KALĀM-I URDŪ

(REVISED)

BEING SELECTIONS FOR THE

URDU PROFICIENCY EXAMINATION

TRANSLATED INTO ENGLISH

(*With copious Notes Explanations, Derivations &c.*).

BY

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PREFACE.

The *Jadíd Kalām-i Urdū* is a revised and enlarged edition of the *Kalām-i Urdū*, the text-book originally prescribed for the Proficiency Examination. In the new edition, the poetry portion has been considerably reduced, while the prose portion has been greatly increased. Of the prose selections the first half were all included in the former edition and consist of articles contributed by various writers to modern literary magazines. In these the influence of a Western education is discernible both as regards the subjects dealt with and also in respect of the manner of treatment. The second half of the prose portion is entirely new material. The two pieces, "*Namak Kā Dāragha*" and "*Be-gharaz Muḥsin*," are from the pen of a young writer of great promise, still living. The remaining prose selections are from the writings of recognised masters of Urdū style. The account of *Rāja Bīrbal* is taken from the "*Darbār-i Akbarī*" of the late Maulavi Āzād, formerly a Professor at the Government College, Lahore. In addition to this history of the Court of Akbar the Great, he was the author of "*Qiyas-i-Hind*" or "Annals of India," and "*Āb-i Ḥayāt*" a history of Urdū literature, all of which are much admired and have had a great influence upon the development of modern Urdū proses. The *Fasāna-i Āzād*, from which the next piece is taken, is a three volume novel by the late Pandit Ratan Nath Sarshār, at one time editor of the Oudh Akhbār in which instalments of this novel were first published. The *Fasāna-i Āzād*," and his other best-known work, the "*Sair-i Kohsār*" consist of a series of very vivid and amusing sketches of Lucknow life more or less loosely grouped round the central figure of the hero whose adventures constitute a vague sort of plot. These are among the most popular works of Urdū literature. The writer has a happy gift for exactly taking off the speech and mannerisms of the various types of humanity congregated in a large Indian city. The language is not as a rule difficult except on occasions when the writer intentionally launches out into a caricature of the old-fashioned Urdū writers.

Next follows a selection from a collection of the letters of Maulavī Nazīr Aḥmad to his son. The last piece in the prose portion is an extract from the *Banāt-un-Na'sh* of the same author. This work is a combination of the *Mirat-ul-'Arūs* which was written for the benefit of his daughters and the two novels are still the most popular books in the Zenanas of Upper India. Nazīr Aḥmad's other novels the "*Taubat-un-Naṣūḥ*," "*Ibn-ul-Vaqt*" and "*Muḥṣinat*" were all written with a purpose and are widely read by serious-minded Muhammadans. As a writer Nazīr Aḥmad is a champion of the Delhi school. His language is at once polished and idiomatic. In his more ambitious works he does not neglect the rhetorical devices of the old school. In fact he appears to form a link between the old style of ornate conventionalism and the more simple and natural style of the modern school of Urdū prose writers. Of the poetry portion of the *Jadīd Kalām-i Urdū* it is not necessary to say much. The first seven pieces, retained from the former edition, are specimens of verse composed by poets who are trying to free themselves from the "*Gul o Bulbul*" tradition of Persian and Urdū poetry. Lastly there are some 30 quatrains, each illustrating a proverb or common saying, which have been selected from the Rubā'iyāt of "*Ranjūr*," which is the "*takhallus*" of Shams-ul-'Ulamā Muḥammad Yūsuf Ja'farī Khān Bahādur, the compiler and translator of the "*Jadīd Kalām-i Urdū*.

O. F. J.

PROSE PART.

(Taken from the Magazine "Lisān'u-ṣ-Ṣidq," Calcutta.)

ISLĀM AND ITS PRACTICES.

Islām claims to have accomplished many things, and amongst them that it has eradicated all superstitious observations, evil habits, and pernicious customs from the world; and has demolished the strong barrier of blindly following the footsteps of one's forefathers,[1] that blocked the way of religious and secular advancement. Just as there are found in Islām certain virtues that other peoples[2] and faiths are not fortunate enough to possess, so too there is no such religion or sect found in this world that can claim to be equal[3] to Islām in being free from all the impurities of objectionable observances. Although the whole world at this time admits the supremacy[4] of European civilisation, the enlightenment of which has dispersed from the inhabited world[5] the darkness of ignorance, yet there are still found in Europe various customs and practices, which are founded purely on superstition, and by which its peoples are in no way benefited, but rather have to suffer moral and pecuniary loss. Alas that while Islām, on her arrival in India, had to encounter many other calamities, she had also to suffer this great loss, that on her fair and bright face there appeared the numberless ugly spots of detestable practices, on account of which the whole of God's[6] world, instead of being charmed by her heart-ravishing form began to look down upon it with contempt or aversion.

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1. The sentence overlined in the text is a quotation from the Qurān, which literally means, 'what we have found our forefathers on.'
2. *Milal*, plural, *millat*, singular.
3. Lit., of the same head or equal in height.
4. *Lohā mānnā* is an Urdū idiom meaning lit., 'to bow before the sword of.'
5. Lit., the fourth part of the world, supposed to be inhabited.
6. Lit., Divinity: hence everything pertaining to God, *i.e.*, God's creation.

"Islām and its practices" is such a wide subject that if all its points[1] were to be fully discussed and it were to be clearly shown what a simple and unostentatious religion it essentially was—and what changes it has undergone in mode and form, and what losses it has suffered in the many countries it visited—it would make a large volume by itself. All that we have to show in this article is, how much a free religion like Islām has been fettered with the bonds of custom. Setting aside those moral injuries which it has sustained from such customs, our object here is only to show briefly the pecuniary loss which Indian Muslims have suffered and are still suffering from the observance of these customs.

First of all let us see whether[2] Islām has in reality made compulsory for every man such customs that in their observance he or his parents have no other alternative than to undergo needless expense. Let us examine the span of human life throughout from birth to death. Now let us suppose that a child[3] is born. After birth the first ceremony that Islām has enjoined for him is that the *azān*[4] should be spoken into his ears, Simply to show that he is adopted into Islām. Now is there any necessity for undergoing expense on account of this *azān*? No; there is no need for spending even a *cowrie* on this. Next comes the ceremony of *'Aqīqa* or *Nazīka*, when the child's head is shaved, the child is given a name and one or two animals are sacrificed in its name. It is evident that it does not cost much to have a child's head shaved, nor is it necessary to undergo any sort of expense in having it named. Now, for the sacrifice; that too is compulsory but only for persons of some means: he that can afford it may offer up sacrifice; he that cannot afford it may omit it. After that comes the ceremony of circumcision, for which also nothing requiring expenditure is necessary. On attaining the age of puberty, for every man and woman, marriage is enjoined as an absolute necessity. But in this

1. Lit., sides; points of view.

2. *Kiyā*. Note that English people generally incorrectly use *agar* in such sentences.

3. *Insān*, lit., 'a man.'

4. A call to prayer.

too Islām has made no restriction[1] of any kind. Of course, the bridegroom is ordered to give a banquet to celebrate the marriage; but the order does not mean that he should to-day borrow three[2] or four thousand rupees from a *mahājan* at (high) interest to give a grand dinner of many courses to all his relations and friends and tomorrow go abegging in the streets in want of his evening meal.[3] The order simply means that he should feed a few of his friends and kindred according to his means, so that the marriage may be made publicly known and by eating and drinking together the tie of brotherhood may be tightened. Now, after marriage till the time of his death no other ceremony is enjoined upon a man. After his death his friends and relatives have only one duty to perform; they must say the funeral prayers and bury his body in the earth; and that is all.

Now remain the religious duties. They are four: prayer, fasting, pilgrimage to Meçca[4] and alms.[5] It is manifest that in the performance of prayer or fasting no expense is entailed. As for the *Ḥajj*, it is restricted by the verse of the Qurān, "..... he who can find his way to it." In their commentaries the theologians[6] have fixed many conditions. Now it is a matter of consideration that when it is universally admitted that national gatherings and meetings are absolutely necessary for the strength and progress of a nation—and for this very purpose in India itself for some time past Congresses, Conferences and other assemblies are held every year in which the inhabitants of every part and province of the country undergo the trouble and expense of a journey to meet together—then what harm has Islām done in having provided for a like annual conference or congress in which all its followers, whatever corner of the earth they may inhabit, are enjoined to attend at least once

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1. *Pabh*, meaning 'restriction' is a modern word not to be found in Dictionaries.

2. Lit., two.

3. Lit., bread.

4. *Ḥajj*, 'pilgrimage to Mecca.' *Ḥājī*, 'a pilgrim.'

5. *Zakāt*, one-fortieth part of a Muslim's property given in charity. Other charities are *Ṣadqa* or *Khairāt*.

6. Sing., *faqīh*

during the course of their life, provided their circumstances permit, —and in which they can meet together to exchange their thoughts and ideas and by mutual conference think of the best way for their religious and secular advancement,—what wrong has it done? To spend money on such matters is a boon and blessing for a nation, not ruin or misfortune. Now, let us turn to giving of alms. What reasonable man would think this an unnecessary expense? Every civilized nation looks upon this principle[1] as necessary and unavoidable for preserving the equilibrium of wealth of a country.

Now it is to be seen whether like other faiths and religions, Islām too has instituted any fairs[3] or festivals for its followers, for which silly expenses are unavoidable. If there are any festivals prescribed at all for Muslims, they are only two: the 'Idul Fiṭr and the *'Idul Aẓḥā.'* Now, is it incumbent on Muslims to make public manifestations of joy or celebrations for these two festivals, such as Hindūs make on the Diwālī and Christians at Christmas? A satisfactory answer to this question may be found in the well-known sermon of 'Alī[4] (May God glorify his face![5]) containing the following words, "The 'Id is not for those who put on new clothes."[6] Now, there remain the sacrifices of the *'Idul Aẓḥā'*; they are meant for those who can afford to observe them; and for those who can afford it, it is no great matter to make one sacrifice for each[7] member of the family or for the whole family, according as their circumstances permit.

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1. *Uṣūl*, is plural of *aṣl*, meaning "root." Here the plural form is used in a singular sense meaning "principle."

2. Sing., *dīn*.

3. *Thelā* used separately has no meaning. It follows the word *melā* as a "meaningless apposition."

4. *Ḥaẓrat*, lit, "his presence," is generally used before the names of prophets, saints and kings.

5. This phrase is specially used after the name of 'Alī.'

6. The remaining portion of the Arabic sentence is *Innamā-l-'Īdu liman khāfa yauma-l-wa'īd*, meaning, that 'Id is only for those who fear the day of judgment.

7. *Fī* (in Arabic meaning "in") is used in Urdū in the sense of "per," *e.g.*, *fī ṣad* per cent., *fī yaum*, per diem.

Besides what is mentioned above, there seems to be no other religious duty or ceremony in Islām in which unnecessary expense is considered compulsory. Let us see how far the Muslims of India have, as regards binding themselves to ceremonies, followed that Islām which once[1] attracted the whole world by its simplicity. Great God! such a vast difference exists between the customs and practices of those Indian Muslims and true Muslims, that if any man of the first Muslim era were alive at this time and were to see their observances and practices, he would just as much hesitate to style them Muslims, as to call the night day. As we have already shown the different stages of a man's life from birth to death, and have explained all the duties[2] and ceremonies really enjoined by Islām to be performed in them, so too we have to show in detail that the Muslims of India have so fettered a man with the chains of ceremonies from his very birth that release is only possible for him at his death,—nay, he cannot in fact get rid of them even after death.

Now, let us suppose that a child is born. Unless so much money is squandered on its *chhaṭī* (the sixth-day ceremony) and *mūṇḍan* (tonsure), that its parents are actually stripped bare[3] and put to the utmost straits,[4] that *chhaṭī* or *mūṇḍan* is not worth its name.[4] Let us look further. What else has to be done? It is the *namak-chashī*[5] or the *khīr-chaṭā'ī*[6] (the first feeding ceremony). Even in this if the parents do not spend at least three or four thousand rupees, how can they show their faces to their kindred? Now, if the child happens to be a boy, then on its circumcision, and if a girl, on its *kan-chhedān* (perforating the ear, *i.e.*, on her putting on an ear-ring for the first time), spending a few more thousands is not worth consideration. After this, comes the preparations of the *maktab* (the ceremony performed when the child is first sent to school); in this at least such sums[7] have to be spent that not a farthing[8] is left for giving even an elementary education to the boy. If the parents do not spend they will be pointed out with scorn both by friends and foes. In this description we have not given way in the least to exaggeration. Scores of families we have seen with our own eyes which have

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1. Note the force of pluperfect here. 2. Sing. *farīza*.
3. Lit., shaved. 4. Mark the Urdū idiom here. 5. Lit, licking salt.
6. Lit., licking rice-milk. 7. Lit., capital. 8. Lit., a double pice.

spent thousands of rupees on the "*maktabs*" of their children, and the children in consequence of their parents' poverty, wandering idle in the streets illiterate and uneducated. Now, let us examine the marriage ceremony, the most important of all ceremonies; to this single ceremony hundreds[1] of other (junior) ceremonies are added as offshoots of it and secondaries, and escape from these is impossible. Now, do not ask me about this, for it requires a whole volume to describe it in detail. If anybody wishes to have a photograph, in miniature, of a marriage in a respectable Muslim family[2] in India, and specially in the province of Behar, he should look through (the pages of) the *Iṣlāḥun Nisā* by a lady of Patna, the mother of Mr. Md. Sulaimān, Barrister-at-law. In short, a marriage is only considered a real marriage if a whole family is utterly ruined by it, and if in its celebration all the property of the family is squandered[3] on fireworks and such like, the result being that the family is compelled to beg from door to door.

Not to speak of the marriages of human beings we have seen, with our own eyes, the rise of a family and then its fall[4] due to the marriages of dolls being celebrated with great pomp and magnificence[5]: the various ceremonies one and all were duly performed, and in this way thousands of rupees were squandered without a regret. But what was the final result of all this folly? Alas! we have seen the children and youth of this once rich family,—children and youth who were brought up in great ease and comfort, and from whose house hundreds of poor and destitute people were daily maintained,—we have seen them in utter destitution wandering from door to door and stretching out their begging hands. Some, too, we have seen, who, in their time of luxury, having surrendered themselves to opium and evil habits—because such habits are in India considered the necessary accompaniments of wealth and affluence,—in their days of hard poverty and distress, have obtained a few pice from the pity and charity of a stranger and have, instead of spending that money in securing food and relief for themselves

1.—Lit., fifties and hundreds.

2. *Hāt* is the contracted form of *Yahāt*, meaning, 'place,' 'house.'

3. Lit., blown away or burnt. 4. Lit., 'flow and ebb.'

5. *Dhūm* is never used singly. *Vide* note 3, page 4.

from the pangs of hunger, spent it in opium, till from continued starvation their backs have doubled up. The hearts of their bitterest enemies, who had seen them in their time of ease and prosperity, would melt at seeing them in this present pitiable condition and their sad eyes would shed involuntary tears. "Verily God will not change his grace which is in men, until they change their sinful natures." "So take warning, oh ye men of perception."

Now let us regard the state of life after marriage. If God bless (the married man) with children, he must for the performance of the *chhaṭṭ* and *mekiab* spend for each of them as much, if not more, than his parents spent on like occasions for him. Though his condition may have declined in comparison with that of his ancestors, yet the dignity of his position and birth has not—God forbid—changed a hair's breadth. His honour and dignity require that there should not be the slightest departure from the style and manner in which these ceremonies were performed by his ancestors. If there is, he will be (spat at) disgraced by all his relations and will be unable to show his face to any of them. In short, if his parents, by extravagance, fell into a deep well, he by[1] following them goes deeper down even to the centre of the earth.

(Hemistich) "At such wisdom and prudence who can restrain his tears?"

At first sight it might appear that the connection of a man with such ceremonies would only last for the duration of his life; but it is not so. Although he himself after death is certainly released from all ties of this world; but in India, even then his heirs[2] cannot get rid of the bonds of custom, for after his death the rites of *phul* or *tija*,[3] *chahārum*,[4] *bīswāṅ*,[5] *chāltīswāṅ*,[6] *barsī*,[7] etc., must necessarily be performed, and in their performance the survivors of the deceased must not fall short of their fathers, not even one inch.[8]

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1. Lit., by the hands of, *se* being understood after *hāthoṅ*. 2. Sing., *wārīṣ*.
3. A ceremony performed in honour of a deceased person on the third day after his death, when flowers are placed on trays in the midst of the assembly.
4. The fourth-day ceremony after death.
5. The twentieth-day ceremony.
6. The fortieth-day ceremony.
7. The annual ceremony.
8. Mark the Urdū idiom.

Barat, etc., being over, there is *Shab-i-barāt*,[1] an annual festival, in which the dead forefathers for seven generations back entertain something in their respective names.

Moreover, even the number of those ceremonies which the Muslims, specially of India, have made obligatory upon themselves, deeming them their religious duties, and in the performance of which they are, in no small way, encumbered, is no whit less than the number of the customs, the observance of which is considered necessary from a worldly point of view. Setting aside those customary acts which they perform in the name of Islām,—though in reality those acts have no connection with pure Islām, but are merely innovations—other ceremonies are current amongst ignorant Muslims which are in reality the special observances and duties of Hindūs, having no connection whatever with Islām, such as the worship of the *Māta*[2] and the Ganges, the observance of the *Chhaṭh*, the *Jitiyā*, the *Holī*, the *Diwālī*, and such like festivals.

Now to what extent Islām has, in reality, enjoined the observance of certain ceremonies, and how far the Muslims of India have fettered themselves with the chains of such ceremonies, and on account of such observance what bad results[3] they have daily to face, are facts we have just discussed at some length. Now, we have to see how such customs and ceremonies have become so deep-rooted in the minds of the Muslims of this country; who are responsible for this; and what plan can be devised to obtain release from the bonds of these ceremonies. Undoubedly almost all such customs found amongst the Muslims of this country are taken from the Hindūs.

When the Muslim conquerors took possession of India and had free intercourse with the conquered race, the habits and customs of the latter became impressed upon the former: and just as the Muslims had taken possession of the country of the Hindūs, the customs and usages of the Hindūs began to take possessions of the minds of the Muslims. But here arises this serious objection; according to the laws of Nature, the habits and customs of the conquering race should impress themselves on the actions and habits of the conquered,

1. The well-known Mahomedan festival in which offerings and oblations are made in the names of deceased ancestors.

2. Goddess of small-pox.

3. Sing. *sattā*.

and not the reverse. There is too a holy Tradition,[1] "People follow the religion of their kings." For example, it is (nearly) two hundred years since the English took possession of this country, but they have not adopted a single custom, practice or habit of the Indians, whereas the habits and customs of the English have greatly affected the Indians. Now, why is it that on the contrary the Muslim conquerors were influenced by the habits and customs of the conquered Hindús? We will tell you the reasons for this.

