

THE
NUSR-I-BENAZEER
OR
THE INCOMPARABLE PROSE
OF
MEER HASAN,

LITERALLY TRANSLATED INTO ENGLISH

BY

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TRANSLATOR OF THE "ARAISH-I-MAHFIL."

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MDCCCLXXI.

To

HIS EXCELLENCY

GENERAL, LORD NAPIER

OF

MAGDALA AND CARYNGTON,

G.C.B., G.C.S.I.,

COMMANDER-IN-CHIEF OF HER MAJESTY'S FORCES IN INDIA,

THIS

TRANSLATION OF THE

NUSR-I-BENAZEER

IS

DEDICATED, BY SPECIAL PERMISSION,

AS

A HUMBLE MARK

OF

GREAT RESPECT AND DEEP GRATITUDE,

BY

HIS MOST OBEDIENT SERVANT,

THE TRANSLATOR.

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PREFACE TO THE ENGLISH TRANSLATION.

THE Nusr-i-Benazeer, the second of the three Urdu High Proficiency Text Books, which I have undertaken to translate, is a fairy tale, and an excellent specimen of an Eastern novel. The various ceremonies, in usage at Oriental Courts, are most fully described, and the whole book is admirably adapted to give an English student a thorough insight into Eastern customs, modes of speech, and etiquette. Here and there, in the original, there are passages which I have omitted as objectionable, marking them with asterisks, and for the same reason there are a few words which I have not translated literally, but on the whole I have been obliged to make but few alterations. In the poetical parts I have followed the same rule as in my first book, the Araish-i-Mahfil, *viz.* translating them literally into prose, and keeping the words of each line separate ; the notes too, as in the former work, are principally meant for students in England, and words, not in the original, are put within round brackets. There are many sentences which Students will find exceedingly difficult to understand, but I trust that my translation will prove of assistance to them, as I have endeavoured to render such passages as clearly as possible, after consulting many educated and intelligent natives on the subject.

M. H. COURT, LIEUT.,

Offg. Personal Interpreter

to H. E. the Com.-in-Chief.

SIMLA :

27th October 1871. }

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ERRATA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Substitute.</i>
i	25	Badr-i-Muneer	Budr-i-Muneer.
ii	Note	A celebrated eastern courtesan, &c.	Sherin was the mistress of Farhad, a celebrated Persian staturary, who, it is said to please her, dug through an immense mountain: hence, any cutter of stones, or digger of mines, is called "farhad."
2 4 6	} Heading	Nasar	Nusr.

THE NUSR-I-BE-NAZEER,

OR

THE INCOMPARABLE PROSE.*

INTRODUCTION.

VERSE.

I will first, with my pen, write the name of God,
That the desire of my heart may be obtained ;
And what is it ? That this story may be completed ;
(For which) I also invoke the aid† of the Prophet, the lord of small
and great.

PROSE.

The adornment of praise becomes that Creator, who brought into existence incorporeal and material beings, gave them powers of understanding and senses as befitted them, and, making man higher in rank than them all, bestowed on him beauty and love ; who can find out the mysteries of His handiwork ? That (God) who is independent of all wants, He alone can know them. The ornament of perfect mercy is suitable to that prophet, for whom He sent a tablet‡ like the Kuran, and in it related the history of every prophet. Where has man the power to be able to understand the commands of its short poems, or to find the depths of the meanings of its stanzas ? The offering of salutation becomes his offspring and companions, who in rank, are higher than the heavens, and greater than the world of angels.

POETRY.

The true God has commended them oftentimes,
Then how, indeed, can my mouth sing their praise.

PROSE.

And, afterwards, (I will eulogize) the story of Benazeer and Badr-i-Muneer, which was composed in verse by the inimitable poet, the incomparable describer of blandishments, the light of the festive assembly of speech, Meer Hasan, deceased, distinguished by the titular poetic name of Hasan (the beauty), the blessed of God, the son of the wise

* This might also be translated "The prose (story) of Benazeer."

† Lit, "by the truth of."

‡ Muajerat is a tablet, exposing the deficiencies or weaknesses of an adversary, as the Kuran, according to Muhammadan belief, does that of other religions. It also means a miracle.

Meer Gholam Hussein, the satirist of Delhi, and assuredly every he-
 stich in it is unequalled in eloquence and elegance of style, and ev-
 erse, in beauty and loveliness, is like the bright full moon. The in-
 ligent, who are of an equitable disposition and of an amorous tempo-
 ment, appreciate its merits, and those who excel in this kind of poe-
 composition, they alone fully understand its idioms ; with what poe-
 can its verses be placed in opposition, rather, can any one indeed f-
 out its hidden meanings ? The tongue fails in its praise, and every c-
 high and low, is occupied with its encomium ; and, now, in the reign
 King Shah Alum, and the government of the lord of right counsel, w-
 the genius of Plato, and the wisdom of Aristotle, the protector of
 subjects, and the ornament of the army and soldiery, the most excell-
 of mighty princes, and the privy counsellor of the king of the sever
 heaven, the court of England, the Marquis of Wellesley, Governor-Ge-
 ral [long may he reign] in the year 1217 Hijra, corresponding to 18
 A.D., agreeably to the orders of the lord of favors, of enlightened mi-
 high spirits, and lofty counsel, John Gilchrist, Esq., [long may his spl-
 dour continue] this contemptible person, Meer Bahadur Ali, of the fam-
 of Hussein, has written it in prose in refined language from the beginn-
 of the story ; prior to this, this humble one wrote this Tale in the vulg-
 tongue for beginners in an easy style, but now it has come into his mi-
 that he should put this sweet story [which assuredly is sweeter than t-
 story of Sherin*] into prose in such a way, that every wise man a-
 poet on hearing it may enjoy pleasure, and a memorial of this ignoran-
 may remain in the world.

* A celebrated eastern courtesan, the mistress of Majnun, whom she drove mad
 her love and coquetry. The name Sherin means "sweet."

CHAPTER 1.

THE BEGINNING OF THE STORY.

IN a certain city, there was a king with the dignity of an emperor, who protected his subjects, and was the asylum of the world; his treasury was beyond count, and full to overflowing, and in his jewel house, there were innumerable rare and precious jewels; in his store house there were various kinds of valuable pieces of cloth, uncountable, and dresses of every kind fit for kings and nobles, ready made; he had four ministers, who were unequalled in wisdom and understanding, thousands of nobles, all brave and clever, soldiers more numerous than locusts and ants, and each horse and footman was in good circumstances.

POETRY.

When people came and saw his army,
They used to say, that it was a wave of the sea of life.*

PROSE.

In his elephant house, he had thousands of beautiful, easy paced, elephants, and in his stables, hundreds of thousands of swift Arabs, and Gulf Arab horses.

POETRY.

His asses, which were (the animals) of least consequence in his stables,
These even were shod with gold.

PROSE.

His country vied with Paradise, and was very large and well populated, its inhabitants were all well off in the matter of property and wealth; no one thought of poverty, or had any anxiety about thieves. The land of that region was all green and verdant, and the eyes of every one were gratified with its sight. There were wells and indaras† (filled with) pure and sweet (water) all over the country; lakes and baolis‡ everywhere in their proper places; in every one's house, whether small or great, there were baths and streams, and clear water rippled in every direction; the houses were chiefly built with mortar, and were so handsome, clean and fine, that the messenger of the sight placed the foot on them with much forethought;§ what shall I say of its elegance and

* This is an exaggerated metaphor to express the idea, that his army was so numerous, that the eye could not reach the end of it, any more than it could the waves of the sea.

† An indara is a very large well of solid masonry.

‡ A baoli is a handsome well, with flights of steps leading down to the water, and with buildings round it, often of very graceful designs.

§ The idea here intended to be conveyed is, that the purity of these buildings was so far beyond description, that the eye whose tread (if such an expression may be used) is the lightest of light, scarcely dared to glance at them, lest it should soil them.

spaciousness ? it was as if it were an Isfahan, or half of the world. Its artisans were all unequalled in skill, and its market place was altogether like a book of pictures ; people of every kind were to be found in it, and at all times, and in all places, it appeared as if an afternoon market were being held.

POETRY.

The square of this market was such a pleasing spot,
That wherever one stopped, there one's heart remained.

PROSE.

The roads of the market were so beautiful, that they looked as if beds of roses were in flower, the shops on both sides were made of brick and quite lustrous,* so that the shadow of one was seen in the other. In every street and lane, there were marble pavements, and the fort of that place was high as the heavens, so that a mountain, in comparison with it, appeared as a mustard seed. It had a ditch round it, like the river Nile, and if the architect of the heavens were to see the construction of its buildings for one instant, he would remain astonished for the whole of his life. Each palace in it, for cleanliness, was such a house of light, that if any one were to see them, he would say, "The majesty of God is great." They spent their days and nights in pleasure, enjoyment, and jesting, and busied themselves in nothing else but dancing and singing. Whatever poor man, beggar, or indigent person came to that country, he immediately became rich ; the city was like a mine of wealth, and the king was as a cloud of mercy.

POETRY.

No one ever saw a beggar there.
For, by his generosity, in every house all were rich.

PROSE.

Every garden in it vied with Paradise, for flowers and fruits out of season were always to be found there, and as in the autumn, its state remained like that of spring, then how could I describe its spring ? In that country, how could grief be mentioned ? there was not a stain to be seen anywhere, except in the tulips, and all was ease and happiness ; in every place, the people were occupied in music and singing, in every corner there was amusement, and in every house, joy ; tightness of heart was only to be found in the opening buds ; no one bore spite or malice to any one else, and all remained on good terms with each other. The king always associated with moon-faced (beautiful) ones, and had a longing for the clothes adorning † (handsome), while thousands of fairy-faced slaves remained, night and morning, attending on him.

* Lit "transparent." This is an absurd metaphor, evidently wishing to express the idea, that the bricks were highly glazed.

† The word "jamahzeb," "clothes adorning," means that the figure of the woman was so beautiful, that it set off her clothes, but at the same time, that they too were very elegant.

POETRY.

He had no grief of any kind,
Except the pain of want of offspring.

PROSE.

When he saw the tree of his kingdom fruitless, he always remained withered in soul, and as his palace had no light in it, on this account there was a scar on his heart.

POETRY.

This was the wonderful fortune of his life,
That there was only this darkness on all that brightness.

PROSE.

One day having called his ministers, he told them the matter at his heart, saying, "Sovereignty now is not pleasing to me, and I have not the power to bear this burden, for, from being a king, I have to take many hardships on myself, I have exerted myself during my lifetime in the management of my kingdom, and how long shall I remain negligent of religion from the cares of the world? In seeking after power, shall I bring peril on myself? Now, I have determined on giving up caring for wealth and property, and desire to take on myself the state and speech of a fakir;* nothing can be better for me than this, for in my house, at present, there is no heir to my throne and crown.

POETRY.

If I do not become a fakir now, what remedy can I apply?
For no heir to my throne and crown has been born of me.

PROSE.

My youth is now past, my old age is apparent, why should I have such desire for the world, and on what account is all this contention? this is indeed true, that when youth goes, life goes, and when a white hair shews itself in the beard, the message of death has arrived."

On hearing this, the ministers petitioned, saying, "O Sun of the Heaven of Royalty! to be distressed at a mere atom, and to throw away one's life in anxiety, is remote from the habits of the wise, and from the manners and customs of the sage; it is indeed, excellent to put on a fakir's garb, when one is clothed in robes of royalty; and to remain apart from the world, when one is in the height of ease, is a great action; and those who leave the bed of repose, and remain in discomfort in meditation on God, theirs is indeed worship; they who say their prayers on a mat and watch, their habits are indeed good. This is our advice to your Majesty, that you should become inwardly a fakir, but still reign, and in outward ease, bear affliction for the sake of God, and for the welfare of the comfort of His creatures, undergo trouble, and become of use in times of hardship to the poor and afflicted; to reject the favours of God, and bear unnecessary grief, is neither right in religion, nor in the world.

* A fakir is a Muhammadan devotee.

Be pleased, therefore, to expel this depraved thought from your auspicious mind, and in a state of grief, do not allow the reins of government to pass from your hands.

POETRY.

This world, which is the field of futurity,
Do not ruin by becoming a fakir.

PROSE.

Irrigate it, here, with the water of good actions, and, there, take to yourself ripe grain. Do nothing hastily, and withdraw not your hand from patience and forbearance; the wise leave not off one business, and take to another, lest they should be addressed with this couplet:

POETRY.

'Hast thou indeed done all the business of this world well,
That thou hast, also, employed thyself with that of the next?

PROSE.

It is fit that you should remain firm in equity and justice, and spend your days and nights in good and charitable actions, for, whatever you give here, that you will obtain hereafter; he who opens not his hand here, departs empty handed, and it is from these actions, that kings obtain salvation. If a ruler should merely occupy himself in worship, and, thinking these things easy, leave off practising them, he will not obtain favour hereafter, but will bear the blows of anguish.

POETRY.

Remember justice and generosity,
For, from these graces, you will obtain salvation.

PROSE.

Moreover as your Majesty is sad at heart on account of (want of) family, we will devise for this also; there is, certainly, efficacy in prayer and medicine, and it would not be surprising, if, by these means, you obtained a son; be not desperate, what part of your life has as yet gone? children are born to people up to sixty years, and the exalted age of your Majesty has, certainly, not reached that bound; fix in your heart, 'That you should not despair of the mercy of God,' and drive away the thought of despondency from your auspicious mind; your servants, also, will at once send for the astrologers and magicians, and will shew to your Majesty what things are written in your fate." In short they consoled the king in this way, and, still further entreating him, gave him much comfort, and, at last, summoned all the fortune-tellers in the city, and sent and called all those in the districts, who might hear about this matter. One day, they all came and collected; then the ministers took them before his Majesty. They visited the king with all due respect, and thus blessed him, "May your Majesty's age and wealth continue firm, and your fortune remain wakeful; may your enemies always be burnt in the

fire of grief, and may you always flourish."* The king approved of their behaviour, and commanded, "Sit ye down, open your books, draw forth your horoscopes, and see if offspring be written in my fate, or not?" On hearing this, first of all, the fortune-tellers threw lots, and drew the horoscopes, and then petitioned (respectfully said,) "The star Biyaz is strongly fixed in the house of hope, and thus says, that each point of the horoscope is an odd number of gladness, and each even number is of the form of happiness and joy, and in the house of progeny, for Farih to be found seated, in happy circumstances, together with Shahid and Nazir† is most strong proof; in short, we, having summed up according to the books of our science, can say that, in this very year, a beloved son will be born to your Majesty in the private apartment,‡ who will wash away, from the tablet of your mind, the dust of grief and trouble; now let your Highness remain happy and joyous, and drink the wine of mirth and gladness." Then, the astrologers also respectfully said, "The unlucky days have passed, and the business of Saturn§ has been finished; the stars of fate have changed their looks, and the time of joy has arrived; each one of the constellations, taken separately, appears auspicious, hence, it behoves that your wish should quickly be accomplished." After this, the wise men looked at the horoscope of the king, and, having meditated and reflected, began counting on their fingers; then fixing their thoughts on the signs of the zodiac, and thinking deeply on Libra, Scorpio, Sagittarius, and Aquarius, and gazing at them fully, said, "Now your Majesty's fate assists you, for the sun is in the fifth constellation, and Jupiter in the seventh; it thus behoves, that, by the kindness of Ram,|| your heart's desire shall be accomplished, and that you shall see a child, like the moon, playing about in your house.

POETRY.

Now, good words, indeed, issue forth (from our mouths),
 If you are not pleased, we are not Brahmins;
 It is certainly fixed that you shall have a son,
 For our books give us this information.

PROSE.

But, in his twelfth year, danger overshadows him,¶ and, till he is fully twelve years old, he should not go on the house top, in fact, he should not even see the heavens." The king commanded (said), "Is his life, then, indeed safe?" They said "Certainly, there is no danger to his life,

* Lit, "flower and fruit."

† These are horoscopic terms. Shahid is a beautiful woman, Nazir, the lord or master, and Farih, joy, gladness, wantonness.

‡ This was a polite way of saying "by the first married wife." The words "Khas Mahal" really mean the special apartments, or private apartments of the married wives, in opposition to "Khurd Mahal," or the apartments of the the unmarried wives, and, hence metaphorically they come to mean, the first married wife. The astrologers could not have respectfully said, "by the queen" as this is forbidden, and, therefore, used this expression.

§ Saturn is considered a planet of ill-omen.

|| Ram was the seventh Hindoo incarnation, his history is given in the Ramayan.

¶ Lit, "but to him, in the twelfth year, danger is on the height."

but it is written in his fate, that he shall spend many days in wandering about and travel; it is probable, that some fairy will fall in love with him, and he, with some princess, on which account he will suffer grief for some time, and remain in vicissitude." The king was partly pleased, and partly distressed at these words; certainly, in the world, such happiness is rare and far between, in which there is, afterwards, no pain. At last, he began to say, "One should not place confidence in these words, for, what He wills, that God does, and the knowledge of the invisible is with Him alone; still, this custom has come down from former ages, and is nothing new; it is proper to consult these people, and to take good omens, and give alms, for, although astrologers are not acquainted with the invisible world, still there is no fault in asking them."

POETRY.

Having thus said, the king entered his palace,
And the astrologers came forth from there.

PROSE.

In fact, the king placed his confidence on God alone, and, morning and evening, with a pure mind, began to beg blessings from Him; without fail, he began to send lights to the musjids,* and gave heed to every old man and beggar. At last, the field of his hope became green with verdure, and he obtained its fruit. When he, thus, untiringly meditated on God's name, then he received the wish his mouth had asked. The sum total is, that, the king's first wife became pregnant that very year, and the foundation of offspring was laid.

POETRY.

Whatever sorrow and trouble had afflicted his mind,
Was all changed into happiness.
O cup bearer ! joyfully give me wine to drink,
For, for some days, the harp and viol will be played upon.
Now, I will commence a song of congratulation,
For an auspicious star is about to rise.

* It is an Oriental custom, to send little lights to the musjids or mosques, by way of propitiatory offerings.

CHAPTER II.

THE STORY OF THE CIRCUMSTANCES OF THE BIRTH OF BENAZEER.

When nine months had passed safely, a son was born to the King, of such beauty, that his house and court became lighted up and his splendour made (that of) the sun and moon pale, nay, rather, made them madly in love with him; of what account could fairies be, and of what reckoning mankind? When the King saw that no one was to be compared to him in loveliness and form, then he named him Benazeer, or The Incomparable. Within and without the palace, there arose on high the sound of "Peace be to your auspicious Majesty," and, in the royal abode, joy was diffused. First of all, the Nazir,* in company with the officials, came and presented their offerings to the King; afterwards, all the ministers and nobles, and all, small and great; and read this couplet.

POETRY.

"Prosperity to thee, O king of good fortune!
That thee has been born an heir to thy crown and throne,
Who in descent, is like Alexander the Great, and in majesty like Darius;
In dignity may he be like the heavens, and in handling the pen like Mercury;
May the world remain under his signet,
And may the Emperors of China be his slaves."

PROSE.

The King, immediately on hearing the good tidings, spread his carpet for prayer, and having read the dogana† of thanksgiving, thus said, "Assuredly it doth not take Thee long to confer favours; it is right that he, who places his confidence on Thee, should not be without hope, but remain trustful, and not become agitated from delay." Then, he commanded to open the treasuries, and to give alms day and night; afterwards, he gave to every one robes of state as became them, with complimentary presents and honours; to the ministers and nobles, grants of lands, to the priests, villages, to beggars, money, and to the foot soldiers, horses; in short, he made a whole world happy and wealthy.

POETRY.

In his joy, he caused such a distribution of money to be made,
That to those, to whom he should have given one (coin) he gave thousands.

PROSE.

He then gave orders for the preparation of a royal feast; first of all, the nakibs‡ said to the Superintendent of the nakar-khana,§ "This is

* The Nazir is an officer employed in a judicial court as superintendent, and is superior in rank to all peons, bailiffs, &c.

† The dogana "double, two together" is a form of prayer, in which a double genuflexion has to be made.

‡ The nakib is a kind of orderly corporal, who receives orders, and sees that they are conveyed to the proper parties.

§ The nakar-khana is the place at the porch of a palace, where the drums are beaten on festive occasions at stated intervals.

the command of his Majesty, that you put in order the musical instruments and apparatus of the royal orchestra, and from to-day, you are to sound the drum of festivity." He immediately put gold and silver covers on the kettle drums, and, whatever was proper, he quickly got ready. The kettle drummers put on coats of gold and silver lace with glittering turbans, and, having heated the skins of the kettle drums, began to beat them, and to shew their skill.

POETRY.

The treble asked the bass for a good omen,
Saying, dun, dun,* why should I not give the tidings of joy?

PROSE.

Then, the clarion players, having clothed themselves in like manner; and having put on the customary head-dress, tuned their instruments in harmony with them (the drums), and gave forth agreeable musical sounds; then the choruses began to be sung, and the parans to issue forth (from their lips.)

POETRY.

The clarions uttered musical sounds in union with the drums,
Enchanting even the accomplished listener.

PROSE.

The trumpets and clarions began to boast of joy, and the cymbal players, striking their hands, commenced to dance with expressive action and gesture; in short, the voices of the merry makers rose to a high pitch, and all the inhabitants of the city collected, so that the trays flew along over their heads.†

POETRY.

In a new way joy was diffused through the world,
For it was the rejoicing at the birth of a son;
From the palace to the public hall of audience,
A wonderful crowd was collected.

PROSE.

All the singers, dancers, and musicians, who were proficient in their respective arts and very skilful and accomplished, tuned their drums, and having brought their guitars into concert, came and presented themselves.

POETRY.

The mimics and dancing boys collected in great numbers,
And there was a sound of "Oh! oh! be thou blessed."

PROSE.

The musicians began to play on the rebecks, lutes, and dulcimers, and the singers and dancers to sing and dance, and Oh! what great num-

* Here there is an equivoque on the word dun, which is the sound the kettledrum is supposed to make, and at the same time means, "I will give."

† This means that the crowd was so closely packed, that if you threw a tray, it flew over the people's heads without finding a place to drop.

bers of kanchanies, ramjanies, and chuna paznies* there were, and what vast crowds of actors, Cashmerees, and eunuchs. The beat of the small drums, and the roll of the big drums, the notes of the fiddles and harps, and the tinkling of the ankle bells made such a noise, that a sound uttered close to the ear even could not be heard; in fact, the dome of heaven also took up the echo.

POETRY.

On all sides, in great numbers, were spread the carpets of joy,
 On which the merry-makers were dancing;
 Their dresses covered with gold brocade were sparkling,
 Their ankles bells on their feet were shining very brightly,
 The earrings in their ears were glittering much,
 And, with every motion, the nose ornaments began to move;
 Sometimes, they trampled on people's hearts with their feet,
 At other times, they looked at them with their eyes;
 Of some the bracelets were glittering,
 And of others the nose rings appeared beautiful on their faces;
 So well were the teeth of some tinged with missi, and such the freshness of their
 lips,
 That they appeared as evening and dawn of day at the twilight;
 Of some the throats appeared most radiant from their purity,
 Whilst of others the graceful motion of the neck in dancing was a fearful calamity;
 Sometimes they turned their faces one way,
 And at another they took stealthy glances;
 Sometimes they covered their faces with their veils,
 In order that the hearts (of the lookers on) might inwardly† fall in love with
 them,
 While every note was uttered with this hope,
 That the minds of the spectators might be fascinated with them.

PROSE.

Some, who were skilled in the art of singing, and well versed in the customs of the Birmjog Luchmee,‡ were dancing the Parmilo§ dance; some, shewing off the steps of the dance called Derghat,|| were treading the hearts of the spectators under their feet, and others, whilst playing a quick tune with their tambourines, were shewing the colour and ornaments of their hands; others again, holding small tambourines in their hands dyed with henna, were retiring and advancing, keeping time with their feet.

POETRY.

Their desire was, in every way, to take people's hearts,
 And scar them in various manners;
 Sometimes they beat the ground with their feet, and made a general massacre;
 Sometimes they threw out their hands, as if supporting a falling person.

* These are various kinds of dancing girls.

† There is here an equivocal on the words "purdah men," which mean both "inwardly," and "at the music," and which also make a play on the word of "a veil" of the last line.

‡ This refers to the dancing derweshes, who worship Luchmee, and, in their moments of religious ecstasy, begin to dance with great vigour.

§ The Parmilo is a kind of round dance, which they dance with partners; the word is derived from "par" another and "mila" joined.

|| The Derghat is another dance, so called from its consisting of a step and a half.

PROSE.

In some places, the singers were chaunting the songs called Dhurput and Kabit; in others, the musicians gave utterance to* the following songs Kaul kilbanah, Naksh and Gul; in one quarter, the mimics were creating an uproar,† and in another direction the bands of Cashmerees were dancing, and pleasing the people; in the seraglio also, music and singing were being carried on in like manner, and a grand scene was going on there; in one quarter, the Domnis‡ were giving vent to songs of rejoicing, while, in another direction, the singing maidens were taking up the tones; and in the lying-in chamber too the uproar of congratulations rose on high. The bearers' and gardeners' wives, nurses, and wet-nurses, were each quarrelling about their perquisites. On the sixth day, at a lucky moment, the attendants lifted the mother from the bed to wash her; that delicate creature was not able to rise by reason of weakness and, like the stalk of a flower, bent from the slightest motion; at last, somehow or other by their help, she got up and placing her hands on their shoulders with febleness and delicacy, stumbling as she went along, came and sat on the jewelled chair with great pomp, and washed herself with much elegance and grace. After that, the nurses, with great care, nicety, and tenderness, washed the Prince in a jewelled bath with much fondling, and then, putting him into her lap, burnt ispan§ for them both. Afterwards, the mother, dressing herself with great splendour in a suit of clothes embroidered with lace, clothed the child in the same way, and fastening a glittering head ornament studded with jewels on her own head, placed one also on the infant's. Beholding this spectacle, the assemblage were perfectly dazzled; some said, there is a jewelled halo round the moon and stars, whilst it was on the tongue of others, that the light had formed a ring round the sun of beauty and the planet of elegance; in short, at that time, every Venus-faced one was astonished, and each lovely one stupified. Then all the daughters of the ministers and nobles, in fact all the women of the seraglio also, bathed, changed their clothes, and decked themselves out most gorgeously. An assembly of joy was collected, and a concourse of singers gathered together.

POETRY.

In fact, till the ceremony of the sixth day, had been performed, it was one perpetual merry-making,
For the day was a festival, and the night a Shab-i-barat.||

PROSE.

The whole day, this state of affairs continued; when it became night, having decked the moon-faced mother to a still greater extent, drawn a veil over her face, put a wreath of flowers round her head, and

* Lit, "caused to be heard."

† Lit, "were manifesting a state of howling."

‡ The Domnis, or female Doms, are a caste of Mussalmans, the males of which are musicians, and the females sing and dance before women only.

§ Ispan is a seed burnt some days after a child is born at the door of the house to drive away evil spirits.

|| The Shab-i-barat is the fourteenth day of the month Shaban, on which Mussalmans make offerings and oblations in the name of their deceased relatives; formerly it was kept as a day of mourning, but now as a day of merry making.

having lighted a chaumukh,* they took her forth to look at the stars; then, the King, taking a bow and arrow, and giving presents to his sisters-in-law with much respect, shot a deer,† and having placed one foot on the bed of that gazelle-eyed one, remained standing. At last she issued forth in the following manner; on her right and left were two eunuchs, begging blessings on her, with drawn swords, their points touching each other; around her, thousands of lovely ones with glittering spangles, decked out with ornaments, and, in the midst of them, she herself moved slowly with gracefulness and blandishments, trampling every one's heart under her feet. When she raised her veil to look at the stars, she made even the loveliest creatures transfixed like pictures; the moon became dull before that sun-faced one, and each star remained astonished in the sky.

POETRY.

When was the lustre of the moon to be compared to her face?
 For glass beads do not glitter before pearls;
 How could a camphor light approach her?
 She was a picture of light from head to foot.

