell ;

The sky cast the shoe (ceased from motion), and the sun the nail (supporting it in the sky).

Of the people of Ílák, a head-exalter went forth ;  
A horseman, the hastener like a fire.

From head to foot concealed beneath iron (armour) ;  
In hardness and iron-heartedness like the world (merciless Time).

He sought a warrior like the raging elephant ;  
That one who came escaped not from his píl-pá mace.

- 10 The brave ones (of Rúm) experienced faint-heartedness as regards him ;  
They turned the head from the lion's grasp.

After a while, a fierce black lion (of Rúm)  
Came forth from the line of the centre-place,

—On a horse of Bukhára-breed ; in stature, the elephant,—  
Shouting and more raging than the river Nile.

To the warrior of Ílák, of Satan-face, he spake,  
Saying :—“ The sun (Sikandar's chosen warrior) has come forth from concealment.

“ Like cup-bearers, I am—cup in hand ;  
“ Not of wine,—of the blood of the warriors of Ílák !”

- 15 This he said, and pressed his thigh against the steed ;  
Uplifted the heavy steel mace.

---

6 Since the sky is called *sabz-khing*, the shoe and the nail are mentioned.

In battle, from much galloping, shoes and nails are cast.

From the mace of that elephant, battle-essaying,  
The head of the elephant-form (the Ílákí untried in battle)  
came from its footing.

By the steel mace, the Ílákí became low ;  
With the deluge of his blood, the earth became intoxi-  
cated.

From that multitude, a horseman, more head-exalting,  
Urged his mountain-like steed against that mountain-  
plucker.

With another wound, he became low with the earth ;  
Thus passed from his hand some neck-exalters.

20 In the end, that head-casting (the slaughtering of the  
enemy)  
Gave to him the pride of head-exalting.

Of the steel-armoured ones (of Russia), his diamond sword  
Slew many ; but, alas, he also was slain.

From the former (mid-day) prayer till the other (afternoon)  
prayer,  
Another contest-maker went not to the battle-field.

Again the blood in the liver expressed the agitation (of  
wrath),  
God's detailed decree reproved God's general decree  
(saying :—Why hast thou not accomplished the  
appointed order ?).

23 “Bar baná gosh zadan” signifies—tambih kardan ; tapancha zadan ;  
khabar-dar-sákhtan ; agáh gardánídan ; bedár namúdan ; bar káre tahrís  
namúdan.

“Kazá” signifies—hukm-i-kullí azal ; hukm-i-iláhí ki dar haqq-i-  
‘ibád dafa’tan şabt shuda ast.

“Kadar” signifies—hukm-i-juzíyát ; ánci, ba tadríj ba tabk-i-án dar  
‘arşá, e zuhúr mí rasad.

From the Russian (army), came a horseman like the  
elephant,  
With a face (ruddy) like the red-coloured (bakam) tree;  
eyes (black) like the (black) Nile.

25 He sought out an opponent from among the men of Rúm;  
Kept displaying manliness; kept slaying men:

Drew a multitude in this way to blood;  
Drew out the life from the body of many.

From much slaying of men, war-essaying,  
The judgment of none came towards contest (with him).

When the Russians obtained such superiority over the  
Rúmí,  
He regarded (even) the elephant low (weak) as regards his  
mace.

He kept circling, the Indian steel (mace) in his grasp,  
Slew some of the Rúmish and Chíní army.

30 Assumed height of stature like the length (the shaft) of  
the spear;  
Began spear-playing in that battle-field.

From the flank of the monarch's camp  
An excellent horseman urged forth his steed:

Not a horse,—an eagle he urged;  
Not a sword,—a crocodile he belted:

His silk (soft) body in a yellow quilted garment;  
A cap of steel like lapis-lazuli.

He came into the battle-field like a raging 'Ifrít,  
A battle-weapon, "the char-pahlú" in his grasp:

---

34 The char-pahlú is a short spear whose point has four sides.

35 Brought a great assault, and to the Russian spoke,  
Saying :—“ This very moment, thou shalt sleep in the  
dust.

“ I am Zarívand of Mázandarán,  
“ To whom battle is sport ; I am Ahriman ! ”

When the Russian looked at him and at his form,  
With yellowness (through fear) his head began to wander :

He knew that in the circling of combat with him  
A warrior like that was not his man.