Although on the face of things the relations of the Muslim conquerors with the conquered Hindús appear to be identical with those of the European conquerors with the conquered Indians, yet in reality no comparison can be drawn between the two. Although it is nearly three hundred years since the Indians have been acquainted with the different nations of Europe, still even up to the present day, each feels a strangeness or want of ease in the society of the other. While the Englishmen posses the fine qualities of justice, kindly feeling for the subject[2] races, administrative ability, (energy in the) suppression of crime, etc., they have also this characteristic, that they do not care to mix or associate much with the conquered nations, which is, from one point of view, advantageous, and from another, the reverse.

To discuss this subject in all its different aspect is a political matter, with which we are not concerned. We have merely to show here that this not mixing of the English people, their holding themselves aloof from the society of Indians as well as their education, prevented them from being influenced by any customs and practices of the Indians.

Now let us consider the causes of the Muslim conqueror's being affected by the customs and practices of the conquered Hindús. As far as we see, only the following three or four facts have really caused the Muslims to imitate the customs and practices of the Hindús :—

(1) The ignorance of the Muslims generally and of their women particularly, and their general want of education, religious or secular;

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1. The word *sharíf* (meaning respectable) is generally added to Qurán, Masjids and holy places such as Mecca, Medina, &c

2. *Ra'áyá* plural of *ra'iyat*, a subject.

(2) The Muslim conqueror's adopting India as their home instead of adopting it as a temporary residence (unlike the European conquerors);

(3) Their mixing freely and associating with the Hindūs;

(4) Not only the neglect of our learned men and spiritual guides in their duty of exhortation to good and warning from evil, but also, partly through the oppression of their despotic government, but chiefly through the selfish motive of filling their bellies and living luxuriously,[1] their declaring unlawful things lawful and frequently too aiding and encouraging their commission.

There is not the slightest doubt, that the chief cause of the currency Hindū customs amongst Muslims, is the ignorance of the latter in general and especially the want of education of their women. It is the habit of our women to believe in whatever they hear from fruit-selling women and milkmaids, who frequent their house, as an inspiration sent down from heaven. If a child in the house is attacked with small-pox, a gardener,[2] on the advice of Dukhiyā, the milk-maid, must be sent for to *pūjā pāṭ*, otherwise the goddess of small-pox will withdraw her countenance. However much you may argue declaring that this is a disease and that some physician or doctor should be sent for, nobody listens to you. In short, all those evils that have sprung up in our society through the ignorance and want of education of our women, are more glaring than the sun. There is no need in this short article to discuss them in detail.

One of the principal reasons why the habits and customs of the conquered race became impressed upon the Muslim conquerors and made no impression upon the European conquerors, is that the European conquerors always look upon India as a country for sight-seeing, for shooting, or for temporarily residing in: they never think of it as their real home nor do they permanently settle here, no matter whether they belong to the ruling or to the mercantile class. For instance, during their residence in India, they must visit their beloved home (at least) every three or four years—if not every year.

1. Lit., filling their bellies and cherishing their bodies.

2. Among the Hindūs it is customary to call for a gardener to perform pūjā, etc., of the goddess of small-pox.

The officials and other Government servants, after retiring on pension and merchants, when they become old and invalid, leave India for good, return to their beloved home, to spend there the remaining days of their lives and at last mingle with its dust. On the other hand, when the Muslims conquered India they made their home here. Having conquered this country they kept up no connection whatever with their home, whether it was Kābul or Turkistān, or Persia or Arabia, but until their last days lived without the good fortune of seeing again their dear home.

However, in this matter, we cannot blame them nor make them responsible in any great degree. For, in those days travel was a travail;[1] there were no railways nor steamers, neither were the roads free from robbers. The dangers and difficulties that had to be encountered even in a very short journey were indescribable. A journey that now-a-days by rail and steamer takes two or three weeks to perform would then have taken up the whole life of the sojourner. It was merely owing to their courage, ambition and perseverance, that they were able to endure all sorts of hardships in travel and to spread over the world from China and the Paradise Islands in the East to Morocco and Spain in the West, and to make the coin[2] of Islām current in the four quarters of the globe. They are not therefore so much to be blamed if after arriving in India and achieving their object, they made it their home and were unable to keep up any connection with their native country.

There still remains the third cause, *i.e.*, the Muslim conquerors mixing freely and associating with the conquered Hindūs. This is chiefly due to the Muslims permanently settling in India, as has been described in the foregoing paragraph where too it has also been shown that this was unavoidable. But this is not all; the liberal views of Akbar the Great greatly helped matters. He tried to do away with all the differences and distinctions between the conquering and the conquered races: he regarded them with the same eye: he brought down the Muslims from the zenith of victory

1. Lit., travel was a sample of hell (there is a close orthographical resemblance between the words *safar* and *saqar* in Urdū, the difference being one of dot).

2. That is "to establish the supremacy."

and raised up the Hindūs from the depth[1] of their debasement and made them meet on the same plane. To carry out his object he took pains—may even exceeded the limit and introduced the customs of taking[2] the daughters of Hindū Rājas into his harem. Nor did he stop here; but himself assumed the garb and guise of Hindūism and instead of showing the pomp and grandeur of a Moghul Emperor in his appearance and dress, he became a regular Mahā-rāja Adhirāj.[3] Now the Hindū princesses, that were taken into the Imperial harem, brought with them all their own customs, habits, and practices: and when the customs and practices of the royal palace changed, the fashion and forms of the subjects changed also, as the tradition goes, "People follow the religion of their sovereigns." In short, while the policy of religious toleration and impartial treatment of Akbar the Great,—almost unprecedented in the pages of history—from one point of view proved a boon to the country and the nation, yet it also, from another point, introduced certain evils into Islamic society, to root out which, social reformers have spared no effort, but without any satisfactory effect: and we too are now lamenting this (in this article). In fact, had not Akbar the Great in India been succeeded by Aurangzeb, 'Ālamgīr the First, who completely abolished the practice of taking the daughters of Hindū Rājas into his harem and assumed the strictest "policy" as regards matters of religion, the sun of Islām, which is now half-eclipsed[4] by those evils, would have been totally eclipsed and the whole of India would have been plunged in darkness and obscurity.

For the corruption of our customs and practices, our learned men and spiritual guides, too, are no less responsible. Partly through their being oppressed by a despotic government, they were obliged to declare many unlawful and prohibited things as lawful and proper, such as prostrating before kings and the wearing of silk robes and gold ornaments by kings, and so on. But more than this the idea of filling their pockets and bellies compelled[5]

1. Lit., the lower apsis in an eccentric orbit.
2. Lit., "sending for palanquins."
3. A Hindū *sarvam* king.
4. The lunar eclipse is called *khusūf*.
5. Better *mā'il karna* "to induce."

them not only to connive at the silly useless practices of their disciples and adherents, but also to encourage them. The ordinary offerings brought to them by their disciples and followers were not by them thought sufficient to fill their pockets. But now owing to the introduction of new rites and customs it became necessary that the disciples should, on such occasions, honour their spiritual guides with extraordinary gifts and receptions.[1] And if they ordinarily spent, say, ten thousand rupees on a festive occasion, what extra burden would it be for them to offer a hundred or two more to their spiritual guides?—for as the proverb goes, 'One might as well be hanged for a sheep as a lamb (*lit.*, what does it matter if nine extra maunds of earth are thrown over a corpse which has already got a hundred maunds over it)', how could the spiritual guides abolish such practices as a fine source of revenue to them? Moreover, the machinery of making actions lawful or otherwise was in their own hands. By that machinery they could at their will change (mould) the unlawful or detestable into the lawful or permissible. This is not all; avarice further induced them to invent new rites and ceremonies clothing them with the sacred garb of religion.

Whatever has been stated above is intended to show how a pure and simple religion like Islām could be defiled with the filth of detestable or foolish practices. Setting aside the ignorant and and superstitious, we marvel at and pity those persons who claim to be educated and enlightened and even feel the evil effects of those practices, but still make no attempt to remove them. Amongst the latter[2] too we have seen such foolish practices and extravagant expenses on the most trifling occasions, even in the houses of many of those gentlemen, who have returned from their educational trip[3] to Europe. Were you to ask them, they would exculpate themselves by putting all the blame upon their women; but is their excuse to be listened to with patience? Certainly not. In

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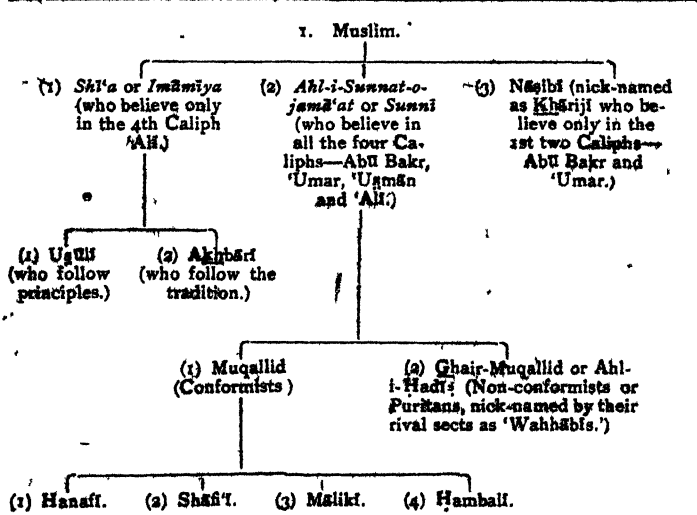
1. *Ā'o Bhagat karnā* means 'to welcome courteously.' It is derived from Sanskrit.

2. Lit. Not to speak of others (amongst the latter).

3. Lit. Have returned from Europe after walking about idly (as they seem not to be really educated).

the first place, on such occasions, *nautches* and similar performances are held, with which their ladies have nothing to do. Such amusements are arranged by the men alone out of their silly longings and their wild desire for pleasure. Secondly, what does it mean, that a man should fall under the power of a woman? We do not mean to say that you should beat women or treat them roughly; but you ought to educate them and convince them of the injurious effects of all these practices.

The nuptial relation is such, that the wife is sure to be influenced by the husband. Those who have tried to reform the ideas of their wives, have always been successful in gaining their object. The women of India especially, who have been endowed by Nature with the qualities of love and obedience to their husbands, like and approve of every action of their husbands, and readily agree with their husbands in every matter. It has always been remarked that if the daughter of a *Shī'a* is married to a *Sunnī* or the daughter of a *Muqallid* to a *Ghair-Muqallid*,[1] she also becomes a *Sunnī* or a



Note.—Generally speaking Muslims of the Hanafī and Ghair-muqallid Sunnī and the Shī'a sects only are found in India. There are, however, some Shāfi'īs also, but these are to be found only in a few of sea-coast towns.

Ghair Mugallid. In short, the lame excuse that the women wont do away with those ceremonies cannot be accepted. And if, in fact, you cannot make your own wives agree with your views, who are you to expect to exercise your influence upon the public at large? Then your cry of "Reform!" "Reform!" is but idle and useless.

"Is your work on earth well done,
That you turn your thoughts to Heaven?"

Some people in support of such ceremonies on festive occasions produce the argument that by celebrating various festivals they get the opportunity of inviting their relatives and their friends with their wives to dine with them; and that this is the best means of strengthening the ties of brotherhood and good fellowship: and that to entertain guests there must be *nautches*,[1] music,[2] illuminations and fireworks. We admit that there are many advantages in inviting friends and relations and in dining with them. Well, if God has blessed you with riches, you must arrange for dinner parties, but do not run into debt nor ruin yourselves for that purpose. Still what is the good of issuing invitation with a name invented for the purpose? To give dinner is generally commended in the holy Traditions. But if you invent a festival of your own accord, it, in the end, assumes the shape (importance) of a rite, the performance of which is considered to be unavoidable, however ruinous it may be; and eventually no one is able to do away with it. But we are not prepared to admit the necessity of indulging in such silly and deteriorating amusements as *nautches*, etc., for entertaining your guests. If you are bent upon pleasing your guests, then why should you not include wine and kabāb[3] as a necessary item of the menu? All these arguments of yours are futile. Is it not enough for the entertaining of the mind to enjoy the company of a few friends?

It is indeed a happy thing that the Mahomedan Conference and the Nadwat-ul-'Ulamā[4] have of late taken up the idea of social reform. But mere passing of resolutions wont do. It will be a real

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1 and 2 *Rang* and *gāje* are meaningless appositions.

3. Roast meat, usually eaten after drinking wine.

4. A society of learned men founded some years ago in Lucknow.

source of joy to us only when these associations give us practical proofs of their intentions, and show in deeds what they say in words. In our opinion, they ought to insist on their members avoiding these foolish practices and extravagant expenses on their part, and to appoint volunteers in at least every big city and town of India, whose duty it should be to dissuade people by their own example and by preaching and lecturing, from indulging in such evil practices. ' Remember, that unless you do so yourselves, no one will listen to you. Had the late Sir Syed[1] simply cried "Learn English! Learn English!" and kept back his own children from English education, do you think the people would paid any heed to it? No, never: when he himself first gave his sons an English training and sent them to England to complete their education, the people became convinced of its advantages and ceased to look upon English education and journeying to England with fear and dislike. If Maulānā[2] Ismā'īl, the martyr, (May God have mercy on him!), in Delhi, and Maulānā Wilāyat 'Alī (Mercy be upon him!), in Paṭna, had not given in marriage widows out of their own families, the respectable people of those places would not have ceased to consider the laudable custom of marrying widows as disgraceful and objectionable.

O national Reformers! O, so-called[3] advocates of Reform! you should always keep this holy verse in your mind—"Why do ye say what ye do not do?"—and make it your (life's) motto; or, else rest assured that you will meet with disappointment and discomfiture in all your efforts and undertakings. "It is only ours to give the message."

Muḥammad Yūsuf Ja'farī Ranjūr, of 'Aẓīmābād (Paṭna).

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1. Sir Syed Aḥmad of 'Aligarh.
2. Lit., 'our master' It is a term of greater respect than "Maulavī."
3. Lit., those who claim to be—

(Selections from the "Maáraf," Lahore.)

THE CAP OR HAT.

One of the most important questions which now-a-days presents itself to the minds of sound thinkers in India, is the question of the cap. The Official Secrets Act, the University Reform Bill, the Partition of Bengal are largely discussed, but the question of cap too is discussed just as much. The former have limited circles of interest (effect), but the last affects the whole public at large. You may not have heard that cap is a matter of great importance, but your ignorance of this does not affect the matter at all. It is at the head of all questions: it is now-a-days the ruling power; the poor turban has given way before it. A few farsighted well-wishers of this country think the turban necessary for India; may God withhold the time when the turban of this country is removed (*i.e.*, the country is humiliated); however the people think lightly of those well-wishers[1] and say:—

"That the turban is nothing but twist over turn;
Wise men say, the cap has no rival."

And why not? These have made great use of these lines of Sa'dí. Were the Shaikh of Shíráz alive to-day, he would have applauded. Sa'dí little guessed that like other books his Gulistán should be deliberately misinterpreted.[2] In short, all possible means are used to favour the cap; but the problem[3] of the cap still remains unsolved. The wise men of Europe long ago solved this question for their own countries, and according to the climate and requirements they have adopted one pattern of hat. Since then the whole of Europe have begun to wear hats. Though there is some difference in the fashion of hats used in different countries, the difference is but slight; the principle is everywhere the same. It serves the purpose of protecting the head from cold and heat, keeps a shade over the eyes, and saves them from the rays of the sun by day. It seems that there is some sense in the hat, but whether this sense is innate in the hat or has

1. Lit., Think they hold such old ideas as those of the time of the Emperor Decius (*Daqyús* or *Dáqyúsí*).

2. *Tahríf*, literally means 'transposition of a word or a letter.'

3. Lit., 'a knot.'

acquired by constant contact with philosophers' heads is doubtful. However, there is no doubt that the European hat is a sensible hat; although by its outward appearance it has no claim to beauty, still it is replete with eternal beauties. The Turks of Europe, too, have long ago decided the question of the hat; they have adopted one uniform type for all, which is liked by the whole nation. The Turkish cap, which is also styled a Fez or Tarbush, is in its mould and shape and cut distinguishable from all other types of cap, just as the Turks themselves are distinguished from other races by their fine physique. Its agreeable red or dark crimson colour, its soft material,[1] its flexibility, its easiness, and above all its pendant tassel, are all attractive; and Praise to God how well it suits the red and white complexion of the Turks. But as regards its utility, it may perhaps be suitable for the place where it was invented, but for a country with extremes of climate, it is defective. The Persians too have a national uniform dress, and peculiar type of cap. But alas for India! like the camel it is ungainly in all its members. The inhabitants are regardless both of their head and feet. The Bengalis go bareheaded, the Madrasis barefooted. If the Bengalis ever take the trouble of putting on a cap, it is only in name. Let us proceed further to the United Provinces of Agra and Oudh. Be it summer or winter, the old-fashioned people, one and all, put on a feather-weight cap (lit., cap of half a tola in weight) easily blown away by the wind. If there be any special occasion, such as a fair, they put on a laced cap. One step further towards improvement, and we get the embroidered cap. Here begins the line of demarcation which distinctly separates new-fashioned from old-fashioned people. Moreover, there is another distinction—the Hindus and the Muslims each have their own peculiar cap, whilst even amongst the Muslims there are further distinctions. If photos of the people assembled in a gathering, a fair, or in any place of amusement were to be taken and the various specimens of cap found there were collected, they would be sufficiently varied to form a separate department at the Exhibition at St. Louis. In a country like India, to expect this delicate question to be satisfactorily solved, and the whole of India to have one uniform dress, is to expect the impossible—although such a uniformity

1. Lit., "Broad cloth" of which it is generally made.

is, undoubtedly, useful from a material point of view.[1] At least, all the Hindus should agree to gradually introduce one uniform type of cap, and the Muslims another. Amongst the Muslims, the Turkish cap is gradually gaining ground; and, compared with other patterns, it has, indeed, a right to do so. But the time is still far off, when it will be found on every head without exception. If you are ignorant of the objections, then hear them from me. Many people are opposed to it; some of them are soft-brained, and suspect a touch of *Naturism* in this pattern of cap. Apparently, the cap is a quiet innocent thing but on its coming into our country it has acquired certain special properties. It can change the mind of its wearer; it can bring on confusion in his belief; put it on, and you are at once marked as wearing the badge of a *Naturiy*. There is a class of officials that considers this cap to be disloyal and cries, "Do not be deceived by its simple and innocent look; there is secret mischief hidden in it." They fancy, that whoever puts on a Turkish cap, becomes a Turk then and there. The suppressed antagonism (lit., oblique glance) that exists between the Turks and the Europeans, is not of to-day. But, still the Turkish cap, is imperceptibly gaining adherents day by day. While some people look, with dismay, at its ever-increasing use, others look upon it with expectant eyes as likely to produce some good. There is but one defect in the Turkish cap; it is seldom found in mosques. Its success will depend on its visiting all places. It should not only exhibit its tassel on the stage of grand assemblies of English fashion,—nor should it only be an ornament of those who sit erect at parties with their chests puffed up,—but it should also go to the house of God, where people bow the head in humility to the ground in supplication.