PROSE.

At last, having looked at the stars, she entered the lying-in chamber, and the King returned to his bedroom, but the festive assembly remained just as it was, and spent the night in merriment. As soon as it was morning, they took the Prince, and placed him in a room, where the heavens could not be seen, in fact, the sunbeams even could not enter; in short, as the new moon, hid amongst the clouds, waxes in size, so, also, did this new moon of the sky of the Empire begin to grow enclosed by screens. By the mercy of God, he passed his first year in safety, and, praised be the name of God! placed his foot in the second.

POETRY.

In the year, in which his birthday knot was tied,
 The knots of the hearts of the afflicted ones were unfastened.

PROSE.

When he entered his fourth year, he was weaned, and there was again the same state of rejoicing; in fact, it was doubled. On the day, when that majestically-moving one began to walk, the flowers of the earth bent their foreheads to the ground, and the narcissus opened its eyes.

POETRY.

When that cyprus-like one began to walk,
 Then, in his name, many slaves were liberated;
 O cup-bearer! give me to drink of the red coloured‡ wine,
 For my heart desires to construct a garden.

* A Chaumukh is a lamp-stand with four faces; the usual native lamp is a wooden stand, with a small dish at the top containing oil in which one wick is burnt, but in that here referred to four are used.

† This is a rite, which it is considered propitious to perform at the birth of a child, as soon as the mother is able to move about.

‡ There is a play on the word arghawani "red coloured," which also means "of the flower arghawan, which is of a deep red colour; the word is here used, as he is going to write about the garden-house in the next chapter.

CHAPTER III.

ABOUT THE BUILDING OF THE GARDEN-HOUSE FOR PRINCE
BENZAEEER.

When that sapling of the garden of the Empire began to walk, then the King gave an order to the chief builder to construct a garden-house of such a description, that there should not be found a second like it in the world; accordingly, that fortunate man obeyed the command, and made one exactly as was required. If the garden of Paradise should see the beauty of that garden, it would always, like the tulip, blush with regret,* and if the garden of Firdaus should behold it, all its life it would remain astonished like the narcissus.† Each room in it was built after the fashion of heaven, and the state of the beauty of its flowers was, in purity and clearness, twofold that of Paradise; the arches of the eyebrows of beautiful women would bend in shame before the arches of its doors, and the cheeks of moon-faced ones would be filled with confusion before the splendour of its glasses; each porch was elegantly built and well shaped; in every place there were canopies of gold and silver brocade, and a superb display of gold and silver chhuts;‡ and so elegant was the drawing and painting of each room, that, from seeing them, the decoration and ornamentation of the house and picture gallery of Mani would be astonished, and even the sculptor of fate, from one sight of them, would lose his senses.

POETRY.

Chicks§ and purdahs|| ornamented with gold, were hung around,
And, at the doors, elegance stood with folded hands.

PROSE.

The make of their bars¶ was a delusion** to the sight of the looker-on, and, whosoever eye fell on them, his vision immediately remained fixed there, and was unable to proceed beyond, or to retreat; their brocaded strings had this beauty, that they appeared as if they were twisted with the rays of the moon;†† in every room were spread velvet carpets of various colours, and, in every place, royal seats were placed in order, so that the foot of curiosity could not step beyond them, and even the messenger of sight would immediately remain seated there like the print of

* Lit "keep the scar of regret on its heart."

† The narcissus is always compared to an eye wide open with astonishment.

‡ A chhut is a cloth stretched across the roof of thatched houses to make a ceiling, and generally painted white.

§ A chick is a kind of screen hung at doors, made of pieces of cane split very fine, to keep out the glare and insects.

|| A purdah is a curtain or wadded screen hung at doors.

¶ By bars are meant the strips of cane which chicks are made of.

** Jal also means a window or lattice. By this passage the writer means to say that the bars were so delicate and thin, that the light was seen through, although it did not enter the room, and though they appeared like windows, they were a delusion, as they could not be seen through by spectators from outside.

†† Lit, "with the threads of the eye of the moon."

a foot; gold and silver censers were lighted in every room, and bedsteads with curtains, and common beds, set with jewels, were laid out in every hall.

POETRY.

They sparkled on the earth in the same way,
As the stars glitter in the heavens.

PROSE.

The earth of that garden, in colour and purity, was like planks of white sandal wood, and its dust, more sweetly scented than the powder of Tahtahi;* its walks were clean, elegant, and level, and its chabutaras,† which were in every place, were well shaped and handsomely built; before its marble canals, the waves of the lustre of pearls would confess their inferiority, and, before the fall‡ of its cataracts, the lines on the forehead of glass-cheeked ones would rub their foreheads in the dust with shame; its crystal baths, in purity and cleanness, were like fair-breasted ones, and full of water like the eyes of lovers; its parterres were altogether filled with flowers, and the same beauty prevailed far and near; its straight cypresses were planted in regular order, and, on the trees, apples and quinces hung in profusion, while, on its paths, trees, laden with fruit, were bending down, and each bower was green and verdant.

POETRY.

With the spring breezes, the flowers were blooming,
And all the beds were green and flourishing.

PROSE.

The colour and gracefulness of its verdure were such, that they made every stone on its footpaths appear like emeralds. There was an abundance of flowers in its beds; in one direction, the sugandrae, in another the rabel, and apart from all, the splendour and beauty of the madanban; each flower of the great double Arabian jasmine was a box of uttar, and the colour of the jasmine zambac was like that of pearls; the eglantine and white rose of India were happy§ in their beauty, while, from the sight of the narcissus, the eyes of the lovely ones became astonished, and, from the purity of the white rose, the cheeks of glass-cheeked ones became as water; the jasmine, swelling with joy, was adding splendour to the scene, while the smell of the champa|| reached to the upper regions; the moon-flower vied in elegance and beauty with the moonbeams, and, from the sight of the Indian crysanthemum, people's eyes became filled with moisture; the perfume of the tuberosa¶ was diffused for miles away at night, and the flower of the arbor Judææ put the rubies of Badakhshan

* A city in Bengal celebrated for its abir, or the powder which people throw over each other at the Saturnalia of the Holee.

† A terrace, or mound, built in gardens or the front of houses for people to sit on in the cool of the evening.

‡ Lit, "folds or plaits."

§ Lit, "sporting or toying as lovers."

|| The *Michelia Champaca*, a shrub which bears a fragrant yellow flower, and with whose colour the complexion of a Hindoo beauty is said to vie.

¶ The play on the Oordoo is lost in the English; the native name for the tuberosa is *shabbo* or "night smelling."

to shame; the aurang flower was unequalled in its colour, while each stalk of the nafarman was in flower, and the redness of its tulips was unequalled in the world. Its beds were most elegant, and there were rows of the gold-mohur flower and marigolds, and the weeping nycianthes were an ornament to its flower-beds; the bignonia indica and jasmine auriculatum were finer than the finest gold, the gold-mohur flowers were purer than gold, and the odour of the jasmine grandiflorum and jasmine caused one to forget hunger and thirst; the ringdoves, from excess of joy, were giving utterance to their notes, and the nightingales, from cheerfulness, were warbling; the rivulets wandered along, eddying and gliding, while the boughs, in each avenue, bent and shook like a drunken woman.

POETRY.

Roses were hanging over the banks of the canal,
 And, beholding their likeness in it, were kissing themselves;
 The young shoots stood with their branches entwined in each other,
 And appeared as a drunken man, placing his arm round one's neck;
 When they saw their own form in the glass-like river,
 The cypress trees constantly began to move gracefully;
 The soft breeze was stirring gently all around in the courtyard,
 And conveyed to the brain the smell of roses.

PROSE.

The flower-beds were most of them red from tiles,* and in each avenue were planted flowers of various colours, while the tendrils of the creeping vines spread over the trellises in such a majestic manner, that the gaze of wine-worshippers remained coveting them; in every direction, on the canals were geese and demoiselle cranes, and waterfowl were swimming about in every quarter; on the lakes were rows of cranes, and on all sides, peacocks stood uttering screams; the maulsari tree was flowering in the four quarters, and its boughs, bending in a delicate manner.

POETRY.

The beds appeared on fire from the redness of the roses,
 While the wind caused the garden to exhale agreeable odours.
 The trees opened their leaves,†
 So that the parrots might take a lesson from the Bostan;
 And the ringdoves, on seeing the beauty of that scene,
 Were reading the fifth chapter of the Gulistan.‡

PROSE.

Many handsome female gardeners, decked out, with gold and silver spades in their hands, were planting young trees in the garden, and driving the thorn of love for themselves into people's hearts; in short, at all seasons, it was spring there, and autumn never entered. When the rejoicing for his weaning had ceased, the King sent that young shoot, with the attendants of his palace, into the new garden, and commanded each one of them "Take care that the hot wind reaches not this roseleaf of the garden of beauty, rather, let him not even confront the eye of the

* That is to say, tiles were broken up and spread on the paths.

† Lit, "leaves of their leaves." This and the three following lines have only been brought in for the play on the words Bostan and Gulistan, which both mean a garden.

‡ The fifth chapter of the Gulistan is on love.

narcissus." Accordingly, they obeyed the command of his Majesty, and remained carrying out that regulation. The beauty of the garden increased and waxed greater in verdure; the sound of laughter and joy resounded in every quarter; wherever you looked you saw some new pastime going on, and the maid servants, wet nurses, nurse-maids, nurses, and dry nurses, one and all, were cheerful. The nursery governesses, glittering in spangles, all very young, were standing at their respective posts, and the singers, dancing girls, and maidens, fully decked out, were intoxicated with the wine of beauty; each was more beautiful and lovely than the other, and most proficient in her own business; in each, coquetry, mischief, and nimbleness abounded, and all, who were there, were so charming, that fairies were jealous, and houris envious of them, and each was arrogant of the pride of her beauty. There were crowds upon crowds, and rows upon rows, of attendants, who wandered here and there in the avenues with great coquetry, some of whom were joking, and some grimacing; one said, "a crowd is collected round Rae Bel;"* another, "Chambeli is in love;" while some were saying, "The bud of Phul Kali is about to bloom." In one quarter Champa was showing off her beauty like the firework Buhchampa, on another side, the sight of Nainsukh was giving pleasure to the eyes; in one direction, the narcissus-like eyes of Nargis were enjoying pleasure, Hansmukh was really cheerful faced, and the sorrows of the heart were effaced by meeting with Tansukh; Abadi was the mansion of delight of hearts; Shadi was the joy of every house, Gulchihra always vied in complexion with the rose, and Shigufa was a bud of the garden of beauty; Mahtab was superior in splendour to the moon, and Gulab, in exquisiteness, excelled the flowers of the rose. In short, every one was nicely dressed, well clothed, and ornamented, alert at her post, and active in her duties.

POETRY.

They wandered about everywhere,
 And in the pride of their beauty, walked in a majestic way;
 Some, as they moved about, caused their ankle ornaments to sound,
 While, in one quarter, there were cries of Oh! Oh! and in another, bravo!
 Some were snapping their fingers, and others clapping their hands;
 In one place was loud laughing, and in another, abuse.

PROSE.

In one spot, jokes were passing round, in another, they were rubbing themselves with mendhi leaves; in one direction, the balls bounded high, and in another, a bell was being sounded; some were doing embroidered flower work in their houses, and others were intent on sewing; in one quarter, silver threads were being broken, and, in another, hearts were being united; some were sitting with their hookahs, placed by them, in a coquettish manner, while others, seated with their feet dangling in the canal, were washing them with blandishment and waggery. Some wove strings of flowers in their earrings, while others, from mischief, were call-

* In the following lines there is a continual play on names, which will be understood by reference to the meanings, which I give below. Rae Bel, the name of a flower, Chambeli, a jasmine, Phul Kali, a flower bud, Champa, a beautiful yellow flower, Nainsukh, the pleasure of the eyes, Nargis, the narcissus, Hansmukh, cheerful-faced, Tansukh, ease to the body, Abadi, a pleasant place, Shadi, joy, Gulchihra, rose-faced, Shigufa, a bud, Mahtab, the moon, Gulab, the rose.

ing out to their companions ; some, from naughtiness, were slapping other people, and some with their dressing-cases open, were combing their hair ; some had their thoughts bent on another, some were perpetually looking in their thumb mirrors,* while others were painting their lips with lines of lamp black. In some of the porticos, parrots were being taught, and outside some of the pavilions, cages of minahs were hung up ; in one quarter, they were telling stories, and, in another, asking riddles, while some were jesting and playing about in the avenues. The sum total was this, that by the auspicious state of the step of that Majestically-moving one, in every part of that garden, there was a scene of happiness, and (an assembly of) joy was collected together. The day and night passed only in sport, and there was nothing but laughing and pleasure ; in each bed, it appeared as if fairies had alighted, and, in each avenue, the court of Indra.

POETRY.

In fact, these people, who were of every profession,
Were all for his happiness.

PROSE.

At last, by the kindness of the Almighty, and the care of his parents, the Prince was brought up, and entered his fifth year, thanks be to the name of God. At that time, the rejoicings at his going to school took place with the same grandeur, and the city became doubly prosperous. Instructors, private tutors, and teachers of writing, most expert in their respective branches, were appointed, and the Prince began to read and write. In the space of five years, he had learnt Persian, Arabic, logic and theology, rather, he became perfect in every art and science ; in writing, he became so skilled, that he commenced writing the Nashk,† Nastalik, Shikasta, and Talik hands, and the Ghubar and Gulzar handwritings, with great elegance. He made, moreover, captive in his hands the customs and usages of the seven sorts of handwriting, and began to join the letters in such a way, that the most beautiful hand-writers of the whole world kissed his hand, and determined on correcting themselves. The folio, that was written by him, was a leaf of beauty, and the pages of his copybook were the khatt-i-gulzar ; in short, he became such a proficient in small and large hand, that he put to shame the lines of the rays of the sun, and made the Secretary of the heavens a schoolboy. In his youth,‡ he reached such perfection in every hand, and in every science, such skill, that many, whose beards were white, had never attained that excellence in writing. Then the King, calling the teachers into his presence, gave them dresses of honour, and favours, and presents, and let them off their village fees, so that they might spend their lives in ease, and suffer no trouble of any kind. After that, wrestlers, singlestick-players, archers,

* A thumb-ring with a mirror in it is a favorite ornament of women in India.

† The Nashk is the Arabic hand—the Nastalik, the Persian—the Shikasta, the broken or common running hand—the Talik, the suspended hand, a style of Persian writing—the Ghubar, an invisible handwriting, which can only be read by being held up against the sun—the Gulzar, a writing with flourishes. The seventh handwriting, referred to a line or two below, is the Khatt-i-Shua, or a handwriting made to resemble the rays of the sun.

‡ Lit, "the time he had no beard, or was smooth-faced."

and rough riders, in fact, all proficient in Military sciences, who were most expert in them, came at their respective times into the presence of the Prince, and began to teach him various exercises and evolutions.

POETRY.

When Benazeer attempted archery,
He brought the whole science of arrows into his bowstrings,
And put the notch of his arrow (to the string) with such neatness,
That, when discharged at the target, it hit it through and through.

PROSE.

He attained such dexterity, from the very commencement, in hitting with the singlestick, that he began to put the champions in the background, and to instruct his teachers. In wrestling, he obtained such superiority, that the greatest wrestlers bowed before him, and the strong ones of that age touched his feet with their foreheads in submission. He began to ride on horseback so well, that he made the best riders his saddlecloth bearers,* and the best spearmen his spear bearers. When, for a short time he had fixed his attention on shooting, in the space of a few days, on being called to, he would instantly fire and hit his mark; an animal on the wing, then, was of no account, and a fixed mark altogether out of reckoning.

POETRY.

In a few days, he became so expert in musketry,
That skilled Europeans were astonished on seeing him.

PROSE.

Again, when he fixed his thoughts on music, in a brief space he began to sing so well, that if Tan Sain had heard one of his notes, he would have touched his ear in token of submission, and Bijubaora† would have become mad. He also became a perfect master of all notes and tunes, and knew every secret of the seven chords; he was an adept at shut and open notes, and music stood before him with folded hands.

POETRY.

When he fixed his thoughts on music,
He became a proficient in all notes.

PROSE.

In like manner, when the young Prince, in the same way, applied his attention to painting, in a very short time he became the teacher of Mani and Bahzad,‡ and the painters of the age, seeing his drawings, became like pictures on a wall, and placed their own excellence at his feet in subjection to him. In short, in these few years, he became expert and renowned in all the arts and sciences of the world, and whoever saw his beauty and perfection, blessed him; verily, he was pre-eminently full of elegance and good qualities, and the favorite of men of science.

* It is customary in India for a groom to run after his master, carrying a saddlecloth, with which he covers the saddle when his master dismounts.

† Tan Sain and Bijubaora, two celebrated Hindoo musicians.

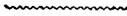
‡ Mani and Bahzad, two celebrated Persian painters.

POETRY.

He recoiled from the society of the mean and low,
 And always kept company with the dexterous ;
 That amiable one always acted up to his name,
 And in every science was, indeed, The Incomparable.
 O cup bearer ! give me a goblet of wine to drink,
 For the days of this flower have reached their bloom ;
 Consider the society of friends as advantageous to thyself,
 For flowers, but for a few days,* remain in the garden ;
 Take the fruit of goodness if you can,
 And quickly sow what you are able ;
 For no reliance is to be placed on the colour of the flower-bed ;
 Here autumn and spring† continually revolve.

* Lit, " but for five days."

† i. e. sorrow and joy.



CHAPTER IV.

ABOUT THE PREPARATION OF THE PROCESSION.

WHEN eleven years had passed in safety, the twelfth year began, praise be to God! Providence, with joyful face, shewed that day, which the King had eagerly looked forward to; then in all quarters of the palace, rejoicings took place, and the sound of congratulations again arose on high.

POETRY.

When the knot of the twelfth year was tied,
Then all the entanglements of the embarrassment of grief were unravelled.

PROSE.

When four gharis* of the day remained, the King gave an order to the presenter of petitions, "In the morning let a royal procession be got ready with much pomp, for I will go forth for a ride, and take the Prince with me, so that the subjects and army may be made happy by seeing him, and the dwellings of their hearts may become populous; and give strict injunctions to the nakeebis to have this order conveyed from house to house, and let every one, small and great, be informed of it, so that they may turn out in splendid apparel; let all the requisites of the procession be new and bright, and take care that not a single horseman be dirty, nor an old saddle be seen on any horse; should any of them, at this time, be in want of anything that is requisite, then let them come to the royal exchequer, and take what they require without ceremony; this is our will and pleasure."

POETRY.

Let (the citizens) unite and ornament the city by fastening up mirrors,
So that the splendour of the procession may be doubled.

PROSE.

In the meantime, evening came on, and the sun, having read the *Walshams*† verse, bent his head in thanksgiving, and the moon, perusing the *Surah-i-Nur*,‡ issued forth. The King departed to the palace, and, the whole night, dancing and singing were kept up, and, by reason of joy, no one in the royal abode slept.

* A "ghari" is about twenty-four minutes.

† The passage here referred to occurs in the thirtieth chapter of the Kuran, "Wherefore glorify God when the evening overtaketh you, and when ye rise in the morning; and unto Him be praise in heaven and earth; and at sunset and when ye rest at noon."

‡ This passage is in the seventeenth chapter of the Kuran, "We have ordained the night and the day for two signs of our power; afterwards we blot out the sign of the night and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from our Lord by doing your business therein, and that ye may know the number of years and the computation of time; and every thing necessary have we explained by a perspicuous explication."

POETRY.

That was a wonderful night, fair-faced as the early dawn,
And the day was marvellous as the day of hope.

PROSE.

In short, the night passed ; the moon laid her head on the pillow of repose, and the sun, rubbing his eyes, arose with much splendour.

POETRY.

The king said to his son,
" O son ! having washed and bathed do you get ready."
Give me a cup of the fiery wine, O tavern keeper !
So that I may forget the heat and cold of the world.
If thou wishest to give ease to my heart,
Then give me not the cup, which is hackneyed among the multitude.



CHAPTER V.

THE STORY OF BENAZEER GOING TO BATHE.

WHEN that newly grown cypress-tree had adorned himself and gone into the bath, from his shadow each wall became a bed of roses, and each stone, the envy of a parterre. Having arrived, he stopped in the dressing-room, and took off his clothes; then putting on a bathing sheet, he entered the bathroom. Although the bath was temperate, still even the colour of that rose of beauty began to glow and became deep red, and his delicate body became one mass of water from the excess of perspiration. In the meantime, the bathing attendants, bringing rubbers of wool and silk, and holding gold and silver bowls in their hands, presented themselves.

POETRY.

They began to rub the body of that rose-coloured one,
 And that flower-bed became red from the water;
 In washing such was the refulgence of his body,
 That it appeared as the glitter of lightning in rain;
 Each drop of water seemed to kiss his eyes,
 So that one would say the dew had fallen on the narcissus;
 When his miraculous beauty began to appear,
 Then, from it, drops of loveliness commenced to fall.

PROSE.

The display of the drops on the lips of that delicate one were a cause of envy to the beauty of fresh rose-leaves; the drops from his body were nothing but elegance falling from it, and when the water streamed from his form, then a river of beauty began to flow. Afterwards, when that sun of comeliness came and stood on the edge of the bath, the water became lighted up from his colour, and when he descended and dived into it, he made manifest quite another state.

POETRY.

Such was the whiteness of his body, and wetness of his hair,
 That you would say, they were the evening and morning of the month
 Sawan.

PROSE.

Than his wet black hair, there has never been a more beautiful night in the world, nor has any living mortal seen it, and the appearance of his wet hair, was such,

POETRY.

That I know not what I shall say to you about its beauty,
 For it was like the night passed* in agreeable society.

* Lit, "wetted." The word is used to express the idea that as the night passes, the dew falls, and it becomes wetter and wetter.

PROSE.

In short, when he had finished his ablutions, the bathing attendants, bringing emerald pumice stones, began to wash his feet; that rose of beauty, immediately on their hand touching him, drew back his foot in such a manner, that the effects of titillation became apparent on his brow, while, tittering, he laughed so playfully, that every one present burst out laughing, and the scene cannot be described; if one wished to tell it, what could he say? or to pen it, what could he write? All, who were present, (became willing) to sacrifice themselves with all their heart and soul to him, and blessed him thus, "May God always keep thee verdant, blooming, and fruitful in the garden of the world, and may the blow of the autumn of grief never approach one of thy friends even, for from thy welfare is our welfare, and from thy happiness, our happiness;* may thou always be blessed with gladness day and night, and may auspicious joy, morning and evening (always), be thine.

POETRY.

May a speck of sorrow never alight on thy heart,
And may the planet Canopus of this firmament ever remain shining."

PROSE.

Well! when he had finished washing his feet with this elegance and gracefulness, he came and sat in his dressing-room.

POETRY.

When that rose had washed and bathed, he came forth in the same way
As the moon issues forth from the clouds.

PROSE.

On this, the messengers went and informed the King "Your Majesty's son has finished bathing, and departed to the dressing-room; whatever commands your Highness may give in this affair, we will carry out." Immediately, an order was issued to the superintendent of the wardrobe to take handsome suits of clothes, brocaded with gold and silver, moreover every kind of elegant and valuable dress, and precious jewels innumerable to the Prince, and (to tell him) that the royal procession would arrive there in a short time; the superintendent acted agreeably to the orders of the King. In the meanwhile, the King himself also went and clothed the Prince in a royal robe of honour, and decked him with very fine jewels, strings of pearls, eardrops, turban ornaments, diamond rings, head ornaments studded with jewels, bracelets made of gems, and pearl necklaces.

POETRY.

He clothed him with jewels from head to foot,
And made him a stream of gems.

PROSE.

His beautiful body was neatly formed and gracefully built, and on it

* Lit, "and from thy happiness ours is apparent."

the beauty of the jewels was such, that each of them in glitter was equal to the light of Mount Sinai, and his elegance was a world of light; at last, when he had adorned and decked himself, he issued forth and mounted his horse with the same pomp, with which a bridegroom sets forth to marry (his bride), while many trays of gold mohurs and rupees were given in alms to beggars and mendicants, and paupers were restored to life by his charity, rather, they remained satisfied for ages.

POETRY.

The crowd, which attended his procession, was numerous;
When the kettledrums sounded, a shout from all arose.

PROSE.

The risaldars, jamadars, soldiers, subjects, and horse and foot soldiers, stood abreast, and drawn up by rows in line; the troops were so numerous, that wherever the eyes were raised to look, there a huge army appeared in sight. The nobles, grandees, and ministers stood in rows on the right and left according to their rank; the mansabdars stood in line, and near them groups of men of high rank, and behind them were lines of elephants with gold and silver howdahs, and innumerable palkis and nalkis glittering with jewels.

POETRY.

Great was the splendour of the elephants and their canopies,
And magnificent the glitter of their embroidered umbrellas.

PROSE.

In front were hundreds of horses and led horses, with saddles set with jewels, while the royal insignia of the Fish and Balls,* and all the retinue of the King proceeded ahead; on the backs of the horses, kettledrummers were perpetually beating the royal drum gently and quietly at each step they took; there were companies of foot soldiers, and throngs of rocket throwers; the brocaded flags glittered, and the embroidered pennants shone, while apart from these, was a body of palanquin bearers with pugrees of gold tinsel on their heads, and coats of gold brocade on their necks (backs), whose speed (step) was so smooth, that in spite of their alacrity, they never shook the water in the stomach of the person they carried.

POETRY.

They had thick gold ornaments on their wrists,
The glitter of which fell on their feet at every step.

PROSE.

The firelock-bearers were a crowd by themselves, and, on their heads, round head ornaments, with golden nets, were fastened. In short, by the order of the King, the whole army, whether horse or foot, were present in the procession according to custom; those, who had determined on giving offerings, presented them to the King and Prince; then, agreeably to order, decked and adorned, they proceeded step by step round the

* These insignia, consisting of a fish and two balls, are only allowed to be carried by the princes or leading nobles of a country.

King's throne, and, in conformity with the rule of former monarchs, proceeded ahead measuring with their measuring chains.* The club and mace bearers, holding in their hands gold and silver maces set with jewels, mounted their horses, and marched before the procession on the look out. The title criers† and grooms were continually thus calling out to each other;

POETRY.

“ Let each proceed according to custom and rite,
Respectfully, far off, and at a distance ;
O champions and brave men ! pray proceed,
Keep your reins equal on each side ;
And move your feet somewhat quickly, O ye who are on ahead !
May the king's age and riches increase step by step ! ”

PROSE.

In short, the grandeur of the procession, and its magnificence and pomp gave the road the same colour, that the desert and flower bed obtain from the spring breeze ; crowds of people were continually moving here and there, and the multitudes of sight seers, in all directions, extended from the fort to the confines of the city ; in the shops on both sides, there was a glitter of gold brocaded robes, and on the doors and walls, the refulgence of tinsel and embroidery ; all the artisans were happy and pleased, and, by reason of the fastening up of mirrors, the elegance of the square of the city became fourfold ; and the soldiers and subjects were in such numbers, that the sight was stopped at every step. What shall I say of the men who had climbed on the houses, and assembled to behold the spectacle of the procession ? the roof of each house, and the copings of the walls assumed the colour of a garden in every respect, and those, who were very desirous to see the Prince, in fact, every inhabitant, small or great, maimed or lame, even pregnant women, and those who were on the point of giving birth, came forth to see the spectacle, while beasts and birds issued forth from their dens and nests, except the bird, the pointer to Mecca,‡ which could not reach so far, he alone remained restless in his nest. The Prince was, in short, most beautiful ; immediately on viewing his form, small and great fell in love with him, and whoever saw that moon of the festival, forthwith bending made an obeisance to him, and blessed him, saying, “ O Great God ! may this sun and moon always remain firm, and by his light keep the world bright.” In short, at a distance of one or two kos outside the city was the royal garden, where they proceeded with the like pomp, and for four hours, wandered about it in a pleasurable way, while the King shewed his son well to his subjects and soldiery ; again with that wave-like army they turned towards the city, that is to say, they entered that fort with the same splendour with which they had gone from it, and all the army and citizens, who had accompanied the procession, arriving at the palace, were dismissed and the crowd

* This is a custom which is performed at the ascension of a new monarch, or at the introduction of a young prince to his people.