He gave the rein towards his own camp ;  
Kept going, fleeing, like the fierce wind.

40 The bold horseman (Zarívand) delivered his spear  
Behind the back of that lion, back-turned (in flight).

The weapon scratched the back of the flying one ;  
The spear went forth four hands from his chest.

From the swiftness with which his steed, wind-footed,  
went,  
He caused that transfixing body to reach its place.

To him relation and stranger hastened ;  
They found a slain one a cross become.

When they (the Russians) saw that that dragon of battle  
Made the back-bone (“salb”) of warriors a cross (“salíbí”),

45 The rein (of attack) front and rear became bound ;  
No one of Russian Purtás moved from his place.

When the army became distressed with patience-exercising,  
Like a mountain-fragment went forth a Russian,

---

37 The second line may be :—

The desire came his to flee from the anger (of his enemy).

Of the relations of Kintál, by name Gúpál,  
Against whom, the champion (Zarívand), like Píltan  
(Rustam), moved proudly.

The two swordsmen strove together ;  
Raised the sword in every direction.

In the end the endeavour of Zarivand, the hero,  
Took the striver's (Gúpál's) life in an assault.

50 Thus, until of the Russians, sphere-inclining (arrogant),  
He brought down seventy bodies from their footing.

At that savage lion, Kintál was confounded ;  
For he saw the foot (the standing) of the army languid on  
account of that work.

He put on the cuirass ; raised the helmet ;—  
Like a cypress whose fruit and leaf were the sword.

Like a dragon, he came to the saddle,  
(And) loosed his steed against him.

When Zarívand saw that the lion (Kintál) came,  
He roared like the roaring cloud.

55 Against each other, the sharp sword drew they,  
From heat become quick rising like the sky :

Two parts, like the (forked) compass, centre-travelling,—  
One slow of motion, the other quick of revolution.

Much they circled around (each other) ;  
(And) delivered many a wound (burning) like fire.

Not superior became one to the other ;  
The contest passed from morning to night.

---

56 "Parrah" signifies—border, as—parrah-i-koh ; parrah-i-bíní ; parrah-i-ásiya ; parrah-i-doláb.

Of these two, one warrior was sometimes circling about the other ;  
sometimes standing in the centre like the point about which the leg of a  
compass revolves.

At length, the king of Russia (Kintál) struck a sword-  
blow

At that person adorned like the bride :

60 Brought him from the saddle of gold to the dust ;  
Brought forth the destruction of that furious (teeth-  
showing) lion.

When the slayer (Kintál) obtained his desire over his  
enemy,

He hastened with gladness towards his own camp.

Heart-straitened became the world-possessor (Sikandar) by  
that affair,

That the chief of Gílán had come to the dust.

For the arranging of his affairs (burial), he ordered  
In a way that was suitable to him.

---

## CANTO LX.

### THE BATTLE OF THE THIRD DAY.

1 The next day, when this soldier of sultán-pomp (the sun)  
Struck up his mountain-like hump (arose) from the sea of  
Chín (his place of rising),

Both armies inclined to blood ;

They upreared the standard like (the mountain) Besitún,

The cloud (the troop of warriors) from the sea (the two  
armies) began to thunder ;

The lion (the warrior) put forth his head from every forest  
(body of troops).

The (scream of the) brazen trumpet of the warriors went  
to the zenith ;

Blood flowed, wave on wave, from every corner.

5 From the Rúmish army an elephant, mace-seizer,  
Drew forth the sword and bound the arrow :

Sought out a man for battle-essaying ;  
A warrior (of Russia) went forth in a yellow khaftán.

The Rúmí let go mace from his hand,  
He shattered altogether the head and foot of the Russian.

He sought another ; to him, this also happened ;  
He (the Rúmí) knew nothing, save brain-beating.