There are some amongst us who dote upon the internal beauty and usefulness of the English hat. One is compelled to justify their forsaking the crowd who adore the outward appearance and take shelter in the temple (*lit.*, special halting stage) of worshipping the inner virtues. But those (that wear English hats) are not all of the same nature. Some put on a hat simply to be taken for

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[1] 1. Those who follow the belief of the late Sir Syed Ahmad of 'Aligarh, that nothing unnatural or miraculous can happen in this world, are nick-named by their rival sects as *Naturies*, i.e., believing in the law of nature (alone).

Europeans. This is a low example of adopting the outward appearance, and must be utterly condemned. I have even seen our Hindu fashionable light cap laughed at by the cumbrous and pompous hats of these imitation Sahibs. In the same way, I can hardly agree with those who make the English hat a passport on their journeys. The English hat worn by them is, as it were, a time-serving hat.[1] I have often heard from my countrymen, who had occasion to travel in this country, that a man cannot expect to get comfort in his journey, even though he pays for a first or a second-class ticket, unless he appears from his dress to be a Christian;[2] and for this reason, when setting out on a journey, without hesitation, he puts on an English hat. It is true that by this he finds it somewhat easy to deal with the railway servants; and if there be any European fellow-passenger, there will be less chance of an altercation. But in the hope of getting this much comfort, he enhances the importance of the English hat at the cost of his own self-respect and national pride. By this, he makes his own respectable fellow-countrymen, who dress after the native fashion, and cannot, even if they so desire it, put on an English hat without making themselves ridiculous, to be regarded with indifference on a railway journey; and he only obtains his purpose temporarily. What is that respect which others pay you only when they take you to be what you are not in reality, being deceived in you by your appearance? That respect is worth the name, which is paid to your own usual cap and not to what you beg or borrow for a time. We all should choose one type of cap and make it our country and national head-dress, so that we may be recognised wherever we go, and then try our utmost to make that cap so esteemed and respected that whoever sees it at once exclaims, "Here comes a man belonging to a respectable class." The cap is held to be a mark of respect in Eastern countries, and therefore you ought to make it respectable in every way.

Ikrám.

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1. *Vide* note 3, page 13.

2. Christians, in Hindustání, are called *Isá'í*; by the word *Masíhí*, a native Christian is generally meant.

THE TURBAN.

Having read the article on the Cap and the Hat, a critic has made the following remarks :—

"Many kinds of cap have escaped notice. The turban had a right to some attention."

By all means, there are several other kinds of cap awaiting my attention ; what wonder if a day comes when I may turn my attention[1] to them. For the present, let me have a chat with the Turban. God knows whence words get suggestiveness. Some people may not be aware of this fact, but my conviction is that there are words so formed as to sound respectable, and others so light as not to be esteemed. Some one may perhaps say, "Your remark results from your old and antiquated ideas," but in my opinion the word *Dastār*, notwithstanding its depreciation in the modern eyes, sounds respectable to our ears ; while the word *Topī*, although it has the badge of general approval, appears to be a light thing. In whatever language you may express the word *Dastār*, it seems to carry weight and import. Even the word *Pagrī*, for instance, has the same number of letters and the same 'measure' as the word *Topī*, but the former has got somewhat greater weight than the latter. In pronouncing it there is some *girānī*[2] (difficulty) and this *girānī* (difficulty) is not only verbal ; for a *Pagrī* is more *girān* (dearer) than a *Topī*. While you can get a plain or laced muslin cap for a few annas, you have to pay as many rupees for a similar turban. An ordinary gold-embroidered or a laced cap can be had for five or six[3] rupees ; but if you want a silk, gold-embroidered, or any kind of ornamental turban, you will have to pay from twenty to a hundred rupees. If you mention it by its Arabic name *'Amāma* to a man of taste, just observe what weight it carries. In the first place the word *'Amāma* carries weight ; again on account of its constant contact with persons of weight, it has gained a further weight. Whenever you hear of it, it is in connection with the name of some

1. Lit., I may make enquiries about them.

2. Here is a pun upon the word *girānī* which means weight, difficulty in pronunciation, as well as dearness.

3. Mark the Urdū idiom.

holy person, such as a hermit or a religious leader. It has, as it were, identified itself with such people. For example they say :—

"Behold ! O Shaikh ! do not come into the assembly of libertines.
For this is an assembly where the *'Ammāma* is tossed up in the air (by us drunkards)."

This couplet has two meanings. The first is, that the Shaikh wears an *'Ammāma*; and the second, that he thinks it to be the dearest and most respectable of all his possessions ; by threatening it he is easily kept away from their assembly. In the same manner another libertine[1] writes in Persian :—

"In to the lane of tavern-keepers, O Hermit ! grandeur cannot find its way ;
Granted you may pass in, but the lane is too narrow for your *'Ammāma*."

Here the *'Ammāma* is considered as a personal property of the hermit, and it is looked upon with so much awe that the assembly of libertines want to avoid it, and do not wish it to disturb their privacy ; further they know it to be such a big thing that it cannot squeeze through the lane, though the hermit himself may perchance make his way. The merit of the *dastār* is established by the very fact that it forms a part of the "turban of merit."[2] In proof of the respect that is paid to a turban, it is sufficient to mention that even at the present day, in our villages, the turban is a symbol of the headman. Its use should not be considered old and whimsical ; but even the ruling race who put on hats hold the turban in esteem. It is a rule—not codified—that in courts of justice and other Government offices people should enter with turbans on their head. In Calcutta, the Bengalis, who are free from the bonds of both cap and turban, and think that their natural skull and well-combed hair satu-

1. The religion of Islām is divided by the Ṣūfīs into two classes—*Mazhab* or *Sharī'at* and *Mashrab* or *ṭarīqat*, the first deals with the outer form and the second with the inner purity.

2. Turban of merit is put upon the head of an Arabic scholar on his passing the College Final in Arabic. Here is a pun on the words *dastār* and *faẓīlat*.

rated with cocoanut oil are a sufficient ornament, even they put on a ready-tied round turban when they sit upon the court chair, for that is the sign of judicial power, and that is the badge of ability. On returning home they put off the turban, as if they are relieved of the burden[1] of judgeship or Munsifship, and sit at home quite at ease like regular simple Bengalis. Now let us turn to nearer home, *viz.*, the United Provinces, and it will be seen that the Panḍitjī is proud of his smooth and tightly bound *Pagṛī*; and the mark which distinguishes the Seṭhjī Mahārāj[2] from the Gumāshtas,[3] brokers and common tradesmen, is his small pink *Pagṛī*, the tying of which on a block,[4] is the means of livelihood to many poor people. What shall we say about the Maulvī Ṣāḥib? His '*Ammāma* is a necessary appendage of his Maulaviship. Be it in the South or North, in Hindustān[5] or in Sindh, in Kashmīr or in Mysore, his '*Ammāma* with slight modifications is everywhere prominent. These two couplets are applicable to most Maulavī Ṣāḥibs:—

Their gown sweeps the ground;
Their '*Ammāma* serves as an umbrella over their heads;
Their turban of merit is exceedingly heavy;
And their belly is a library shelf.

Now turn your eyes to Southern India (and you will find) that the Madrās people know the real value of the turban, so much so indeed that they have even cast aside their shoes. It is a funny thing to see an old-fashioned Madrāsī. He has a coat and pants, a collar and a tie, and bound round his head a turban of double-breadth[6] Benares stuff worth thirty or forty rupees; but if you look at his feet you will find them wanting in even the conventionality of a pair of socks. Well-to-do and respsctable people run barefooted to and fro on the sand in a way worth seeing. Now what shall we say about the Bombay people?—They have preserved

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1. Lit., get light-shonldered.
2. *i.e.*, merchant class.
3. A collecting officer of a native zemindar.
4. *Kālbūt* is the corruption of the Persian *Kālbud*.
5. *Hind* is not properly used here, '*Hind* is generally used for the whole of India, and Hindustān for the United Provinces and Bihār.
6. A piece of linen, in which there are two breadths.

their *'Ammāma* in all its original beauty.[1] Even the turbans of the Mahrathas have a peculiar dandyism ; but their shaved heads showing from underneath appear somewhat incongruous. But the handsome *'abā'i*[2] with long cloaks over them, and the beautiful and rich 'Arab turbans of the Bombay Muslims are the outward manifestations of their wealth and respectability. Would that these turbans carried with them the merit of learning, then we would put forward the Bombay Muslims as a model for people of other provinces. The head-dress of the Parsees, too, is a sort of ready-tied turban, and that so high, lasting and strong that its very appearance cries out in these days, that it has preserved the honour of all the Indian races. If you come to Central India, and the Native States of Rājputāna, you will find that the turban assumes a peculiar and soldierlike air. If I had pictures by me, I would show you how military men swagger about with their smart twisted turbans. Here the *Pagṛī* worn on one side plays the part of a cap so worn. On the one hand, the twists of the turban try to run away on from the ear over the head, and, on the other, to encroach upon the cheeks after covering the ear : on one side there is a mountain peak, on the other, there is a valley. In short, this turban is the picture of the ups and downs of this world. There is one more point about this turban, which, even a photograph cannot show and that is its beautiful colour. It appears as though a Wardī Major had snatched the rainbow from the sky and twisted it round his head. Although the turban is found in some shape or other in every part of India, still our Punjab is its real home ; here it flourishes. The bigger your turban the richer and more respected you are. If any one goes out with small turban, people cry, "Halo ! what a *laṅgoṭī*[3] have you on your head !" In places like Bahāwalpūr, Multān, and the Derajāt, they put an entire *thān* on their heads and even this is not enough for them ; if longer *thāns* could be manufactured in England and imported to India, they would find crowds of purchasers in

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1. It should be *us kī aṣli ḵẖūbī* and not *apnī*——.

2. Here *'abā'eṅ* is not used in its proper sense. It should be *achkaneṅ* for *'abā* and *qabā* both are worn over other garments.

3. A cloth worn between the legs just to cover nudity.

these places. There is a speciality[1] in these turbans. Their twists are so peculiar that though they seem irregular there is still a real symmetry in them. Apparently they go any way this side or that, but[2] every individual has his own manner of tying; the twists seem to run mad, but there is a method in their madness. In large cities, and specially in the capitals of the Native States in the Punjab, turbans of different shapes and colours display a wonderful beauty. In the Punjab frontier, a specially heavy *kulah* (which is an Egyptian pyramid in miniature but dome shaped) is taken to be necessary appendage of the turban, and much labour is spent on its make. In these days, these turban-wearing Punjabis have made a name for themselves in all departments of life; and with this name the reputation of their turban also has been spread abroad. No matter, if the Bengalis are ready to throw the *Pagrī* away, or the people of the United Provinces have given preference to the cap, and the Bombay and Madras people merely put it on occasionally; still so long as the Punjab has life in it, the *Pagrī* will never lose its importance; and it will be no wonder if the people of other provinces too sing its praise.[3] Are they not aware of the fact that in the Punjab, the turban is closely associated with the Sikh nation (their long hair cannot be managed by any other head-dress), and the most favourite nation, in the eyes of the Government, at this time, is the Sikh? Those who have, all this time, been denying the merit of the turban and have had doubts as to its excellence, should consider this a sufficient proof of it that the Sikhs wear turbans on their heads and that Lord Curzon's hand is on their turbans.

A NATURAL STEREOSCOPE.

What is this world? It is difficult to answer this question. To my humble mind it is a natural stereoscope; for, whenever we apply our mind's eye to its glass, a new picture is viewed. This stereoscope

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1. Lit. Virtue. 2. *Aur* should be *magar*.
3. Here there is a pun on the word *dam*.

is so comprehensive that were we to view its scenes, day and night,[1] till Doomsday, we would see a new picture every moment. As it is a Divine stereoscope, all the pictures of Nature are either charming or instructive; and its great beauty lies in the fact that the pictures are not peculiarly suitable to any individual taste, but suit the taste of everybody. The pictures are not 2, 3, 4, 50 or 100 but innumerable, so that a man can view them throughout his life, and when he embraces the sleep of Death he may leave them to his children. And even if his children go on looking at this wonderful mirror[2] till the Day of Judgment, there will be no end to their enjoyment of the pictures. Now, while I was turning with my mind's hand the picture-displaying rollet of this stereoscope and enjoying the sight of its natural pictures, my hand suddenly ceased to move on my seeing two figures: one of Sorrow, the other of Pleasure. The first figure was black and had large terrifying eyes; it wore dirty clothes; its nails and hair were long and unkempt; it had hundreds of hands, in one of which there was a glittering sword, in another a pistol, in a third a dagger, in a fourth a cup of poison, and so on; in fact their was not a single hand which was not furnished with something dangerous to life. Its expression was one of disappointment,[3] and its face was gloomy; its body was thin and emaciated; its lips were dry; its back bent; its voice weak, so that it had not the strength to utter distinctly. For its food, it had (imaginary) skin and bone on imaginary plates. Instead of the water of consolation it was given a glassful of heart's blood. It was full of distress and had not the slightest acquaintance even with the name of comfort; nor had it any fixed abode. Wherever it went, people tried to drive it away. It had no concern with sport and pastimes, music and dancing, rambles and recreations, laughing and talking, disputing and quarrelling, or story-telling: save silence it knew no art. Sorrow frequents the gardens where autumn reigns and fragrant flower plants have made way for

1. In Muslim literature this reversed order is common, for it is believed that night precedes the day, so Friday night should be expressed as *Shab-i-Shambe* and not as *Shab-i Jum'ua*.

2. *Jām-i-Jam* or *Jām-i-Jamshīd*, the mirror of Jamshīd in which he saw whatever he wished.

3. Mark the Urdū idiom here.

thorny bushes, where streams have run dry and where instead of birds creeping things and poisonous insects crawl hither and thither, where darkness has spread and effaced the light.

The second picture is fair, its face smiling, its eyes so lovely that one cannot help looking at them for hours[1] together, its dress neat and clean and its hair well-combed and glossy. It too has hundreds[2] of hands. In one it holds garlands of flowers, in a second a phial of otto, in a third gold and silver, in a fouth a cup of syrup of pomegranate. In short, it has no hand which does not hold something refreshing and exhilarating. It has before it an imaginary dish full of delicate and delicious dainties, and a glass filled with cool refreshing nectar.[3] For its ease-loving temperament there is a house like Paradise, in which are hundreds of fragrant trees. Sports and pastimes, music and dancing, rambles and recreations, story-telling in merry companies, make its days like 'Id, and its nights like the Shab-i-barāt. There is nothing in the house save things that can please the mind. It (the picture) always strolls in that ever-green garden, towards which the tyrannical hands of autumn cannot even reach, and in which fresh streams flow and garden-birds sing.

After a glance at these figures, I now again turn the roller and see two more figures. This time, too, two antithetical figures turn up before my eyes. One of these is that of a rich man and the other of a poor one.

The house of the former is a *pucca* and spacious building, fitted on its four corners with lightning-conductors which are considered to be a contrivance for the protection of life. Much money has been spent in furnishing this house. Several companions and attendants are sitting with folded arms[4] before the *ra'is*. His life

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1. Note the use of formative plural here, which is used without any post-position (*tak* being understood here).

2. Mark that numeral adjectives are used as formative plurals without any post-position.

3. *Āb-i ḥayāt* 'water of life,' a fabulous fountain, said to be veiled in obscurity, in search of which Alexander the Great went but to no effect.

4. *Dast basta* may either mean 'having clasped the hands' (in humility or entreaty), or having put the hands one above the other over breast or below it, as a sign of respect.

passes in merriment and ease. If he ever speaks a falsehood, his sycophant companions promptly witness to its truth:[1] they do not rest satisfied with this only, but go so far as to corroborate his statement by hundreds and thousands of proofs, invented on the spot; they shower on him shouts of applause;[2] and raise a mountain of falsehood. Although he understands this, yet as their false approbation keeps him in good humour he always listens approvingly. His mind ever remains undisturbed. Sorrow cannot easily approach him, and if somehow it does find its way to him, wealth his servant at once drives it away. Whatever and whenever he desires anything to be done, it is done immediately. All the accompaniments of luxury are ever ready at his side. Wherever he goes a retinue of fifteen or twenty men precedes him. When necessary a servant at once puts a silk umbrella over his head to protect it from the sun. He never goes out on foot, *i.e.*, without a carriage. If he has a false jewel in his ring, people think it to be real; if he has anything of brass, people take it to be gold. Many people selfishly flatter him, for which they are sometimes paid a little and sometimes not paid at all. To be brief, his life is one of continued enjoyments.

The latter has a fair complexion, but his face has the look of a withered flower. His dwelling is a *kachchā*, tiled house that threatens to collapse next rains. His clothes are dirty and full of countless patches. A child is clinding to him and crying. His wife has a sucking infant in her lap which she comforts, but it will not be comforted. When the wretched woman finds her baby restless and impatient, her eyes involuntarily shed tears; and gazing at that innocent face she becomes desponding, and begins to pat it gently to console it. This distressed person, described above, once had his day. He had hundreds of servants, but now he goes about dusting the shoes of others. At one time a dozen persons used daily to dine at his table, while now his own children have been starving for the last two days, nobody taking any notice of them. There was a time when he would not stir out of his house without a carriage, and now he is strolling about barefooted, with his head

1. Mark the Urdū idiom. 2. Mark the Urdū idiom.

covered with dust. Once he used to distribute *angarkhās*[1] made of Dacca *Jāmdānī* (a kind of muslin, studded with woven flowers); now he roves about aimlessly from street to street, wearing a torn and dirty *achkan*[2] or covering himself with an old blanket. Formerly, his children would sleep with their heads on soft pillows; now they lie on the ground. Once maids were engaged to serve his delicate wife, but now that very wife does her own and the house work. That little sucking baby fretting in its mother's lap has not had a drop of milk since morning. How can he know that his poor mother has been starving for two days, so no milk can come to her breasts! If the poor husband goes to the door of a rich man, the servants, seeing him from a distance, behave like barking dogs to him and do not let him approach their master. If he does, by some means, find his way to the master, the attendants[3] and sycophants surround him, engaging him in idle gossip. If he is fortunate, the *ra'īs* may after a long time show him some slight favour; otherwise he will have to return to his wretched house, blaming his own ill luck. Self-respect withholds him from going to many places. Helplessly he relates his pitiful tale to God; and at night, when alone, he stretches out his hands towards Him. He forgets his own troubles and cares at the sight of the distressed and despondent faces of his children, thanks God for it, and weeping and wailing cries, "O Lord! bestow on my kind some feeling of sympathy."