† The Nakeeb, or title crier, is a servant who runs before Native Chiefs whenever they go out, proclaiming their titles, and introduces those who pay their respects to him.

‡ The Indian compass is here referred to ; it is made with a little bird in it, which always points to Mecca.

which had collected, dispersed; the King departed to his royal abode, and the Prince also determined on entering his garden. In the meantime, all the servants and women of the seraglio with great joy, came as far as the doors for the purpose of receiving the Prince, and having surrounded him before and behind, right and left, and, begging blessings for him from all dangers, took and seated him on the throne. Then the dancing and singing commenced as before, and up to the first watch of the night, he remained looking on at that spectacle, wearing those same clothes, when suddenly a whim entered his mind, on which he got up from the assembly, and went out into the courtyard. By chance, that was the fourteenth night, and the moon, which was shining brightly, came to a stand still, and began to gaze on the state below with pleasure, for it was a wonderful scene; wherever the sight fell on the earth, carpets of light appeared spread out.

POETRY.

Wonderfully elegant was the beauty of the moon's course!
One would have said it was a river of quicksilver.

PROSE.

When he saw this beauty of the moonbeams, the Prince's heart became very restless.

POETRY.

On this whim entering the mind of that moon,
He said, "Let my bed to-day be made on the top of the house,

PROSE.

That is to say, my heart desires to-day to sleep up above." Immediately on hearing this, the attendants went and said to the King,* "O your Majesty!† the pleasure of the Prince to-day is to repose on the balcony, and whatever your Highness may command in this affair, that will we obey." The King answered, "Those unlucky days have now passed, if this be his wish, well! what matter; but let those, who are on guard, be most vigilant and alert, on the look-out and awake during their turn of watch; moreover, when that beloved one is resting on the top of the balcony, then, for his safety, let them read the Shurah-i-nur over him.

POETRY.

May that, which you and I say, come to pass,
Namely, that the light of this house may remain firm.

PROSE.

On this the attendants said "O Lord! this is our hope at the threshold of God, that we may always remain honourable in your Majesty's service;" in short, having received the commands of the King, the attendants returned and spread the Prince's bed there; accidentally, it was

* Lit, "asylum of the world"—that is, the spot to which people turn their faces, when making their requests.

† Lit, "O holy father and instructor."

the last day of the twelfth year, for the fancy of error had made a mistake in reckoning, and the speech of the Moolvie of Rum came true.

HEMISTICH.

“ Philosophers before fate are but as fools.”

PROSE.

As all, who were there, were absorbed in their own pleasures, they did not consider the ups and downs of fate, but thought that the round of joy would always remain as it was, and did not ascertain the crooked tracks of fickle* fortune.

POETRY.

For this faithless one continually takes some new whim,
And this chameleon is perpetually changing colour.

PROSE.

There has probably never been born one in this world whom fate has not caused first to laugh with joy, and then afterwards to weep excessively† at the hands of grief and trouble. Assuredly, there is no doubt or certainty about the legerdemain of fate, for, in one hand, she carries an antidote, and, in the other, a poison. In short, all the watchwomen, who were keeping guard over the Prince, unwittingly fell asleep.

POETRY.

O silver breasted cupbearer ! quickly arise !
For, on all sides, the moon is shining bright ;
Oh ! give me, from the crystal goblet, a cup filled with wine,
For the full moon has reached her zenith ;
What is youth, and what is this period of life ?
(Know ye not) the proverb, “ The moonbeams last but four days.”
If ye delay in giving me the wine,
Then know, that it will be a great injustice.

* Lit, “ crooked going.”

† Lit, “ eight times eight tears.”

CHAPTER VI.

ABOUT THE FAIRY MAHRUKH (MOON-FACED) FALLING IN LOVE WITH
PRINCE BENAZEER, & CARRYING HIM OFF ASLEEP FROM THE TOP
OF THE HOUSE TO FAIRYLAND.

IN short, a beautiful golden bed, studded with jewels, with a golden counterpane, and a magnificently embroidered wallet, in whose tassels were pearls without price, was laid out ; many soft pillows and cheek-pillows, the envy of velvet, were placed on it, and a very fine sheet of muslin, from the sight of the fineness of which the moonbeams became dull, was spread over it ; the attendants, dressed in glittering clothes, went and prepared it. From the fatigue of the day, the sleep of youth, and the fragrance, which filled the whole house, immediately on the Prince going to bed, sleep so overcame him, that he had not time to take off his clothes, before he fell into a slumber, and the moon, on his going to sleep, having fallen in love with him, kept her eyes fixed on his face, and stedfastly gazed at him.

POETRY.

When Benazeer fell asleep in that way,
Then the bright full moon was his guardian.

PROSE.

At night, the moonbeams were diffused abroad, and, as it was the hot weather, a cool breeze sprung up, in consequence of which the servants, who were keeping watch, suddenly became neglectful, in fact, all the women and eunuchs who were in attendance there, fell asleep, except the moon, who continued gazing with eyes open with astonishment, she alone remained awake.

POETRY.

The moon threw such a halo round his house,
That she became doubly beautiful there.

PROSE.

By the decree of God, exactly as it was midnight, a fairy came from somewhere or other, seated in her chariot, flying through the air, when suddenly her gaze fell on the Prince. She saw that a young and handsome person was sleeping with his bed laid on the top of the house in the glow of the moon ; the idea entered her mind, and she let down her throne from the air on the flat of that balcony, and placing it on one side apart, herself went near him. Instantly on seeing the fair body* of the Prince, her frame and body were burnt with the fire of love ; without knowing what she was doing, she pulled aside his sheet from off his face, and began to press her cheek against his, vowing herself his a hundred thousand times. At last, in the intoxication of love, this fancy struck her, to carry off that dear one from there with his bed, and enjoy the society of her lover in ease at her own home.

* Lit, "flame-like body."

POETRY.

When the desire of his society entered her mind,
Then that stealer of hearts carried him off from there ;
When that beautiful one had flown high above the earth,
In the air he glittered like a star, but twice as much.

PROSE.

Then she ordered the fairies, who bore her throne, to take care, and not let the bed shake at all, or allow any motion to be perceived, and that they should convey him sleeping to Fairyland. Accordingly, they bore him off, suspended as he was, so smoothly, that he had not the slightest idea of it. At last, having carried him away quickly, in the twinkling of an eye, they deposited him in Fairyland.

POETRY.

O cupbearers ! quickly give me wine to drink,
For, from hearing this, my soul is burnt with grief ;
Sometimes the heart is happy, and sometimes in pain,
Since there are many ups and downs in fortune.

CHAPTER VII.

ABOUT THE DISAPPEARANCE OF THE PRINCE WHILE ASLEEP.

I HAVE broken the thread of my story, and turned my face from its narration. Now listen to the circumstances of those afflicted ones, and turn your ear this way for a little time. When suddenly the eyes of one of the attendants opened, what did she behold, but that neither the Prince, nor his bed were there, and the colour of the house had entirely changed. Being greatly confused, she rose and sat up, and, rousing her companions, began to say "Oh! oh! what misfortune is this? it has become dark on all sides; where has that moon gone and hid? thorns only remain in the garden, and the flowers have disappeared from it.

POETRY.

Neither is that bed here, nor that moon-faced one;
Neither the rose, nor its scent.

PROSE.

At last they were all astonished as to what had happened, saying, "What is this, what shall we do, where shall we go to, and how shall we show our faces to the king? Some, placing their hands on their heads, became like pictures of sorrow, while others pressed their fingers between their teeth, and remained standing as they were.

POETRY.

Some seeing this state of affairs, began to weep;
Others, from grief, began to lose their life.

PROSE.

Some, crying and striking their breasts, commenced lamenting, while others, undoing their hair, dashed themselves on the ground, some, from restlessness, began to roll in the dust, and others, dejected by grief, commenced to throttle themselves; some, like the narcissus, remained with their eyes open from astonishment, while, from the blood-filled eyes of others, streams of red tears flowed forth; some striking blows on their faces, made them red, others said, "Alas! this house is now become desolate." At last, nothing appeared to them left to be done but this, namely, that they should report this circumstance to the king, and let what might, happen afterwards, for, at that time, nothing seemed feasible to them. In short, they all, weeping and beating their breasts after this manner, went and gave an account of the circumstance to the king. When the father and the mother heard this bad news, being greatly distressed,* they began to roll in the dust, and wept in such a way, that rivers of tears flowed forth from their eyes. On this, great lamentation arose in the palace; a noise was set up like that of the day of judgment, and all the women of the seraglio, whether small or great, issued forth from their houses, and, collecting in one place, one and all began to

* Lit, "seizing their hearts."

weep. Such a sound of mourning was raised, that, by reason of it, all the people, who were sleeping in the city, started up from their slumbers, and, not being quite in their proper senses, remained exactly as they were, whether sitting or standing. At last, the king asked those who had brought the news, "Tell me, where have ye hid away my ruby, and in what well have ye drowned my Joseph; tell me his residence and abode, and comfort me a little." Then those attendants, taking the king with them, went on the top of that garden-house, and said, "This is the house, from which, before our very eyesight, that moon-faced one disappeared, and we have been disgraced;

POETRY.

This is the place from which he went."
 (The king) said, "Alas! my son! hast thou gone from here!
 O my young son! where shall I, an old man, go!
 For thou hast not taken any notice of me, O Benazeer!
 Thou hast drowned me in a wonderful gulf of grief,
 In truth, thou hast robbed me of my life.

PROSE.

Whom shall I ask? What shall I do? death is not under my control, or I would die at once; a thousand pities! here, neither is strength of avail, nor gold of any use."

POETRY.

His mother did nothing, but bitterly mourn,
 And remained helpless like a half-blown bud.

PROSE.

In short, the sounds of mourning continually increased, and noise and lamentation waxed greater; at last, the crowd of people collected in such numbers around the verandah of the balcony, that the lower ground appeared uppermost; the first half of the night they slept, and what remained, that they passed in weeping.

POETRY.

Alas! that night was a most wonderful one;
 It was like the day of judgment, not like an usual night.

PROSE.

When it was morning, then all of them in company began to throw dust on their heads, and weep tears of blood. Afterwards, the news was spread abroad in the city, that the rose of the garden of the empire, at midnight, had suddenly disappeared from his place; on this, they all began weeping and lamenting to such an extent, that the whole garden became a house of mourning. From the departure of that majestic-moving cypress, all the flowers were covered with spots, and, from that fresh rose being hid, all the plants dried up, and became as sticks; the trees began to drop their leaves, and the fruit to be trodden under foot; the hearts of all the flowers, on account of this stroke of fortune, were broken, and the souls of the nightingales, from hearing this weeping and lamentation, cared not to utter their sweet notes; the buds, from grief

began to wither,* and the roses reddened their faces from blows ; the light of the eyes of the narcissus departed, and each hair of the spike-nard, being perplexed with sorrow, shrivelled up ; the gold-mohur flower became changed to a yellow colour, and the tulips, from the fire of burning grief, were burnt up to such a degree, that they threw the cup of pleasure into the fire ; the grapes, from the wine of grief, became intoxicated, and fell, while the shadows of the trees became clad in black ; the face of the yellow jasmine became white, and each bud despaired of blooming, in fact, such severe mourning arose there, that each tree became a plant of sorrow.

POETRY.

That brimful canal, which flowed in all directions,
Remained shedding tears from its eyes.

PROSE.

The fountains in it were so void of water, that there remained not in them the strength or power to play, and they wept to such a degree, that deep holes were formed in their eyes, while so sad was the state of the brooks, that their water changed its colour to black ; the wells also were silently weeping in their hearts, and the waterfalls lamenting bitterly ; † the baolis also wept and became mad, and the rivers began to wander about like the insane ; in short, every inhabitant of the place became beside himself.

POETRY.

There was neither the beauty of cranes, nor of demoiselle cranes,
Nor the elegance of rivers, nor of green pastures.

PROSE.

Crows began to caw on those walls, where the pea-fowl used to strut about, and where used to fall the shade of those delightful trees, there now sadness cast its shadow ; where formerly used to be those beautifully carved and painted houses, there, now if you went to look, you beheld only a wretched uninhabited ruin ; that heart, which used to blossom after the manner of flowers from love to him, now withered like the leaves of autumn from separation and vanished.

POETRY.

Now you beheld neither buds, nor flowers, nor flower-beds ;
In the heart remained but one thorn, that of separation.

PROSE.

It is true that God's nature alone remains stable, and nothing else continues always the same, for this is the very property of the world of existence and corruption, that it should never endure in one condition. In short, when some months had passed in weeping and sorrow by reason of this unforeseen calamity, the ministers saw that the state of the

* Lit, "drank the blood of their hearts."

† Lit, "grinding their teeth."

king, from the grief and anguish of separation from his son, was becoming quite wretched, and that injury, in the management of the kingdom, was visible ; they therefore began to expostulate with him, saying, " O your Majesty ! all this impatience and restlessness is not good ; there is hope that he will come back and meet you again, for nothing is beyond the power of God.

POETRY.

The Godhead of God is boundless ;
What then can be impossible to Him !

PROSE.

God only knows the secret of this, and the result is apparent to none ; if one dies, no one else dies with him, and the days of none always continue the same. From all this wealth that you have thrown away, and all these nights and days that you have wept, no profit has accrued to you, but loss, and up till to-day you have neither found him, nor obtained news of him from anywhere. Although we know that separation from your son is not pleasing to your Majesty by any means, still what power have you over God ? but this appears certain to us, that you will see your son again, for your petitioners well recollect what the astrologers said, and it is possible your Majesty's auspicious mind may also remember it, that they gave this information beforehand, that there was occasion of fear lest something might happen to the boy up to the twelfth year, but to his life there was no danger ; accordingly, as one of their sayings has been proved, it is probable that the other also will be established ; let your majesty, therefore, make his mind happy." The result was this, that the king, having somewhat comforted his restless heart from these words, said, " Now my only hope of seeing him again is from God, for the search after him is quite beyond the contrivance of man, well ! what He willed has come to pass, and, in the future, what He will ordain, will likewise happen." At last, the king was consoled, and all his ministers, having comforted and solaced him, again seated him on the throne, while they themselves also took their respective posts.

POETRY.

Having given to me wine, now show me his trace !
O cupbearer ! do thou thyself become the Khizr* of my way !
Since I have nowhere here found the scent of that rose,
I will now go, and seek him in Fairyland.

* Khizr was a prophet who, according to Eastern belief, was the companion of Elias, and is supposed by them to guide those who lose their way ; he was minister and general of Kukulbad king of Persia, and was skilled in divination, and is said to have discovered and drank of the water of life, in consequence of which he will not die till the last trumpet. By some he is confounded with the above prophet and also with St. George of England, who is called Khizr Elias, thinking that the same soul animated both by transmigration. He is regarded as the saint of waters, and hence the Muhammadans offer oblations to him of lamps, flowers, sweetmeats, &c., placed on little rafts, which they launch on the river particularly of a Thursday in the month Bhadon (August-September), and it is in his honour that the feast of Bera or of rafts is held.

CHAPTER VIII.

ABOUT THE FAIRY MAHRUKH TAKING PRINCE BENAZEER TO
FAIRYLAND.

IN short, that Fairy, when she had flown away with him from there, arrived in Fairyland, and brought him down into a garden, the state of which was quite different from that of the world.

POETRY.

All the doors and windows were spells,
The buildings and houses there were not those of earth.

PROSE.

The Almighty God was the layer out of that garden, and the gardeners of fate had planted rows of flowers of different colours in it; the buildings were all coloured, and vied with the buildings of the highest heaven; in them was no danger of water or fire, nor dread of cold or heat, and the roofs of all the houses shone like walls with lamps on them; each balcony and wall was gilded and carved, and the doors were all latticed and very neat.

POETRY.

The sifted (purified) sunbeams fell there with such elegance,
That the saffron-coloured faces became yellow;
All the land there was a gallery of jewels;
In its firmament were gardens, and the air was like that of spring.

PROSE.

Every thing in it was wonderful and rare, and, in every house, the skill of the artificers was apparent; nightingales of various colours were sporting about on the branches of its trees, and every rarity of different hues was to be obtained in its flowers; whatever one desired, that he could see, and take from its shelves; its beasts and birds, made of jewels, in the daytime wandered afar feeding in every direction in the court-yards, while those same animals at night assumed men's shapes, and performed the duties and work of the house; the brilliant* gems of that dwelling full of beauty, in the day, appeared as jewels, and at night as lamps, and if, at any time, you opened any of its doors, you heard the noise of the musical instruments of the world.

POETRY.

If you shut them for a short time,
Then the sound, as of a thousand organs, issued from them,
And the gongs seemed to sound of themselves;
While in one place dancing was going on, and in another music.

* There is here a play on the word *Shab-chiragh* which means either a brilliant gem, a carbuncle or a night-lamp.

PROSE.

In each house were velvet carpets befitting it, striped with the lines of Solomon, in the brokerage of which one would have to give the house and picture gallery of Mami, which were spread from within to without; a bed, set with jewels, was laid out wherever required; on the doors were fastened purdahs and chicks of talismans, which could be lifted up, or let down, as wished; thousands of fairy-like attendants were submissive and obedient to that Fairy, in fact sacrificed themselves, heart and soul, to her. To make the story short, there was a bungalow,* set with jewels, on the banks of the canals, and in it they brought and set the Prince's bed, on which that house became twice as refulgent as before from the splendour of his beauty.

POETRY.

When, by chance, the eyes of that rose opened,
 He found neither the smell of his own city,
 Nor beheld those persons (his attendants), nor his own place;
 From astonishment, he began looking from one to the other,
 And, on seeing this wonderful vision there,
 Commenced to say, "O Lord! where have I come?"

PROSE.

As the Prince was young, he was a little terrified, but after awhile having somewhat comforted himself, he began to gaze about with the greatest coolness. In the meanwhile, when he looked towards the head of his bed, what beheld he? a beautiful virgin-like woman was standing there; (addressing her) he asked, "Who art thou, whose house is this, and who brought me here?" On hearing this, she turned away her face from there, and, drawing her veil over her cheek, smiled, and thus gave reply,

POETRY.

"God knows who thou art, and who I am;
 I also am astonished, what shall I say!"

PROSE.

Then, having remained silent for a little, she burst out laughing and commenced to explain, "Thou art my guest, and fate and destiny have brought thee here.

POETRY.

Though this house once was mine, not thine,
 However now 'tis thine, not mine,

PROSE.

Listen, O Benazeer! love for thee has driven me mad, and caused sorrow for thee to spring up in my heart, for thy guilty slave flew away with, and brought, thee from thy city; this, indeed, is true that I am a fairy, this is Fairyland, and the inhabitants of this place are not mortals." On hearing this, he became utterly confused, and said nothing.

* A thatched house.

POETRY.

Where the fellowship of Jins ? and where the form of men !*
In short, associating with strange folk is a dire calamity.

PROSE.

At last, she was not able to contain herself with joy at union with him, while the bud of his heart was withering with grief at separation from his own people.

POETRY.

Such are sometimes the vicissitudes of fortune,
That the sweetheart chooses her lover.

PROSE.

She tried in every way to gain access to his heart and win his affection, but to whatever she said, he only answered "Yes, yes," and, like a wild animal, generally wandered about sad and absent; sometimes, heaving great sighs, he filled his eyes with tears, at other times, fixing his thoughts on the pastimes of the palace and the joys of his home, he became beside himself; when he remembered the affection of his father and mother, then, weeping, he caused a river of tears to flow; ever and anon he sighed over his own solitude, saying, "Alas! where have I come?" At times he blew (begged) blessings on himself, saying, "Alas! what has happened to me?" then, when he sometimes thought of the fond and caressing way he had been brought up, he heaved cold sighs; on some pretence or other, oft-times he would sleep day and night, and if left alone, would weep at absence from his native land. In short, he was always just as restless, as a young animal caught in a net.

POETRY.

To be brief, that Fairy's name was Mahrukh,
And she had done this deed, unknown to her father.

PROSE.

For this reason, sometimes she remained with him, and sometimes with her father, in order that this affair might not become known to any one; moreover, being a very clever fairy she used constantly to bring something new, and caused various kinds of melody to sound, so that she might gain his heart and win his affection; every night she shewed him wonderful and rare mimicries and plays of that place, and used to bring trays of fine clothes, dishes of delicate food, and fruits of various kinds, and place them before him, so that he might put on whatever clothes his fancy wished, and eat and drink what his inclination desired.

POETRY.

On the shelves were placed bottles full of wine,
And relishes, which were not to be found elsewhere in the world;
Wine and roasts, beauty and elegance,
Youth, love, affection, and endearment, all were there.

* This is a favorite form of comparison with Oriental writers to show how utterly opposed the two are to each other.

PROSE.

In fact, every thing was placed ready for him, so that his heart might in no way be broken, for "To begin with" thought she to herself, "I have parted him from mother, father, relations, friends, and acquaintances, and if I do not now comfort him, then, from grief at separation from them, he will probably become ill." Notwithstanding these attentions, the Prince was wasting away from the pain of exile from his kinsfolk and relations, and was being burnt like a candle from the burning of his soul ; but he never told it to any one, rather, outwardly, from time-serving, he paid her attention, but, on account of the difference of race, he felt restrained at heart.

POETRY.

That Fairy, who had fallen in love with him,
Was seated there with him whom she had carried off.

PROSE.

Accordingly, she understood his shyness, and as she was very quick, although inwardly she felt much hurt, still she said nothing with her mouth ; yet in spite of this, one day she, by reason of the excess of her love for him, thus addressed him, "O Benazeer! now, indeed, thou art captive in my net, but for one watch daily, go and wander where thou wilt, and visit the earth ; I, in the early evening, go to my father, and thou, in consequence of being alone, remainest sad, but if thou wilt wander about, then thy health will remain good, and my heart also will not suffer ; for this purpose I am about to give thee a machine* horse to ride on, but thou must give me thy promise, that if ever thou goest to thy own city, or any other country, or fallest in love with any one, then the state of a lover like thyself will be that of a guilty person."

POETRY.

He answered, "Why should I forget thee?
All thou hast said is agreed to by me."

PROSE.

Then Mahrukh, being pleased at this promise, said, "The name of this swift horse is Falak Sair, (heaven-traversing) and good is thy fortune, that I have given thee this, the throne of Solomon ; there has never been one so fortunate as thou in the world, for none, till now, has ever obtained such a swift horse ; wander about wherever thou wilt from earth to heaven, and from east to west ; if thou wishest to ascend above, then turn his machinery thus, and if thou wilt descend below, then turn it the other way. What shall I say regarding that horse's good qualities, and when are the like perfections ever to be found in racers or in birds ?

POETRY.

If thou but turn the machinery a little, it will reach the heavens,
And if thou call him anything, call him Bâdpâ (wind-footed) ;
He will never eat, drink or sleep,
Nor will he ever paw with his foot, nor become ill ;

* This also means a very well-trained, obedient horse.

He is not violent, impetuous, weak in the loins, or night blind,
 Neither is he chronically lame, nor hard mouthed ;
 There is no fear to him of sapan, nagin, and bhouri ;*
 In short, he is entirely free from blemish."

PROSE.

To be brief, in the evenings Benazeer used to mount that horse swift as the wind, and, for one watch wandered wherever he wished, but he was so afraid of her anger, that he always returned on the striking of the watch. Sometime thus passed, when one day, in the midst of his ramble, the thought entered his heart, that he was not satisfied with this much recreation, and would go on a little further, let, whatever might, happen.

POETRY.

O cupbearer of mischief and love ! Where art thou ?
 For I have become weary of sitting so long ;
 Give me to drink of wine, pungent and strong,
 For my memory is becoming blunt ;
 Give wings to the horse of my heart ?
 Take me from here, and fly with me to heaven !

* Various diseases of horses These words have been selected as they might also have been translated "snakes, dragons, or hornets."

CHAPTER IX.

ABOUT BENAZEER PASSING A GARDEN, AND SEEING BUDR-I-MUNEER,
(THE REFULGENT FULL MOON).

THIS is what one day happened, do thou listen with thy heart, and thou wilt be greatly pleased. One day, Prince Benazeer, at evening time, having determined on taking a stroll, mounted Falak Sair; now Bād-pā was swift as the wind; immediately on his mounting him, he went some hundreds of kos, and then stopped to breathe. In the meantime, a very charming garden showed itself in view at a little distance, and his heart longed greatly to behold it; when he had got somewhat near it, he saw a very lofty white house, which was twice as brilliant as the moonbeams; the sky was clear, the moon shone, and, as it was the cold weather, the breeze was cool and pleasant, the moonbeams illumined every place, and, from evening to morning, it was one incessant state of light. As he was pleased with the beauty of that spot, the thought suddenly entered his mind, that he would go and see that garden; that fairy-horse, which he used to fly about on in the air, at once obeyed the reins, and turned its face from up above to down below. He, then, beheld many other handsome buildings like that one; on this his mind became still more fascinated, and he said to himself, "I must go and see it at all hazards;" he then alighted from off its back on the top of a house, and commenced to peep about everywhere, to see if anyone lived there or not; suddenly, he beheld something he had never seen before, his senses forsook him, and care for everything departed from his soul.

POETRY.

He said to his heart, "Now, let what happen, may;
Come and see the delight of this place a little."

PROSE.

Thus thinking and reflecting, he descended below by the stairs, and opened a door; then carefully making his way, and avoiding his own shadow, he proceeded on under the screen of the trees.

POETRY.

On one side, the trees were very thick and close together,
And appeared like lovers embracing, who long greatly for each other's
(society).

PROSE.

Going there, he stood still and began to peep surreptitiously, when an elegant assembly and some lovely figures appeared in one quarter, and he became captivated heart and soul.

POETRY.

When he obtained the scent (sight) of his own people,
Being amazed, he began to look with still greater astonishment;
On the gilded floor was spread a carpet of gold embroidery,
The glitter of which shone from lowest earth to highest heaven.

Beholding this refulgency, his eye became dark and was dazzled with radiance ; at last, having, by some means or other, fixed his gaze on that house, he beheld that its doors and balconies were so white, that the morning light would be abashed at their splendour, and the lustre of pearls would be ashamed ; shining carpets were spread in each room, from whose glitter all was one incessant dazzle from lowest earth to highest heaven ; the carpet-stones of crystal,* beautifully cut, were placed with such symmetry, that from them the splendour of the carpets appeared twofold ; when his sight fell on them, and saw the reflection of the moon in them, he remained astonished ; in short, the appearance of each thing was most agreeable, and like that of glass-shades ; if a wise man had looked at them, he would have gone mad, and said, that a fairy was shut up in a bottle in every corner ; such also was the state of the flower-beds.

POETRY.

The trees were interlacing with the clouds,
So that the earth and air respectively became possessed of a crown and throne. †

PROSE.

Within and without, candles were burning, and mirrors, of the height of a man, were placed around, and the whole house, from the abundance of light, was as bright as the heavens from the stars ; wherever the eye fell, it beheld a blaze of light and excessive brightness. There was an elegant canal, paved with stones of different colours and shapes, full of water, in which played the boisterous waves of the fountain of the moon ; if any one saw them by moonlight, they thought that a plank of crystal was glittering, or an avenue of diamonds sparkling ; the fountains in it jetted forth with such beauty, that they resembled pearls raining down from the air.

POETRY.

Wherever the silver cord, cut into small pieces, was lying,
There the moon, from envy, fell broken into fragments.

PROSE.

Besides this, each moon-faced one was flying about there with her skirt filled with cut silver cord, each cord glittering like fireflies, which, when it fell from her hands, trampled the refulgence of the moon under its feet.

POETRY.

In short by their craft they twisted the wires,
And joined the earth and the heavens.

PROSE.