An Alání, a horseman, by name Firanja,  
Skilled as to sword (war) and as to cup (peace),

10 Came,—a mace raised to the shoulder,—  
From seeing whom the sense of the brain departed.

This one (Firanja) displayed his mace in rage ;  
That one (the Rúmí) placed a mace on his shoulder.

Their maces became together a (narrow) door of two  
leaves,  
In that door, their striving became great.

When the Alání knew that in his path  
His (Rúmish) enemy remained fortuneless (the mace let  
fall from his hand),

He raised the mace and struck at his head ;  
He scattered his head (brains) from his body.

12 In Pahlaví, "dar" signifies—strife.

Otherwise :—

    Their maces became together a strife of two maces ;

    In that strife their striving became great.

When two persons attempt to enter by a narrow door of two leaves,  
there is certainly pushing and striving.



15 When he drew the poll of his enemy's head in blood,—  
By that head-drawing, he raised his head to the sphere.

Of the heroes of Arman a fierce lion—  
In slaying, stout of heart; in manliness, bold:

By name Shirváh, lions surpassed,  
In the battle-field completely proved:

A crocodile, two swords uplifted;  
The head of crocodiles with the sword severed—

Urged his steed for battle with the Alání;  
And kindled lightning with the flashing sword.

20 When Firanja beheld such pre-eminence of force (shown  
by the two uplifted swords),  
He stitched his shield to his shoulder like the ant's wing.

On him, Shirvah struck the sharp sword, in such a way  
That the bird of his life made flight from the cage (of his  
body).

From this side a neck-extender, loin-girt,  
Whipped forth his steed like a fierce fire:

Strove and displayed acts of manliness;  
—With Shirvah in lionishness how profited he?—

When he (the Russian) beheld the powerful enemy, he  
exalted his neck;  
He also laid his neck low with one blow of his (Shirvah's)  
sword.

25 One—mountain-like, from the mountain Lákan, by name  
Jaram,  
Came, from seeing whom the world became distressed.

---

20 His shield appeared to grow from his soulder as does the ant's wing.

On his head,—a helmet of iron-surface,  
Which repelled contest from his form.

On his body,—a coat of mail flashing  
Like luminous mercury; like polished silver.

Like the raging lion he came against Shirvah;  
Gave him not a moment's respite as regards the world:

Drove the sword against the lion man, in such a way  
That he brought forth the dust (of destruction) from that  
ravaging lion.

<sup>30</sup> When the enemy (Shirvah) in that foot-stumble fell,—  
His brain with the hoof of the noble steed, he ground.

Of many (Rúmish) heroes of those neck-extenders,  
The mark he struck on ice (effaced) from cold love.

When Daváli saw such a great champion (Jaram),  
Verily, not (merely) a warrior but a neck-striker (of  
warriors),

He writhed (with rage) and called for the habiliments of  
battle;

Prepared to go straight into battle:

Raised to his head the terrible iron-face,  
A helmet, thick (having eye-holes) with iron of Chín:

<sup>26</sup> Otherwise:—

(a) On his head a helmet made of brass and iron,  
That repelled contest from its form.

(b) On his head a helmet with (a terrible) iron face.

See couplet 34.

<sup>34</sup> If *sufta* be read for *sifta*, the second line will then be:—

A helmet resplendent with steel of Chín.

The couplet may be:—

Raised to his head the (composite metal) brass and iron  
Of a helmet thick . . . .

35 A sword slung, poison-possessing ;  
A noose like the ringlet of lovely ones, coil-possessing :

Cast the war-housings on the steed ;  
Came to the saddle like the moving mountain :

Came cheerful of face towards the enemy,  
As to the street comes a boy from the school.

When Jaram looked at that adorned grandeur,  
He saw his own heart patient of battle with lions.

But for him was no door of returning ;  
He became helplessly fellow-companion with Death :

40 He came boldly to Daváli ;  
Played deceit with the lion-hand (Daváli).

From the enemy's turning, Daváli  
Writhed (in rage) on himself like the leather strap.

They brought much quickness into play ;  
They learned not a single word of mercy.