Saiyid Mahdī, Nawāb of 'Aẓīmābād (Paṭna).

THE DEATH OF A FRIEND.

Some time ago, I was strolling depressedly in the courtyard of my house about 8 o'clock at night. My separation from some dear members of my family, who had deserted my house that evening through fear of the Plague, was fresh in my mind and I could settle down to nothing, when, suddenly my paternal uncle called me and

1. A long-coat or tunic worn by men, made to open on the left or right.
2. A long-coat buttoned in front.
3. Lit., those who sit in the margin.

told me the sad news he had just heard from a friend of his. He said, "The Ḥakīmjī's son[1] suddenly got ill to-day and died."

Ah! Is Jagdīsh no more? Jagdīsh!. Dear Jagdīsh! Has he, whom I saw not a week ago, left this world? And so soon and suddenly! No news even of his illness has reached us as yet. Unāo is not far off. Had he been the least ill, we must have heard of it.

In short, my heart refused to believe this bad news; my mind would not accept it. Thousands of doubts arose in my mind, as to how it could be possible for such a hale and hearty youth, of noble aspirations, high principles, persevering and right-minded, to leave this world. Although I could not then fully believe the news still there was some suspicion in my mind, for it is not known when and where Death overtakes one. This life is short, and no one has control over it; when the time of death arrives, it is impossible to tarry in this world, even for a moment. In short, painful suspense troubled my mind[2] the whole night, and I could nohow shake it off. I made thousands of efforts to divert my mind, but the memory of my friend entirely occupied my mind. How could any other thought come? My senses strangely enough were all right and my mind and brain had the power of thinking; or how could I judge whether this news was true or not? My mind, during the whole time, prayed to God that the news might be false. But God willed otherwise. He, for the safety of whose life I was praying, was, by that time, released from the bonds of all worldly ties; the body, for the health of which I was beseeching God, had been made over to fire; the body that I longed to see had no trace left of it; that earthly mould for the preservation of which I was so anxious, was now nothing but dust—nay, not even dust, but mere ashes.

I was determined to start for Unāo on getting up, the next morning, to ascertain the truth of the news. With this thought, I tried to console my heart; but its anguish reached its height and my mind could in no way find ease; I was in a strange suspense, I passed the whole night in this state of distraction. By day break,

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1. *Ṣāḥib-zāda* is politely used for the sons of respectable persons, while a man speaking of his own sons will say *banda-zāda*.

2. Lit., "this thorn pricked my mind."

the truth of the news was established ; and the doubt regarding the death of my friend gave way to certainty. As soon as I was sure of his death, my mind was overwhelmed with grief and despair. During the night, there was some sort of hope although slight. By reason of this hope, the thought of my friend remained in my mind, and his image and virtues were present before my mind's eye the whole night. His virtues and fine qualities, his straightness and rightmindedness, his truthfulness and honesty, public spirit and wide sympathy, his energh and perseverance, patience and forbearance, in fact everything that was associated with him, was present in my mind. My heart was guaging the great loss that the nation and the country would suffer, did the tiding prove true, and the perpetual thought of it distressed my mind.

Undoubtedly, had the life of this fine young man been spared a little longer, his deeds for the good of his country would never have been forgotten. My acquaintance with him was mostly during his student life. But from constant companionship with him for two or three years I can say, that the life of the deceased was an example to be copied as regards honesty and a sense of duty for those people who are the hope of their country. Punctuality, integrity, sincerity and truthfulness were the special characteristics of our late friend. Early rising, doing everything at its proper time, punctuality in attending college and remaining attentive during college hours were his ordinary habits. He was a very punctual man. At several meetings I saw that he was the first to come. He was a man of such integrity that no one ever had cause of complaint against him. He[1] was the Librarian of a religious society. Once it so happened that some people present (in the Library) were praising a new publication, and were very eager to see it, when a gentleman finding it lying on the table took it up and just looking at the title-page asked him for it without due formality. The deceased replied, "I am sorry ; this book is not mine but belongs to the Library ; it can only be issued to its members." The man, finding out his mistake, begged his pardon for his hastiness.

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1. Here is an example of *ā́p* being used for the third person as a sign of respect.

He had a rare regard for fulfilling promises. He once came to my house, in June last, to see me ; and sitting for a moment said, "I must return by this train." I asked him whether he had promised anyone at home to return by that time. "Yes," he replied, and I did not urge him to stay, for, I knew his nature well. He maintained this characteristic up to his last breath. Four days before his death, on hearing of the illness of a friend, he went to see him, and stayed in his house for four days on end. He had promised to return home by Sunday. On Saturday evening he got a severe headache and pain all over his body. Although the master of the house pressed him to stay for the night fearing that he would get worse by staying awake the whole night (in the train) ; yet he did not the least mind staying awake at night or the other troubles of the journey, and he reachen his house at the appointed hour, next morning. No sooner did he arrive than his indisposition began to increase every moment, so much so that by midday his voice completely failed him and after an hour he set out for the eternal regions.

I often tested his sincerity and was invariably satisfied. In conversation, he spoke the truth without any reservation. Whenever I had occasion to consult him on any matter, he at once stated his indepeddent opinion, without any reserve. Whatever he supported and whenever he wished to disapprove of anything, he did so without any hesitation. I had on several occasion to consult him on various matters, and every time I was convinced of his sincerity. On some occasions, I was struck with his opinions, but never, up to this time, I or perhaps any other of his friends have had any occasion to be offended at anything he said. Differences of the opinions had no effect on his mind. In matters of great importance be it said almost all his friends were unanimous with him. What greater evidence can there be, of his truthfulness, than that he was always ready to believe in the statements and good motives of others ? He had not an atom of superstition or narrow-mindedness in him. He often used to tell me that he had come to know the distinction between a Hindu and a Muslim, only by reading the newspapers, for[1] before reading them, he could never realiz this distinction. As for strong-

1. Note the idiomatic use of *warna* here.

mindedness, I should say, it was a part of him. Many a time proposals for his marriage were made and his parents tried to force him in this matter, but he always refused out of principle ; and after all his parents were compelled to abide by his will. His idea was that it is not right for a student to marry while still studying, but that after a student completes his education he should be left to decide whether he will marry or not. My impression is that he had no idea of marrying at all, for, from his conversation I on several occasions gathered that he intended to sacrifice his life in the cause of his country and to devote all his time to the service of his fellow-countrymen : and, fearing that married life would prevent him from carrying out his this noble object, he hesitated to enter the married state.

In short, this life, so prematurely snatched from us, was to have been spent in doing good to others !

On account of this firm attitude he had to suffer a great deal of worry, but up to his last breath, he kept to his resolution. Leaving aside the question of refusing to marry, even for him taking any objection to any matter regarding his marriage, was thought, by the members of his family and other people, most of whom were old-fashioned folk, to be a strange and novel idea and most improper and fanciful ; and his firm attitude was generally condemned. The ladies of the house were greatly annoyed ; the old grandfather was much upset at this youthful grandson's refusing to marry. Out of their great affection for him they all were of course much grieved, not knowing the meaning of his strange obstinacy. In their view, this determination was altogether without reason ; and God knows what other ideas they cherished in their mind. There was not a single soul in his family, old or young, who felt any sympathy for him or helped him (in his views). Some of them, even went so far as to suspect evil about him. He used to tell me that before his intention was publicly known, he was considered the most moral of young men in the whole city of Unão and was liked and esteemed by all, but that now[1] there were none but me and another friend of his (who was his classfellow and my relative) who showed any sympathy for him or appreciated his ideas. Our sympathy and

1. *Ab* is wanting after *magar*.

appreciation greatly encouraged and helped him in maintaining his attitude. I frankly told him that though generally speaking I objected to lifelong celibacy, but that as, according to his ideas, his future happiness and doing good to his country depended upon this, and that as I too knew that married life force a man, in Indian society, to live in one place, I would support his views. I tried my utmost to uphold[1] his views. In support of his opinions, he often said, "If the conditions necessary for a chaste bachelorhood have been found in me, let me be allowed to carry out my idea in practice ; otherwise not." And certainly his conduct in life verified his claim.

He considered it to be his duty to make proper and necessary efforts for carrying out his ideas regarding the improvement of his race and the welfare of his country. There can be no doubt that reformation can only be effected by a man first of all reforming himself and then trying to induce others to follow his example, and not by himself leading an evil life and advising others to lead a good one. But it is a pity that this country is greatly wanting in this important, nay fundamental point. We three proposed to take, when possible, a vow that we should ourselves first carry out in practice what we thought necessary for the improvement of people or wished to introduce in society and thus set an example for others to follow. Alas ! all these hopes were never fulfilled owing to the untimely death of the leading member of our fraternity (lit., counsel).

Hemistich :—Alas ! in the twinkling of our eye the company of my friend has come to an end.

Let us see what will hapeen now.

There was one more quality in him, hardly to be found in the present generation of young men, namely, his great regard for other men's thoughts, beliefs and feelings, whether in their presence or behind their backs. He had a great respect for the feelings of others ; he was not a man to speak evil of all who disagreed with him or to utter carelessly any word that might offend. In fact, he seldom by his utterances wounded the feelings of any of his hearers, and what is more he never was offended by the rudeness of others.

1. *Pairawi* is not used in its proper sense here.

This constant virtue in our friend was throughout his life a strong proof of the liberality and nobleness of his mind. Regard for other's feelings is a quality seldom found in India. We generally see that whoever differs, however, slightly in belief, practice and manner of living, is condemned.

This was the difficulty under which my late friend had to labour. Bachelorhood was condemned[1] by his relatives and by society as contrary to social custom and therefore improper. For this reason, whenever and wherever he was an object of talk, people would invariably refer to his obstinacy in this matter : they used to say anything and everything. Alas for that society, in which a well-meaning man should have to undergo displeasure, disrespect and the ill-treatment of others, on account of his fidelity to his own high ideas. I doubt very much whether anybody else can ever be successful in carrying out such ideas. But in following the right path the deceased did not at all care whether other people praised him or abused him. He used to say, "A man cannot serve more than one master. Come what may ! I am resolved to obey God and my conscience. It is a matter of great regret that in India up to the present day there is no suitable place for bachelors or spinsters": we used to encourage him to make such a place. His strength of mind has saved one innocent girl from lifelong misery.[2] The difficulties he had to undergo on account of his firm resolution would have produced a bad effect in the minds of any other person ; but the determination of the deceased could not be shaken in the least ; nay it became daily stronger.

Besides all this, there were many other virtues in him that befit a student : (for instance) sobriety, reserve, brevity in speech, patience and forbearance. There was not even a sign of ostentation in him.

On account of his reserved and silent nature many of his virtues were not known to others but remained buried in obscurity. None but his particular friends knew all his virtues and noble ideas.

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1. The sentence should be *chūṅki shādi na karnā dastūr o riwāj ke khilāf thā, is liye un ke 'azīz o aqārib aur ham-qaum us ko burā samajhte the.*

2. Had he been married his wife would have been doomed to perpetual widowhood.

He was constitutionally so chary of words that I used always to complain to him of the shortness of his letters. But even in these concise letters an observant person would discover the virtues of the deceased; and this is a proof of his uprightness. He always remained in a rather depressed state of mind. He had great faith in the efficacy of prayer; whenever during his illness he wrote a letter to anybody, he always asked him to pray for his recovery. He had such a tranquil and composed mind that two hours before his death, when he had not the strength to write with his own hands, he made his sister write for him to the Principal of his College, to a sincere friend of his, and to a neighbour; to report the contents of them fills one with grief. God grant that all the students of our country may be right thinking, right believing and noble minded like him! Although that storehouse of virtues is now no more in this world to give the pleasure of his company to his friends, still I pray that the good effects of his example, which is worth imitating, may continue in the hearts of his school-fellows and sympathetic friends, and that God may grant him heaven as his portion.

Dayā Nārāyan Nagam, Cawnpore.

SĪTĀJĪ.

None but her garments saw her naked body
Like a spirit in the body, which none can see.

The name of the Mahārānī Sītājī, the crown-jewel of Indian women, will ever be remembered; and although the history of this goddess of chastity, and the image of purity and innocence is known in every household in India, and even up to to-day serves as a guiding light to the women of this country, still her instructive life, however much repeated, is never lacking in freshness and useful interest. She holds the highest position among the chaste, faithful ladies and devoted wives of India. Although thousands of chaste women of this country have burnt themselves to ashes to preserve their purity, and thousands have comitted suicide by jumping from the windows of palaces, still the very severe trials and adversities that Sītājī had to undergo in her life were never met with by anyone else. May

God forbid that they should befall even to one's seventh[1] enemy! That patience, that perseverance, that composure of mind, and that fortitude which she displayed in her uncommon lot, their like are found nowhere else. To-day we cast a cursory glance at her serene and spotless life, and we hope that our just readers will admit that the respect and veneration with which her name is taken even up to this day, are certainly her right.

There is no aspect of Sītājī's life that is not instructive; no incident that does not produce good effects; no part that is not instructive; and no fact that is not worth imitating. Even the minutest event and the most insignificant incident of her life is not without a moral lesson. Her holy life seems to have been meant for the guidance of the world. The women of this country cannot be too proud of the powerful example of her chastity and her sacred life; for, such an effective example of chastity and purity, ability and gravity, courage and perseverance, mercy and justice, wisdom and prudence, habits and manners, style and fashion, and in short, all the virtues that may be expected in the best of women, can hardly be found (elsewhere).

Janakpūr, once the capital of Rājā Janak, the fame of whose knowledge and learning, even up to this time, resounds throughout India, has the honour of being the birthplace of Sītājī. The court of Janakpūr was at this time famous for its appreciation of learning and encouragement of the learned, and the conversation of the court, which was the resort of men of letters from far and wide, was itself learned. From this, it may be inferred what sort of an education Mahārāja Janak must have given to Sītājī, the pupil of his eye. In ancient India, girls received quite a different kind of education from boys; and Sītājī too would have had the usual girl's education. It included many curious and strange features which have now[2] disappeared from India. Suitable instruction was given in domestic and household duties, and many useful accomplishments were taught to the ladies, so that they might make proper arrangements for the pleasure and happiness of their hus-

1. 'Seventh enemy' here means "the bitterest foe who carries his enmity for seven successive births (in the transmigration of soul according to Hindū belief)."

2. *Fī zamāninā* is an Arabic phrase literally meaning 'in our times.

bands. They were generally educated on broad principles. Many things, which are now completely neglected and many arts now condemned on account of their bad associations, formed, in those days, a part of (female) education. The Princess Sītājī was brought up with particular distinction ; and notwithstanding the fondness and affection which Mahārāja Janak and his queen had for her, her education was not allowed to suffer in any way. She was as willing to perform the daily duties and routine of the household, as the higher duties of life. She used to serve Janakjī with zeal like a simple good girl. The princesses of these days would probably consider it derogatory to do those services which Sītājī did daily with great pleasure and willingness. She used herself to do the minor domestic duties of the day ; for instance, she took upon herself the duty of making arrangements for the daily prayers[1] and worship of Janakjī, and she used even to clean[2] the cooking place and utensils.

Thus, her childhood was passed in learning and in teaching, and in taking theoretical and practical lessons. Now the time came when Janakjī thought of getting her married ; he wished that pearl of great price to be given to some peerless youth. The things deemed necessary for a marriage to-day were not even dreamt of in those days. If we compare the marriage ceremony of our unfortunate age with that of those days, we find all the difference in the world. The blind extravagance with which a marriage is unavoidably celebrated to-day was unheard of then. Alas ! time has so changed that all the good customs of the old times have died out. I cannot exactly say at what precise age Sītājī was married ; but I remember to have seen in some authority that it was at eighteen. It appears, however, from different conversations between Sītājī and her companions and also from her soliloquies, that Janakjī was in no hurry to get her married, and many other matters prove this. As far as I have investigated, I cannot find any proof of Sītājī having been married in her infancy. In short, all accounts are unanimous on this point that Sītājī was, at the time of her marriage, both in point of age and

1. The Hindū system of worship is called *pūjā* and the Muhammadan prayers *namāz*.

2. The phrase *chaukā denā* is only used among the Hindūs.

ability, fully prepared to take upon herself the heavy responsibilities of marriage, and to perform the duties inseparable from her high rank. It is known to all how she was married to Mahārāja Rāmchandrajī; so it is needless to repeat the story here. May God bless everybody with such a happy life as these two pure souls enjoyed for several years after their return to Ayodhyā. In fact, immediately after they were united, Rāmchandrajī and Sītājī became one soul in two bodies. Their separate entities at once merged into one. In fact, we should consider these two sacred personages as one; for, the one was so much influenced by the virtues of the other, that we cannot distinguish one from the other. One nature was to the other what borax is to gold.[1]

For their comfort and happiness, they had all that the wealth and power of a potent king like Mahārāja Dasarath could afford or secure. That magic poet Vālmīk has given us a glimpse of her palace but once only and that a cursory one. But even in this, we are dazzled by its pomp and grandeur, its beauty and magnificence, its furniture and plenishing, its ornament and decoration, so that we cannot gaze long at it. Kamalā water used to be brought from Janakpūr for Sītājī's drinking, so that no ill effects from the change of climate[2] might disturb her health. Even in this life of ease and comfort Sītājī did not shirk the least of her duties of pity and mercy. Her behaviour towards all, high or low, has become an example to be imitated by the women of the whole world. These virtues are, in my opinion, the noblest heritage of the Indian people.