So abundant was the scattering of gold, that the whole of that garden, from the flower-beds to the avenue, together with the trees, flowers, buds, branches, and fruit, were covered with gold.

* These are stones placed as weights on the corners of carpets to prevent their blowing up.

† The writer means that from the clouds and trees uniting, the clouds became the crown of the earth, and the earth the throne of the clouds.

POETRY.

The earth was strewn with gold, and the air scattered with gold ;
From earth to heaven, there was one profusion of gold.

PROSE.

The youths of the garden, clad in golden clothes, shone with such brilliancy, that, from the sight of them, the sun and moon fainted. On the banks of that canal, a golden canopy was standing, shining so brilliantly, that the lustre of jewels would have sacrificed itself to the brightness of its fringe, and where had the eye of the firmanent sufficient power to look at it ? Its poles, set with diamonds, were cut so beautifully, that you would think they had been cast in one mould ; and had the prop of the Milky Way beheld their loveliness, it would have bent before them ; where, then, had the rays of the sun such brightness, as to consider themselves superior to its ropes ? However much you might praise the architecture and painting of it, it would all be too little. In it was a very beautiful throne, of gold brocade, of great brilliancy, the refulgency of the floor of which was such, that the moonbeams would bow in subjection to it.

POETRY.

What shall I say of the beauty of its fringe ?
It was like the rays round the sun.

PROSE.

The pillows also were not able to contain themselves from joy for this reason, that they were placed on it, notwithstanding that they were most beautiful in themselves ; the water jugs and crystal goblets, which were placed before it, were so elegant, that the eye of the heart, on seeing them, would be intoxicated, and if even a dried up old hermit obtained them, he would withdraw his hand from piety ; in short, wherever the eye fell, nothing but light appeared in sight.

POETRY.

The earth appeared made of light, the sky too was all ablaze ;
Wherever you looked, you beheld one scene of light ;
If you cast your sight over the shadow of it,
You beheld a shade, like that of the sun and moon ;
Such was the state of the stars in the moonlight,
That they looked like drops of water in mortar.

PROSE.

All the beds were filled with the flower of the chrysanthemum Indicum, and, on every side, the polyanthes tuberosa was blossoming on the trees ; such was its appearance, that you could not select any particular beauty, for, in every thing, you beheld a splendour like that of the sun, and if the eye fell far or near, you beheld a light, like that of the moon ; in short, come forth now from thine own state of conceit, and enter into a crowd of thy relatives and strangers, and thou wilt behold that same refulgence in each, for this reason that His light has colored everything, and if thou wilt open thine eyes of discrimination, thou wilt behold nothing else but Him.

POETRY.

But thou must look with the eye of truth,
Which will behold nothing, but Him.
O cupbearer ! place a flagon before me,
And, having shewn me the full moon, let me drink,
That looking at it, my heart may be filled with joy,
And my sight may be enabled to gaze far and near.

CHAPTER X.

ABOUT BENAZEER GOING INTO THE GARDEN, HIS ARRIVAL BEING
TALKED OF, THE NEWS REACHING BUDR-I-MUNEER, AND
THEIR FALLING IN LOVE WITH EACH OTHER.

It is now necessary that I should utter a few encomiums about the dwellers in that house, for it is customary, after praising the ring itself, to eulogize the stone. That royal seat, which was a wave of the ocean of beauty, had seated on it a fair-formed creature, resplendent with dignity, fourteen or fifteen years' old, and full of the excessive joyousness of youth; she was beautiful, and of the colour of gold; her elbow was placed on the pillow, and her hand, with much coquetry, supported her cheek; while she thus sat on the banks of the canal with much blandishment, the attendants, each in their respective places, stood round on all sides in a respectful manner with folded hands, and had their eyes fixed on her with great eagerness; she thus appeared amongst them, as the moon surrounded by the stars. With such beauty and brilliancy did the moonbeams shew themselves, that, on one hand, the moon was illuminating the sky, and, on the other, the light of that full orb, which was a cause of envy to the moon of the fourteenth night, was shining on the earth, and, when the shadow of them both fell on the canal, then the moon's brilliancy began to show in every wave.

POETRY.

When, in the meantime, the moon appeared all at once in sight,
The face of the earth obtained a four-fold beauty.

PROSE.

Now, what shall I relate about her clothes, and to what shall I compare them? for never have the like been seen or heard of. She wore* a gown of very fine muslin, very full, to which the flowing water would sacrifice itself; on its border were so many gems, that you would think that that envy of the lovely moon was being weighed against pearls, and on her head was a veil, lighter and more ethereal than the air, beholding which, the dew would become abashed; its beauty and purity were pleasing to the eyes, and it appeared as if falling from her head on to her shoulders. Her coat and jacket, set with jewels were a spectacle of elegance, from seeing which, the eye of the sky would remain aghast; she had a diamond button in her collar, sewed on in such a way, that it was like a star near the moon; while from underneath her skirt, her golden drawers sparkled, and appeared to the sight like the glitter of a head ornament in a thumb mirror.

POETRY.

Behold the purity of her clothes!
The sight felt anxious, lest they should become soiled.

* Lit, "wore on her neck." This is an expression constantly met with in Urdu; where we would say she wore a gown, or he had on a coat, in Urdu they express it by 'wore a gown on his or her neck.'

PROSE.

She was of a most elegant form, and had a body like the moon, and on her plump round arms were fastened bracelets of the nine jewels;* the halo of the moon fell a victim to her jewelled earrings, and, beholding her necklace of pearls, the stars of the Milky Way looked on with astonishment.

POETRY.

She had loving eyes, and her eyelids were pointed ;
Her flower-earrings, and large ear-drops moved about gracefully.

She wore necklaces with two rows of pearls, and the eyes of the sorrowful became fascinated with the beauty of her garland ; from beholding the elegance of her breast ornaments, and strings of five, and seven rows of pearls, the hearts of beholders were captivated a thousand times, while the beauty of her bracelets became the seizer of the world ;* the charms of her neck-chain made captive the whole universe, and underneath her jewelled necklace, which resembled the champa flower, shone incessantly pearls, as bright as dew glittering on rose leaves ; below her jewelled waist ornament and breast trinket, gems showed themselves in such a way, that the minds of lookers-on rolled in the embers of the fire of love ; while, from her pearl foot-ornaments, no gracefulness was added to her feet, rather pearls, falling at them, obtained beauty from them ; then how could any one's hand touch those feet, with which jewels were fascinated ? Now it is necessary for me to say somewhat in praise of the mantle of that beautiful one, who was the envy of the houris, but to do so, as I should, is impossible ; even if my body should become tongues from head to foot, to praise even one limb would be more than I could do. In short, her neatness and smartness were made apparent by the limbs of her body, and straightness and curvature were, where required, in perfection. Her face was so lovely, that the moon, from seeing it, became scarred, and the form of that beautiful one was such, that a picture, on beholding it, immediately became astonished ; her cheeks were so elegant, that if any one entertained the thought of kissing them, they would blush, and from beholding each instant their beauty and grace, the white rose would, in a thousand ways, become their victim ; her eyebrows were arches of the portico of beauty, rather, they were these two lines selected from the Dewan of beauty, " Her gaze was a calamity, and her eyes an incurable misfortune ; her eyelashes overpowered ranks of lovers" and if the oyster once beheld her ear adorned with pearls, then it, together with the pearls, would become fascinated a thousand times.

POETRY.

Her nose had no rival,
And was a straight line drawn by the hand of God.

PROSE.

The whiteness of her neck was most choice, and the upper and lower parts of her arm were very perfectly shaped ; if the sun were to see

* Viz., the diamond, turquoise, emerald, sapphire, topaz, amethyst, ruby, opal, and carbuncle.

† There is here a play on the word bracelet (jahangiri), which is lost in the English, jahangiri meaning " world seizing."

her hand, coloured with mendhi, then it would not like to show itself in the evening twilight from shame ; in short, her body was like a clear mirror, and her navel resembled a reflection of the dimple of her chin ; her waist also was as nothing, but if any saw it not, it was his bad fortune ;

the colour of her crystal leg, and the form of her foot, were such, that the early dawn would look on them with all attention of heart and eye ; not only were the toes of her feet most elegant and beautiful, but the sole of her foot was like glass, and reflected the upper part of it ; if the day of judgment saw the figure and stature of that fairy, it would remain standing with joined hands, and if it beheld her graceful gait, it would immediately bend, and begin to make an obeisance ; in her gait there was such playfulness, that the hearts of the whole world were fascinated by it, and, however gracefully the chakor* might deck itself out and walk, it would be trampled under her coquettish feet ; the glitter of her slippers, set with jewels, was such, that the eye of the firmament, from seeing it, would wink, and her loving looks, blandishments, glances, and coquetry were beyond description to such a degree, that all heart-stealing was subservient to them, while her indifference, pride, humour and modesty were such, that each, at their respective times, performed their duties. She laughed and talked with much piquancy, and glanced with much witchery, sometimes kindly, sometimes cruelly, according to the decrees of fate regarding every one ; and with her dignified manner was mingled much coquetry ; in short, she had various charms of every kind. When the Prince beheld this her appearance, he remained astonished, and began to say, " O glorious Creator ! assuredly Thy power is indeed wonderful, for Thy skill is far beyond imagination and thought," at last concealing himself amongst the trees, he continued gazing, when, by chance, some of the attendants of Budr-i-Muneer looked that way, and suddenly saw that a handsome young man, concealed by the cover of the trees, was standing peeping out. When this began to be talked about amongst them, they all collected, and every one of them, hearing of this circumstance, remained standing aghast, and beheld that, from a distance, something bright, sheltered by the trees, and something shining, appeared in sight ; some standing, began to stare, whilst others, dispersing in different directions, bending down commenced to peep at it.

POETRY.

Some affirmed, " It is some calamity or other,"
" Oh !" replied others, " the moon is hidden here."

PROSE.

Some asserted, " Perhaps it is morning, and the curtain of night has been drawn, which accounts for the sun shining out from amongst the trees ;" others, beating their faces ; said, " Perhaps it is some fairy standing there, or a star fallen from the sky." One remarked, " God

*The Chakor or Bartavelle, answering to the Persian Kabg, is a very beautiful kind of partridge, which is said to be fascinated with the moon and keeps its eyes steadfastly fixed on it, and when it reaches its full, is believed by Orientals to eat fire ; its gait is very graceful, proud, and majestic.

knows what secret this is," and another, it is whatever it is, but it is certainly a lover." Then spoke one from amongst them, "Wonderful is your perception ! it is neither the sun nor moon, Jupiter, a Houri, a Jin, nor a fairy.

POETRY.

O sister ! just think a little and look !
It is certainly some manikin standing there."

PROSE.

In short, this discourse, which was going on amongst them, spread abroad ; at last the Princess also heard it, and, being astonished, commenced to say, "What are these absurd stories you are telling ; I also will just look a little, and see what it is." Having said this, when she got up, her heart began to faint, but, by some means or other, placing her hands on the shoulders of her attendants, that angelic creature moved on with much coquetry and blandishment.

POETRY.

She was a little frightened at something,
And showed the throbbing of her heart.

PROSE.

A few of the attendants, who were with her and were literate, proceeded invoking* blessings on her, in short, having made their hearts resolute, they arrived there, where those thick trees were, and beheld that a young man of great beauty, with a figure straight as the cypress, was standing like a looking-glass, utterly surprised, from head to foot, and unable to change his place and spot from there ; the astonishment of love had firmly implanted his foot in that place ; he was about fifteen or sixteen years old, well-formed, and handsome ; his whiskers, which were growing, appeared like verdure on his cheeks, and were as clear as the smoke against the flame ; his turban was tied on his head with great style, and a golden girdle was fastened round his waist.

POETRY.

It was fastened and twisted in and out in a wonderful way, and sat beautifully
on him,
In such a manner, that the heart became fascinated in each twist ;
The drops from his ears were made of pearls, and his necklace, of emeralds,
The hanging of which adorned his turban.

PROSE.

The jacket of shabnum†, which he wore, was very tight and close-fitting, so that the handsomeness and colour of his body appeared clean and exquisite. A lovely pearl button was fixed in the collar of his coat, and shone like the morning star, while the golden flouncing round his skirt resembled the lustre of the moon in running water ; his eyebrows were knitted, and his eyes bursting with pride, his cheeks were plump,

* Lit, "Reading blessings."

† A very clear kind of muslin compared to the night dew.

and the lustre of his face battled with the light ; most beautifully shaped and white was his body, and, on the upper part of his well-formed* arm, bracelets of the nine jewels shone. He wore a diamond ring of great beauty, which appeared most charming on his henna-dyed hand ; wisdom was apparent in his face, and the light of knowledge shone from his countenance.

POETRY.

But he was wounded by the sword of love,
And his heart was fixed on some one somewhere.

PROSE.

On beholding this his state, every one fainted, while all those, who had come alive, died living, but, having supported themselves somehow or other, they quickly went and reported this affair to the Princess, saying, " O Princess ! a wonderful sight has appeared in the wanderings of the moon, the like of which we have never seen even in our dreams, and you will never believe what we say, but if you will view it with your own eyes, you will know it to be so ; for God's sake, come a little quickly lest that beauty depart in a moment, for if he should, you would remain rubbing your hands from vexation all your life, rather, you would repent of it to the judgment day ; fearlessly and quickly come to those trees, for there is not the slightest danger of anything to your tender heart ;" in the first place, she was (herself) anxious to go, and in the second, from their temptation, she became still more eager to do so ; she, therefore, proceeded, walking with her playful and graceful gait, to where Benazeer was, and it was under the following circumstances that they saw each other.

POETRY.

Immediately on beholding each other, their glances met,†
Sight to sight, heart to heart, soul to soul—

PROSE.

In short both became captives to love, and, losing their senses, fell into such a state, that to him there remained not thought of body or soul, nor to her, recollection of life and heart. The minister's daughter, who was her confidante and companion, was also very beautiful, full of blandishment and coquetry, and, in company with her, appeared like the stars with the moon ; that moon-faced one was truly a Najm-oon-nisa, (The star of women). When she beheld this circumstance, she threw rosewater on their faces, then those two, having somewhat recovered their senses, got up, and being greatly astonished, began to weep like flowers filled with dew. The Prince, whose heart was given away, was greatly startled, and remained aghast like the print of a foot ; then, that lovely one, being a little startled, and hiding her face, shewed the beauty of her waist and back hair.

* An arm very round and firm like that of a wrestler is the full meaning, but for brevity's sake I have put well-formed.

† Lit, " On beholding each other they entirely united together."

POETRY.

She walked before him with her face turned away from him,
 And left him there half dead ;
 O cupbearer ! give me a cup of wine of the smell of the musk,*
 For I am about to praise the hair ;
 From the commencement of the evening, give me wine to drink to such a
 degree,
 That, in a state of intoxication, I may see the face of the sun.

PROSE.

Beholding the grace of the nape of her neck and the movement of her shoulders, the beauty of her back and waist, and the hanging of her back hair on her hips, the Prince's life began to leave him, and, had he not had the hope of union with her, he would certainly have died.

POETRY.

Now what shall I say regarding her hair ?
 No night has ever been the scene of such beauty.

PROSE.

Its blackness was wonderful, and gave lustre to the eyes ; the curls were ravelled in such a way, that, in unravelling them, the heart would become ravelled, and their elegance would fascinate the soul. Her back-hair was drawn tight, the parting in it was very clear, and her golden hair ribbon shone brightly ; what shall I say of its colour and brilliancy, for it glowed like the Ursa Major in the last watch of the night, and, underneath her veil, appeared like the lightning flashing in a thin cloud ; whoever saw its glitter began to call out without being able to restrain himself,

POETRY.

"The golden hair ribbon has created great havoc !
 It has tied the tail of the night to the day."

PROSE.

Although it is the last ornament† (that is put on), still on it depends the elegance of the back hair. Why should not the back hair regard itself as far off (superior), for light follows it ;‡ or how could the flowers made of gold, and the petal of the hyacinth, help sacrificing themselves to it, for the wonderful way it hung was beauty itself ; perhaps it had formed a league with magic, and, for this reason, had brought the night and day into one place, and therefore it was difficult for the hand to reach it, for it was indeed the gem of the black snake.§

* Wine of the smell of the musk is here asked for merely for the sake of the play on the word "mushk," to which the hair is often compared.

† There are two plays on words in this sentence, one on "utār" meaning the last, and also the extremity, the other on "choti" which signifies the back hair, also height, top, excellence ; so that this passage might also be translated "Although of all ornaments it was put on at its end, still the adorning of excellence was with it."

‡ This refers to the golden ribbon at the end of the hair. It also means that if you lifted up her back hair, you saw the light of her fair body under it.

§ The black snake is supposed to have a very bright gem on its crest.

POETRY.

Let not a wise man turn round and look at it,
For it is a comet.*

PROSE.

Her back shone like a looking glass, on which her back hair fell in a wonderful manner ; what shall I say of its form and colour, for it was as if a black cloud had come over the sea. Her parting was studded with pearls, from seeing which the hearts of spectators were one and all rolled in the dust, and, from its loose twist, the souls of lovers became victims ; her waiting maid was also under obligations to her head, for if she had drawn her back hair very tightly, then in its twisting and tying, the hearts of those captives† would have left them.

POETRY.

In short, this was the secret of all her beauty ;
She could make all she liked black or white.

PROSE.

If any one should put a red hair ribbon on it, (her hair), then first of all he would have had to give his heart's blood, and, if she had killed his heart, what could he have said, for the night is not responsible for the blood money of the twilight.‡

POETRY.

What more need I say regarding her back hair,
For short was the acting, and long was the night.§

PROSE.

Although I have prolonged my words much, yet let this my request be granted (let me be excused), for it was not the place for abbreviation, hence I have dilated a good deal and made much hair splitting ; still, even, the likeness is not as it should be, and my delineation is painful even to myself.

POETRY.

Now I will issue forth from this coil (of hair),
And will shew a new scene ;
In short when she turned away and shewed her hair,
Then she threw, as it were, the net of love ;
She walked, shewing all her coquetry ;
Hiding her face, she moved on smiling ;

* That is to say, a sign of grievous calamity, as in India a comet is considered an omen of misfortune and trouble.

† Referring to the lovers.

‡ This means, that if any one were mad enough to add to her charms by putting a red ribbon on her hair, he must be prepared to fall in love and give his heart's blood, and not blame her for it, any more than the sun can be blamed for the redness of the evening twilight.

§ The "Sāng," acting, refers to this story, and "rāt," night, to the beauty of her black hair. The writer in my opinion has taken this idea from a native proverb, *rāt thori aur sāng bahut*, meaning, "short is the time and arduous the task," but has transposed some of the words.

Anger appeared in her face, but, in her heart, there was love ;
 Inwardly she said " Ah ! Ah !" but outwardly " Oh ! Oh !
 Who is this unfortunate one, who has come here ?
 Now where shall I go to, having left my home ?"
 She was incessantly saying this,
 As she went and hid herself in her hall.

PROSE.

And quickly letting down the purdahs with her own hands, made it appear, as if the sun had gone and hid in a cloud. In the meanwhile, Najm-oon-nisa also, following her, came, and, arriving there, laughing said,

POETRY.

" Thy coyness is not pleasing to me,
 Thy coquetry is out of place, and is not suitable ;
 Just look at me a little, Alas ! alas !
 There is a saying, ' If thou art pleased in heart, then shake thy head.'"

PROSE.

If thou hast wounded him with the sword of coquetry, then do not leave him throbbing and half dead, but enjoy the happiness of life in union with thy beloved, and take delight in the pleasures of youth.

POETRY.

Now drink a cup of the wine of enjoyment,
 And forget the griefs of religion and the world.

PROSE.

Now is the effervescence of beauty, and the state of youth ; God is forgiving, therefore, becoming happy, drink a cup of wine ; when, again, wilt thou find this beauty and youth ? This state of youth will soon become a tale (of the past) ; neither does fortune always appear prosperous, nor does time, which has passed, come back to hand ; the affairs of the world are indeed many, but the great object of life is union with one's lover ; know for certain, that this is a rare and wonderful circumstance, and she, to whose house such a guest has come, is very fortunate ; when do lovers obtain such a precious Joseph ? O mad one ! have a little discrimination in thy love, for that is a fortunate time, at which two are in one place, and one looks on the other with the eyes of love ; quickly prepare the festive assembly, and, with this envy of the roses, make thy home an object of jealousy to beauty. Call the rosy-bodied cupbearers, and, whilst looking at thy lover, make the cup to pass round.

POETRY.

Night and day, in company drink cups of wine,
 And cause the sun and moon to be burnt up with jealousy."
 On hearing this, that lovely one smiled,
 And began to say, " Oh well ! indeed well !
 I know thy heart has really gone to him ;
 Why art thou trying to take me in ?"

PROSE.

Then that moon-faced one, laughing, continued, " I did, indeed, from seeing him faint,

POETRY.

But it was thou truly, who didst sprinkle rose water over me ;
Well, quickly call him for my sake.
They were thus mysteriously conversing together,
And arranging their secret plans by signs ;
She went and called that youth,
And made the guest his own host.

PROSE.

Again, she caused him to sit down in a pleasant house, and shewed him all the beauty of the palace ; then, by some means or other, having lifted that lovely one, she made her sit down by the side of that rose.



CHAPTER XI.

THIS STORY IS A NARRATIVE OF THE ASSEMBLY AT THEIR MEETING,
THEIR BEAUTY AND ELEGANCE, AND THE PASSING
ROUND OF THE WINE.

POETRY.

O cupbearer ! give me to drink the wine of pleasure,
For, by good fortune, I have here found the spot of happiness.
Seated together were those two, the envy of the moon,
And appeared like the conjunction of the sun and moon in that place.

PROSE.

Such was the beauty of their meeting, that that spot became an object of envy to a hundred gardens. She was seated with wonderful blandishment and coquetry, hiding her body with many artifices, and concealing her face with the border of her veil, while, blushing from shame and modesty, and bathed in perspiration, she appeared like the white rose covered with dew ; in short, for about half an hour, those two remained with their eyes cast down, and, from bashfulness, said nothing. In the meanwhile Najm-oon-nisa, seeing this timorous meeting, became angry, and standing up, brought and placed before them a glittering flask of wine, and then, filling a cup, laughing said, " O Princess ! why art thou sitting thus quietly ? take this cup and drink, and, with thy own hand, cause him to drink also ; at all events, for my sake, laugh, and say something, and open thy sweet lips a little ; this dumb society is not pleasing to me, and a meeting in dead silence is not agreeable.

POETRY.

I swear to thee, I am entirely devoted to thee ;
Then, incessantly, cause him to drink many cups of wine."

PROSE.

When she had entreated her much, she raised the cup with great coyness, and turning away her face, smiling

POETRY.

Said, " Let him, to whom wine drinking is pleasant,
Taste this cup, otherwise let him do as he pleases."

PROSE.

On this, the Prince, laughing, thus replied, " Wine drinking has nothing to do with coaxing." In short, after this loving conversation, he drank two or three cups with much ceremony, and then, without ceremony, raising the cup, and, putting it to the mouth of the Princess, said, " Now let all this shyness depart ; for my sake take two or three mouthfuls." After this, the wine began to be passed round in quick succession, and the bud-like hearts of both of them flowered like the rose. Then they commenced to enquire about each other's circumstances, and opened the door of conversation. First, the Prince told his pedigree, and all

about himself, with the whole story of the Fairy from beginning to end ; then, Budr-i-Muneer also told all about herself, afterwards, both of them, seated complacently together, began to laugh, and be merry, when it issued from the mouth of the Prince, that he had leave for one watch only, during which he might go and wander about wherever he liked. Immediately on hearing this, the Princess, becoming palsied (with grief), felt vexed in her mind, and thus answered, " What matters it to me if she is in love with thee, or if thou fall in love with her, but do thou move away from me, and sit there.

POETRY.

I do not fall in love in this way ;
This association is not pleasing to thy slave.

PROSE.

What desire has any one to place her affection on thee, or to inflict sickness on her sound and healthy heart ; why should one be melted with hot tears like a candle, or why should any be burnt with the fire of jealousy ?" Immediately on hearing this, Benazeer, being greatly agitated, fell at her feet, and commenced to say, " Alas ! Budr-i-Muneer ! I am helpless, what shall I do ? what matters it to me, if a thousand hearts should fall in love with me, I am in love with thee alone." She answered, " Now do not court my friendship further, but lift up thy head ; what do I know of the state of other people's hearts." Thus, hinting and talking mysteriously to each other, sometimes they laughed a little, and sometimes they wept and heaved sighs. In the meanwhile, the watch of the night passed, and the matter at heart remained in the heart, when Benazeer, being much agitated, said, " O Budr-i-Muneer ! I am now going, God is thy protector ; if I shall escape from the imprisonment of that misfortune, and shall obtain leisure, then I will come back to thee to-morrow at the same time as to-day.

POETRY.

Do not think that I am at ease ;
What shall I do ? I am caught in a wonderful net.

PROSE.

I do not at all wish to go away from here, and from the pain of separation, my heart is groaning ; I am filled with this grief without the means of overcoming it ; O dear one ! see how I am dying of myself.

POETRY.

O my beloved ! show me a little pity ;
I am departing, leaving my heart with thee."

Having thus said, he set forth and arrived within his proper time, and strange to relate, the Fairy's captive was caught in man's net. In short, some way or other, he passed the night at the Fairy's, and, at dawn, rose, rubbing his hands with regret, but the scene of the society of Budr-i-Muneer over-shadowed his eyes, and the pleasures of that place had perfectly taken possession of his restless mind ; then why should not his heart feel anxious and agitated, for he had seen one dream of that union.

POETRY.

To obtain the pleasure of a new thing is a misfortune,
And to fall in love at first sight is a calamity.

PROSE.

He wandered about in a state of perturbation, thinking how he should pass the day, and how he could meet that night-illuminating candle before it became evening. Sometimes he was greatly tormented, thinking about her black curls, at other times, in the expectation of evening, he made his weeping eyes a mirror of astonishment ; that day of separation was to him like a day of adversity ; you might truly say, it was to him the day of judgment. In short, the circumstances in one place were as I have briefly narrated, and, of the other spot, I will now tell you somewhat. When the Prince departed, the Princess passed all the rest of the night that remained in tossing and sobbing ; rather, at every ghari, she, from grief at separation from him, kept beating her head on the pillows, and, as the form of her lover appeared shining before her eyes, the morning found her weeping at the memory of his rosy cheeks, and she issued from her chamber unrested, somewhat hopeful, somewhat dejected at heart, sad in countenance, with tears in her eyes, and smiles on her lips. Beholding this her state, Najm-oonnisa smiled and said, "Without the power of control, my heart wishes, that thou shouldst to-day adorn thyself with all thy ornaments, and make thyself lovely ; shew me the beauty of thy elegance decked out in some new way." With cast down eyes, she replied, "Get along, do not be mad, for whom should I deck myself out and shew myself ; does that, which belongs to another, ever become thy own ; O indiscriminate one ! what folly art thou prattling ?"

POETRY.

In short, the Princess was very reserved,
But this state (idea) at once became agreeable to her.

PROSE.

In fact, having bathed and washed, she decked and adorned herself, and appeared as a bride of two days ; at that time, if the moonlit night had seen the beauty of her countenance, and loveliness of her hair, it would have remained dazzled ; the missi was very charmingly painted on her red lips, and resembled the appearance of the smoke at evening in Badakhshan ;* the redness of the betel leaves on them was most lovely, as if the skirt of night had been seized by the hand of twilight ; on her wine-coloured eyes, such was the tinge of the lamp black, that it appeared as if evening was flowering in a bed of narcissus, while the dress of foil, which she wore, glittered most exquisitely ; on her head, an embroidered veil of net work shone so charmingly, that, from seeing it, the moonbeams of the night of pleasure would wane, and the eyes of the stars would be dazzled ; if angels saw her jacket set with jewels, then they also would rub their hands from envy ; her coat was most neat,

* Badakhshan, a country famous for its rubies, and therefore compared to the redness of her lips.

and more ethereal than the air, and, through it, you could clearly see the colour of her body; the redness of her red drawers-string-band seemed, as if there were a fold of pink round it, and the glitter of her drawers, under her skirt, was like a candle burning in a shade, and in them lay that embroidered drawers-string, the shining of which was twofold that of the Pleiades constellation. On her ornamented feet were brocaded slippers, the stars, worked on which, made the earth to shine, while the jewels, with which she was adorned from head to foot, gave two-fold beauty to each limb; her form was very beautiful, and her body was like glass, on which her clothes and ornaments appeared most lovely; her figure was full of elegance and well shaped, and on it necklaces of priceless pearls were glittering; in the parting of her hair, the strings of pearls looked as beautiful as the appearance of the Milky Way in the darkest night in winter, and the jewelled mark in her forehead seemed as lovely as the moon and stars at the time of dawn.