Daváli bound his loins like the male lion ;  
Struck a sword-blow on the leather (sword-belt) of his  
waist.

Without any trouble the sword became the penetrator ;  
That mountain (Jaram), steel (-armour) weighing (on his  
body) became two halves.

45 He had a brother like the raging elephant ;  
The brother bound his loins for malice.

42 Before striking with the sword or the spear, warriors used to boast of  
their own courage and to utter the names of their ancestors.

43 If *davál* (a sword, in the language of Abkház) be read for *Daváli*, the  
first line will be :—

A sword girt to his loins like the male lion,  
He struck . . . .

When from Daváli, he tasted the wound of (struck upon)  
 the leather (of his sword-belt),  
 He drew his chattels towards the chattels of his brother  
 (expired).

In this way, that mountain of steel back-bone (Daváli)  
 Shattered many a (Russian) warrior, army-shattering.

Was a Russian,—his name, Jawdara,  
 To whom the male lion was a fawn;

Fierce, strong, strength-essaying;  
 Alone, enemy-binding; and territory-subduing;

50 Much blood to his neck adhering;  
 Much blood of those neck-exalting, spilling,—

Tightened the knot on the leather (sword-belt) of his  
 waist;

Moved his horse for battle with Daváli.

They discharged against each other the sharp sword,  
 So that, for the foot, the door was closed against flight.

Against each other, often passed their blows;  
 Effective they became not on account of their skilfulness.

The Russian raised the sword, the penetrator;  
 He struck, remorselessly, at that mountain of steel  
 (Daváli).

55 It (Jawdara's sword) came from the steel-helmet to the  
 poll of the head;  
 The shattered body became drowned in a river of blood.

48 Observe that—

Rús is the plural of Rúsí

Rúm " Rúmí

Hind " Hindí

Turk is the plural of Turkí

Jinn " Jinní

Rús, Turk, and Jinn may be applied to one person, but Rúm and Hind never.

Through that langour of limbs, the wound-experiencer  
(Daváli)

Made theft of the reins and returned to his place :

Alighted from his horse, and bound up his head.  
The king's heart, at that head-shattering, broke.

He ordered the sage that even on the road,—  
He should put an electuary on that wound-place :

Should cherish him, so that at leisure  
Daváli might rest from his woundedness.

60 When night brought over its head the silken cloth of  
collyrium hue (lay in the ambush of darkness),  
The head of the moon (its beloved) came (captive) to the  
musky noose (of its darkness),

The two lines of the army kept watch ;  
They allowed not a fly to pass around the royal tent.

56 "Inán duzdí kardan" signifies—to return.

58 "Nosh-dárú" is nearly the same as tiryák.

60 "Kahl" signifies—the sky.

"Kuhl" and "surmah" signify—collyrium.

## CANTO LXI.

### THE BATTLE OF THE FOURTH DAY.

1 When the sun struck forth its head from the corner of the  
Nile (the sky),  
The sphere washed its coat of the blue (black) colour (of  
dark night).

The lions (the warriors) again displayed force ;  
The whole plain became a burial-place on account of the  
wild asses (the slain warriors).

The large bell, together with the small globular bell, came  
into tumult;

The blood (of men) boiled at the trumpet's breath.

From the clamour of the (Rúmish) brazen trumpet, and  
the sound of the drum,

From the red rose (the ruddy cheek),—the yellow colour  
of juniper appeared.

- 5 At that moment, Jawdara hastened to the battle-field;  
For, in himself, he found not a particle of weakness  
(through wounds).

Again Hindí, like the black lion (the fiercest of all lions),  
Hurled his khutlan steed to the battle-place:

Displayed much dexterity with Jawdara,  
—The work of the effective wound passed not.—

Cast a frown at last on his eyebrow;  
Cast Jawdara's head on the top of his saddle:

Accomplished his own desire as to overthrowing him;  
Consigned him to the hoof of his own steed:

- 10 Circled boldly, and sought the foe;  
(And) made the place void of many a foe.