Now came those ill days when Rāmchandrajī was suddenly ordered to go in exile; and on the very day, when the Royal Crown was to be placed on his head and the Royal Gown on his body, and the whole city of Ayodhyā was going to celebrate the coronation[3] of the popular[4] heir-apparent, he was required to put on the dress of a beggar and live in the jungle. All know how gladly, willingly and smilingly he made himself ready to fulfill the promise of his father, how his loved father lost his life from grief

1. Mark the Urdū idiom here.

2. The phrase *āb o hawā* means "climate", its component parts lose their separate signification.

3 Lit., sitting on the Royal throne.

4. Lit., dear to every heart.

at this separation, and how the whole Ayodhyā was upset by this heart-rending[1] event. Now let us look at that side of this painful scene, in which Rāmjī is advising Sītājī to remain in his house and serve his parents and is trying to convince her of the dangers and difficulties of a jungle life, while Dasarath and Kausalyāji are insisting on her staying with them; and Sumantra, the minister and Gurū Vasishtha are saying that it is not advisable for Sītājī to go alone with Rāmchandra unaccompanied by her servants. It was such a critical time that even the wisest and strongest-minded woman would have been terrified. She was in great perplexity,[2] for it was her duty to obey her parents-in-law while the orders of the *gurūs* were also to be respected (further) the very idea of the danger and hardships of jungle life might have terrified a brave man. But the courage, strongmindedness and readiness with which the Mahārānī Sītājī decided (to accompany her husband) at such a critical moment when everybody else was at his wit's end, have, indeed, no parallel. I admit that at this time of general anxiety it was a great consolation and help to Sītājī that Rāmchandrajī had not given any express order preventing her from accompanying him, or her situation would have been a difficult one; but this too was the result of Sītājī's earnest importunity. The seriousness with which she refuted all the objections, and the force and conviction with which she urged her claim to accompany him and share his sorrows and joys, are, in themselves, the strongest proof of her ability and perseverance. The zeal and earnestness with which the princess, who was accustomed to the ease and comforts of a royal life, was willing to undergo a journey on foot and a sojourn in the jungles, were, in themselves, no small matter. Moreover, the thought of this terrible change had no effect upon her mind. She merely wanted to stay with Rāmchandrajī, and her wish was fulfilled. What cared she for troubles or comfort! At the time of her departure she distributed all her ornaments and belongings to the poor and simply said to her mother-in-law, "It is my misfortune that I could not serve you longer." Except this she had no other regret.

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1. Lit., life-shortening; soul-exhausting.
2. Lit., sixes and fives, and hence "hesitation," "confusion."

On entering the jungles, Sītājī took upon herself various voluntary duties, and among these serving the wives of hermits and saints deserves special mention. She was so given up to charity, benevolence and helping the poor, that when, after his coronation the Mahārāja Rāmchandrajī requested Sītājī to ask from him a boon, she only desired that she might be allowed to distribute clothes to the wives of saints.

Thus there are thousands of events in her jungle-life for which a big tome alone would be required. Her virtues were really brought to light in these days of distress; and after this, her undergoing with courage and fortitude, various hardships in Lankā (Ceylon), displayed her transparent and hidden virtues. So patient was she that in spite of thousands of misfortunes she never uttered one word of complaint. The dreadful women of Lankā by the order of Rāvana used to tease her in many ways: their incessant[1] maltreatment made her life a burden to her: they so harassed her, that once or twice[2] she attempted to commit suicide: but she thinking it to be a sin, and dwelling on the distress Rāmchandra would be put to thereby, refrained from doing so. Not only did she never answer back the women of Lankā, but she also refrained from saying anything against Rāvana. When much harassed she merely said: "Worry me, kill me, or even eat me, do whatever else you like, still I will never yield[3] to Rāvana." When Rāvana would himself come and threaten her, she would say with great courage and composure, "I am as inseparably associated with Rāmchandra as light and rays are with the sun."

Goodness, generosity, goodbearing and nobleness are never without effect. Sītajī, at last, with her nobleness and goodness, won over the hard-hearted and fearful oppressors of Lankā, and by her actions softened their temper to such an extent that most of them became friends, so much so, that they used to relate to her the daily progress of the war and all the news of the court of Rāvana. This nobleness and forbearance and good behaviour

1. Lit., through the eight divisions of the day, *i.e.*, all through the day. One *Pahar* = 8 *ghaṛīs* = 3 hours.

2. Mark the Urdū idiom.

3. Note the peculiar future form here which is always used in a negative sentence.

formed the main characteristics of her nature, and were not assumed merely to gain some temporary object. We have not to go far to prove this, for when after the conquest of Lankā, Hanūmānjī came to convey to her the good news and to take her back with great pomp and magnificence, Sītājī delighted with the glad tidings said to him, "You may ask for any boon you like." Hanūmān had once seen with his own eyes her distressful condition, and he decided in his heart to avenge the tyrannical treatment (she had received from the women of Lankā). What else could he ask for but her permission to kill all of them in her presence! Sītājī with her usual noble nature and kindness simply said, "No, pardon them; don't harass them; they were merely servants of somebody else."

There are other instances of her nobleness and generosity. Even after she came into exile, she used to treat Keka'ī and Bharatjī with the same respect and affection as before.

When Rāmjī asked her to put off all the jewellery and assume the garb of a *Faqīr*, she was at once ready to carry out his order; because, when Rāmchandrajī himself assumed that dress, what objection could she possibly have! She would have willingly obeyed his orders, had not Gurū Vasistha and Rāja Dasarath strongly objected to it. Gurūjī said that the garb of a *yogin* is prohibited to her during the lifetime of (her husband) Rāmchandrajī; and the afflicted Rāja said that he had not intended the exile of Sītājī.

After this, when all the people, together with Keka'ī and Bharatjī, came to the forest to take them back, at that time too she gave to Keka'ījī, on whose account she had to undergo[1] all these troubles, the same kind reception as she did to her own mother-in-law, Kausalyājī. Thus there are many proofs of the purity of her heart. She never complained of Keka'ījī either in her presence or behind her; nor did she cherish any ill feeling against her in her heart, which was always entirely filled with her love for Rāmchandrajī. Although Sītājī had, on many occasions, to undergo great hardships on his account, yet she was ever ready to sacrifice herself for him, as long as she lived.

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1. Mark that *jhelnā* and *uṭhānā* are not inflected here. The Lucknow people never inflect the infinitive, whereas the Delhi people do.

One day, Rāmchandrajī was sleeping in the jungle and she[1] was sitting by him, when a wild bird pounced upon her and pecked her leg with such violence that it began to bleed, but she bore the pain calmly and did not awaken nor disturb the peaceful sleep of Rāmchandrajī.

Besides this, there are many other incidents from which we can form an idea of that intense love she bore to Rāmchandrajī. This fact too is worth mentioning, that she had never, during her whole life, doubted (the love of her husband) Rāmchandrajī nor did she ever dream any suspicion. She had always a perfect trust in him and never questioned his veracity in the whole course of her life. She was so keenly sensitive (of her chastity) that when Hanūmānjī, after stealing into Lankā, asked her to ride upon him, so that he might secretly[2] carry her off at night, and bring her to Rāmchandrajī, Sītājī, with great self-denial, refused his request merely on the ground that she would have to touch the body of a stranger.[3] Possibly she might also have thought that it would be glorious if Rāmchandrajī himself delivered her by conquering (Rāvana).

Another strange thing in Sītājī was that she never lost her presence of mind even in the most perilous circumstances. Intellectual as well as personal and moral exellences were so happily united in her that the former were to her good nature, kindness, amiability, liberality and faithfulness, as borax is to gold.[4] The control she had upon her senses and the command she had over her intellect are proved by the fact that even at the time of distress and confusion, when Rāvana carried her away, she retained her presence of mind and all along the road kept casting down her ornaments, to facilitate the search for her by their identification. When Hanūmānjī met her stealthily at Lankā, reporting himself a messenger from Rāmchandrajī and showed Rāmchandrajī's ring as a token, the way she cross-examined him and the questions she put to him, to be sure of the facts, proved her prudence, control and ability. It was not impos-

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1. The honourific *āp* is here used for the 3rd person.

2. Mark the Urdū idiom here.

3. *Ghair mard = nā-maḥram, i.e.*, one who is not (as regards marriage) within the forbidden degrees.

4. Mark the idiom *'sone par suhāgā*, which means that the one enhances the beauty of the other.

sible[1] for Rāvana's cunningness and deceit, to send someone in the guise of a messenger from (Rāmchandrajī) to test her mind. She had never seen Hanūmānjī before. Being an intelligent woman, she could not readily believe him. In her heart doomed to feel the pangs of separation the anxiety to learn news of Rāmchandrajī was excessive ; but her wisdom checked her hastiness, and it was her wisdom which got the better of her natural impulsiveness.

This sketch of Sītājī's life is not complete.[2] We contemplated giving a cursory view of her life, but for fear of making this article too lengthy we are compelled to bring this sketch of a holy life to a close for the present. We hope that even this short account of Sītājī's sacred and unparallelled life will not be wanting in interest and usefulness.

Dayā Nārāyaṇ Nagam.

NĀDIR SHĀH.

From a persual of authenticated historical works it appears that historians are silent on Nādir's early life. Had he come of a respectable family or been the son of a king or an amir, his early life[3] would, of course, have been written. But, as he, by sheer dint of courage and bravery, made all Asia tremble, it is proper to give an account of his conquests, which still stand out conspicuously[4] on the pages of history.

If historians have given any account of Nādir's early life, they have simply said that he belonged to the Afshār[5] tribe and that he was the son of Imām Qulī. One of them writes that his father was neither a man of importance amongst his own people nor had he any high position. Nādir, too, never claimed to have come from noble

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1. Lit., far from.

2. Lit., Half-finished.

3. *Sawāniḥ* is the plural of *sāniḥa* which is masculine ; *Sawāniḥ-'umrī* meaning, life or biography, is used by some as masculine and by others as feminine.

4. *Jagjag karnā* "not to shine as the sun but to show up" as a white house.

5. A Turkish tribe of Persia.

parentage. Thus his origin remains obscure ; and as he himself said, 'Nādir Shāh is the son of the sword, son of the sword and so on up to seventy generations' this is true. Swords are the parents of the brave. But his flattering biographer Mirzā Mahdī, who has recorded all the events of his life and the battles that he fought, relates that his father was a man of some position in his own tribe ; and by so saying he evades the fact. The worth of a precious jewel worn by kings is due to its colour and water, not to the mine in which it grew. Sir John Malcolm in his comprehensive history of Persia writes that Nādir Shāh, in his early days, was a *pūstīn* maker and earned his bread by this professon. In as much as his calling in life was low, his associates were also low class people. When Nādir wanted to get his son married to the daughter of Muḥammad Shāh, the latter said that it was their custom that the son-in-law must name his forefathers up to seven generations. Nādir Shāh said to the messenger, 'Go and say that your son-in-law is Nādir's son and Nādir is the son of the sword and thus go on up to seventy generations.' A reliable historian of Persia narrates that Nādir Shāh was born in 1100 A.H. in a village of Khurāsān. When he was seventeen, he with his mother was captured by Uzbaks and remained imprisoned for four years. His mother, unable to bear the hardship of imprisonment, died. God only knows how Nādir freed himself and escaped. After this, he entered into the service of Bā'il Beg, a chief of Khurāsān. He killed the chief and fled with his daughter whom he married. Riẓā Qulī Khān Mirzā was his son by this Begum. Nādir was thirty-one at that time. Shortly after, he collected a gang of rogues and desperadoes, and becoming their leader, commenced a life of robbery in the vicinity of Khurasān and injured and oppressed the people in many ways. By and by the news of his cruelties reached even the ears of the Governor of Khurāsān. The Governor, out of policy, took Nādir and his fellow-robbers in his army. At that time, the Governor was called upon to fight with the Uzbaks. As Nādir had a long-standing grudge against this warlike[1] race, he fought desperately[2] with them and so utterly defeated them that as

1. Mark that the adjective *laṛākā* is used both with masculine and feminine without any inflection.

2. Mark the Urdū idiom.

long as Nādir lived they never came to Persia for plunder. The Governor, pleased with him, raised him to rankand wealth. A short time after, the Governor was offended at Nādir's insolence and expelled him from his service with ignomity. Irritated at this, Nādir left Meshed.[1] Nādir's uncle was, then, at the head of a small branch of the Afshārs in Qilāt. Nādir went direct to him from Meshed and stayed with him for a few days, but the uncle also was much disgusted with the ill deeds of his nephew and in great wrath compelled him to leave his fort. In fact, wherever he went, he could not on account of his fickleness and insolence remain steady.

How strange is your fickleness !
Neither are you steady, nor is your tongue so.

Then he resumed his former occupation, and collecting his former friends and companions again began to rob and plunder ; but this time he formed a larger gang. Īrān was, at this time, weakened by the inraids of the Afghāns and by frequent battles with them, while Nādir increased troubles[2] by his depredations. It was, really, a very hard time for the Ṣafavī rulers. The Afghāns, however, could not yet gain a firm footing in Persia ; although, by their raids, the country had to face fresh losses every day. In short, there was disoder all over the country, in those days. Now let us turn to Nādir. On account of his valour and skill, a large number of terrible dacoits gathered under his banner, and gradually this gang gained so much strength, that it proved to be to the Ṣafavī government a greater source of dread than even the Afghāns. Shortly after, this gang of Nādir fell upon the peole of Khurāsān and extorted hnavy sums from them. When Nādir's uncle saw that Nādir was daily gaining in power, he became afraid and wrote to him saying that if he gave up his nomadic life and pluddering habits and rendered help to Shāh Tahmāsp in his war with the Aghāns, he would kill two birds with one stone,[3] *i.e.*, he would gain a reputation for valour and would also put the king under an obigation.[4] Nādir took up the idea with

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1. *Se* is evidently wanting here.
2. Lit., "caused the breath to come into the nostrils of."
3. Mark the Urdū idiom.
4. The word *mashkūr* is wrongly used by Indians for *Shukr-gusār* ; or *mutashakkir* for *mashkūr* means 'thanked' and not 'thankful.'

great pleasure and in reply expressed his willingness. But he doubted whether His Majesty the King would pardon him; but said that he would readily present himself to the king on an assurance of pardon from him.

This too was easily settled; and Nādir gladly started for Qilāt. As he always thought his uncle to be an obstacle in his way and had also an old grudge against him, for once driving him out of Qilāt during his stay there, he availed himself of an opportunity and killed him, and in this way, he added one more unlawful murder to the many others committed by him to be recorded in the register[1] of his actions. Having freed himself from all these affairs he turned his eyes towards the Afghāns. As Providence was on his side, and as the release of Īrān from the oppression of the Afghāns was ordained to be effected by the agency[2] of Nādir, he drove them back after defeating them thoroughly. The king of Īrān was extremely kind to him and the whole kingdom of Persia escaped this danger, with great difficulty,[3] through the hands of Nādir. But from this time onward the king Ṭahmāsp Ṣafawī grew somewhat jealous of the prudence and valour of Nādir.

Having thus suppressed the trouble of the Afghāns, Nādir became engaged in another expedition, when the Shāh sent him a *farmān* to return. Nādir refused to come without having decided the campaign. The helpless king spoke of him as a rebel and a traitor, before his courtiers.[4] By and by,[5] this news reached the ears of Nādir, and he fell upon Isfahān with his army and forced the king for his own safety to agree to whatever terms should be proposed by him. "A bound man gets a good beating." So the king being helpless agreed to whatever Nādir said. What little power Ṭahmāsp had ever had, all ceased to exist from this time. Although Nādir intended treating him with respect, until a suitable opportunity offered for usurping the kingdom, he however went on scheming to

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1. According to the Mahomedan belief a register of one's deeds will be handed over to every man on the Day of Judgment to be accounted for.

2. Note this instance of the postposition, *se*, being understood after *hāthoṅ*.

3. Lit., "After earnest and repeated imploring of the aid of God," and hence "with great difficulty."

4. *Arākīn* is a double plural (*jam'u-l-jam'*) of *rukn*, the plural being *arkān*.

5. Mark the Urdū idiom here.

this end. Since the conquest of Khurāsān, Nādir, by his manner and movements, gave the court and the country distinctly to understand that he no more cared for the orders of the king. Like Ardshīr Bābakān, Nādir also used to ask the astrologers, every morning, for the interpretation of his dreams of the previous night. One night he dreamt of a four-finned fish which baffled every effort to capture it, but which he easily caught. In explaining this dream the astrologers congratulated him on his (coming) kingdom. But Mirzā Mahdī writes that the four-finned fish indicates the four countries which afterwards came into his (Nādir's) possession, *i.e.*, Irān, Khwārazm, Hindūstān and Tūrān.

When Ṭahmāsp saw, that on account of his bad luck[1] his royal authority was reduced to a mere name, he submitted to his fate and sent one of his courtiers with a jewelled Crown and a Royal warrant of authority over four large provinces,[2] Khurāsān, Māzindarān, Sīstān and Kirmān, to Nādir, and also requested him to append the title of 'king' to his name. Nādir accepted all the Shāh's gifts with the exception of the title of 'king,' the assumption of which he thought would only excite the jealousy of others and do him no good. Besides, the right time for it had not yet come, and so he refused this honour with thanks.

Professor Mirzā Ḥairat in his translation of Sir John Malcolm's History of Persia writes that in the meanwhile Nādir's eldest son Rizā Qulī Mirzā was married to the daughter of the late Sulṭān Ḥusain Mirzā. Although Nādir had declined to accept the title of 'king,' yet he assumed the authority of a king in one important particular : he ordered his name to be struck on the coins to be distributed in payment of the salary of the army.