POETRY.

Whoever saw her, never again wished for jewels,
And would say that the mark in her forehead overshadowed her whole
head.

PROSE.

On her morning-like throat, a diamond stud glittered with such splendour, that if the gaze of the sun had seen it, he would have remained aghast, and when her delicate neck moved with the shaking of her earrings, then the lightning immediately lost its senses and understanding; on her breast shone an elegant diamond ornament, so that the eyes of the sun remained fixedly looking at it, and her jewelled neck ornament rested on her neck with such splendour, that the eyes of the stars were fighting with its stones; on her arms were such beautiful bracelets and bracelets of the nine jewels, that, from them, the colour of the stem of the rose appeared quite dim, and on her wrists were emerald wristlets and bracelets of rubies, which made the beauty of her elegance appear fourfold; the foot ornaments of rubies, which were on her feet, and the pendants of pearls were such, that the hearts of lovers became enchanted with them, and jewelled tears offered themselves as their victims, while on her feet were such beautifully shaped toe-rings, made of stones of various colours, that the hearts of good looking people shewed from their eyes, that they were cauterised;* her body, which was washed with uttar of roses from head to foot, and the hair of her head, which was scented, vied with the musk of Tartary, so that the air became perfumed from earth to heaven, and every one was fascinated with its scent and fragrance. When that envy of the houris had adorned and decorated herself thus, the heavens offered up the sun and moon as a sacrifice to her countenance, and when the fame of her beauty reached the sky, the waiting women of the world, being greatly delighted, kissed their own hands without being able to control themselves. After that, the attendants adorned the house with much beauty, and hung golden embroidered curtains at the doors of the entrance hall; then, in every place and every room, they spread

* A practice amongst lovers, who burn themselves with heated pieces of coin to commend themselves by their fortitude to the notice of their sweethearts.

clean carpets as were suitable, and, upon them, placed a gem-studded bed, with a gold embroidered coverlet on it, and nosegays of narcissus, the like of which the eyes of the heavens had never seen before, in silver and gold flowerpots on the shelves; they then arranged the fruits of Cabul, very delicious and well-flavoured, [which were far superior to all flowers and fruits of Paradise in fragrance and colour] on golden trays, and placed them in each room; perfumed censers were burning with such fragrance, that the whole garden became scented from them, and every one's brain was perfumed with their scent; side by side, in one direction, beds of various kinds of flowers were placed, and, in another quarter, were arranged in a straight line baskets of offerings;* before the bed was laid out a resplendent musnud,† on which were placed cushions of gold brocade, and in jewelled trays and gold-set pawn boxes, were placed necklaces and pawn;‡ in gemmed uttar boxes, laid in rows, were placed with all due ceremony every kind of uttar; and in boxes of four partitions, cardamons, betel nut, coffee, and prepared coriander seed were filled with much taste. Near the head of the bed was laid a handsomely bound book, with gold marginal lines, in which were written selections from the poetical works of Naziri and Zahuri; also a very elegant white note-book, in which were annotations from the poetry of Mirza and Meer Hussun. A golden penholder, inlaid with enamel, with all requisite necessaries, was placed at the foot of the bed, and a pack of cards of very fine texture, the drawing and ornamenting of which was such, that if Mani and Bahzad saw it, they would remain confounded, was deposited near the musnud, whilst a chausar§ board of velvet, trimmed with gold, with jewelled cylindrical and oblong dice as were requisite, was laid on the other side of the musnud, to divert the mind. On one side, elegantly moving cupbearers secretly arranged, on a golden table,|| wine goblets, [from seeing which the drinkers of wine would faint], and various kinds of relishes [which any one might well covet], and covered them with covers of gold brocade. Then the Princess commanded one of her attendants to quickly order the head cook to get ready a royal feast, and, having thus directed, she took in her hand a jewelled walking stick, and began to wander about here and there on the paths with much coquetry; but the hope of meeting him, and the desire, that the sun might quickly hide himself and that the moon might issue forth, was in her heart.

POETRY.

O cupbearer ! give me to drink the cup of union,
For I am greatly distressed from separation.

* Dalis are baskets of offerings consisting of fruits and vegetables.

† A "Musnud" is a throne made with cushions on which people sit cross-legged.

‡ When princes or people of rank visit each other, it is customary, on the guests taking their departure, to offer trays containing various presents; after this, Uttar and Pawn are handed on gold or silver trays, and a necklace of pearls or flowers hung round the necks of each guest. In some states they take a medium between the two, and give a chain necklet made of gold tinsel with a little pendant of imitation, or very poor, stones. In the Bhurtpore state instead of a necklet, a couple of chowries one of sandal-wood, the other of ivory, are given. These are the preparations here alluded to.

§ Chausar, also called chaupar, is a game played with long oblong dice, something like our backgammon.

|| A Chauki is a small square table about the size of a child's table, made either of wood, marble, or gold.

PROSE.

When the sun had set, and it became evening, then he, who was caught in the net of calamity, escaped, and quickly put on a suit of clothes, of light green colour, very elegant, with a border of gold brocade, and on his arms, bracelets of rubies, and bracelets of the nine jewels, the stones of which were very rare and precious ; besides this, he decorated each limb with gems in a becoming manner, and then mounting his horse, Falak Sair, commenced to fly through the air, and, in the twinkling of an eye, arrived there, where she was standing expectant. As soon as the Princess saw him, she was delighted, but, from mischief and naughtiness, drew her veil over her face, and went and hid herself under the cover of a tree ; when she fixed her attention on his appearance, at that time she beheld that he wore a suit of clothes of light green colour, and was standing glittering like the moon through a cypress tree, or, as if, that night, the moonbeams, clothed in green clothes, had taken the field, or, that the sun was shining in a mine of emeralds. In short, when she beheld the beauty of that green flame, then, from the fire of love, her restless mind began to burn still more. The attendants were standing in all directions, purposely silent ;* then one of her confidantes timidly said, " We will take the Prince and seat him wherever thou mayst order." Casting her eyes down, she replied, " Take him from here quickly to that house, which has been adorned, and seat him there." Agreeably to her commands, having hid that moon of beauty in a veil, they took him to that room, and seated him on that musnud. In the meanwhile, she also herself quickly, coquettishly and modestly, smiling and starting, and stopping at each step, arrived there after some little time. Immediately on seeing her, that youth, wounded by love, began to faint ; at length, supporting himself somehow or other, he became greatly agitated from bashfulness at seeing her ; he was, on one hand, restless from love, and, on the other, abashed from shame ; at last, he was no longer able to restrain himself, but, taking the hand of the Princess, drew her up on the musnud ; then that lovely one blushed and smiled,

POETRY

And began to say, " Oh ! Oh ! leave go of my hand !
Go and remain with her, to whom thou art so warmly attached."

PROSE.

Then he answered, " Dearest ! thy reserve has burnt and scorched me up, but be pleased to sit a little while by my side, for my heart has been throbbing for some time ; open thine arms a little and embrace me." At last, she also, with much coquetry and witchery, came and sat on the musnud, and rosy-bodied cupbearers brought exquisite wines in diamond-cut goblets, and, carrying cups, set with jewels, in their hands, came into their presence, and the wine began to go round. In short, such was their condition, when suddenly the watch struck, and Benazeer got up greatly alarmed, and wonderful was his state ; on one hand, fear and terror of the Princess' displeasure, and on the other, dread

* Lit, " Were keeping their breath to themselves."

of the anger of that Fairy ; he thought to himself that the acquaintance of demons was a danger to one's life. Then, with his eyes full of tears, he said to the Princess, "I am helpless." She became a picture of grief, and said nothing, rather, she did not even turn her eyes in that direction, Then Benazeer began to say, "Do not be afflicted and annoyed with me ; when does my heart ever wish to go, but I am under the control of another ; if I am alive, I will return to-morrow !" She, frowning, answered, "To come, or not, is in your power." From her angry talking and manner, the Prince began to cry, but, willingly or unwillingly he took his departure. In short, the curtain of separation fell between those two, and every one began to weep and lament ; and this became the regular custom that, every day at evening, he used to come and stay, laughing and talking, with the Princess for one watch, and they remained telling each other the secrets of their hearts ; in short, for one watch indeed the two continued together, and for seven watches, weeping and bitterly lamenting from separation.

POETRY.

O cupbearer ! quickly fill a cup of wine, and give it to me to drink,
For fortune is now eager for revenge ;
She will not allow two hearts to sit together in one place ;
No one's union is pleasing to her ;
She is the enemy of meeting, and the friend of parting ;
She turns the night of union into the day of separation.
Their severance was pleasing to her,
And even this much companionship was not agreeable to her.

CHAPTER XII.

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ABOUT THE FAIRY MAHRUKH HEARING OF BENAZEER'S CONDUCT,
AND IMPRISONING HIM IN A WELL.

IN short, a Jin informed the Fairy that he, whom she loved, had begun to love another ; immediately on hearing this, she became like a flame of fire and commenced to say, " I swear by King Solomon, I have now become as great an enemy to him, as before I was a friend ; but tell me truly how did this affair happen ?" The demon answered, " One day I was flying about in a certain quarter, when accidentally I passed near a city, and beheld there was a very handsome and beautiful garden, in one of the avenues of which Prince Benazeer was standing with the hand of a beautiful woman in his, and they were talking in a most lover-like way to each other." Instantly on hearing this soaring (briefly told) news, she became very angry and said, " Oh if I could only obtain a sight (of her),

POETRY.

Then I would eat her up raw and become her death ;
Has she now indeed become my rival ?

PROSE.

Let that indifferent one come, it matters not, for to-day I will tear his collar to pieces, and his shirt in fragments ; did he not make this agreement with me ? what a punishment will I give him ; my ancestors truly said that the whole race of mankind are unfaithful." She was thus harassed with rage, when Benazeer arrived, who, beholding this her state, was frightened ; in short, his life nearly left him. She, immediately on seeing him, pursued him like a misfortune, saying, " O wretched one ! all your goings on are seen by me, and your most secret actions known.

POETRY.

I gave you a horse to wander about on,
And you have gone and associated with that base one.

PROSE.

Is this how you steal your heart away from me, and fix it on another, and, hidden from me, enjoy yourself ? see what taste I will give you, and how I will rub your nose for you ; you gave me this promise, and you have well kept your agreement ; I also will not go without taking my revenge ; why, sir, did you thus behave with me, and thus with her ? As you used to wander about happily at night, so now shall you cry your days away. I will give you a little taste of a well, behold what a well I will put you down, and what calamities I will cause to fall on your head ; I would like to kill you, but that I love you, yet it is necessary that I should punish your doings, therefore I must put you in a well of such a kind, that in it you shall not be able even to see your

own shadow ; you will be there alone, only with your head and knees.”* Having thus said, she called a fairy and commanded her, saying, “Quickly take this fellow to a certain wood near mount Kaf,† close to which is a well, on which is placed a stone of many maunds weight, lift it up and place this creature inside of it, then quickly replace that stone again on its mouth ; take care, do not at all listen to his complaints and be not the least merciful to him ; when evening arrives convey to him a cup of water and a dry loaf, and let this be a regular custom ; never act contrary to this, whatever he may say.” The Jin, on hearing this, took the Prince, and flew towards the sky, and, on that helpless one an unforeseen calamity and sudden misfortune alighted. His heart became completely dejected, in fact, he despaired even of life ; he had no helpmates but the army of sighs and tears, and no companion or intimate friend but the hosts of grief, and said to himself, “O captive of misfortune and unhappiness ! this trouble, which has befallen me to-day, is the ladder of love.” In the end, the Jin shut this second Joseph in the well, and put that heavy stone on him as she was commanded. From the splendour of that moon-faced one, the closed up destiny of that well was opened, all its darkness departed, and it became quite light, for the pupil of its eye was that star.

POETRY.

The darkness, which before was in it, became light,
And in the dark night became bright as the snake's gem.

PROSE.

Moreover it was not really dark ; from beholding the beauty of that glass-faced one, all the water, which was in its soil, became soaked up from regret, and from the joy of his arrival all its tears were dried up. In short, when the foot of that captive of grief touched its bottom, then it became filled with his calamity and woe ; the air also trembling took its way up above, and the well too, from the fear of danger, drew that stone veil over its face. In short, the gentle mind of that lovely youth was terrified at that dreadful place, and his heart, by reason of fear, began to flutter like a captive bird ; the darkness choked him to such an extent, that his breathing was stopped,‡ and his state was as when darkness crushes one down. When he saw no means of exit on any side, the whole world became dark in his eyes ; he called and shouted much, and dashed his head against the walls of that well, but none listened to his complaint or helped him ; no caravan either passed there to deliver that Joseph Benazeer from that deep well ; he had no friend or consoler but God, his only associate was that dark well, and his sole companion that heavy stone over his head. Even the wind was not able to come in there by any means, so that it might carry the sound of his

* By this is meant that he should have no companion, but should have to sit weeping with his head on his knees.

† A fabulous mountain which, the Orientals consider, surrounds the world and binds the horizon on all sides.

‡ Lit, “That it made his breath angry.”

§ Lit, “Gave him justice.”

voice outside. In short, who hears the voice of the well but the well, and whatever it says, the well alone gives reply to it.

POETRY.

He asked the well, and the well asked him ;
He could see nothing else but the darkness.

PROSE.

It was not a well, it was like a night of mourning, or an emblem of the evening of grief and misfortune ; in darkness it was darker than the minds of infidels, and, in heat and stench, worse than the lower regions. Neither did the darkness of night enter there, nor had the light of day any admittance into it ; darkness always appeared manifest, and from its shadow the light fled miles away ; how shall I write a description of its darkness, for I am unable to see the surface of my paper, and from the eyes of the pen also black tears flow forth ; it is therefore necessary that I should abbreviate the description of this grief and not lengthen it more. In short, that envy of the water of life remained there, and to him no means of escape seemed manifest ; let us see when God will give him freedom from this his rigorous imprisonment.

POETRY.

He did nothing but eat the grief and pain of affection,
And, in that well, he drank his own blood and water.*

PROSE.

Here Benazeer was a captive in that well after this manner, and there the pain of that separation made Budr-i-Muneer restless beyond the bounds of description. It is indeed true that if love springs up between two hearts, the state of one never remains hidden from the other, and as trouble befell him here, so there grief and suffering fell to her lot, and as his heart became distressed and dejected, so also was she choking† from grief. When that envy of the moon went not near Budr-i-Muneer for some nights, then the light of the world became dark before her eyes, and greatly agitated, she commenced to say to Najm-oon-nisa, " My heart is breaking, God knows what misfortune has befallen that person." She replied, " O lady ! are you somewhat mad ? this lover is of the humour of (other) lovers, God knows what business he may be employed in. I also have become very restless, still I have made it my bounden duty to control myself. He is staying away to increase your love for him, do you somewhat strengthen yourself, and make not your heart so restless.

POETRY.

If any one becomes reserved to you, do you become reserved to him,
And if he inclines to you of his own accord, do you incline to him.

PROSE.

Trust in God and bring forth from your mouth a good omen‡ do

* I. E., the blood of his heart and the tears of his eyes.

† Lit, " Her breathing also became angry."

‡ I. E., say something good by which I may have hope for the future.

not lose your control over yourself to this degree,* but somewhat comfort your restless mind." On hearing these her words, the Princess in her heart was deeply grieved, and gave her no reply. When sometime more had passed in this way, then her restlessness increased even more than before, and she commenced to wander about everywhere like a madwoman, and used to go and fall down in all directions amongst the trees. In her afflicted mind sorrow took up its abode, and patience departed from her heart; she began to build vain castles in the air, and dream frightful dreams; the fever of separation increased in her heart, and the burning of her burning soul augmented beyond the bounds of description; scorching tears commenced to flow from her eyes, and her soul and heart began to burn from the fire of separation; she longed for loneliness, and cried at various pretences.

POETRY.

She trembled greatly from the fierceness of the fever of sorrow,
And, covering her face, commenced to weep in loneliness.

PROSE.

She left off laughing, talking, sleeping and sitting as she used to do, and gave up eating and drinking at the proper times; when she sat down, she was not able to get up of herself; she grew thinner day and night from sorrow and grief; if one said to her, "Come and divert your mind here," then she got up saying, "Very well;" if any one remarked, "How are you?" she would reply, "As I was;" or if another suggested, "The time of eating has passed, eat something," then she, quietly assenting, would answer, "Very well, send for it." If one spoke to her, "From thus remaining seated and sorrowful, you will get ill, be pleased therefore to wander about here and there a little, that your mind may become somewhat cheerful," she would answer, "My heart has been satiated with wandering about, I have no wish for it." In short, her eating and drinking depended on others giving her to eat and drink, while her sleeping and waking also rested on others putting her to sleep or waking her; she placed all the necessaries of life in the hands of other people, and only grief for her lover remained with her. She delighted in heaving sighs and rejoiced in weeping; she had no thought or recollection of life, nor any remembrance of her soul or body, and in her restless heart there remained but the warmth of love for her beloved; she cared not for the sight of gardens, nor would she look at flowers; the memory of his form was continually† before her eyes and heart, and in her world of fancy she carried on a conversation by questions and answers with him alone, while the book of his beauty was placed before her. If any talk of poetry or words arose, then would she heave a sigh, and repeat the following few‡ lines from Hussan,

* Lit, "Do not allow power to go from your hands."

† Lit, "The eight watches."

‡ Lit, "Two or four."

POETRY.

" What calamity is this, love has begun to bear?
 He has commenced to take my heart away from me ;
 O God ! let me meet my beloved,
 Otherwise my life will depart.
 It is no fault of my blood-shot eyes,
 My heart alone has begun to drown me ;
 Fate never caused me to laugh so much,
 That, in recompense for it, I be made to weep to this degree ;
 I have no complaint against my enemies, O Hussan !
 It is my friend who has begun to afflict me."

PROSE.

She would either read a love song, a quatrain, or some stanza full of grief, and these only when some mention was made of the subject, otherwise she had no inclination even for them, for this reason that every thing depends on the heart, and when calamity befalls it, then to speak, or listen to, a single word even is torment.

POETRY.

When one's heart has left one,
 What is the use of singing quatrains, or what the good of a love song ?
 Quickly fill the bud-shaped cup ;
 O cupbearer ! give me to drink of Kaitakee wine ;
 O my soul ! give me a goblet of wine in a narcissus-shaped cup,*
 That I may see the delight of the garden of pleasure.

* The narcissus is the shape of a cup, and the eye is compared to it by Orientals ; as the writer wishes to see something in the next chapter, he asks for the wine to be given him in a narcissus-shaped, or eye-like, cup.

CHAPTER XIII.

ABOUT BUDR-I-MUNEER CALLING ISHK BAE (THE LADY OF LOVE)
AND LISTENING TO HER PLAYING.

IN short, by the revolutions of fate no one's state ever remains the same ; at one time it is joy, at another grief, sometimes it is pain, sometimes pleasure, now it is laughing, now crying. The following are the occurrences of one day—the Princess, having slept, arose in the afternoon from her bed of sorrow, and issuing forth outside of the hall rubbing her eyes, began to say, “ It has entered my mind to-day to go into the garden for a little ; perhaps my tied up (constrained) heart may open, and my soul be somewhat cheered ; this day and night, sorrow has agitated me much, and incessant pain harassed me ; in short, the smell of my lover comes to me from the roses, and for this reason once more I have a desire to wander about in the gardens.” It was the last watch of the day when she sent for her ornament-box and dressing-case, and washing her hands and face went towards her garden ; near the edge of a parterre, a jewelled stool was placed, on which she went and sat down with much coquetry and blandishment ; she put one foot over her knee, and the other she allowed to hang down from the stool with great elegance ; that ornamented foot was so lovely that from seeing it, a claw (ornament) of coral rubbed its hands from regret, moreover the claw (rays) of the sun would lay itself on it, and take its calamities on itself ;* the tongue of the buds became red in its praise, and the blood-filled heart of henna† was trodden under foot by it several hundred shades. The colour of the sole of her foot and tips of her toes was such, that the red tulips were ready to sacrifice themselves, and the beauty of the lower garden‡ became a hundred times a devotee to her henna-stained feet. Such were the colour and glitter of her golden ankle ornaments against the soles of her feet, that beholding them the golden twilight would be taken aback.

POETRY.

Jewelled toe-rings were placed in every joint,
And appeared as a golden edging sewn on velvet.

PROSE.

In short, that lovely one got up thus from her sleep, and from dissatisfaction was frowning ;§ her eyes were like those of a drunkard, and she yawned with much grace ; at each instant the state of her beauty and youthfulness increased, and a fresh loveliness was added to the garden of her youth.

* A very common native expression, intended to express great affection or admiration shewn by invoking another's calamities on oneself, and answering to the English phrase, “ I would gladly bear your troubles for you.”

† A red dye used by natives for tinging their hands and feet by way of ornament.

‡ The “ paen bagh” is a garden tastefully laid out on the glacis of a fort, with flower-beds, and fountains. It is here brought in for the play on the word “ pae” the foot.

§ Lit, “ There were wrinkles on her forehead.”

The intoxication of beauty had overcome her, and she was filled with the ardour of youth; thus dressed out with much coquetry, she continually sat down in a charming way, and beholding her own features, she moved about in the pride of beauty. An attendant was standing holding a crystal hookah, in which were rows of rubies, and the snake tube of which was covered with gold, while she, placing the mouth-piece to her tender lips, kept puffing forth the smoke of her heart secretly, and was casting her eyes in all directions, as when one stedfastly looks out expecting some one on the road; the attendants were all standing in their respective places round and before her, some with fly-flappers, some with spittoons, some with trays, and some with a pawn box, in their hands.

POETRY.

Rasselie (handsome) and Chambelee (lovely) were dressed in tight and
close-fitting clothes,
And each of them looked most becoming in their garments and jewels.

PROSE.

They stood with their eyes cast down on the ground, their hands respectfully folded together, and their heads bent from shame, although each of them was a cause of calamity and great misfortune, and if, for a short time, they looked round the corner of their eyes, they left their victim half dead. Many very beautiful companions and attendants also were seated on chairs in all directions in a very graceful manner, while the Princess appeared amongst them like the moon among the stars. In short, from her pride she appeared so beautiful in that garden, that every flower looked at her countenance, and the parterres of each garden at that time became impassioned, while the flowers and buds, which were in it, turned senseless; in fact, that rosy-clad one was bathed in perfume, and from her the fragrance of the garden became twofold, while from the odour of her hair perfume, the whole garden was diffused with fragrance; in short, the brains of the flowers also were filled with scent.

POETRY.

When her shadow fell on the beds,
The tulips became roses, and the roses (white as) the white rose of India.

PROSE.

When the splendour of her colour fell on the trees, then their verdure began to sparkle like emeralds, and from her sitting down Gulshan (flower-bed) obtained a thousand fold beauty, while patience flew away from Saba (patience). When the parterres saw the beauty of that rose of beauty, then their own flowers began to appear like thorns, and the blossoms and buds uniting commenced to say, "From her beauty the heart of the garden has been made perfectly happy." The nightingales left off crying for the roses, and the straight cypress tree appeared to the ring dove as the form of a sigh.* The sum total is this, that all the doors and walls in that place, from the brilliancy of that moon, became

* This cannot be understood without reference to the Urdu word, meaning a sigh. Natives consider a sigh to be as straight as the alif, in ah.

astonished and motionless like mirrors. In the meanwhile, as she was seated in that garden, an idea entered her mind, on which that heart-stealer with much coquetry said,

POETRY.

“Oh ! is any one there ! just go
And bring my Hussan Bae (lady of beauty) to me.

PROSE.

At this time there is a wonderful scene, and the state of the beauty of the garden is at its highest pitch, let her come and sing for a ghari or two, then perhaps my sad dejected mind may be a little amused, and this scar, which is on my heart, may, at some time or other, be removed ; my soul is in no way at rest, perhaps it may be somewhat diverted by an entertainment of music and dancing, and forget its grief a little.” Immediately on hearing this, a companion ran with great grace and called Hussan Bae, on which that lovely one came with such airs and coquetry, that every fire-worshipper and Mussalman’s life began to leave him. In the first place, the intoxication of youth had overcome her, and in the second, the intoxication of wine ; in walking along, her feet fell here and there, and there was witchery and mischief in every joint, while she moved about proudly in the ardour of her youth.

POETRY.

She was of a very warm disposition, and expert in the arts of the Domestic,
And in her intoxication, her face shone like a flame of fire.

PROSE.

The curls of her hair lay dishevelled about her face like the small clouds around the moon.

POETRY.

The unwiped missi* on her lips was a wonderful misfortune to the beholder,
And appeared on her face like the night of judgment.

PROSE.

In her ear, her beautiful earring was shining so brightly, that, to its motion, the halo of the moon, sacrificed itself ; she wore a gown of the colour of aloes, and her flower necklace was a garland of narcissus. She was dressed in a pair of trowsers of Turkish brocade, and her hair was fastened up in a knot behind ; her face was uncovered with much boldness and coquetry, and on her shoulders was a yellow shawl, while at each step you saw the bending of her waist and her saucy gait. A tight and close-fitting jacket of muslin was bursting in all directions,† and on the edge of it shone a ribbon studded with spangles ; the fold of her gown stood out, and her bodice was splitting with much gracefulness ;

* A powder of a black colour used to tinge the teeth with.

† It is the height of elegance with natives to wear clothes made so tight that they are almost bursting.

the mendhi colour full of mischief was shining on her hands, and in her ears were fastened earrings and toras,* while on her henna-stained feet ornaments and anklets were glittering.

POETRY.

She set forth from there holding her skirt,
Sounding her ankle ornaments one against the other.

PROSE.

Very natural and wonderful was her appearance, then why should not the whole world sacrifice their hearts to her? Many other lovely ones,† also full of sauciness and piquancy, very quick and alert, kept her company and each had their instruments for singing and playing in proper order; in short, they came and stood before the Princess with much attractiveness and coquetry, and all of them paid their respects to her with great grace. After this, she went and sat down with her companions in order on a carpet which was spread on the pathway, and the Princess commanded, "It is now time for the Gauri;"‡ on which each of them, taking their instruments, commenced playing on the tambourines, and fascinating the hearts of people by the beat of the drum. Then that lovely one began to sing the song of Gauri with such charm, that at each note every one's soul began to leave her, and the warbling was like a string of light; the bursting-forth of the choruses was as a firework resembling a fountain, and her voice fascinated every one like flowers and buds; in short, whether she sang flats or sharps, she enchanted every one's heart. How shall I describe the particulars of the scene at that time, for the doors and walls were charmed, and even the wind became closed (lulled); such was the excellence of that music and dancing, that from it those charming creatures became more beautiful, and the loveliness of the beauty of the garden became twofold; for four gharis of the day the sun had a wonderful appearance, its pleasing shadow fell amongst the trees in one place making shade, and in another, sunshine; whilst the green rice fields glittered, and the yellow of the mustard flower shone brightly. There was the mischievous redness of the tulips, and the colour of the hazara flower; the blood-shot eyes of lovers and the tightness of intoxication; while such was the glitter of the white and gold-leaved poppy capsules, that from it the eyes of the lightning became confounded; from the trees fell the shadow of twilight, the doors and walls became the colour of roses; in every direction cascades were playing, and there was a great noise and sound of water. In all directions, animals were sporting on the trees, the waves of the water of the canal were beating against each other, and the fountains jetting forth; the cypress trees were waving to and fro in a graceful manner and the rivulets flowing; the soft heart-enchanting sounds of the drums were heard, while from a distance the graceful notes of the clarions reached the ear. Lovely was the dancing of those Venus-like creatures, and splendid the way they tuned their voices; charming was the shake of the fiddles and

* An ornament worn in the ear, made of little chains.