Was a renowned one,—name, Tartús;  
Name mentioned for prowess among the Russians:

In contending, like a (deadly) red dragon;  
His striving, all for destruction,—

3 The second line may be:—

Blood (slaughter) raged at the trumpet's breath.

6 See canto lviii. couplet 62.

“Sara” may signify—karí.

9 “Ráh-anjám” signifies—a steed by which the road of journeying  
finds an end; a steed that stays to the end of his journey.

Towards Hindí, he came like a torrent in flood,  
Which brings tumult from mountain to valley.

In those hostile encounters,  
They displayed much bravery.

- 15 At last, the Russian (Tartús) made an assault,  
Such that he brought forth the dust (of destruction) from  
that warrior, Hindí:

Emptied the limbs of his blood,  
When he poured (out) the wine (blood),—he struck the  
cup (the body of Hindí) on the stone (trampled on the  
body).

Took off the helmet from his head (to display his face to  
Sikandar's army), and said:—"I am  
" A lion; for thus I overthrow the prey.

" That one who expresses against me the fold of the eye-  
brow (the angry frown),—  
" Best, that he should put on the shroud instead of the  
mail armour.

" Me, whom my mother calls Tartús  
" The Russian, in the Russian tongue, calls Rustam.

- 20 " I will not go back to my place from the battle-field  
" Unless (until) I bring down an army from its footing."

By the slaying of Hindí, and the wound inflicted by the  
Russian, the king  
Writhed on himself (in anger) like the ringlet of the bride.

He was intent on that he might turn his own rein towards  
battle;

Delay again occurred in regard to his intention.

---

17 In Russia, when a warrior overthrew his enemy, he took off his helmet  
and glorified himself.

22 This delay was through prudence.

Left and right, he glanced (to see)—of the army  
Who would go, revenge-seeking, from the revengeful one  
(Tartús) :

Moved his steed, a hastener,  
With steel clothing, a great gleamer, like lightning.

25 An auspicious horseman—like the roaring lion ;  
Powerful, and dextrous of rein, and bold :

His limbs so immersed in steel  
That, save his palate to the extent required for breath,  
nothing (was) visible ;

In caracoling, arrogance-displaying ;  
With the sword, play-exhibiting like lightning (the  
leaper) :

From those dextrous deeds of skill which he displayed  
Against him, the enemy's (Tartús') power become  
languid,—

Hurled his steed like the wind against that Russian  
(Tartús) ;

Extended his arm for sword-proving :

30 Struck, in such a way that, from his neck-striking sword  
The enemy's head fell into his skirt.

Another (Russian) horseman, more lion of heart than  
that one,

Came for contest like the male lion.

He also became cast down of head by another wound ;  
Thus, until several heads were plucked off.

More than forty Russians of mountain-back,  
That fighting lion slew with ease.

---

25 This horseman was the damsel given by the *Khákán* to Sikandar, and is the agent to the verb "hurled" in couplet 29.



In every direction in which he urged the dark bay steed,  
He made his iron (sword) red with the blood of the stone  
(the hard Russian body).

35 In every attack, which he provoked on every side (or in  
every way),  
He overthrew a multitude of Russians.

Where his (spear and arrow) point became a hastener for  
blood,—  
Through fear, none came before him.

He prepared a fiery assault;  
Loosed the rein against the skilful horsemen.

In that assault which that deliberate mountain (the  
auspicious horseman) made,  
He overthrew a hundred, and slew a hundred, and wounded  
a hundred.

At his prowess the king was astounded;  
At that hand (grasping) and sword (striking) was praise-  
utterer.

40 He thus made combats;  
Kept pouring the fire (of the sword) upon those thorns  
(the injurious Russians):

So long as the sky overhead became not musk-rubbing  
(dark),  
He returned not to his place from the battle-field.

When the sun went within the veil of the mountain,  
The head of the luminous day (the sun) descended to sleep.

34 The second line may be :—

He made his iron (hoof) red . . . . .

36 Reading kish for nish, the first line will be :—

When his temperament became . . . . .

37 In some copies, the second line is :—

Gave the rein to his steed obedient to the rein.

38 The warrior (couplet 25) made assault deliberately, not hastily.