The Ottoman Empire had at this time the adjoining provinces of Irāq and the whole of Āzarbā'ījān in its possession. Nādir's troops had scarcely recovered after driving away the Afghāns, when Nādir set out to drive the Turks from out of the boundaries of Irān. The two armies met in the desert of Hamadān. The Turks were defeated and repulsed with great loss. Having

1. Lit., on account of the inauspiciousness of his deeds.

2. In the text the word *Shahroń* meaning 'cities' is wrongly used for *Ṣūbeń* meaning 'provinces,' though in Persian *shahr* has both meanings.

done this Nādir directed his attention towards Āzarbā'ījān and took possession of Tabrīz, Arbdīl and all the other big cities of that province,

The news of this defeat of the Turks reached Constantinople. The Janissaries[1] first killed the War Minister and then dethroning the Sulṭān Aḥmad III., made his nephew Maḥmūd V King. Nādir sent one of his greatest chiefs Riẓā Qulī Khān to Sulṭān Maḥmūd with the following words, "Pray order the Turks to vacate Āzarbā'ījān or the blood of God's (innocent) creatures will be unnecessarily[2] spilt." While Nādir was engaged in this, Ṭahmāsp, who was a mere puppet[3] in the hands of his courtiers, sent congratulations to Sulṭān Maḥmūd on the occasion of his coronation.[4] The result of the embassy of Riẓā Qulī Khān had not yet become known nor had the news of acceptance of the address of congratulation been yet received, when the foolish king at the instigation of his courtiers went to lay seige to Īrān,[5] the capital of Armenia, then uuder the subjection of Turks ; but without any satisfactory result. He was defeated by the Turks, and thus those three or four cities, which through Nādir's ingenuity and bravery had been brought into the possession of the Persians, again became free. Now peace was contemplated by His Majesty the King. In the end, Ṭahmāsp saved himself by foregoing the Turkish possessions, which had been so long under the control of the Persians. Moreover, he had to give[6] five towns in the neighbourhood of Kirmānshāh as presents to Aḥmad Shāh, the Governor of Baghdād, who negotiated the peace. This mean policy much humilated Īrān and it was hence looked down upon with contempt by other governments. When the news of this state of things reached Nādir, he took it to be a good

1. The captives of wars with the Christians were trained up and enlisted in the army and they were called 'Janissaries, (Yankcharīs). In course of time they grew so much in importance that they would give the throne to that prince of the Royal Family who promised them the greatest remuneration. Sulṭān Maḥmūd did away with them entirely.
2. Note the idiomatic use of *mu, t* here, which generally means 'gratis'.
3. Mark the Urdū equivalent.
4. Lit., Sitting on the royal throne.
5. Probably 'Erivan,' a chief town of Armenia.
6. *Vide* note 1, page 42.

opportunity for usurping the kingdom. He circulated a *farmān* to all the grandees of Irān (addressing them thus); "Death would have been preferable to peace made with such cowardice. I am coming with a triumphant army, and will, in no time, take back all the provinces that have, through Ṭahmāsp's foolishness, fallen into foreign hands. Wherever my triumphant[1] army will go, victory will accompany them there."

"Tell the Fire-worshipping enemy, who is a fruitless worker,
To throw dust upon his head, for the lost waters have come back to river."

Afterwards he also sent a message to Sulṭān Maḥmūd V, telling him either to give back all the provinces that he had taken from Irān or[2] to prepare for war. To Aḥmad Pāshā, the Governor of Baghdād, he wrote the same thing. After all this he came to Isfahān and severely censured Shāh Ṭahmāsp. Then sending for him on the pretext of an invitation he made him a prisoner and sent him with his ladies[3] to Khurāsān. Mirzā Mahdī writes that at this time the officers of the army and those entrusted[4] with the government of the kingdom offered the royal throne and the Crown to Nādir. But Nādir, thinking it not to be the proper time for assuming the throne, made Shāh Ṭahmāsp's son, then 8 months old, sit on the throne with the title of 'Abbās III, and himself undertook to manage the affairs of the State. This was done in 1145 A.H. After he had performed the ceremonies of the Coronation he set out for Baghdād with a formidable army.

As Aḥmad Pāshā, the Governor of Baghdād, was a great warrior and a brave soldier, Nādir had to face him thoroughly equipped.[5] Ṭūpāl 'Uṣmān Pāshā, a Turkish commander, was sent by[6] the Sulṭān of Turkey[7] with a brave army to help Aḥmad Pāshā. According to Mirzā Mahdī's statement Ṭūpāl 'Uṣmān had, at least, a lac of

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1. Victory (compelling) wave.
2. The sentence should either be *ki yā to jis qadr.....yā laṛā'ī.....*or *ki jis qadr.....wārna laṛā'ī.....*
3. *Khawātīn* is the plural of *khātūn*.
4. The singular of *umanā* is *amīn*.
5. Mark the Urdū idiom.
6. *Se* has been omitted after *ṭaraf*.
7. Turkey is generally called Rūm (Rome) by the Orientals.

soldiers with him. Having left 12,000 cavalry near Baghdād, Nādir with the rest of his army, went to Sāmira[1] where Ṭūpāl waited with his army. No such battle with so much blood-shed had before been fought between the Persians and the Turks. At first the Persians were victorious; their cavalry in one rush drove back the Turkish cavalry. But the Ottoman infantry baffled[2] them, and fought so desperately that the Persians were forced to flee. Twice Nādir's horse was[3] hit and his standard-bearer was killed; and all the goods and belongings of the Persians fell into the hands of the Turks. Further, while flying (from the battle) the Persians were ruthlessly killed[4] by the Baghdādis. This happened in 1146 A.H.

Sixty thousand Persians were said to have been killed in this battle. Even if the losses were not so great as that, twenty thousand must, undoubtedly, have been killed. The loss of the Turks too was equally great,[5] but they won a conspicuous victory. Nādir with his army fled with such a speed that he did not take breath until he reached Hamadān.[6] No chastisement inflicted by Nādir on this occasion could have been deemed too great.[7] But in his sagacity he consoled his soldiers, rewarded and encouraged them to avenge themselves upon the enemy. This policy was very successful; the soldiers thinking Nādir to be their true adviser and sympathiser prepared themselves to take revenge. After three months, Nādir reached the neighbourhood of Baghdād with an army even larger than before.

There was not so much zeal, now, among the Turks; in the first place they were in great trouble owing to their not getting their pay, in the second place there was no regular supply of provisions. The Minister of War of the Ottoman Empire, who was an enemy to Ṭūpāl 'Uṣmān, did not help him in any way nor did he direct his attention towards arranging for their supply of provisions or payment

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1. Sāmira is a village on the bank of the Tigris, 60 miles from Baghdād.
2. Mark the Urdū idiom here.
3. Mark the idiomatic use of *ke* in *ghoṛe ke bhī goliyāñ lagīñ*.
4. Lit., 'put under sword.'
5. Note the idiomatic use of *kām āṇā* here, which means 'to be killed in a battle.'
6. Two hundred miles from Sāmira.
7. Mark the Urdū idiom.

of their salaries. Nevertheless, Ṭūpāl sent twenty thousand cavalry to meet Nādir. The Persians, in whose hearts the fire of vengeance was then in full blaze, repulsed the Turks in the first attack. No sooner did Ṭūpāl 'Uṣman hear of this than he himself came with as large an army as he could collect; and a battle ensued. One of the Persian cavalry recognising Ṭūpāl struck him with his spear through the breast, and having cut his head off took it to Nādir. How could an army without a commander carry on a battle? All of them gave way. Nādir had the head of Ṭūpāl together with his body buried with great respect; and after this he set out for Baghdād. In the meantime, news of the rebellion of Muḥammad Khān Belūch reached him. Nādir, being in a hurry, made a treaty with the governor of Baghdād on these terms, that all those provinces of Persia that were ceded to the Turks, in the time of the deceased Sulṭān Ḥusain, before the Afghān rebellion, should be restored to him, and returned to Persia. While Nādir was engaged in putting out the fire of rebellion kindled by Muḥammad Khān, it was reported to him that the Ottoman government had not approved of the treaty and had sent 'Abdullāh Pāshā, the Governor of Egypt, with full authority to declare war or peace, at the head of a large army. Nādir having quickly conquered Armenia and Georgia, reached Qārṣ, and simultaneously laid siege to Ṭiflis, Ganja and Erivan. 'Abdullāh Pāshā was in a strongly fortified position, surrounded by entrenchments, at Qārs. By besieging these three cities, Nādir tried to force the Pāshā out of his stronghold and to fight in the open field, for the fortifications were very strong and almost insurmountable. With proud confidence in the strength of his army, 'Abdullāh Pāshā came out of his stronghold. According to Mirzā Mahdī's statement, the Turkish army consisted of sixty thousand cavalry and fifty thousand infantry. Considering the numerical strength of the (enemy's) army, Nādir collected his military officers and addressed them thus, 'Undoubtedly, our army is not even one-eighth of that of the Turks; but the Turkish soldiers have not got even the smallest fraction[1] of that enthusiasm and courage which our soldiers have. Last night,[2]

1. Lit., 'scent,' 'smell.'

2. *Rāt*, without any adjective preceding or any postposition, signifies 'last night.'

I dreamt of a fierce animal which entered my tent and was about to kill me but I managed, with great dexterity, to kill it. This is a good omen and it forebodes victory. Should we find the Turks to get the better of us, we will turn towards Erivan which is close by ; but this should never be.' These words filled the hearts of the soldiers with great spirit. Nādir, having well arranged his army and taking a detachment of selected cavalry, fell upon the enemy, at the very onset, with the firmness of Fate and the irresistibility of Death. His cavalry was so filled with impetuousness that none (of the enemy's army) could bear the brunt of their attack or dare to withstand them. In the very heat of the battle, a Persian sowar, named Rustam, beheaded 'Abdullāh Pāshā. Nādir raised the head up on the point of his spear, and the Tuskish army, seeing the (severed) head of their commander, took to their heels. The Persians pursued and killed them in thousands ; and, Ganja and Ṭiflis were conquered without opposition. The Ottoman government made peace with Nādir on the same terms which had formerly been settled between him and the Governor of Baghdād, and restored to him Qārṣ, Erivan and the other provinces that had formerly been in the possession of the Persians. Now, Nādir thought it to be the proper time for him to place himself on the throne, and that there was no more any obstacle in the way. In the meantime the news of the death of 'Abbās III. reached him.

In Irān, the people observe the custom of celebrating the advent of the spring, when there are festive rejoicings all over the country ; and the king awards *khil'ats* (robes of honour or distinction) and *in'ām*s (rewards) to the chiefs of the State and distinguished officers[1] of the government, according to their respective ranks. Nādir, on this occasion, displayed greater pomp and magnificence than any of the former kings of Irān. He had a splendid building erected temporarily for the purpose, which he furnished most liberal ly with all the articles of comfort and luxury. At the close of the festival he made a speech to all the officers of the army and the pillars of the state (ministers) (addressing them thus) : "Shāh Ṭahmāsp and the princes of the Royal family are all alive ; you may choose whomsoever you like, as your king. I have done my duty ; I have released

1. Lit., 'eyes.' Singular *'ain*, 'an eye.'

Īrān from the tyrannical hands of the Afghāns, Turks, and the Russians and have made it a peaceful kingdom." They all cried out, "The kingdom justly belongs to him who has freed the country from the hands of the enemies, and he only can manage it properly." Nādir refused to accept it and solemnly declared that the idea of sitting on the throne had never entered his mind nor did he now wish to do so. In short, this discussion went on for a month ; the people pressing him to accept the throne and Nādir declining it. At last, when he was quite sure that the people were sincerely desirous of making him their king, he accepted their request, and on the 26th of Farwardīn,[1] 1149 A.H., at 20 minutes after 8, which was announced by the astrologers to have been an auspicious moment, he set his foot on the Royal throne.[2] The coronation ceremonies were performed as usual and coins were circulated with this inscription :—

> Nādir of the land of Īrān and the world-conquering sovereign
> Made a gold coin to be current all over the world.
> 'Whatever has happened, is for (our) good'.

Immediately after he sat on the throne, Nādir made the following proclamation :—"After the glorious death of our accepted Prophet (may God bless him and grant him peace),[3] four Caliphis one after the other succeeded to the throne of the Caliphate. Shāh Ismā'īl 'Safawī rejected this belief and gave currency to the Shī'a[4] religion. The result of this was that since that time, Īrān was made a store-house of tumults and disturbances. As the people of Persia have made me their ruler, I think it proper that the Sunnī religion should be adopted. But as his Lordship the Imām Ja'far Ṣādiq[5] (peace be with him) is the most emeinent of all the descendants of

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1. The first month of the Persian solar year, corresponding to February or March, the remaining eleven months being Urdī Bihist, Khurdād, Tīr, Amirdād, Shahryūr, Mihr, Ābān, Āẕar, Dai, Bahman and Isfandyār.

2. Lit., "On the throne of the guardianship of the world."

3. This phrase is generally added to the name of Prophet Muḥammad, while *'alaihi-s-salām* (peace be with him) is added to the names of all other prophets.

4. *Vide* note 1, page 14.

5. Grandson of Ḥusain, son of 'Alī, the fourth Caliph.

the Apostle of God (may God bless him and grant him peace) and he is respected by all, high or low.[1] I think it proper to name this religion after his name." So this religion was called Ja'farī; and the Sulṭān of Turkey was requested to recognise it as the Fifth[2] Religion and to establish a fifth mansion[3] in the Holy Ḥaram.[4] The common people accepted this Reformation.

Historians give many different versions as regards Nādir's changing his religion, but that of the late Professor Ḥairat is the most reasonable. He writes that, to speak the truth, Nādir followed one religion only, and that was the worship of self. When Nādir was in the service of the King of Īrān, and was engaged in driving out the Afghāns and Turks, he was a follower of the Shī'a religion, for, this religion was a good instrument for carrying out his (selfish) objects; but when he gained these objects and determined[5] to root out[6] the dynasty of Shāh Ismā'īl Ṣafavī and made up his mind to conquer Qandahār, Hindūstān, and Mauṣil, he thought it advisable to give up the Shī'a religion.

After his coronation, Nādir came to Isfahān and having equipped his army proceeded to Qandahār. At that time, Ḥusain Qulī Khān, brother of Maḥmūd Khān Ghiljā'ī, was the governor of Qandahār.

The Bakhtyarī tribe were in the habit of making frequent ravages and plunders in the neighbourhood of Isfahān, and made life miserable for the inhabitants. Nādir now intended to show these refractory people also, the consequence[7] of their actions, and accordingly with a view to root them out he advanced against them with a large army. This tribe inhabited the mountains between Isfahān and Shūstar, and in times of danger they hid themselves in the

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1. Lit. "particular and common."

2. The four other divisions of the religion being Ḥanafī, Shāfi'ī, Mālikī and Ḥambalī (*vide* note 1, page 14).

3. There are four mansions within the compound of the sacred Mosque of Mecca, set apart for the four sects, mentioned in note No. 9, to say their prayers.

4. The court of the Temple of Mecca.

5. Lit., "girded his loins (for)."

6. The trilateral root of *istīṣāl* is *aṣl* 'root.'

7. Lit., 'to let.....have a taste of.'

caves of those mountains. These caves were situated in such narrow and rugged[1] defiles, that to explore them was the work of some ironbodied[2] person; for,[3] a man of ordinary courage would (certainly) lose his heart. But Nādir with great bravery seized their leader, 'Alī Murād Khān and killed him. Then[4] the entire tribe of the Bakhtyārs was overawed by Nādir's power.[5] Nādir formed a regiment of selected strong men, which he named Bakhtyār regiment; and this army proved themselves to be Bakhtyār (lucky) in every war. From this place Nādir proceeded to Qandahār. The natural barriers[6] (mountains) on all sides which surrounded this place made his heart quail. But Nādir devised a new plan; he ordered another city to be founded and populated opposite to Qandahār and that a bastion should be erected opposite to the fort and that cannons should be mounted on it. In this way access (to Nādir's dominions) on this side was totally stopped.

Muḥammad Shafī'u-d-dīn Khān.

AN OLD DIARY.

1st October, 1823 A.D.—To-day Prince Jahāngīr-i-Zamān Jāmi-'ūddīn Maḥmūd, the son of the famous Lion of Mysore, came to pay me a visit. This Prince has been engaged for the last year in learning English. The Prince has invited us to his house.

31st December, 1823 A.D.—The King Naṣīruddīn Ḥaidar, hearing the news of the advent of Lord Cambermere, the General of the English army, sent his son Kaiwānjāh to receive him. The said General received the Prince as the heir-apparent. Lord Cambermere and the Resident took their breakfast with the king to-day.

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1. Lit., "ill-shaped."
2. *Kisī āhan-tan kā hī* is a Panjābī construction, in good Urdū *kā* should have come after *hī*.
3. Mark the idiomatic use of *warna* here.
4. *Ṭab* is idiomatically used for *tab* here.
5. Note the Urdū idiom.
6. It ought to be *Qudratī dīwāroṅ*.

After breakfast[1] gold embroidered clothes, shawls, woollen clothes, *thāns* of Dacca muslins and various sorts of precious stones were given to every guest according to his position and rank, as presents from the King. These ceremonies being over, all the trays containing these presents were brought into the store-house of the Residency to be deposited for the East India Company.

Col. Gardiner came to Lucknow a few day's ago. His wife is the daughter of an Indian Nawāb, possessing territories ; and their son is married to the sistsr (by the same father and mother) of the married[2] wife of the King of Oudh. Col. Gardiner came here to see the Prince's father Mirzā Sulaimān Shikoh. Ṣāḥib 'Ālam Bahādur has got twelve sons and forty daughters. Have you ever heard of a man having so many children ? The poor Mirzā is in a very distressful condition : his income falls short of his expenses ; the pension of five thousand rupees which he gets every month from the Court of Oudh is almost all spent in making payments to his innumerable creditors. The Mirzā has, of late, a sort of ill-feeling with his son-in-law, the King of Oudh, and he now does not like staying here. The Colonel came here with the noble and laudable object of taking the Mirzā and his family, with him, to Delhi, where he thought satisfactory arrangement could be made for him to live. Seventeen of the daughters of the Mirzā have recently been betrothed to the seventeen Princes of Delhi.

October, 1830.—Nawāb Mu'tamad-ud-Daula Āghā Mīr, late the Vizier of Ghāziyū-d-Dīn Ḥaidar, the late King of Oudh, is coming to Cawnpore. The whole retinue of his family, together with their treasure, stores and other howsehold effects, is encamped on the other side of the Ganges. One regiment of the British Army has been sent from the cantonment here, to escort them safely into British jurisdiction. To-day their elephants have crossed over to this side of the river. The river is in high flood now-a-days and is more than four miles from bank to bank.

5th January, 1831.—We are now stationed at Cawnpore. The

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1. Lit., 'meal served to an invited guest.'

2. The Shī'as have also Mutā'ī wives besides married wives. Their marriage is temporary and is dissoluble after a fixed period. The Sunnīs condemn this sort of marriage as illegal.

tents of Naṣir-ud-Dīn Ḥaidar are pitched on the other side of the river ; a bridge of boats is built for the traffic across. It is rumoured that the number of elephants and camels of the King's retinue is nearly two thousand. There are also several regiments with him. Lord William Bentinck is expected at Cawnpore on the morning of the 6th.

7th January.—This morning, at about 7 o'clock, the King with a large number of elephants and camels and the other accompaniments of a royal procession, crossed the bridge and marched with great pomp and magnificence to the Governor-General's camp to pay him a visit. Lord William Bentinck proceeded half the way to receive the King, and in compliance with the King's request he took his seat in the gold embroidered royal *howdah*. Lady Bentinck with other ladies of high rank was standing at the gate of the Durbar Camp for his reception. After shaking hands and embracing each other, the Governor-General and the King went (together) into the dining tent. The King's officers and attendants were all dressed in magnificent attire.

8th January.—To-day, the Governor-General went to the King's camp to pay him a return visit ; and took his breakfast in the territory of Oudh where the King is encamped.