† Lit, "Infidels."

‡ The name of a musical mode.

the sound of their small tambourines, and in gesticulating, the glitter of the borders and hems of their garments shone exquisitely. Most polished were the notes of the Gauri, and their graceful attitude in dancing fascinated people's hearts.

POETRY.

With one hand placed over the other, they ground people's hearts,
And when they fell, their skirts spread around with much grace.

. PROSE.

Many mortals were killed, and men, beasts, and birds fascinated ; in fact, those who were standing, remained standing, and those, who were seated, remained seated ; those, who were behind, could not advance forward, and those, who were in front, were not able to go back. The beauty of the garden of those lovely ones was such that the narcissus kept its gaze fixed on them, and all the flowers were in a state of ecstasy ; the trees, being greatly enraptured, began to shake, and the cypress confounded stood amazed ; the animals fell down from off the branches, and the walls and doors became like mirrors ; all the stones on the canal commenced to melt, and the fountains, without being able to restrain themselves, jetted forth ; the ringdoves, being made glad, began to coo, and the tears of the nightingales commenced to flow in the garden ; the music also made a wonderful impression, for it turned the heart of the hardest stones into water ; in short, the scene was such that every one became beside herself. Though the heart of Budr-i-Muneer was wounded by love, still she began to heave sighs without being able to control herself, and as the thought of her lover was in her heart, she put her handkerchief to her face and wept much ; then becoming restless as quicksilver,

POETRY.

She commenced to say, " Alas ! Alas ! what is this spectacle I see,
When my beloved, blessed be his memory, is not beside me !

PROSE.

She only knows this burning heart, who has fallen in love with any one. It is true that without the beloved the garden of Iran would appear like fire, and she, who is separated from her loved one, will not be happy even in Paradise ;* then how could she be satisfied from seeing this garden, or how can she, who has no care of her own heart, waste her sight in looking at the rose ; when, could the beauty of the trees make her joyful, who is sad for her own straight cypress (beloved) ? and she whose heart is struck by the dart of sorrow, flowers would prick her sorrowful heart like thorns." Having thus said, that stealer of hearts got up with much grief and sorrow, and covering her face, went and fell on her bed, and that state of rejoicing became one of mourning, and that scene of joy was entirely upset. The attendants departed in various directions, and the singing women retired to different quarters. Behold-

* Lit, " Her heart will not open even in Paradise."

ing this scene, my understanding has become confounded, alas ! how unstable is the colour of that garden, at one time spring, at another, autumn, its condition is never the same.

POETRY.

O cupbearer ! quickly give me to drink a cup of wine,
For the sun has gone behind the curtain of night ;
Signs of the night of separation have again appeared,
In short, a grievous calamity has fallen on the lovers.

CHAPTER XIV.

ABOUT BUDR-I-MUNEER CRYING ALL NIGHT FROM GRIEF AT SEPARATION FROM BENAZEER.

WHEN that envy of the moon lay down on the bed in this dejected state, she said to them all, "Do you remove yourselves from here, and let no one come near me;" then when she was alone, all night long she wept and lamented so bitterly, that in the morning she washed her face with the water of her own tears.

POETRY.

O red-bodied cupbearer give me a draught of morning wine,
For I have spent the whole night in weeping and tears.

PROSE.

As soon as the sun of grief issued forth, and the day of sorrow began to appear, when she looked at the colour of her countenance in the glass, she was astonished, and when she gazed on her body, it appeared emaciated to such a degree, that it seemed as if some one had wrung it out; she lifted up her eyes and looking towards the skies returned thanks, and then diverted her mind by gazing in different directions; outwardly on her tongue were the words of joy, but inwardly her heart was sad; her intellect and understanding were all laid waste, and her senses quite scattered. She had no recollection of her face or head, or any care for her frame or body; if her head had split, she would have had no idea of it and if the fastening of her collar had broken, it would not have mattered; had it been two days since she put on missi, then what difference would it have made to her, or had some time passed since she combed her hair, then she would not have minded. Although she had no outward wound,* still her heart was gashed; on her lips outwardly was a smile, but inwardly her heart was full of grief; she had no inclination for putting on antimony, nor desire for lamp-black, and in her eyes that unfortunate evening cast its shadow. But this is the nature of those endowed with coquetry and blandishment, that their unadorned state is a state of adornment, and without coquetry they appear coquettish; it is true that everything belonging to the good is good. In short, there was no deficiency in her beauty, and even in her disordered state she looked as if she were decked out, and the wrinkles, which had gathered on her forehead from grief, even they were like a wave of the ocean of beauty; in her eyes such was the beauty of her tears, that they seemed as if filled with very many pearls, while from the fever of grief the appearance of her cheeks was as red as that of the sun on the tulip. Her collar was open down to her breast, and was as the mirth-increasing morning, and such was the beauty of her golden countenance and cold sighs, that they seemed as smoke issuing forth from the mouth of the moon.

* Lit, "Although her breast escaped."

† A collyrium used for pencilling the eyelids to give brilliancy to the eyes.

POETRY.

O cupbearer ! give me a goblet of Benazeer (incomparable) wine,
For Budr-i-Muneer is caught in the net of separation.

PROSE.

Alas ! for her beauty and youth, that such affliction has befallen her, and such incessant grief ; whenever she got up or sat down, she wept under the pretence of feebleness, and when sleeping and waking, heaved deep sighs in her delirium ; sometimes she wept blood at the thought of him, and if she saw any one, she immediately wiped them off (the tears of blood). Every day she would deceive her servants, and go in the last watch of the day amongst those trees, where Benazeer hiding himself used to look at her, and there she stopped, and sitting in their shade, waited for the even. In short, the whole of the month thus passed and that incomparable one never shewed himself ; from grief her complexion became sallow, and her countenance altered ; in her restless body, fever took up its abode, and a change came over her appetite and sleep. Fear and melancholy began to increase daily, and her senses and understanding commenced to decrease ; a great dispute arose between her intellect and love, fame and reputation departed, feebleness increased, and silence overcame her heart. Beholding this her condition, the minister's daughter became vexed and began to say, " O Budr-i-Muneer ! art thou that intelligent one, who might admonish all ? then where has thy understanding departed, and what has become of thy sense ?

POETRY.

Does any one fall in love with a traveller !
There is a proverb that " The jogit* is no one's friend."

PROSE.

Their friendship lasts but four days, and the consequence of it is separation ; they belong neither to heaven nor to earth, wherever they chance to alight, there they sit ; then O mad one ! on what account hast thou been deceived ? O dear one ! take care of thyself, if any one be deeply in love with thee, † then first of all shouldst thou sacrifice thy life for him, but if he be not deeply in love, then thou shouldst not care for him ; probably he is happily seated with his own Fairy, whilst thou art uselessly sacrificing thy life in grief for him ; if he had any desire to see thee, he would come to thee by some means or other." On this she replied, " O Najm-oon-nisa ! enough, it is very wrong to slander any one behind his back ; God only is the knower of the invisible ; his love is sincere, but God knows what calamities have befallen him.

POETRY.

Whether he be a captive, or whether he be unable to come,
Still many days have passed, and he has not yet been here.

* Lit, " Alas ! for her beauty and youth and youthfulness."

† A Hindoo devotee.

‡ Lit, " If any one dies from his heart for thee."

PROSE.

Day and night I have this fear, lest the Fairy have heard of his doings here and imprisoned him, or have become angry and thrown him into the mountain Kaf, or made him over to some demon in Fairyland. In short, I have willingly borne all the pains of separation from him, but if he remain anywhere, I trust he may continue alive." Having thus said, she commenced to lament and weep, and to string pearly tears on her eyelids ; at last covering her head and face, she fell at the foot of the bed and rolled herself up, her knees touching her body.

POETRY.

O cupbearer ! give me to drink wine in the cup of Jamshid,*
That I may see all hidden events.
O fortunate one ! be to some one of some use,
For, in the end, this world is but a world of dream and fancy.

* Jam or Jamshid was the fourth of the Peshdadyan dynasty of the kings of Persia, and was dethroned by Zahhak. He possessed a cup, which shewed him all that was going on in the world, as also did Alexander the Great. Jam also possessed a throne on which he could transport himself through the air where he wished.

CHAPTER XV.

ABOUT BUDR-I-MUNEER IN HER DREAMS SEEING BENAZEER
IN A WELL.

WHEN in this state she fell asleep,* she saw this horrid dream which she could not wish even her enemy to see : there was a large dreary forest, from the terror of which the heart† of Rustum‡ even would be terrified, and Asfandiyar, the metal-bodied, seeing its wildness, would become troubled. There, too, was a dreary level§ desert, in which were neither animals nor men, and in the midst of it, a well from which arose the smoke of sighs ; near it was neither demon nor fairy, but only a large flat stone of many hundred thousand maunds weight placed on its mouth, while from it perpetually arose this sound, " O Budr-i-Muneer ! in this well of grief for thee my life is departing ; although I am here weeping and complaining, still O beloved ! in my heart I remember thee, but what can I do ? I am rigorously imprisoned, and can find no means of release, else, even in this my state of sorrow, I would, stumbling and falling, convey myself to thee.

POETRY.

But even in this imprisonment I think of thee,
And my only hope is that of meeting thee.

PROSE.

Do but shew me thy form, even but at a distance, and release me from this prison of grief ; I have no concern about my death, but I regret that thou shouldst not be acquainted with my condition ; Oh ! would to God, that at this time I could see thee, then I would remain alive to the judgment day, even if I died in thy presence ; but this is my fancy and idea, that, without death, union with thee is impossible.

POETRY.

Now-a-days I am the guest of any breath,||
And, in this well, my breath will leave me."

PROSE.

On hearing this adventure of Benazeer, Budr-i-Muneer wished to speak a word to him, when suddenly her eyes opened, and fate allowed her not to tell her state to him. On awaking she saw only her own wet eye and that same house ; God knows what became of that well, and where that voice went to.

* Lit, " When her eyes closed a little."

† Lit, " The liver of Rustum would become water."

‡ One of the twelve champions of Persia ; his combat with Asfandiyar (the brazen bodied), which lasted two days, is famous in the East, and as he was unable to kill his enemy with arrows, he at last did so with a blow of his mace. He was general to Kai-kaus king of Persia, and overcame Afrasiyab king of Turkistan, who was assisted by the Indians and Tartars. He however fell into disgrace with his master, because he rejected the religion of Zoroaster. He was killed in an engagement with Bahman, or Artaxerxes Longimanus, by the wound of an arrow ; hence any great hero is called a Rustum.

§ Lit, " Plain as a palm of the hand."

|| This means, that, at any moment life might leave him.

POETRY.

Hearing the voice of her Joseph in a dream,
She got up restless, like a madwoman ;*

PROSE.

At last, that ease-giving body became altogether pained, and that rose-like countenance turned yellow ; from the smoke of her sighs, she incessantly began to grow thinner ; rocket-like tears were discharged on her moon-like face, and the pointed eyelids of that lovely one, from the tears of blood, became like fireworks.

POETRY.

In short, tears were pouring, and grief was marked, on her face ;
A host of stars were discharged in the moonshine.†

PROSE.

From her buchampa-like form there began to issue thousands of sparks of the fire of grief, and from her narcissus eyes tears commenced to roll down.

POETRY.

She hid herself much, but O companions !
Does the fire disappear from being concealed ?
And if one be in love with another,
Unless she tell it to some one, the flame of love burns more fiercely.

PROSE.

At last, she told this dream to some of her faithful attendants, and weeping much herself, caused them also to weep. When Najm-oon-nisa became acquainted with this circumstance, becoming very restless, she began to say, " Do not shed these hot tears from thine eyes, nor waste thy life ; I will spend my life on thy account, and will go out to the wilderness for thee, and search for him in every way, and bring and unite him to thee.

POETRY.

If any breath be left in my body,
Then I will return and see thy feet.

PROSE.

If I should die, then it will be doing thee good ;‡ know this that I will have sacrificed myself for thee." Then the Princess said, " O my dearest friend ! I indeed am drowned in this well of grief, but do not thou throw away thy sound and healthy life, for this reason that she is a fairy, and thou a mortal, and how wilt thou gain access there ? Thou art leaving me in vain, and breaking the chord of union, and although I do indeed drink my own blood, still I live from reliance on thee ; thou only art my friend, and by thee alone is my grief assuaged.

* Baoli may be translated " a well " as well as mad ; there is a play on the word in allusion to the well in which Benazeer was confined.

† The stars are here compared to her tears, and the moonshine to her face.

‡ This meaning of bala will not be found in Hindostanee dictionaries, but it is given in Richardson's Persian-Arabic dictionary.

POETRY.

Otherwise I should despairingly die,
And in this way I would pass away from life.*

PROSE.

She replied, "What shall I now do; misfortune has fallen on my head; it is necessary that I should in some way pass through this hour of grief.

POETRY.

I did not think thy love would end thus,
And, from grief for thee, terror has begun to seize hold of me.

PROSE.

Now this thy state cannot be beheld by me (with approval), nor is this way of living agreeable to me." Having thus said, she took off all her ornaments, and threw all her decorations and finery in the dust, then having somewhat collected her senses and understanding, she put, on that delicate body, the clothes of a female jogi, and burning several seers of pearls, rubbed her face with the ashes.* Over her shoulders and round her waist, she tied a shawl of white brocade, and hid her boddice in a hundred ways; she made the rose-leaves of the garden of beauty resplendent with fresh greenness,† and placed on her head a pretty ring made of gold, which made glorious the bed of spikenard;‡ she then, tying in knots the ringlets of her hair, let them hang loose over her bosom and shoulders, and let slip from her hand the reins of the horse of beauty. She made her eyes red with the smoke of sighs, and filled them with the blood of her heart; round her hand she wore a rosary of emeralds, and placed a been§ on her shoulder; she also tied round her neck a thread necklace, and put on a wrapper of a red colour. After this she arranged her beads, and put them in their proper places, and disguising herself completely in the clothes of a female jogi, took the road to the forest.

POETRY.

Then having disguised herself as a jogin, she proceeded forth
Shewing her state to every one.

PROSE.

She began to manifest the inward burning of her heart by her hot tears, and, from the force of mental pain, commenced incessantly to heave sighs; in short, the purity of the complexion of that glass-faced one began to shine still more from the rubbing on of ashes; it is true that the moon is not concealed by the throwing of dust, and when does elegance

* Lit, "Applied the bhabhut of the ashes to her face." "Bhabhut," are the ashes of cowdung, which fakirs or devotees rub over their bodies.

† The "roseleaves of the garden of beauty" are compared to her ears; and the "fresh greenness" to the elegant ornaments of green stone in them.

‡ That is, her hair; Orientals are particularly fond of this comparison.

§ A musical instrument consisting of two calabashes connected by a piece of wood, with wires strung across; its sound is somewhat like the guitar.

|| A female jogi or devotee.

ever become hid? She contrived many devices for concealing her loveliness, but her beauty made itself more apparent in every state. The purity of her body and the shining of the necklace of pearls were like the glitter of the Milky Way in moonshine, and on her head she had a golden circlet, which appeared as if her beauty, in the night of youth, was playing with a torch lighted at both ends, or the sun shining in the land of spikenard, or New Year's day sacrificing itself to the Shab-i-Kadr.* If there were always this lightning and moon and black cloud, then the skirt and border of lovers would ever remain wet with tears.†

POETRY.

Such were those earrings and her ash-covered body,
That, from them, the field of beauty appeared still more green.

PROSE.

The verdure and flowers, on seeing them, lost their senses, or rather became perfect slaves to them, [it is indeed true that when it is put in the ear of such a dear one, then the beauty of the emerald is increased] and if they saw this her purity, then they would be excessively fascinated. On her neck was a necklace of pearls and a chain of coral, which appeared like the beauty of the rose and dog-rose; the colour of her rose-tinted eyes surpassed the colour of the deep red tulip, and the red mark on her forehead‡ looked as resplendent as a ruby on a sheet of light.

POETRY.

If, at any time, a lover were to behold her charms,
Then from his eyes he would weep blood.

PROSE.

On her shoulders was a beautiful *been*, or a *bhangy*§ of music, whose calabashes were vessels filled with rose-coloured wine, or two

* The night of al Kadr is held especially sacred amongst Muhammadans, and the ninety-seventh Chapter of the Kuran, which I now quote, is devoted to its praise.

“In the name of the most merciful God.”

“Verily we sent down the Kuran in the night of al Kadr, and what shall make thee understand how excellent the night of al Kadr is? The night of al Kadr is better than a thousand months. Therein do the angels descend and the Spirit Gabriel also by the permission of their Lord with His decrees concerning every matter. It is peace until the rising of the morn.”

The word al Kadr signifies “dignity or power,” and also the Divine Decree; the night is so named because the Muhammadans believe that the Divine Decrees for the ensuing year are annually on this night fixed and settled, or taken from the preserved table by God's throne and given to the angels to be executed. On this night Muhammad received his first revelation, when the Kuran was sent down from the aforesaid table, entire and in one volume to the lowest heaven, from whence Gabriel revealed it to Muhammad, by portions as occasion required. The Moslem doctors are not agreed where to fix the night of al Kadr; the greater part are of opinion that it is one of the ten last nights of Ramadan, and as is commonly believed, the seventh of those nights reckoning backwards, by which calculation it will fall between the 23rd and 24th days of that month. *Sale's Kuran 2nd Volume page 493.*

† The meaning of this passage is, that if the moon (face), black cloud (hair), and lightning (gold ring round the head), of all beauties were like Najm-oon-nisa's at that time, then they would be so fascinating that their lovers' eyes would always be wet with tears.

‡ A mark made on the forehead of Hindoos, and accordingly put on her forehead by Najm-oon-nisa, when enacting the part of a Hindoo devotee or jogan.

§ The *bhangy* used by fakirs consists of a pole with baskets attached to each end, and carried slung across the shoulder; in this they carry holy water.

waterpots brimful of the water of sound ; each string of it was a deluge of the ocean of music, and its tone bestowed life on the lifeless form.

POETRY.

With the *been* on her shoulders, she thus proceeded,
Like a fairy carrying water from the Ganges ;
And not only were the people fascinated with her beauty,
But the jogis, on seeing her jogyism, became quite mad ;
When, in this manner, she thus disguised herself as a jogin,
Against the tops of the stones, people began to break their heads.

PROSE.

When she was about to depart, the Princess began to weep without being able to restrain herself.

POETRY.

So weeping, thus met those two clouds of sorrow,
As Bhadon meets with Sawan.*

PROSE.

Beholding them weeping, all the people of the house also commenced to weep, in short, from even the doors and walls, sighs and lamentation began to issue forth ; at last every one, being utterly helpless, said, " Lady ! set forth ! God is thy protector, and like as thou departest shewing thy back, so God grant that thou mayst come back and shew thy face." Some said, " Take care, do not forget us sister ;" and others, from the pain of separation, lost their senses. On hearing this, she replied,

POETRY.

" I also have made you over to God ;
Forgive me all I have said, or what you have heard.

PROSE.

Now resigning myself to fate I set forth alone ; if I shall find him, then I shall return bringing him also ;" in short, leaving them all weeping, she departed.

POETRY.

She took no thought of Wednesday, nor remembered she Tuesday,†
But, departing from the city, took the road to the forest.

PROSE.

With her body covered with ashes, and her face besmeared with dust, carrying her *been*, she wandered from forest to forest, with this aim, that she might meet some one, by whose means she might obtain some clue to his whereabouts, and be able to meet him ; but wherever she sounded her *been*, she raised a storm, and the beasts and birds, that came to listen, lost their senses.

* Bhadon and Sawan are the names of two Hindoo months, answering to July-August, and August-September, which are the two most rainy months.

† Wednesday is considered an unlucky, and Tuesday a lucky, day.

POETRY.

Wherever that jogin sounded the jogiya* tune,
There all creation seated, lighted the dhuni.†

PROSE.

In fact, even the forest, from hearing it, became enamoured, and all the trees raised a clamour; when the rose of melody fell from her, every desert began to fill its skirts with it, and the trees of the woods, and all herbs and drugs on the mountains, became deeply in love with its sound the birds fell down from the air, and wherever the mark of a foot was made, there it remained, and listened with fixed attention; before the beauty of that fresh rose of melody, all the flowers of the forest became like thorns, and not only did rivulets flow from its effects, but the hearts of wells were turned into water (softened); the ripples of the brooks were greatly harassed,‡ and the waves of the rivers beat their heads against the banks; not only did men, on hearing that *been*, begin to tear their collars, but the nightingales also commenced to lament; the flowers drooped, the ringdoves wandered about uttering their cries, the boughs, bending down, broke off, and every one there was utterly astonished, for the business of the tongue was performed by the hand. She wandered about making every forest a garden, and creating in the woods a joyful assembly; days and nights she roamed about like the wind, searching every where for Benazeer; in fact, from her breath and her footstep, in every place there appeared a talisman-like state.

POETRY.

O rosy-cheeked cupbearer! where art thou?
For my heart has become weary of the forest;
Quickly give me the rose-coloured wine;
That I may speedily reach the city of my desires,
Oh! give my heart to drink of that suitable medicine,
That to this sick one there may be hope of recovery.

* The name of a ragini or musical mode, of which there are altogether thirty.

† A fire lighted by a Hindoo devotee, over which he sits imbibing the smoke by way of penance; this is often practised to extort compliance with their demands.

‡ Lit, "Were eating twists and turns."

CHAPTER XVI.

ABOUT FEROZ SHAH (THE VICTORIOUS KING) MEETING THE JOGIN.

Behold the ways of the Causer of causes, for the things, which cannot be understood, and which are impossible for men to see even in their dreams, He repeatedly prepares the means for them, and immediately manifests them ; even the revolutions of night and day proceed not without His order ; in the world it is sometimes joy, sometimes sorrow ; now is the morning of gladness, and now the evening of grief, for this world is full of two colours ; sometimes it is shade, and sometimes light. Accidentally a beautiful forest shewed itself to that jogin, and as evening was very near, she made her bed there ; by chance that day was the full moon, which shone most brightly ; one sheet of light was spread over the whole surface of the forest, and the darkness had altogether departed from that desert. Beholding this state, that Venus-faced one sat down on her knees on her deer skin, and began to play her *been*.

POETRY.

So beautifully was the guitar sounded by her hand,
That the moon began to circle round, accompanying her.

PROSE.

And such was the appearance at that time, that every inhabitant of that place, being enraptured, began to dance, moreover, from its sound, she herself became beside herself, and, after the manner of a mad person, commenced from restlessness to strike about with her hands and feet ; such was the beauty of the moon, and such the silence of the forest, that every moment it increased the melancholy of the insane, and from seeing the astonishment of the beasts, and hearing the sweet notes of the birds, the hearts of the stony-hearted ones turned into water (became softened.) On the expanse of the plain the sand shone, as if a field of moon and stars had sprung up from the light. The leaves of the trees gleamed like emeralds, and moreover all the thorns and twigs, from the excessive light, shone like embroidery, and the moonbeams amongst the trees appeared as if the light were sifted through a sieve,

POETRY.

Or as if from beholding the face of the jogin,
The heart of the light and shade had been broken to pieces ;
And when from hearing the *been*, their souls had left them,
The shade and light fell uniting with each other.

PROSE.

In short at that time such a breeze was blowing, that the hands and feet of the trees went to sleep, and the animals also forgot their resting places.

POETRY.

Embracing the trees, the morning breezes
 Began to say in their ecstasy, Bravo ! Bravo !
 And such was the beauty of the music at that time,
 That the moonbeams fell fainting in all directions.

PROSE.

In the midst of this loveliness a wonderful and pleasant (occurrence) took place, for Feroz Shah, the son of the king of the Jins,* who was unequalled in beauty and very handsome, about twenty years old, and more beautiful than the full moon, was going in a certain direction, flying about in the air on his throne ; hearing the noise of her *been* and of music, he caused his throne to alight in that wood, and there beheld that a jogin, the envy of the houris, was seated on her mat, and the light of her countenance was fighting with the splendour of the moon. Immediately on seeing her, he was enchanted, and thinking that the jogin's clothes, she had on, were a take-in, he began to say, " Holy jogin ! my adis† to you ! what calamity is this that has befallen you, that you have assumed this disguise of a jogin ?

POETRY.

Whence have you come ? whither will you go ?
 Be good enough to shew your kindness on me also,"
 She knew that his heart had become attached to her,
 For one heart is acquainted with the secrets of another.

PROSE.

It is true that love is like tinder, and beauty is the fire, and there has always been attraction between love and beauty ; and music is like the wind, which blows up the fire in that tinder. To make the story short, on hearing the words of that fairy born,

POETRY.

The jogin, repeating the name of Har,‡ laughing said,
 " Go to where you have come from."

PROSE.

Then he replied, " Oh ! your Highness ! you also have become excessively angry ; Oh me ! for goodness' sake, why are you so reserved ? I am not going to seat myself here ; just let me hear your *been* for a little, and then I will go away." She replied, " Say these words to your own wives, and remain seated quietly and do not annoy devotees." When they had made these two hits at each other, then Feroz Shah sat down before her on the sand, and was slain on the field of love ; sometimes his eyes were fixed on her beauty, sometimes his thoughts were on her *been* ; he had no memory of his body or frame, and had become eyes and ears from head to foot like a foot print.

* The Jins, and Paris or fairies, supposed to be the descendants of Jān-bin-Jān are said to have inhabited the earth before Adam's creation, but were then banished to a corner of the world, called Jianistan, for disobedience to the Supreme Being. The word Jān-bin-Jān means " the demon son of a demon."

† The " Adis" is the Salutation used by jogis.

‡ Har is another name for the Hindoo god Mahadeo or Shiva.

POETRY.

That jogin was a captive to pain and sorrow,
 And this one also become a fakir from grief for the jogin;
 He had no thought of his home, or of his road;
 When he recovered his senses a little, then he heaved a sigh.

PROSE.

In short, she remained playing her *been* till morning, and he remained crying, and as her hands ran over the wires, so from his eyes fell tears of blood. At last, the night passed and morning appeared, and that Venus-faced one from fatigue took and put down her *been*; then that fairy-born one, without power of control, seized her hand, and seated her on his throne,

POETRY.

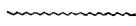
And flew with her from earth to heaven,
 In spite of her saying over and over again, "Oh no! Oh no!"

PROSE.

He did not listen to her words, but in the twinkling of an eye brought and seated her in Fairyland; then he told his father this good news, that this jogin was possessed of great perfections, and that, if he listened to her *been* and music, he would be exceedingly pleased. He (the father) replied, "Music is most pleasing to my heart, and is the desire of my soul; come, O holy jogin! be pleased to sit down, and give light to my house from your feet; the good fortune of us both, father and son, has now dawned, that your feet have come here." In short, he paid her much respect and courtesy, and gave her a very elegant and nice place to live in.

POETRY.

O cupbearer! give me to drink a cup of the wine of love,
 For the day has ended in hospitality.



CHAPTER XVII.

THE NARRATIVE OF THE JOGIN PLAYING HER BEEN AT THE COURT
OF THE FATHER OF FEROUZ SHAH.