10th January.—The King has started to-day for Lucknow and the Governor-General will proceed to that place to-morrow.

18th January.—The Governor-General will go to dine with the King to-day. The Lāṭ Ṣāḥib with other high officials mounted on elephants, started from the Residency for the King's Palace. The King met him halfway. It was a sight worth seeing. The Governor-General alighting from his elephant took his seat on the King's *howdah* and passing through the market places entered the Chhatar Manzil. Rich dainties were served on golden trays. On the conclusion of dinner the King with his guests came out to the verandah which commanded the river. In the *maidān* on the opposite bank, elephants were standing ready for fighting. Under the balcony, the river Gumtī flows gracefully. On the surface of it there is floating a fine boat very much resembling a fish in its shape. The King often uses it for his pleasure-trips on the river. A large amount was spent on its building.

21st January.—To-day we went to visit General Martin's famous building, named Constantinople. In this building, after the death of its generous founder, a college named La Martiniere has been established according to his will, in which European boys are educated. Pages would be required to fully[1] describe the beauty and grandeur of this magnificent palace. The plan of the building is excellent and its architecture is very pleasing ; the spacious marble-hall is worth seeing ; in the cells under this lies the grave of the General. General Martin, a Frenchman, who after retirement settled in Lucknow, died in 1800 and bequeathed the enormous wealth that he had accumulated by supplying the King of Oudh with European goods, for the education of the children of his nation.

22nd January.—The Governor-General left Lucknow this morning. To-day we also saw that room in which the royal throne is placed. In this palace there are several stately and exquisite rooms, in most of which fountains play ; a glimpse of fairy-land can be had there. The royal baths are also worth seeing. In the middle of the pleasure-garden adjoining the palace stands a picturesque summerhouse[2] built of marble, the ornamental relief work of which is worth mentioning. On the left of the garden are the houses of the Begums of the King. There is a splendid park which is known by the name of Dil-Kushā, in which deer, antelopes, peacocks and all sorts of game, even tigers, roam about. The King often visits this park for sport. In this park there is also a small house which is beautifully furnished with all sorts of articles of comfort.

24th January.—To-day I took a trip to Govind Bāgh. This garden belongs to a Hindū merchant who has spent a large sum on it. He himself lives in an ordinary house in the city ; but all the rooms of the house within this garden are well furnished with chandeliers, domes, mirrors and other decorations. On the ceiling there is very fine ornamental flower-work in relief. The menagerie of this garden is in my opinion better than that in Paris. To-day we also saw the tomb of the late Nawāb Sa'adat 'Alī Khān, whose

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1. *Ḥamā ḥaqquhū* is an Arabic phrase meaning 'as is due to it.' (*Ka*=as *mā*=what is ; *ḥaqquhū*=its right).

2. Lit., "A hall with twelve doors."

grandson is the present King. The grave of his principal wife is also by the side of his grave. This building is also worth seeing.

The subjects of the King of Oudh do not at all wish to come under the sway of the British Government. The people of this place seem to be much better off and more contented and happy than the subjects of the British Government.

Srī Rām.

AN IMAGINARY SUGAR PLANTATION.

The story of our love is true, but here and there
We add for the sake of ornament.

We have tasted various sorts of sweetmeats and we have had many kinds of delicious fruits; but none of them approaches the delight which I have enjoyed through the kindness of a friend, in an imaginary sugar-plantation. There were four of us and we passed several days in a journey. We got tired of putting up in inns and hotels; we were sick of taking our meals without salt (taste); and we had almost emptied our purses on travellers' comforts provided by the innkeepers. No sooner did somebody ask us to come and put up with him for the night than we accepted his request.[1] Had we even not been in such circumstances who the infidel could think of refusing him? For, did he spare himself in insisting upon (our accepting his proposal)? As soon as our carriage came within his view, he immediately ran to us. He shook hands with and embraced every one of us. He embraced us with so much fervour[2] that some of us who were rather sensitive were upset by it. Observing signs of confusion in us our friend opened his lips (Ah! I am not right in using such an expression,) for, his lips were open all along and his tongue had not touched his palate (for a moment)[3] (and said), "You are delicate citizens,

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1. Mark the Urdū construction.
2. *Mubālagha* literally means 'exceeding ordinary or proper bounds.'
3. *i.e.*, 'was never at rest.'

and we are rude country-people; we eagerly long for you, and you are our desired objects: how could you realize our feelings? The pleasure we enjoy in pressing (our friends) close, you have to learn from us. How else should the flame[1] of our heart be put out? This is nothing;[2] it is just the preliminary embrace. On this an extraordinary[3] loud laughter burst out. It is said that laughter is the key to the lock of the door of the heart; (and, thereupon) we began to talk more freely with each other. He made repeated and forcible requests and said, "Do please enlighten my humble house to-night and be the lamp of my dark house." We made earnest entreaties saying, 'Please let us start for the next stage, it is not yet too late, or allow us to go to some inn. We have already had the pleasure of meeting you; that is enough.' But who was there to listen to all this? Our luggage was thrown out (of the carriage) and some people began to collect and carry them into a room; and our courageous host alone took four of us within the compass of his arms, and shouting with a triumphant voice, led us to our destination. We found ourselves in an elegant and well-furnished room. The fatigue of the journey, articles of comfort all round, absence of any formality between the host and the guests, all these removed any hesitation, if there may still have existed in any one's mind about staying there; and we halted there, feeling ourselves quite at home.[4]

Host—'Behold the position of the house and the view of its surroundings. No better house has been built in this city. Every brick of this house has a history of its own. The doors you see before you are made of choice[5] cedar; and the niches that are there in the windows are of pure sandal wood. Mark how keenly I have tried to unite Native and European tastes in furnishing the house. I had to travel twice to Calcutta and Bombay to get the best European articles.'

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1. *Āg* is understood after *lagī*.
2. Mark the Urdū idiom.
3. Lit., "made to order," hence 'not ordinary'.
4. Mark the idiomatic construction of the whole sentence of the text.
5. Lit., "Spotless, *i.e.*, without defect."

A Guest.—'Certainly, your house[1] is a curiosity of the time; and we are fortunate enough in finding an opportunity of putting up here.'

H.—'Do you please consider this as your own house,[2] and stay here for a week or ten days, if not more.'

G.—'It is extremely kind of you. On this occasion we have not got so much time. But, should you continue to treat us with such kindness, it would be no wonder if some time or other we came and stayed with you for a whole month, not to mention a week or ten days.

H.—'Sir, it is your own house. You may live here as long as you like, and it will be to me a matter of pride and honour. Whenever a guest comes the house seems to be full; at other times, it seems blank, in spite of all its furniture. I alone, how far can I stretch my legs (*i.e.*, how much can I occupy)? The *zenāna* is set apart; there is also an excellent drawing room for men in it. At times I sit here and at other times there. Please come, and I will let you have a view of the surrounding scenery from the upper story.'

[They all go to the upper story.]

G.—'Ah! what charming scenery! Pray look at yonder hill! How beautiful is its verdant colour! How gracefully does the river flow! It is the enjoyment of Paradise to live in this house.'

H.—(Bursting with joy)[3] 'That towering edifice, which appears at a distance, belongs to this humble one, and that mosque, the minarets[4] of which hold converse with the clouds, was built by my fore-fathers. The gardens that you see around the city are all yours.'[5]

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1. In a polite conversation, a man, speaking of his own house says *Ġharīb-ḵẖāna* and that of the person addressed, *daulat-ḵẖāna*.

2. Lit., "consider this to be a house where no ceremony is required to be observed."

3. Mark the Urdū idiom. The literal meaning is Swollen with so much pleasure as not to contain himself.

4. *Mīnār* is the Persian corruption of the Arabic *Manār*, 'a light-house.' (*Nūr*=light).

5. Polite way of the saying 'mine.'

G.—'O ho !—those numerous gardens encircling the city are all yours ?'

H.—'You will find what a large variety of fine fruits must at this time be ripe in them.'

[Calls out a servant.

'You Jummā, come on. Hie to the largest garden and tell the *mālī* (gardener) to get a basket full of the best fruits. On your way, tell the *mālī* of the garden with a reservoir, to come to me, so that I may enquire of him what fruits are ripe in the garden in his charge.'

[Calls out another servant.

'Ho ! Is anybody there ? Overtake Jummā and tell him to get a few handsome bouquets also. Let some one else come ; hasten to the inner apartments and get the tea service. (Addressing the guests) Pray, excuse me. O ! what a fool I am ! I have been rude enough to entirely forget to have tea served. The fact is whenever I happen to meet an old friend of mine, I at once forget the whole world and everything in it.'

G.—'You are unnecessarily bothering yourself with formalities. Can the sights that you have given us to enjoy, and the pleasure we have derived seeing your house, have left room for any lack of courtesy ?'

H.—'No, Sir ! what sort of courtesy is that which is put off by words ? You have just come off a journey and the first thing that should have been given you was tea. Who is there ? Come. Ghaffār has gone for the tea-service, you run and get milk and sugar. We have got tea here ; be quick and make tea. If there be somebody else, tell him to hurry up and get the *nān-khatā,ī* (a kind of sweet-meat). (Turning towards the guests) Pray, tell me at what time do you generally take your evening meal and what kind of food you have a fancy for. I am no doubt a poor man, but I consider hospitality to be the mission of my life. Oh ! further tell me, if you have a taste for music ; if so, that also will be arranged for. Now, for the evening round, would you like to drive or row in a boat ? I am going to specially engage a *shikārī* for you. (Again calling out a servant.) Go and see that my particular boat is not taken out by anybody else. What can I do ? People come and ask for it ; and it goes against the grain to refuse them.'

Our host continued to indulge in these delightful and various formalities of hospitality with such fluency that he gave none of us time to make the usual refusals or to dissuade him from taking so much trouble. His guests soon became convinced that this is a man who will never stop acquitting himself of elaborate formalities. An experienced friend of mine was somewhat suspicious and he said that the cloud that roars loud rains little ; but the majority of opinions was contrary to this, and every one of us said, 'Is it possible that a gentleman, who himself proposes so many things for the entertainment of his guests, should go back on them ?' While indulging in the fancy of these prospective pleasures, we all washed our faces and hands, changed our clothes and began to get ourselves ready for the trip. The time to start was come ; all of us were anxious to go out ; but tea was not yet served. At last, it was decided that we should have tea after we returned from the outing. Another thought struck (the host) that the fruit (that was ordered) would be brought for nothing. A man was sent to the garden with word that we would be coming there to eat the fruit. When we reached the river bank there was no sign of the special boat ; some gentleman had already taken it away (whether on hire or gratis, it could not be ascertained). There was a rickety boat ready for hire ; we all got in it, and the boatman[1] began to row. We had not gone far when the host cried out,[2] "Gentlemen, please tell me whether you wish to go to the garden to eat fruit or you have a mind to see the city. The garden is still four miles from here ; it will grow dark before we can reach[3] there ; and it will be very inconvenient to return in the dark. You[4] are quite knocked up and may perhaps require rest soon.[5] Let us come and have a look at the city, and after that we will go to dinner." Although the guests had already begun to feel disappointed, but taking this

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1. Lit., 'salt manufacturer' (*milḳ* = salt).

2. *Pukārnā*, meaning to cry out or shout, is used as intransitive, and meaning 'to call' as transitive.

3. Mark the idiomatic force of the repitition of the participle in the text.

4. In good Urdū the Persian plural with *ān* is only used in parases of Persian construction as *Ṣāḥibān-i ʿī-shān*.

5. *J̌aldī* is noun but is here colloquially used for the adverb *jald*.

change of plan (of the host) to be purely accidental, they consoled themselves and turned towards the city, cherishing the (sweet) dream of dinner. In about half an hour they came alongside[1] the host's house. But this was the house which he set apart for the *zenāna*. 'Come,' said he, 'let us finish our dinner here.' The guests agreed; they went in and sat in a room the walls of which were enamelled. The host spoke highly of it and said that it was the only house in this district, in which this sort of work has been done with such excellence; and he asked permission of the guests to go for half an hour into the *zenāna*. They waited for two hours but the hospitalable host did not turn up. Now they began to feel anxious; there was not even a lamp burning in the house; they were also tired of talking to each other. They were in great perplexity at finding themselves in such a fix, when the enthusiastic and loud voice of the hospitable host again reached their ears, and they recovered themselves.[2] He was heard from a distance to threaten his servants loudly, saying, "I was out on business; were you all dead that you neither took care of the *hooka* nor the water? Not to speak of other things, none even thought of lighting a lamp. However, let it pass for to-day; to-morrow I will settle accounts with you. Well, you will see if I do not drive you away, one and all.[3] What an ungrateful[4] lot you must be![5] Parasites have all gathered (in my house). You do nothing and have the name Miyān Subḥānā![6] In short our host was so much heated that when he came in, we had to cool him down instead of complaining of his long delay, and we were compelled to say to him, 'This is our affair also, there is no need of troubling yourself. We have not been in any way inconvenienced; we all four were having a chat. We did not feel the time pass.' This cooled him down to some extent, and he said. 'Shall I send for a *hooka*?' We replied, 'we will have it after dinner.' 'No,' said he, 'the *hooka* is ready and the dinner is also about to

1. Mark the idiomatic use of *Barābar* here.
2. Mark the Urdū idiom.
3. Mark the Urdū idiom in this whole sentence.
4. Lit., 'Untrue to one's salt' (the reverse is *namak-ḥalāl* 'faithful').
5. Mark the idiomatic use of *kahīṅkā* here.
6. *i.e.*, you do nothing and yet pass yourselves off as respectable.

be served. The *hooka* was brought; each of us took a pull or two. "Did you notice," said he, "what a sweet tobacco it is? We do not like strong (bitter) tobacco." Saying this he got up again. We fancied that they were bringing the dinner. Another hour elapsed and at last the dinner came. Most of the dishes were such as were peculiar to that place and to the taste of which our tongues were not familiar, and having tasted them it was only by imagining it that one could find a pleasant flavour in them. There were one or two dishes of sweets, such as *firnī*[1] of which there was but one dish before five men. The host took it up in his hands and offered it to us, saying 'taste it.' Each took a spoonful of it and exclaimed "Oh! how fine it is!" Having thus made us taste a bit of it, the host (himself), without any hesitation began to dip his fingers in it and lick them. While eating it, he went on saying, "Alas! you have no taste for sweets or it would have been a dainty (for you). You have satisfied yourselves with a spoonful of it." One of us was bold enough to say, "Certainly, we like it very much; if there be more (of it), please send for it." He at once cried out, "Get me as many dishes as there are of *firnī*." A man turned up after about ten minutes and said, "No more *firnī* is left." In the meantime we had all washed our hands. The dishes were then taken away.[2] We now thought it better to return to our inn and asked his permission to do it. 'Halo!' said he, 'you have not as yet taken tea. There tea was also prepared for you over there[3] but to no purpose; now it is ready here. Do you take it with sugar or with salt?' We all replied, with one voice, "We are not in the habit of taking tea after meals nor do we feel any necessity for it. What now comes first and foremost is rest." But he said, "It is already prepared, I am just going to bring it." He again entered the inner apartments; in the meantime the wind was rising and it seemed likely that it would rain. Our anxiety began to increase, when our friend appeared with a lantern[4] in his hand and said, "Rain is coming, you

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1. A dish made of ground rice, milk and sugar.

2. *Baṛhāyā-gayā* (was increased) is the polite form of saying *uṭhāyā-gayā* (was taken away).

3. *i.e.*, in the *zenāna*.

4. *Lālṭain* (f.) is the corruption of the English word 'lantern.'

may get tired of waiting for the tea. Tea would have been ready in only a few minutes, but I do not like to try your patience any longer." After thanking him we were just about to leave, when he advanced with his lantern to accompany us, and said, he would escort us to our destination. Although we asked him to himself retire and that we should see him again in the morning, still he insisted on accompanying us. After we had gone a few paces drops of rain began to fall and (with them) ended the determination of our host. As soon as[1] the shower was heavy, he suddenly cried out, "Now, I am off," and shaking hands with all of us in haste he returned, and left us to find our own way out. The pleasure of the imaginary hospitalities which fell to our lot that night will not be forgotten for many years to come. From this remark no one must think that we are ungrateful and that we do not act up according to the proverb, "We sing his praises who feeds us." But there is singing and singing. Sing, we do, the praises of the imaginary sugar plantaion, but the burden of this song is somewhat peculiar and would be most touching to our host himself.

Four Dervishes.

AN ACCOUNT OF AN ESQUIMEAUX[2] MAID.

She sat with ease on a block of ice which we used as an easy-chair, and I sat by ready to hear her story. She was very beautiful according to the standard of beauty of the Esquimeaux, although people probably thought her to be rather cumbrous. She had just passed her teens ; and although she had an awkward leather coat on her and wore leather trousers and boots and covered her head with a sheet, yet her dress did not detract from the beauty of her face. She had a cheerful countenance, was free from affectation and pure in heart. Her name was Lasca. We two often went out to hunt walruses. Once I accompanied her some distance after a bear, but I returned midway, for I am afraid of bears.

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1. Mark the Urdu idiom.

2. The inhabitants of the icy Northern regions of Europe are called by this name.

Lasca began to narrate her story thus :—

"Our tribe like others lived a nomadic life in frozen seas. But about two years ago, my father, giving up[1] his wandering habits, built this lofty house of ice for his habitation. It is seven feet high and is about three or four times as long as the neighbouring houses. Now we have permanently settled here, and my father is very proud of the house.

If you look attentively at it, you will find it somewhat better more complete than the ordinary houses. In front, there is a raised platform for the comfort of the guests where the whole family can sit together and dine. Carpets of the skins of walruses, bears, white foxes, etc., are spread over it. Besides, there are several ice-benches[2] arranged along the walls. In short, by the grace of God, I have got all the necessaries of life, but what I have sought for a long time is still wanting ; a true lover is still to be found. Suitors there are many, but[3] all of them, I am sure, are lovers of my father's wealth, none of them are deeply in love with me."

I thought that by wealth she could not have meant her house, for other people too can build such houses, nor did she think of her sledges, dogs, spears, boots, her angling hooks or needles made of the bones of fishes : for such things were not counted as wealth. Reading my wonder in my face, Lasca coming close to me, whispered in my ears, saying, "Well, see if you can calculate what wealth my father has." I sat and thought over it silently for some time, but could not make it out. Lasca seeing me in this plight, burst out laughing and bringing her mouth close to my ears, she said in a serious tone, "Forty-four angling hooks, not made of bones, but all of pure iron, and of foreign manufacture !"