THIS jogin was seated there, distressed from separation, when, in the meanwhile, the night also after the manner of jogins rubbing the ashes of the moonbeams on her face, placing an indwa* of the moon on her head, scattering resin made from the fire of the Milky Way, and wearing a necklace of stars, arrived in Fairyland, and the day from jealousy hid its form behind the purdah of shame. Then the king of Fairyland, summoning the fairies, gave orders for getting ready a festive assembly, and called the jogin with much courtesy, and that envy of Venus, with her *been* on her shoulder, came with great coquetry and good breeding. Then he seated her with much dignity and respect, and said, "We are very desirous, if it be agreeable to you, that you should play your *been* and and sing a little." She replied with indifference, "Singing and playing are not at all my business, but it behoves me in every way to repeat the name of Har; a fakir is free† from commands, but now I am your captive, therefore I am helpless." The king answered, "O holy jogin! what are you saying? we only desire your kindness; if it be pleasing to you, then we will give you this trouble, otherwise we will do whatever you wish." On this she replied, "If you will do me a certain service, then you will obtain its fruits," after which, placing her *been* on her shoulder, she played it so beautifully that the doors and walls became enchanted, those who were seated became motionless, and those who were standing fainted and fell; in fact, there was no one who did not weep, nor any one's skirt or border that was not wet with tears; her fingers ran over the *been* in such a way, that by her hand people's lives began to leave their bodies; she made every one's heart to flow (palpitate), and of every Jin and mortal she made a corpse, but especially him, who was her lover, whom she fascinated more than any one else, and who becoming restless, wandered about here and there, and began, hiding himself, to look at her with loving eyes. Sometimes he came and stood before her, sometimes under the screen of the pillars he looked at her through his wet eyes, and sometimes concealing his gaze, he viewed her from a distance; while she, although she said and heard nothing, still kept furtively turning her face again and again looking at his movements, and when the glance of the Prince fell on her, she began to look in another direction. He kept continually heaving sighs at her artful coquetries, and filled his eyes with the blood of his heart, and if any one praised her in any way, then from jealousy he fearlessly said, "What is it to you?" and then sat down; in short, he always wished to remain in her society, so that the glances of his eyes might continue fixed on her countenance; at length, the connoisseurs also, on hearing the sound of her *been*, fainted and lost their senses; then

* A round pad, or roll, placed on the head on which they carry loads.

† This meaning of "bezar" is not given in the Hindostanee dictionary, but will be found in Richardson's Arabic-Persian dictionary.

the father of Feroz Shah, having applauded and praised her much, said, "Holy jogin! you have shewn great compassion on us; in this same way shew mercy on us every evening, and add elegance to our assembly.

POETRY.

Prefer our pleasure to every thing,
And know that we are longing to hear you;
This house is entirely at your disposal,
From to-day we have become your slaves.

PROSE.

Take whatever you may want, and dispense with ceremony without ceremony;" then she answered, "May your house always be auspicious to you! this fakir has no want of anything which she could mention to you; where are you? where am I? it is entirely a matter of food and drink, otherwise what union is there between fakirs and kings." Having thus replied, that jogin went to her place of residence and took up her abode there, and said to herself, "Do not be startled at these events, nor agitated at this circumstance, but see what the Creator of the world is hiding in this public matter, and, in the end, what He will show." In short, this became her custom, to remain laughing and talking in the company of the King of the fairies from evening to the last watch of the night, and to play on her *been* and delight every one; then at the striking of the watch, she would retire to her own house. But, day by day, the state of Feroz Shah became more wretched; night and day he remained thinking of her, and cared not in the least for religion or worldly affairs, but continued hovering round that candle, and, like a moth, used to fall every hour into the fire of love; by every contrivance, night and day, he passed his time near her; and generally, listening to the sound of her *been*, wept the blood of his heart from his eyes. That jogin also displayed to him a hundred kinds of charms, and every moment made him more and more afflicted; if, by any means, she saw him waiting to ask his heart's desire from her, then she immediately became very angry with him, or whenever he asked her anything behind the purdah, she would reply, "Why are you mad? just restrain yourself a little, and do not become more friendly;" in short, sometimes she made him happy, and sometimes sad; at times she would sit far away from him, at others, close to him; now and then with her unkind glances she would wound his heart, and again with her sweet looks fascinate his soul. Sometimes she would talk unkindly* and wound him, sometimes she would speak kindly† to him; sometimes she would laugh and look at him and cause him to laugh, then she would become the picture of grief and cause him to weep,

POETRY.

Sometimes she shewed her face, sometimes she hid it,
At one time she would kill him, and at another restore him to life.

PROSE.

Sometimes she would fascinate and entangle his heart in her coils,

* Lit, "Crooked."

† Lit, "Straight."

sometimes she would gracefully storm at him making him wretched, and if she saw him looking at her, then she would turn away her face from him ; at one time she would comfort his heart, and at another, break it, and however much she might be angry, still, whilst looking at him, she would allure him with her gaze ; this Fairy-born one was very simple and ignorant, and the coquetry of that lovely one was an incurable calamity,

POETRY.

On his face remained neither that beauty nor light (which was there before),
And in a few days his heart was torn to pieces.

PROSE.

When sometime had thus passed, then the fever of love came on with very great force, and from his heart, the blood of his heart began to flow, and his soul was melted away by this inward fire ; at last, willingly or unwillingly,

POETRY.

His heart gave forth this sound from behind its screen,
" My patience has come to an end."

PROSE.

In his inward soul he said, " Patience has now reached its bounds.

POETRY.

Tell her what you have to say concerning your heart,
For now the state of your heart has become straitened.

PROSE.

If you wish to restrain yourself, then do so at once, otherwise I will extricate myself from this perpetual trouble.

POETRY.

How now, rubbing the hands of grief,
Can you remain here retaining fame and honor?"

PROSE.

Hearing this message of the heart, he began to say from helplessness, " Let what may happen, but I must tell her ; it is true that by telling it, you lose your pride, but by silence, you lose your life." Having thus determined in his mind, one day when he found his opportunity, and saw her alone, he, being most wretched, without being able to restrain himself, fell at her feet ; then she smiling said, " What action is this which you are committing, and which is contrary to reason ? for whose sake is this great distraction of mind ; what ! has any one annoyed you, or has your heart fallen in love with some one ? have you become tired of my staying here, that you have desisted from your hospitality ?

POETRY

Well ! do not be angry with fakirs ;
I will go from hence ; may it be well with you !

PROSE.

What inconvenience is this that you suffer on my account, that you have now fallen at my feet, and are sending me from here." Then Feroz Shah said, Oh ! Oh ! this is a severe speech you have made, and your misunderstanding me has killed me, I cannot see any remedy now ; why do you still more vex one who has already been annoyed, and why do you still further burn one who has been already burnt ? I am devoted to you with all my life and goods ; a thousand regrets that you have not yet understood me, and that you have thought me one like yourself. What shall any one say regarding your understanding ? you are most cruel and faithless, unequalled in hardness of heart and want of pity." Then she replied, " Enough ! now tell me your circumstances, and why you have fallen at my feet." Then that Fairy-born one said, " Why dost thou purposely pretend not to understand me ? look on me with the glance of pity, and accept me as thy slave." To this, laughing, she replied, " Yes ! on one condition that thou dost attentively listen to what I have to say, and wilt accomplish my desire. Feroz Shah said " Quickly tell it, and I will do it till my power fails me." Then she began to relate, " In the city of Ceylon is a King, whose name is Masaud Shah (the fortunate king), and he has a daughter like the moon, and her name also is Budr-i-Muneer ; she made a garden, which vied with the garden of Paradise, and used to live in it day and night ; I, Najm-oon-nisa, am the daughter of his minister, and none of her affairs were hid from me, and all her secrets were revealed to me. I used never to be separate from her for an instant, and did not even sleep before I had put her to sleep, and all my time was passed in happiness ; every day and night something new took place ; I never even saw misfortune in my dreams, and never heard mention of grief and pain ; like the tulip, I never saw a spot of any kind, and like the rose, I always passed my time in laughter and joy ; every moment there was an increase of happiness, and there was no deficiency of anything. To be brief, this is the wonderful and marvellous occurrence which one day took place, namely, a person like the moon, suddenly about evening time, arrived at that garden ; what shall I say of his beauty ? He was no man, assuredly he was an angel, and the heart of the Princess, immediately on seeing him, was fascinated, while he also was wounded with the arrow of her love ; to make the story short, they continued together and remained in each other's society for one watch of the night, when, getting very much agitated, he rose and stood up, saying, ' I cannot sit here any longer, for I am the prisoner of a fairy ; God grant it may not happen that she come to my house and find me not there, for if she does, God knows how unkindly she will treat me ; if I am alive, I will come back this time tomorrow ?' Accordingly next day he again came at that time, moreover it became his regular daily custom ; perhaps the Fairy heard of his coming, and I know not if she have thrown him into the mountain Kaf, or imprisoned him in some inaccessible place. When sometime thus passed, and the Princess got no news of him, then I became a jogin and set forth to search for him, and have arrived as far as this ; all you fairies are one amongst each other, and, if you search for him, it is probable that, by your help, he will be found ; then, after finding him, your wish also will be accomplished, and you will obtain peace for your restless mind, and, by your own hand, will achieve your desire."

POETRY.

Then that Fairy-born one said, "Give me your hand!"
 She shewing her thumb* replied, "Do not give thyself airs;"
 Again he said, "Never mind O moon-faced one!"
 To which she laughing answered, "No! Oh no!"

PROSE.

Feroz Shah, on hearing this, called all his people, and gave them strict injunctions to go in all directions and search, and not to permit any laxness in their efforts and quest, for a certain man was caught in captivity in some quarter of Fairyland, and if any one brought him news of that person, they should have a pair of jewelled wings. On hearing this, they all ran off in every direction, and began to wander about day and night in search of him, when suddenly a Jin chanced to come on the well where that afflicted one was imprisoned, and where, in fact, from his solitude and separation from his love, he was heaving sighs and crying; the sound of one afflicted with pain reached the ear of the Jin, and he said, "I have found some trace of him here; enough! stop here, and make inquiries by some ways or means." To be brief, he began to ask those Jins, who were seated on guard, "Why does this sorrowful sound of some man come from this well?" They replied, "The Fairy Mahrukh has imprisoned a young man here, and he is crying and writhing in pain." When he had ascertained this matter for certain, and found out this secret, then, going into the presence of Feroz Shah, and making his respects, he represented to him all he had heard; after that he began to say "Be pleased to give your slave that which your auspicious tongue commanded, and graciously bestow on me that thing of which you made me hopeful." The Prince, according to custom, fixed on his sides (shoulders) two wings set with jewels, and then sent this angry message to the Fairy Mahrukh, "What! hast thou become so straitened in life, and so tired of thy sweet existence, that thou hast lost all thy shame and modesty, and fallen in love with a man? Tell me truly in what prison-house thou hast put him, and in what well thou hast hid him; if I should make known this thy proceeding, then what would be thy state, and what calamity would descend on thee; if life be dear to thee, then free thyself from this act, otherwise thou wilt obtain the punishment of thy deeds, and I will burn thy Fairyland, and plunder thy house.

POETRY.

Does not thy colour change from shame?
 What! will no fairy marry thee?

PROSE.

Thou hast forgotten all fear and regard for us, that thou hast fearlessly begun to place thy glances on men. If thou wishest well to thyself, then quickly bring him out from that well, and do not procrastinate in this business, and take an oath that, for the future, thou wilt not again mention his name, nor make search for him a second time, otherwise thy

* This is a coquettish way amongst Native women of saying "No."

life will not be thine." When this command of the Prince reached her, from fear she began to shake and tremble, and said, "A fault has been committed by me, but be pleased to pardon me; take away whomever you wish, I am not at all attached to him, and if I shall again act thus, then you may burn me; but shew me this much kindness, do not allow any mention of this to be made anywhere in Fairyland, for if, by any means, my father should be informed of this matter, then I should belong neither to here nor there." When this answer reached Feroz Shah, he immediately set out in the direction in which was that well, and, in a very short time, arriving there, gave orders to his attendants to remove that stone by some means or other from its mouth, and then a mountain of grief would be removed from off his breast. Those Alburz*-like Jins, who were standing there, immediately lifted up that heavy stone as if it were a straw, and threw it away.

POETRY.

When that cloud-like (stone) was removed from that well,
Then a light shone forth, as of the night of the full moon.

PROSE.

In the darkness of that well, his body appeared as the jewel shining on the head of the black snake, and as soon as Feroz Shah saw that heart-broken life-desponding one, he said to the Jins, "Yes, take him out, but in such a manner that not even so much injury be done to his body, as is caused by the blowing of the gentle breeze to the rose; to take care of him is most imperative on you, and do you regard him as the light of the pupil of your own eyes."

POETRY.

O cupbearer! fill the cup and bring it to me with ceremony,
For my dear Joseph is issuing from the well;
The autumn has passed, and spring has returned;
And from the red-coloured wine shew me the tulip-beds;
Give me a brimful goblet,
And relate to me a new scene.

* Alburz is the name of a celebrated mountain near Hamadan in Persia, famous for a number of temples of the Magi.

CHAPTER XVIII.

ABOUT BENAZEER GETTING RELEASED FROM THE WELL, AND COMING
TO NAJM- OON-NISA.

IN short a Jin, descended into the well, and took out the Prince in the same way, as Khizr took the water of immortality from the darkness. That eloquent one issued from the dark well in the same manner, as the meaning of a sentence appears from the letters.

POETRY.

He came out alive, but in such a state,
That he was like a sick man in the agonies of death ;
He was so anxious to come up above,
That you would say he was inhaling the upper air.

PROSE.

His body was covered with dust from head to foot, and he issued forth like a buried image:

POETRY.

He had neither power in his eyes, nor strength in his body,
And resembled a dried up narcissus in the garden.

PROSE.

That rosy-coloured body of his had assumed a yellow hue, and the green clothes he wore had turned blue ; his hair also, which was like spikenard, from the leanness of his body had become painful.

POETRY.

He had only skin and bones remaining,
Nor in them was there even the colour of blood ;
That rose was withered and yellow in body,
As a rose-leaf which has seen the Autumn.

PROSE.

His nails, which were like the new moon, had increased to such a size, that they had become like the full moon.

POETRY.

His veins shewed through his body to such a degree,
That they looked as if blue thread had been twisted over it.

PROSE.

Seeing this his wretched condition, Feroz Shah wept, and laying him down on his throne, brought him to where the jogin lived ; afterwards hiding him and the throne in one corner, he came to the jogin and said, " O Najm-oon nisa !

POETRY.

Come along ! I have brought him here,"
Immediately on hearing this, she, becoming much agitated, said, " Where ?"

PROSE.

And even from hearing his name, that mad creature, without being able to restrain herself, ran in such a way that she did not know if she were standing on her head or feet, and went along saying, "Tell me where he is; quickly show me his form a little." Feroz Shah, seeing this her agitated state, replied, "Just calm yourself a little, and come along; let it not happen that, by any means, grief fall on your joy."

POETRY.

Having thus said, and taking her hand in his,
He took the jogin along with him,

PROSE.

And then seating himself on that throne, began to address her, "Just look with a little reflection.

POETRY.

Is this indeed he for whom you were searching?"
She replied, "Yes! yes! it is indeed he and no one else."

PROSE.

Having thus answered, she came near that throne and began to say, "O Fairy-born! do thou move a little apart, that I may wander around that throne, and thus opening my heart, take his calamities on myself." Then Feroz Shah laughing replied, "A thousand pities! that you have not become devoted to me for this service."

POETRY.

She answered, showing him her shoe,
"O Fairy! are you so mad?"

PROSE.

At last that fairy descended and stood apart; then Najm-oon-nisa began to wander about him (Benazeer), and invoking his calamities on herself, fell at his feet, then, without power of control, having embraced him, she began to cry, and with her heart and soul sacrificed herself to him. In this state, when Benazeer lifted up his eyes, he recognized Najm-oon-nisa; then becoming much agitated, he began to say, "How is it you are here, and what is this disguise of a jogin; you are a delicate woman, then wherefore these clothes?" She answered, "Grief for you has driven me mad to such an extent, that it has made me a stranger to my own people." Then those two, opening their arms, embraced each other, and wept unceasingly for some time; afterwards they began to tell their adventures to each other, and to fill their eyes with tears. At last they told everything that had happened up to the time of her and the Prince's meeting; Benazeer, on hearing it, first of all became sad, and then joyful. They remained there for one day, and, the next about evening time, Feroz Shah and Benazeer, in company with Najm-oon-nisa, having mounted the throne, set off towards the country of Masaud Shah. In an instant they alighted in the garden of Budr-i-Muneer, and Najm-oon-nisa, leaving them apart, came to where the Princess was seated in

grief, and suddenly with much agitation fell at her feet. The Princess, being greatly astonished, started and was frightened, but at last, looking at her carefully, she knew that it was indeed she who had become a jogin from grief for a wretched one like herself. She began to say, "O Najm-oon-nisa ! is it indeed thou, my beloved ? I had offered myself as a victim for thee, and had not the slightest hope of meeting thee again ; moreover I had become desponding of my own life." However much the Princess wished to stand up, still whenever she did get up, by reason of weakness she fell down.

POETRY.

She said, "I have not recovered from the load of my grief ;
Oh what shall I do ? there is no strength in me."

PROSE.

Then Najm-oon-nisa, calling down her misfortunes on herself, became devoted to her, and seeing her condition, beheld that she was even worse than before ; there remained no lustre on that face, nor freshness on that body. When she cast her eyes on that garden, she saw it appeared devoid of splendour, the streams were dried up, the flowers and buds looked as if trampled under foot, every shoot seemed still and motionless, the gardens appeared one waste, and whatever trees there were looked like brambles. When she gazed at the palace, it seemed a dilapidated house, its walls and doors broken, and the elegant attendants, who used to wait on her, wandered about everywhere greatly afflicted, wearing dirty and soiled clothes. No one had combed or dressed her hair properly, moreover sorrow was shadowed on each face ; languor had taken the place of alertness, their gracefulness had been destroyed, their colour had left them, nor did they indulge in jokes and jests with each other ; there was neither singing, playing, dancing, nor loud laughing, and every one was restless with pain and grief ; all were weeping and crying from weakness, and were wasting their lives every moment from disquietude about the Princess ; and whether standing or sitting, they heaved sighs and wept.

POETRY.

Those, who were sane, were like one astonished and sick,
Or like a thumb mirror made of yellow glass ;
They had neither power nor strength, nor any sense nor understanding,
But were weak and feeble, wretched and sorrowful.

PROSE.

Beholding this state (of things), Najm-oon-nisa wept like a candle,* when suddenly the news of her arrival spread through the palace, and a crowd of people collecting around her, the sound of auspicious salutations arose on high. Some from joy began to open like a bud, others, without being able to control themselves, ran and embraced her ; some brought copper coins as propitiatory offerings, some touched her head with bread by way of returning thanks ; some came from within their houses, some

* That is to say, the tears ran down her face like the wax down a candle.

from outside, some from here, some from there, and began inquiring her state.

POETRY.

In fact, a large crowd collected around her,
And she, being agitated, began to make salaams to them all ;
She then said, " Ladies ! to-morrow I will tell you my state ;
For, at present, I am greatly fatigued by my journey.*"

PROSE.

When that crowd had moved away, she said to the Princess, " Be pleased to come here for a little ; come into the house alone and rest," and she let her know by signs that she had something urgent to say to her, but it was not fit for her to tell it there.

POETRY.

When Budr-i-Muneer went into the private apartment,
She remarked, " I have brought thee thy Benazeer."

PROSE.

On hearing this, for an instant from amazement she fainted to such a degree, that there remained no thought or remembrance of herself ; then, after awhile, when she had recovered her senses a little, she began to ask from astonishment, " Is this true, or art thou irritating me ?"

POETRY.

She replied, " I swear by this my life,
That I have made a sacrifice of her who would delude thee. †"

PROSE.

I did not tell thee this joyful news all at once, lest from excess of joy thy state might have become of another form (worse), and for this reason I delayed." The Princess then asked, " How hast thou brought him ? and where was he ? what events have befallen thee ?" Then she related to her, her own and the Prince's adventures ; on hearing this, she said, " Quickly tell me where he is." She answered, " He is among those same trees" and smiling repeated to her this stanza,

POETRY.

' I have gone and released and brought thy captive to thee,
But I have brought another prisoner also.'

PROSE.

I parted from thee at a wonderfully fortunate time, for I have brought and given thee thy lover ; but I have lost my freedom on thy account, for I have been cruelly caught in a net. If it be thy pleasure, I will bring the Prince, and dismiss the fairy." ‡

* Lit, " For, at present, the fatigue of the road is at its height."

† Or in other words, it would be the last thing she would do.

‡ Lit, " Shew the fairy the wind."

POETRY.

On hearing this, the Princess laughed, and smiling,
Said, "Why shouldst thou drive him away, O Najm-oon-nisa?
Oh fie! thou art a great calamity;
At one time thou art nectar, at another, poison.

PROSE.

Enough! do not further indulge in these cajoleries, and with thy chattering do not turn my brain; just go quietly and bring those two!" She replied, "Very well, but wilt thou appear before this fairy without the leave of Prince Benazeer?" Then the Princess answered, "He is not so foolish; he knows well my and thy friendship, then why will he not give me leave; but if thou hast any doubt in thy mind, then ask him, if I may come before Feroz Shah, or not." On hearing this, Najm-oon-nisa went quickly, and quietly bringing them into the private apartment of old, seated them, and then said to Benazeer, "If it be agreeable to you, then the Princess will appear before Feroz Shah, otherwise, not." He replied, "Are you in your senses, O Najm-oon-nisa? is there ever a purdah let down between brothers and sisters? besides this, betwixt him and me there is not this kind of shame, we are both one; there is no kind of disagreement between us.

POETRY.

My life and property are devoted to him,
For by reason of him is my life;
He is my friend by day and night,
On what account then should there be a purdah between him and me?"
O cupbearer! place the wine to my mouth,
For that sun and moon are again about to unite.

CHAPTER XIX.

ABOUT BUDR-I-MUNEER AND BENAZEER MEETING, AND HER INTRODUCTION TO FEROSZ SHAH.

THAT modest one,* on hearing these words, got up in a state of agitation, and casting down her eyes from shame, sat down. On beholding her form, a state of rapture came over the Prince; then after awhile, when their glances met,† the eyes of each became red with tears;‡ of one the eyes were full of blood, and of the other, moisture; with her there was grief for him, and with him sorrow for her, neither was the colour and form of Budr-i-Muneer the same, nor the state of Benazeer. That rosy-faced one had become yellow, and that young shoot quite wretched, and they met each other as a sick man meets a sick man; at last, placing his handkerchief on his face, the Prince, without power of restraint, began to lament, and weeping, to wash his face with the water of his tears.

POETRY.

Budr-i-Muneer, who was wounded at heart,
Commenced to draw forth the arrows of her sighs.§

PROSE.

At last she filled her eyes with tears, and weeping, made the skirt and sleeve of her garment quite wet; in short, the meeting at that time was of a wonderful description, for a state of helplessness had come over each.

POETRY.

The words of grief, which fell amongst them,
Were such, that, from crying, they got hiccough.

PROSE.

In short, they remained crying for sometime in this manner, and washed away the scars of separation.

POETRY.

The uncountable marks, which were on their hearts,
Of these, their eyes shewed forth the beauty.

PROSE.

In the meanwhile Najm-oon-nisa greatly agitated, said, "O Princess! what cruelty is this that thou art committing? Enough! do not

* Lit, "That sitter behind the purdah or screen."

† Lit, "When the two became four with each other," that is to say, when their four eyes met.

‡ Lit, "Sacrificed rubies and pearls," the rubies being compared to the tears of blood, and the pearls, to the watery tears.

§ The sighs are here compared to arrows on account of their straightness.

let him see thy love more, nor manifest thy desire any further. What! has he wept too little for thee, that, by these actions, thou shouldst increase his grief and diminish his patience and forbearance; pray let a little vigour come into his body; enough! now give that mention (of grief) its departure.

POETRY.

I had brought this man who was like a dead one for this reason,
That, from seeing thee, he might quickly be restored to life;
I did not give him medicine there,
For the abode of one's friend is the true house of cure;
The ardour of love has brought him here,
He has now been restored to life from hearing of union with thee.

PROSE.

Quickly give him the medicine of union with thee, and revivify this half-dead corpse. Now utter some words of joy to each other, and forget the past; God grant that you may not again weep, and that you may never again behold separation even in your dreams. It does not look well when two, who have been parted, meet, that they should sit apart with swollen faces." Hearing this speech of Najm-oon-nisa, all the lovely-mouthed ones, tittering, burst out laughing like the rose; then, between those two, the paths of conversation were opened, and, in the hearts of each, sprang up the ways of joy. When midnight struck, the Princess sent for food, and handsome female kitchen attendants, clothed in shining apparel, brought various kinds of viands in jewelled trays with covers embroidered with brocade and gold lace, which they placed on the heads of porters, who in activity resembled the spring lightning. They then lighted up the place with gold and silver torches, held in the hands of torchbearers, who in splendour resembled the glitter of the moonbeams, and spreading a table-cloth of gold brocade in the dining-room, placed the food in such a way, that they made of the dining-room as it were a flower-bed, and shewed forth a state of elegance. How shall I describe their flavour? for from the sweetness, my lips are sticking together, and from their saltness, my tongue is still clacking. They then humbly informed the Princess, that the dinner was laid, on which the Princess, together with Prince Benazeer and Feroz Shah, and Najm-oon-nisa, sat down at the table, and, with much happiness and delight, commenced to eat. After that they brought jewelled pan and uttar boxes, and trays, in which were placed various kinds of uttar, jewelled betel leaves, and brocaded string necklaces; then each of them ate, anointed themselves with uttar, and put on a necklace; afterwards the Princess, and Prince Benazeer, Najm-oon-nisa, and Feroz Shah, went each to their respective sleeping apartments.

POETRY.

The sorrow and joy, they had undergone,
Became in this state a dream and fancy.

PROSE.

In short, when the Prince and Princess had sat down on the couch, the Prince began to narrate his adventures thus, "I was im-

prisoned in a dark well, and used to cry to such an extent, that often my life was well nigh drowned; sometimes I made as much clamour as the bell on a camel's neck, but no one heard my complaint; that dark well was for a long time my home, and a stone of grief used always to lie on my chest; the hope of issuing forth from there left me, I had no expectation of living or meeting thee; I lived in wonderful grief when separated from thee, and, even though living, I died every day; God alone has enabled me to meet thee alive, and has, as it were, restored to life a dead man who had gone to his grave." Then the Princess, weeping, thus answered, "My state was even worse than this; moreover one night as I was crying, I fell asleep thinking of thee, when suddenly behold! there was a large solitary forest and desert without any shrubs or trees in it, and a very dark well from within which came this voice, 'O Budr-i-Muneer! come to me, for Benazeer is imprisoned here, and wishes greatly to converse with thee,' but by reason of disquietude my eyes opened. At that time a wonderful sorrow fell on my mind, my heart from great agitation throbbed, my soul was well nigh bursting, and my breath almost left my body; then know thou for certain, that those griefs which thou didst bear, their blows also fell on my heart; still a little of my life was left, hence I have remained alive.

POETRY.

From that day this has been my condition,
That I have remained dying, repeating thy name.

PROSE.

Outwardly no one thought I was acquainted with thy state, but from the affection of my heart, I enquired for thee continually, and heaved cold sighs, and what thou usedst to bear morning and evening, the blow of that remained on my heart. I told no one my inward grief, but remained burning like a candle.

POETRY.

I lived on in a wonderful way,
For I used to die even in that living;
I spent my days and nights in sorrow,
Thinking how I should meet my beloved again.

PROSE.

To make my story short, Najm-oon-nisa, seeing my condition, assumed the disguise of a jogin, and went forth and met with thee after much trouble.

POETRY.

You know all that afterwards happened,
And how thou and I have met by her means."

PROSE.

Narrating these adventures to one another, they wept without being able to control themselves, and, from the comfort they had obtained, they did not sleep even for one instant, for verily the night of meeting of those, who have been separated, passes in words, and both of them remained crying till morning.

POETRY.

If those, who have been parted, meet in one place,
 When does sleep ever come to them in their talk ?
 The Fairy and Najm-oon-nisa, sitting apart there,
 Were separately warmly discoursing with each other ;
 The night passed in words and tales,
 And the morning broke before they knew what they were about ;
 When the morning of the night of union rose,
 It was to them as if the sleepers had been informed of it.*

PROSE.

Immediately the moon, putting the white veil of morning on her face, went and hid herself, and the sun, filling a cup with the wine of twilight, awoke those, who took their morning draught, from their dream of neglect.

POETRY.

When that long-eyelashed one (the sun) opened his eyes,
 One could distinguish between black and white.

PROSE.

When that sun and moon, and Jupiter and Venus, issued forth from their chambers, then each of them having bathed, put on their clothes and dresses, adorned themselves with their jewels and ornaments, shewed forth in themselves a new state of beauty, and, making a change come over that house of mourning, turned it into a flower-bed of joy. That Najm-oon-nisa, who had become a jogin, having washed and bathed, came forth with the same elegance as a diamond issues from the mine.

POETRY.

From having bathed, her countenance became of a wonderful hue,
 Like the sun emerging from a cloud.

PROSE.

But for the sake of scorching the heart of her lover, she put on a red suit of lahi,† on which was glittering a border of gold brocade in the same manner, as the red lightning amongst the clouds ; and her colour, in the midst of that flame-like dress, shone as the flame of the fire blazes.

POETRY.

Why should not the lace wander round her,
 For there the embroidery too was put on in graceful waves ;‡
 And Oh ! how she had combed her hair, and arched her eyebrows !
 In each shrug she gave herself, she made herself lovely all over ;
 Her back hair, beautifully-plaited into a point,§ had on it a golden hair ribbon,

* This sentence is meant to express the idea that the night had passed so quickly with them, that they were not aware that it was morning any more than those who had been sleeping.

† Lahi is a thin red cloth resembling gauze.

‡ Lit, " Was bent eating graceful waves."

§ The plaiting of the hair is here compared to the leaf of a palm tree, which goes into a sharp point.

And was as clear as the flame against the smoke ;
 And the bridal clothes, she had put on,
 Caused the smell of blood to come forth from her.*

PROSE.

When, in this way, that envy of the houris had decked and adorned herself with a hundred graces and blandishments, thus glittering she came before Feroz Shah ; then that poor Fairy became deprived of his senses, in fact, his life commenced to leave him, but from shyness at the crowd of people, he did not show his devotion in public, but, in his inward heart, took her calamities on himself. To be brief, their time passed in pleasure ; the day was an Eed,† and the night a Shab-i-barat ; they always remained decked and adorned, and continued telling each other the secrets of their hearts.

POETRY.

In short, their hearts became quite verdant from joy,
 And, uniting together, they drank wine in green goblets.‡

PROSE.

They began to eat the viands (feast), conversing together and indulging in pleasantries, and their eating (partaking) of sorrow at last came to an end ; secretly they indulged in sports and pleasures, but feared the talk of other people, and although the heart of each rejoiced at union, still each also remembered the pang of separation. In short, this is the occurrence of one day ; Benazeer said to Feroz Shah, " How long shall we pass our time hiding ourselves thus ; it would be better that we should go towards some country, and enlist and raise armies, and prepare and get ready the materials of war ; then return here and make a proposal of marriage to Masaud Shah, for this reason that, from sport and pleasure of this kind, we do not enjoy so much happiness as we could wish, for there always remains in the heart anxiety about this matter being disclosed ; it is unfortunate that though we have met a second time after undergoing hardships, that there should still remain to us the dread of the disclosure of our secret ; again, when is the heart satisfied with this kind of union, and how can we relish it ?" When this plan was fixed, he said to Budr-i-Muncer and Najm-oon-nisa, " Do you go and present yourselves in the presence of your fathers and mothers, and we will go in some direction with this intent, that if our fates aid us, then having settled our case, we will again meet joyfully, and pass our whole lives in delight and happiness." On hearing this, Budr-i-Muncer sent a petition to the King, " The heart of your slave girl wishes to see your feet." In short, under this excuse, they went to the houses of their respective parents, and Benazeer and Feroz Shah set off in another direction, and enlisted a large army ; then, preparing the pomp of sovereignty and all the implements of warfare, set out with all haste and

* In allusion to her wearing red clothes, with a view to wounding her lover's heart.

† The Eed, or festival of Bairam, is the first day after the Mussalman Lent, and it is customary on it to make presents, and indulge in festivities.

‡ This line might also be translated, " they began to eat sabzi together," sabzi being an intoxicating potion made of bhang ; the word is merely used for the play on the word " sabz" green in the previous line.

celerity to Ceylon. In the space of a few days they arrived at the confines of that country, and there pitched their tents; after which they wrote this letter to Masaud Shah, "O King of kings! and thou who canst boast equality with Jamshid! thou equal of Faridun,* and rival in splendour of Alexander! thou giver of the wishes of the whole world, and the desire of the whole universe! O most mighty in rank, and of noble descent! O chief of the heroes of the earth, with a heart like Rustum, and the generosity of Hatim!† I, a poor guest, have arrived near your city, and my fortune has brought me as far as this; it will not be beyond the bounds of royal courtesy to shew pity on my circumstances, and take me as your slave, for this custom is prevalent amongst all Kings, and it is a usage current in the world. My pedigree is also known to the world, that I am a Prince, and my name is Benazeer; all this army and these camp followers bear me company, and many large countries are under my rule. If the sublime wish of your royal Highness be opposed to this, then be pleased to regard me as your enemy, and know that I have arrived there. To say more would be beyond the bounds of respect." When the ambassador had conveyed this letter to King Masaud Shah, and he was made acquainted with its contents, then he thought to himself, "If there be war, it will be a great one, and victory and defeat are in the hands of God; God knows to whom they would belong; this is the manner and custom of the world, that connections are formed between Kings and Princes, and this act is not to be found fault with." He then wrote this answer, "After the praise and eulogium of God, and the encomium of the Asylum of prophecy‡, be it known to you that your letter has arrived, and its contents made known to me, and there is in it nothing opposed to the Muhammadan faith, nor any fault to be found with its merits (style); for this reason I am helpless, otherwise I fear not, in the least, your dignity and pomp, your grandeur and glory, or your large army; if such be your desire, then to fight is nothing very great, but at present you are still a youth, and know nothing of the ways of war, and this your pride and haughtiness are due to your want of experience.

POETRY.

This wealth remains with no one,
And a boat made of paper will not always§ float.

PROSE.

In short as I have a great respect for the law, for this reason, I have therefore approved of this matter.

POETRY.

The person who chooses a road contrary to the prophet,
He will never reach his goal.

* Faridun was the seventh king of the first dynasty of Persian monarchs, and famous for overthrowing the tyrant Zahhak, and for the justice and magnificence of his reign.

† Hatim, the name of a man celebrated for his generosity and liberality amongst the Arabs.

‡ That is, Muhammad.

§ The word sada has, by a mistake, been spelt in the Urdu with a swad, instead of a sin.

PROSE.

Now determine on some lucky date, and come here without anxiety of mind. May your house increase, and peace be to you." Then, having put it up in an envelope, he gave it to the ambassador, and, giving him a robe of honor, dismissed him. These joyful tidings were conveyed in all directions, and became known in every place; in short, when the Prince read that answer, which was to the point, he became highly delighted, and laughed as if it were the festival of Eed with him, and immediately marching from there, and arriving near the city, gave orders to his army to encamp, while he himself went and alighted at that house of joy, which Masaud Shah had appointed for him. After this, agreeably to the orders of the King, many nobles' and ministers' daughters came as guests to the house of the Prince, and, in the palace, the marriage assembly was collected, and the noise of rejoicing arose. Outside also, the Prince, from that day, commenced making the royal festivities, and his heart, which had become tightened from grief, opened out; from that day music and singing commenced, and on both sides the preparations for the marriage took place, and mirth arose.

POETRY.

Having called the astrologers, and fixed the year and date,
 They appointed a lucky day.
 O rosy-bodied cup-bearer ! where art thou ?
 For to-day the espousal of that lovely* one has been fixed.
 Call the sweet-voiced musicians,
 And tell them to come, bringing all their instruments.
 Let all the requisites for the marriage feast be got ready
 In such a way, that afterwards there may be no quarrelling about them.

* Lit, "that candle-faced one."

CHAPTER XX.

ABOUT THE MARRIAGE OF BUDR-I-MUNEER AND BENAZEER.

WHEN the day appointed for the marriage arrived, Feroz Shah ordered the officers to spread carpets of ceremony in every room, and arrange musnuds of gold and silver brocade in order; to place ready a great number of uttar boxes, pan boxes, chogharis,* and changirs,† and to light every place with great brilliancy; to call all the singers, who were in the city, and make them come and attend the assembly dressed in bright and glittering apparel, and that all the nobles and grandees, and men of distinction, should come to the festive meeting, wearing handsome dresses befitting their means and dignity; also that all risaldars, jemadars, duffadars,‡ in fact, all the horse and foot soldiers even, were to put on coloured clothes, and attend as an escort at the time of the procession. In short, at evening time agreeably to orders, the assembly was got ready; then Prince Benazeer and Feroz Shah having changed their clothes, and put on, and decorated themselves with, their jewels, came into the assembly, and when they had seated themselves on the musnud, the dance commenced. Till midnight this scene continued, then (Benazeer) having washed and bathed, and put on royal robes, decorated himself with many jewels of great value; he put on necklaces and buddhis§ of flowers round his neck, and fastened a chaplet, together with a wreath of pearls on his head, and getting up gaily, went outside the palace, and mounted, with much pomp, a fairy-formed horse, on which was a saddle studded with jewels; the female procession also set forth, then the noise of the mounted crowd arose on high; the grooms began, running, to bring the horses, and the elephant drivers to make their elephants sit down. One said, "Bring my car quickly;" another called out, "Bring my sedan chair;" some rode in palkis, and some placed rows of footmen before them; some, who by reason of the crowd, were not able to get carts and chairs, seated themselves in borrowed conveyances, and, by reason of the crowd, the shoulders began to be galled, and the shields and sword-hilts to knock against each other; while, from the noise and uproar, the elephants commenced to run away, and the horses to shy; the soft beat of the drums, and the high notes of the kettle-drums, shewed forth their own elegance; the royal clarions deprived the planet Venus of her senses; thousands of thrones, hidden in gold brocade, were being carried along, and handsome dancers, clothed in glittering clothes, accompanied the procession.

POETRY.

So beautiful was the playing of the tambourines, and such their sound,
And so exquisite the singing, that that darling (bridegroom) appeared
lovely.

PROSE.

The horse of the bridegroom moved slowly and carefully, while, on

* A small box of gold or silver, with four partitions for holding perfumes.

† Trays for holding flower necklaces.

‡ Risaldars, jemadars and duffadars are the commissioned and non-commissioned officers of cavalry.

§ An ornament worn round the neck, hanging down to the waist, and crossing behind and before.

both sides in a graceful manner, flapped the huma-like* fly flappers; glass shades of emeralds and rubies were seen in all directions, and, in every quarter, a brilliancy of light was shining; the excess of lights on all sides was such, that they appeared like beds of golden flowers; in every direction were illuminated tirpauliyas,† and in them crowds of beautiful marketeers.

POETRY.

The hearts, which had become lighted up from the lights,
Read pieces of poetry from the Dewan of Nuri.‡

PROSE.

Merchants sold various kinds of merchandise by their respective cries, and the crowd of sightseers was like that of moths round candles; music-players§ went running before the horsemen playing in their different ways, and many instruments were sounding in their respective places and manners; while around, and in front of, the marriage processions, crowds and crowds were moving slowly on either side; club bearers and mace bearers went along carrying gold and silver maces covered with jewels, and, calling out as they ran along, kept warning people to get out of the way, while in front, the matchlock bearers moved in lines together, holding firelocks with embroidered covers; and the artificial flowers of various colours appeared of wonderful hues and shades. A firework god was being let off in one direction, and the elephant-shaped fireworks were fighting with one another.

POETRY.

So beautiful were the domes of talc, and the paper lamps,
That they seemed like a mountain behind a straw.||

PROSE.

There were planks placed side by side for many kos on both sides of the road, on some of which were lotuses, and on others plants; and from the lights and lamps, which were on them, such was their state, that the colour of the tulip of the garden of light became dim, while the beauty of those placed in rows was like that of gardens of talismans.

PROSE.

The letting off of the pomegranate¶ fireworks, and the sound of the bhuchampas,** was grand,
Whilst the discharge of the rockets and noise of squibs created a great uproar.

* The huma is a fabulous bird supposed by the Persians to fly without ever touching the ground. It is also considered a bird of happy omen, and whosoever head it over-shadows, he will in time wear a crown,

† A building with three doors or arches.

‡ This is the name of a book of poems by Abu'l-Hussain, a celebrated preacher.

§ The roshan chauki is a kind of serenade with pipes and small tambours round the apartment of a great man, when he retires to rest, or on any grand occasion.

|| The light of the lantern is here compared to a straw, and the lantern itself to a mountain.

¶ This is a firework of the shape of a pomegranate, which keeps shooting up sparks.

** Another firework of the shape of the bhuchampa flower.

PROSE.

The brilliancy of the bluelights was brighter than the moonbeams, and the lighted chandeliers were like mountains of light.

POETRY.

The smoke, becoming light, became hidden in light,
And the darkness of night, turning into camphor, flew away.

PROSE.

The chiefs, clothed in dresses of gold, were seen like lightning flashing in all directions, and the merry-makers were showing off their splendour apart.

POETRY.

One would have said that, from far and near,
Earth and heaven had become filled with light.

PROSE.

In short, when the marriage procession had arrived at the house of the bride, then, in order to receive him, the Princes, nobles, ministers and grandees came clothed in fine dresses, and, having brought the bridegroom with much pomp and splendour, seated him where the assembly had been prepared. To be brief, the censers in great numbers were burning in all directions, and the air of that place vied with the gentle zephyrs of Paradise; in every spot, lofty tents of gold brocade were pitched, and, in them, glittering carpets of gold embroidery-work were laid out; in the candlesticks, candles of camphor-wax were giving so much light, that, from their whiteness, the whiteness of morning became dusk, and, before their brilliancy, the moonbeams turned yellow from shame; while such was the glitter of the light of the crystal chandeliers, that, before them, the light of Mount Sinai became dim; in fact, there was a great crowd of sight-seers, and strangers and friends had mixed together. On the right and left of the throne of the bridegroom, aides-de-camp, clothed in gold, and seated in rows, appeared like the stars around the moon.

In short, one cannot narrate the splendour of the assembly, for the tongue is incompetent to do so; from amongst the singers, a band of dancing women, taking up the tune, rose up to dance, and immediately the strings of the fiddles were touched, from amongst them a girl issued forth with much coquetry, and showed forth her skill.

POETRY.

She raised her hands, and clapped them in a beautiful way;
Her figure was like the Indian corn, and she danced keeping time with
her ankle bells.

PROSE.

Sometimes she danced the Purnilo, and shewed herself off in a piquant manner; sometimes she would turn round like the lightning and disappear; in one place, she was showing off her graceful movements in dancing and gesticulations, while, in another, the old woman (instructress of the dancing girls) was adorning herself in secret; now she would take two pulls at her hookah, then, chewing pan, she would look

at herself in a hand mirror ; sometimes she would turn over the openings in her sleeves, and sometimes she would arrange her hair ; now she would dress her eyebrows, and now she would shew the glitter of the skirt of her gown.

POETRY.

Sometimes one from each side, placing their hands on each others shoulders,
 Would advance dancing in unison with the music ;
 Sometimes they would dance, and sometimes sing ;
 Now they would please people, and now deprive them of their senses.

PROSE.

In short, in one moment they manifested hundreds of blandishments, and fascinated the hearts of the assembled throng.

POETRY.

Oh ! what a marriage festival was that, and oh ! what exquisite singing !
 What happiness of heart, and what emotions of soul !
 Lovely were the flower ornaments and necklaces of gold lace,
 And beautiful looked the women seated in rows ;
 The leaves of the trees, strewed in all directions, were so graceful,
 That, from seeing them, the sorrow of the heart would be removed.

PROSE.

In short, this was the description of the festive assembly outside, while, in the palace, great was the elegance of the *Domnis* ; sometimes, standing, they would sound the drum of auspicious rejoicing, sometimes, in a state of intoxication, they would sing congratulatory songs ; in the meanwhile, the noise of the alighting of the female procession arose, and bands upon bands of ladies went to receive the Princess.

POETRY.

So great was the splendour of the arrival of the mothers-in-law,
 That it was like the flowers blossoming in various beds ;
 With smiling faces they wore necklaces round their necks ;
 And great was the noise of the beating of the flower-switches ;*
 Now, laughing charmingly, they showed off their decorations ;
 And lovely was the keeping of customs and their mutual affection.
 Having taken marigolds in their hands, they put them round each other,
 And, bending as the switches fell on them, they burst out laughing.

PROSE.

There was perpetually the sound of loud laughter, and, at each instant, new caressings, and, together with this, the clapping of hands, and sweet abuse of the *Domnis*.

* This alludes to one of the marriage customs of the East, when the sisters-in-law of the bride beat her with little switches made of flowers, resembling our custom of throwing old shoes after the bride for good luck.

POETRY.

In short, what shall I say ? for I have not in me the power (to describe it) ;
Never again will any one ever see the like state.
O cupbearer ! I am entirely overcome with intoxication ;
Now give me, in place of wine, sherbet to drink ;
And let this not happen that I should be a burden to any one,
For now I desire to become a necklace round thy neck.

CHAPTER XXI.

ABOUT THE HANDING ROUND OF SHERBET AND PAN, THE DISTRIBUTION OF NECKLACES AT THE MARRIAGE FEAST, AND BENAZEER GOING TO HIS WIFE'S PALACE.

UNTIL the last watch of the night this joyful assembly was thus warmly kept up, after which the judges and agents* came and presented themselves, and agreeably to custom, having fixed the royal dowry, read the marriage ceremony; then every one obtained royal dresses and presents according to their rank from both parties, and the noise of the royal congratulations arose; after which the sherbet began to be handed round, and pan and necklaces to be distributed, and when they had finished, they consulted about calling the bridegroom into the palace.

POETRY

That bridegroom proceeded to his bride in the same way
As a nightingale goes to a bed of flowers.

PROSE.

In short, from his leaving his portico till his arrival at the marriage feast many charms were used (to obtain good) omens, and when the bridegroom arrived at that house where the bride was, he beheld that a very elegant carpet was spread, and an entertainment of music had been prepared; the ministers', nobles', and grandees' daughters were seated side by side in rows, wearing beautiful clothes, and decked out in ornaments, and appeared like a bed of flowers in blossom. There was a jewelled bed spread there, and before it a bedscreen, glittering with a fringe of pearls, which stood on poles studded with jewels, and also a royal throne; on it the bride, wearing her bridal clothes, drowned in jewels from head to foot, with a veil over her, was seated. Her face shone like the moon, and the whole house was filled with the perfume from her body; then he, gracefully walking, came with much affection, and sat down on the throne by the bride, and it appeared as if Venus and Jupiter were united on the earth; at last they met each other in the way they had wished, and the taste of joy and happiness was fully obtained; the thorn of sorrow and grief remained not, and the thought of separation departed altogether; the good fortune of them both opened, and the doors of their enemies closed.

POETRY.

This union had never even entered their thoughts,
Which God had granted them in an instant.

PROSE.

In the meantime Najm-oon-nisa greatly abashed stood before them, having thrown the skirt of her dress over the bridegroom's head, and both began to look at the mirror and Kuran with much blandishment and coquetry, and were perfectly enchanted with each other's beauty.

* The Kazi or judge draws out the marriage agreement regarding dowry, &c., and reads the wedding ceremony, and the agents, or representatives of each party, attend as witnesses.

POETRY.

The power of God was shewn in a wonderful way,
On beholding which, the mirror itself was astonished.

PROSE.

With a hundred blandishments and coquetry they adorned the bride, and the usual customs began to take place amongst them with much affection; some caused the bridegroom to ground saraung, others from mischief touched his cheek with sandalwood, while others again from naughtiness began to tap the bridegroom's head with the bride's slipper; after this, they caused him to pick pieces of sweetmeat from off the limbs of the bride; in short, teasing him with their tricks, they caused him to pick up these pieces, and, laughing, began to chaff him. However as the bridegroom was in love with each of her limbs, he began to pick up the pieces of sugarcandy from all directions, and taking up a piece of sweetmeat from her eyes, ate it with as much pleasure as one eats sweet almonds; when the time arrived to take them off her lips, then they put lip to lip, as if it were the union of flower and bud; and at the time of the lifting up of the sweetmeat from her waist and hip, he made no excuse.

POETRY.

He hesitated a little when picking the piece from her foot;
Then there arose a wonderful sound of yes! and no!

PROSE.

Although outwardly there were these disputes, still his heart had sacrificed itself to her feet. At that time there was a wonderful merriment between them, for every word they said was a piece of sugarcandy. After they had finished the usual customs, morning broke, and the clamour of a cavalcade arose; then the bride began to take leave of her mother and father and all her household, and to weep like the night dew; sometimes being helpless, she would look at all their faces, and sometimes she would say in her heart, "What event is this which has taken place, and what a farce is this world! there is no stability in its acts, now it is the union of lovers, and now the pain of separation.

POETRY.

That there is death (in store) for them here (is well known) to the wise,
For one day (they feel) they must leave this life in this same way.

PROSE.

Those, who form acquaintance with affliction, in joy obtain the relish of grief." To make the story short, the dowry, which had been bestowed on her, and her bed with the screen, issued forth, and no mention can be made as to what amount they gave her of money, goods, and vessels; at last the bridegroom, joyful and smiling, lifted up the bride in his lap (arms), and seated her in a chaundaul, and the bearers, saying "Allah Bismillah," lifted it up, and on both sides the fly flappers began to wave, and rubies to be scattered about.

POETRY.

Those, who were waiting there with wet eyes,
Wrung out pearls from their eyes.

PROSE.

In all directions Benazeer began tearing his wedding garland, and shewing his moon-like face, mounted his horse, as, in the morning, the sun mounts on high ; then with much pomp and grandeur, with drums and banners and the insignia of the Fish and Balls in front and rear, with the bride in her sedan chair, and the marriage attendants accompanying, he departed to the palace, and entered it at a lucky moment ; then performing all the customs of that place with due ceremony, they reposed in the pleasure house. In the afternoon when he awoke, he gave orders for the preparation of the wedding of Feroz Shah, and himself went to the minister, and said, " My brother Feroz Shah is the son of a great King, and is very high in rank ; I have this petition to ask of you, that you take him as your son, and give your daughter in marriage to him, for there is no harm in alliances between kings and ministers." At last, having satisfied him in every way by some means or other, forthwith along with the ceremony of the fourth day of his own marriage, the wedding of Feroz Shah and Najm-oon-nisa was performed with the same pomp and preparation, the same sized army, and the same crowd of marriage attendants.

POETRY.

He left out not a trifle in any thing,
And day and night equally the amusements continued.

PROSE.

In short, God by His kindness and mercy fulfilled all their desires, and gave them their wishes to their hearts' content ; and the two marriages, that took place, were of such a nature, that four houses were made happy.

POETRY.

When the day arrived, then they returned to their own country,
And those distressed nightingales went back to their garden.

PROSE.

The sum total is that they took all their property, goods, equipages, and army, and each set out for his own city. Najm-oon-nisa and Feroz Shah mounting on their aerial throne, happy and cheerful, departed to Fairyland, and gave Benazeer and Budr-i-Muneer this promise, " Though we are going to our own country, and you to your city, still do not let anxiety or grief, on this account, enter your minds, for we will often come and see you."

POETRY.

Having given them this comforting promise they departed,
And these, taking their army with them, set off in another direction.

PROSE.

Afterwards Benazeer, with Budr-i-Muneer, in a few days arrived near his own city, and pitched their tents on the bank of the river ; then orders were conveyed to the couriers to go into the villages and tell them, " Have no fear or anxiety on any account, for I am Prince Benazeer, and no

enemy ; do you remain happy at heart." On hearing this, the people examined into the state of affairs, and having gone and seen for themselves, beheld it was indeed the Prince, and every soul became happy and cheerful, and the report spread abroad everywhere, that that very Prince, who had become hidden, had returned with all this pomp and retinue. By degrees, this news reached the King and Queen also, that the Prince had come and arrived near the city safe and sound ; immediately on hearing this news, they became beside themselves with joy, but from their hearts being full of despondency, and their having no hope of again meeting him, they (at first) did not regard it as true ; their hands and feet commenced to tremble, and crying they began to say to each other, " We do not believe this, for our fate was so adverse to us, that it never shewed him to us even in our dreams ; then to see him in person is out of the question. Perhaps this is some one who, having formed the idea of taking my kingdom and property, has come here ; we are already in straitened circumstances, and where have we got sufficient power to fight with him ; and in the end there is no successor to us, let him possess the country, that an end may be put to this quarrel." Then they all petitioned, " O your Majesty ! do not let such thoughts enter your mind ; this is indeed your son who was lost, and no enemy." In short, the night ended in these talkings and consultations, and when it became morning, and this affair was again discussed, then the King, being helpless, set out in that direction, where was the encampment of his son, while he also was coming from there into the presence of the King, when suddenly they met on the road. He recognised his father, and seeing that he was greatly agitated, dismounted from his horse, and falling at his feet, began to say, " A thousand thanks ! that God has again shewn me your Majesty's feet ; this was my request." When the King heard his voice, he perceived it was his son, and without power of control heaved a sigh ; then lifting him up from his feet to his head, drew him to his breast, and, for an hour or two, they remained embracing each other.

POETRY.

He wept and wept to such a degree that he nearly fainted,
So that one would have thought that an army of tears had advanced.

PROSE.

For an instant they separated, then, without being able to restrain themselves, they put their arms round each other's necks in the same way, as Joseph and Jacob did when they met, and being delighted, they rejoiced as the nightingale on seeing the rose, and the rose, the nightingale. Then the nobles, ministers, soldiery and subjects, all happy and cheerful, bringing their offerings, came into their presence, and presented them to the King and Prince ; then once more the intoxication of the wine of joy and happiness overcame them all, and that country began, in a new way, to be again happy. With much pomp and grandeur, the King causing the marriage rejoicings to be sounded, and taking the Prince with him came into the city, and entered that garden, which was inflamed from the wound of grief at separation from him ; then the female equipage also alighted, and seizing the hand of that newly-blown rose, that cypress-moving one entered the palace. In the meanwhile looking

about, he saw that his mother, like a narcissus with eyes full of expectation, was standing on the road.

POETRY.

There flowed from her eyes lines of tears,
And, without power of control, he fell at the feet of his mother.

PROSE.

That mother embraced her son, throwing her arms round his neck and wept to such a degree that a river of tears flowed forth, rather from her crying, the stones turned into water; then, having embraced her daughter-in-law and son, and taking their curses on herself from head to foot, she became devoted to them with her heart and soul; after which she drank off a cup of water having passed it over them both (as a blessing), and the spots of pain and grief, which were on her heart and liver, from the ointment of union became healed. In short, as his mother and father wished very much to see him with a marriage wreath on his head, they therefore married them a second time, and fulfilled the entire wish of their hearts.

POETRY.

Those eyes, which had become dark, were lighted up,
And the earth, which had become dried up, became a bed of flowers;
Thus meeting together, they began to live in happiness,
And that rose again, blooming and blossoming, entered that garden.

PROSE.

Autumn departed from that garden, and joy again came to those rosy-faced ones.

POETRY.

In the palace was wonderful merriment,
For that withered flower had again become blooming.

PROSE.

Praise be to God! the Prince met the King, and the blessing of God fell on the city; those sports and pastimes again arose, and those same joys and rejoicings commenced; the nightingales again began to warble in the gardens as usual, and the buds of the hearts of all around opened.

POETRY.

As their days in this world were changed,
So, may God grant, that our days may also be changed.
Oh! God grant that all separated ones may meet,
By the favour of Muhammad, [peace be on him];
And may we also be happy, as they were happy,
And may we be prosperous, as they were prosperous.