Saying this, she at once stood aside to see the effect of her extra-ordinary tidings on me. I also did not wish that she should be disappointed, and accordingly I said in a tone of great bewilderment and wonder, "Indeed ! By thy head ? Lasca, you are making a fool of me ; speak the truth." Hearing this she was somewhat perplexed

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1. Lit., bidding farewell to.'

2. The English word 'bench' is masculine in the text, but is generally used as feminine in Urdu.

3. *Lekin* or *magar* is wanting here in the text.

and gravely replied. "Mr. Twain, it is true, every bit of it; and I hope, you will not take me to be a liar." When Lasca was satisfied that I believed what she had said, to please and perplex me she showed me her valuable amulet. (This was a square piece of brass).

Lasca.—What do you think of this jewellery ?

I.—I have never seen such a fine thing.

Lasca.—Are you in real earnest ? Certainly, it is a very valuable thing : people come long distances to see it crossing the sea. Have you ever seen its like anywhere else ?

I.—No, never. (This falsehood, undoubtedly, cost me an effort; but what could I do ? I did not want to offend the feelings of that poor girl by speaking the truth that in New York millions of such pieces were knocking about everywhere and nobody noticed them). But good care ought to be taken of this rare thing.

Lasca.—Speak low, please, lest somebody should hear you. This is deposited in my father's treasury ; I have only put it on to-day. How should anybody know that I have it on ?

I.—Lasca ! you are very fortunate ; you have got such a splendid house to live in, this rare amulet to wear, and besides this, a valuable treasury, fields of ice, vast frozen plains to walk over and bears and walruses to hunt. To whose lot do so many boons fall ? And what is most vauable of all is that all the youths, from far and near, have given up their hearts to you, and they consider it their proud privilege to be at your service.

Lasca.—There is a dark cloud hidden behind these apparent rays of light. It is not an easy task to bear the burden of wealth. I often wish I was born in a poor family or at least I had not so much wealth. It hurts my feelings when I see my neighbours point me out and whisper to each other saying, 'Lo, there goes the daughter of a millionaire !' They say in a very despondent tone, "This girl has got a store-house of angling hooks while we have not got a single one." I feel for them when I hear this. When I was a child and we were not blessed with so much wealth, we slept fearlessly with our doors wide open ; now we have to keep a sentry. In those days my father treated everybody with great toleration and forbearance ; now he has turned rough and proud, and does not like to be familiar with anyone. Formerly, he never

thought of anything but his own family; now, he is always concerned about these damned hooks. People flatter him infinitely on account of this wealth. Then, nobody smiled even at his witty sayings, now they double up with laughter before a word comes out of his mouth. In short, the whole of our tribe has become demoralised on account of this very wealth: those who were courageous and upright before have now become flatterers and cheats.

Faiẓu-l-Ḥasān.

A SCENE AND ITS SIX SCREENS.

"My broken heart is a sight to see;
What an edifice sorrow has pulled down!"

1. The scene is laid on a river bank during the rainy season; the time is evening, rain has just fallen. The river is in full flood. Torrent after torrent, wave after wave, is following (in swift succession) and with them, God knows, from what distant regions, are washed along sticks and straws, now a dry bit of wood, now a freshly broken branch of a tree—now there is only water with nothing floating on it. Everything is floating along with uncommon speed and solemnity. The flow of the river causes doubts of this world to rise in the minds of thoughtful persons. Our fancies about the transitoriness of this world are strengthened by the sight of the river which presents such a clear and vivid picture to the mind's eye that it has no need of spectacles.

2. There is a bridge of boats; people are crossing it to and fro from one bank to another. Some are going with speed, others are loitering to see the sight. One is sitting in the corner of a boat in the company of friends to his taste and enjoying the sight, and after enjoying it for a time they all get up and leave the spot. In short, to move on is a condition of every state and nothing is free from it.

3. On the other side of the river, just on the bank, is an old Bārah-darī summer house. It has no roof; the poor roof fell down long ago, never to be rebuilt. The walls, too, of those parts facing the river, continually exposed to the effects of water, fell down into the river. The water flows touching the building whose

remains cannot be expected to stand much longer. Those uncovered pillars and walls, that are still standing, proclaim, as it were, by their very attitude ;—

Hemistich :—Look at us and hear our tale ;
Learn from us the lesson of the world and its faithlessness.

But, whence should men of feeling come to lend their ears amidst the bustle and roar of the river to the silent voices of these poor walls ?

Hemistich :—Who can hear the song of the finch[1] when the drums are beating.[2]

4. On the other side of the river three old tombs are visible at short distances from each other ; one is that of a powerful[3] king, which, however, has greatly maintained its grandeur up to this ; but alas ! how much longer will it do so ? The second, which is standing at some distance from it, is that of some great noble of the same king's court. But its dome is in a bad state of preservation, for the plaster of its ceiling has parted from the bricks and is ready to fall. Excellent masons ! you, on your part, spared no pains in preparing mortar and applying it ; but what appeal is there against the Law of Nature which directs change and decay for everything ? The inside layer of plaster is still intact without even a crack ; but none can curse too much the wretched bricks that have cast the poor thing adrift and left it to take care of itself.

Hemistich :—Live or die, what is that to thee ?[4]

The third tomb, which has a low roof and is still farther off, is that of the most beloved Begum of the same king. What can one say of the unspeakable state of this building ? Read, what its dweller herself predicted with her silent tongue :—

Couplet :—There is no lamp nor flower on our poor grave ;
No moth is singed, no song of nightingale is heard.

By day the cowherds, from neighbouring villages, come to graze their cattle here ; it is bestrewn with cowdung, here cows and buffaloes are taking their rest, calves are standing, while yonder

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1. The common Rose-Finch.

2. *Naqqār-khāna*, the place at the porch of a palace where the drums are beaten at stated intervals = *Nauḥat-khāna*.

3. *Lit.*, equal in rank to Jam or Jamshīd.

4. Note the peculiar idiomatic use of *Terī balā se*.

kids are skipping by the side their dams. On all sides of the tomb children are busy in careless play ; in their ignorance they do not even know whose dust they are trampling under foot. Alas ! she who once by the light of her knowledge and wisdom and goodness and charity illumined the whole world, her tomb to-day is, as she herself says, not even lit with a lamp,[1] much less adorned by flowers.

5. Further up than the bridge of boats there is an iron bridge over which trains pass to and fro. Although they do not appear to be at all affected by this sight, yet they too have in them change.[2] Nothing in this world is at rest or stable. This is a fact :—

Hemistich :—Unstable is this world in all.

6. On this side of the river, a huge log has floated down from some hilly tract. Some stranger is sitting on it in silence, absorbed in his own thoughts. His loved and loving father recently left him alone and grieving. Although he wants to shake off his grief and makes efforts to do so—(and perhaps has resorted to the river bank for the very purpose of solacing his mind), but how can he ? Can hearts made by God to taste bitterness of grief easily forget such a bereavement ?[3] His eyes have of course fallen on the river, the bridge, the *Bārah-darī* and the tombs, in succession, and in all he has marked change and decay : but often his thoughts have turned towards himself, and often has this couplet unconsciously come to his lips[4]—

"My broken heart is a sight to see :
What an edifice has sorrow demolished !"

Jahāngīr.

A NIGHT (SCENE).

It was about 10 o' clock on a moon-lit night ; four or five of us were sitting on chairs and charpois and chatting in the court-yard near verandah. The time was so delightful, and our feelings from our youthful and unrestrained talk and good natured chaff

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1. A small earthen lamp.
2. *Lit.*, motion onwards.
3. Note that *kahīñ* is here idiomatically used for *kabhī*.
4. Mark the Urdū idiom.

ran so high[1] that the idea of going to bed did not occur to us. Suddenly the face of the sky became overcast, the wind rustled in the trees and its force began to be felt more and more; the lustre of the moon began to fade, and the stars grew dim. Some one cried out, "Look, a storm has come on.[2]" We all began to look around with apprehension. In fact, the western horizon assumed a lurid hue which became intenser every moment. Scarcely a couple of minutes had passed when we were all overwhelmed by a dust-storm. Dust flew up and sought shelter in our eyes, nostrils and mouths, and we felt the full force[3] of the gusty wind. The slamming of the doors inside reminded us that the rooms had been left open; I got up, and covering my face with my handkerchief I felt my way to my room and shut the door, and dragging the bare charpoy from the courtyard into the varandah, I lay down upon it covering my head with a sheet. Some time passed in discomfort; in the circling hurricane of dust I could not decide on which side to lie; for a while I rolled to and fro and gave evidences of my restlessness and discomfort; but I am sure I soon had fallen asleep and begun to snore.

I do not know what time my eyes suddenly opened, and I can not positively say why; but I am inclined to suspect that it was Mistress[4] Mosquito; for, otherwise how it was that as soon as I awoke, I began to rub the back of my hand on the leg of my *charpoy*. In any case, whoever or whatever awakened me is entitled to my hearty thanks. On opening my eyes, what a sight I saw! It was all light, the wind had subsided and silence reigned over[5] the whole earth and sky. In place of that terrible hurricane which had made me shut my eyes, a pleasant and fresh breeze[6] was blowing. Whence does these music of some tiny instrument proceed? Perhaps, it is the cricket, the companion of night, that is so absorbed in a striking up a sweet and continuous tune. If the puffs of the

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1. Mark the Urdū idiom.

2. *Ān pahuñchī* is the old form of *ā pahuñchī*. 3. *Lit.* 'Violent slaps.'

4. *Ḵẖānam*, generally added to the names of Moslem women, is the feminine of *ḵẖān*.

5. Lit., covered.

6. Lit., the 'morning breeze'; the evening breeze is called *Ṣabā*.

morning breeze, that come from time to time, are supposed to be the vocal music for the soul, then the cricket accompanies them playing the part of a guitar.

Moon ! what a lovely name ! But I doubt whether this name is suitable for her present appeance. Fain would I name her "The Queen of the Sky" or rather "The Crown of the Queen of the Sky," but no name seems to be suitable for giving an exact idea of that lovely and cheering face, which, from a little below the meridian, is steadily gazing towards this earth and its inhabitants. Is she absorbed in the thought that her light has made everything so beautiful ? No, she is not aware that God has given her such a lovely and captivating face. Had she known this, is it possible that she would let the inhabitants of the world enjoy the sight of her beauty ? Looking at that guileless and beautiful face at one time I thought that she was enraptured with joy. Now her face exhibited an agreeable and sympathetic sadness, and now a solemn seriousness and a perceptible gravity ; now she seemed eager to draw the denizens of the world to herself, and if that was impossible, to be herself drawn to them. This charm may have deluded the poets of ancient Greece,—who with real belief made her sleep in the lap of her lover Endymion. But, dear moon, it is impossible to describe thee in any particular frame of mind. Possibly like those who look attentively at thy countenance and now seem to be pleased with thy charming beauty, and who are now sad at being at a distance from thee and now thankful to the Fountain of Existence at being benefited by thy light, and now in wonder at thy[1] mysterious life, thou too art equally affected with the sight of the dwellers on earth ; for, we human beings also notwithstanding our position below you, are one of the wonderful works of Nature—nay more, for, as the Creator of the Universe Himself has said, we are the noblest of all things created, in other words, we are somewhat greater than thee. It is, therefore, no wonder if we think thee like ourselves to be subject to varying emotions.

I was very much delighted with the idea that it was in my power to make that beautiful sight still more beautiful, for, while lying on the charpoy, I put my finger upon one of my eyes and began to play

1. Lit., "head to foot."

with the moon. First there was one moon, but now with a little effort there are two. Next one of them was high above the meridian, while the other was kissing the surface of the earth far away on the horizon.

The stars were so overpowered by the moonlight that they lost themselves in[1] that world of light. Although I looked with wide-opened eyes, still I could find none of the tiny stars.

A row of *nim* trees ran across my vision[2] at some distance before me. They ought to have somewhat lessened the beauty of the moon light, but no ; how beautiful was their swinging to and fro in rapture, and how pleasant their sighing at a time when the rest of Nature was asleep. Their branches seemed to be pure virgins of Caucasia playing wantonly and dancing unfettered by the chains of ceremony while grazing their flocks on the verdant hill-tops. Oh, what a delightful time it was when my human nature, cleaned of all base thoughts, was wholly[3] absorbed in the wonders of Nature ? See, those branches are whispering in each other's ears, and availing themselves of this opportune solitude to make merry. Now another gust of wind has come : and just as a sportive and bold girl to bear the whispered witticisms of her friend, suddenly[4] draws back, so that branch yonder thrusts its fellow aside and turns away ; the pure-hearted moon views this sight from on high.

Such a solemn silence reigned round that from earth to sky no sound whatever was heard. Of course was the voice—nay the continuous music—of the cricket ; but that was so sunk in this pleasant calm that I was rather inclined to think it a part of the moonlight or the wind. In this stillness I thought that there were only four living things in this world,—the moon, the trees, the wind and I. Would that my mistake had lasted for some time, I was enjoying this pleasant time, not the slightest thought of ceremony touched the bewilderment of my heart, while the angels of virtue were singing a heart-alluring song in my ears, when the truth of the

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1. Lit., 'formed a part of.'
2. *i.e.*, the line of my sight or vision was crossed by a row of *nim* trees.
3. Note the idiomatic repetition of "*ho*."
4. "*Khat se*" represents the sound made by suddenly separating two things sticking to each other.

saying 'Knowledge is a thick veil' was suddenly forced upon me. While my mind was totally absorbed, my attention turned towards the poets, and, I thought that it was these sights that made them worship Nature ; (and so I saw no reason) why I should not take a poetical lesson from the present. As soon as this idea came to my mind, ceremony with its artificiality began to take hold of my bewildered heart. I heard the rustling of a dry withered leaf, and this was the first incongruous sound, in that peace and quiet, that turned my attention elsewhere. The effect of this sound was yet fresh in my mind, when I heard somebody lying on Ṣafdar's *charpoy* say, "Mr.[1] God, what are you doing ?" This speech had a suspicion of complaint in it, and so, of course, I did not like it. But I soon thought it was the result of some bad dream. I had barely thought of this when Sardār and Karīm, addressing Ṣafdar one after the other, said, "Well, brother,[2] what is it ?" These gentlemen were like a spreading infection,[3] Voices began to arise from each[4] of the *charpois*. These harsh sounds did me a great wrong ; it seemed to me as if a very pleasant dream was passing away from before my eyes.

"Let me recover myself, O despair ! What a great
calamity it is,
"That the skirt of the thought of my friend is
going out[5] of my grasp !

Alas ! these cruel and hard-hearted noises succeeded, to some extent, in dispelling the magic around me. There remained only a very faint picture before my eyes, when the whistle of the railway train and the sound of its rushing came to my ears ; but a more awful thing still was the mu,āzzin[6] who lifted up his piercing voice. This over, the college bells began to ring and they destroyed the whole talismanic spell.

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1. Common people generally add *miyāñ* to the word *Allāh* '*God.*' No disrespect is intended.

2. In conversation, while addressing a person, *bhā,ī* is generally abbreviated into *bha,ī*.

3. In grammar *muta'addī* means 'transitive.'

4. Mark the idiom *ek ek kar ke.*

5. *Chhūṭā jā,e hai* is the old form of the present *chhūṭā jātā hai.*

6. One who chants the call to prayer.

Now there was no longer coolness in the air, nor any trace of moonlight. I know not in what corner the cricket hid itself after ending its song. There was now no charm in the trees, nor could I mistake their branches for the fairies of the Caucasus,[1] and in place of calm and quiet, the ding-donging of the bells was hurting my ears.

Ḥājī[2] *Muḥammad Khān.*
M.A.O. College, 'Alīgarh.

THE RAINY SEASON.

Oh,[3] how delightful[4] is the rainy season ! If you only leave your house and stroll on some *maidān*, you will see how Nature has opened her big volume of the wonders of the world. Every dot of her volume is full of indications of how to understand God, by which, one who has got perception can gain a knowledge of many things, and understand much of the infinite beauty of the works of God's Nature. In whatever direction you look, you will find a beautiful spreading carpet of green grass, and that the rain, which has just stopped,[5] has so beautifully stitched white pearls on that green velvet carpet, that the enrapturing sight brings an involuntary exclamation of admiration to the lips. It is a season in which the most melancholy hearts even are elated : and its charming sights compel even those men to laugh, from whose lips the hardships of the times have driven away laughter. Not to speak of man,[6] even animals cannot help enjoying it. If you go to some large garden while a light rain is falling, you will see what pleasure you will derive. You will find trees swaying to and fro with joy, and charming beautiful birds flitting from branch to branch. Even those birds, whose sweet notes are never heard at other times, cannot sit

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1. Caucasus Mountains are considered to be the abode of fairies by the Indians, as the Caucasians are the most beautiful type of human races.
2. The word *Ḥājī* is generally prefixed to the names of men who have performed a *Ḥajj* or pilgrimage to Mecca.
3. *Uf* is an exclamation of disgust as well as of pleasure.
4. Mark the Urdū idiom.
5. Mark the Urdū idiom.
6. Mark the Urdū idiom.

quiet in this season, but chirrup every now and then. In short, there are found signs of freshness in this season in everything, be it man or animal. The trees, which were stripped of all their leaves and fruits by the tyrant hand of Autumn, and had withered like the hearts of unrequited and separated lovers, become as green as though Autûmn had never ruled over them. The earth, in which the scorching[1] rays of the sun created heart-burning, now gets rid of its vapours in the shape of verdure. The red-velvet[2] insects, seen moving hither and thither on the green grass, delight the eye.

Thus while all the creatures of God welcome this season with a great joy, men of all ranks enjoy the sight of its bewitching tapestries; but the pleasure which simple cultivators derive from it is beyond the power of my pen to even sketch.

Go to some *maidān* when dense clouds obscure the sky and rain is falling in torrents; you will see a ploughman driving his bullocks in the pouring rain. While ploughing, he is so influenced by the beauty of the scene that he naturally bursts into tune.[3] Ah, this rough but effective tuning, mingling with the wind, resounds in the jungle and one's heart becomes full; even the ploughman himself feels it. He becomes so absorbed in his own tuning that he forgets the world and all round him.[4] Over there, there is a young boy, scarce fifteen or sixteen years of age. Naked and carrying a big stick on his shoulder, he drives his bullocks and, at the same time tunes his voice so melodiously that it draws the hearts of his hearers. In another spot water has collected in a puddle or a hollow of the grounds, and the little innocent village girls are jumping and skipping about in it. One is splashing up water; another is trying to make her companion fall in the puddle; while a third is singing—"Hear, friend, my husband has become a *Jogī*"—in such a soft and sweet voice, that the bushes round echo back and prove that they are joyously and thankfully taking part in the merry making.

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1. Lit., 'raising a commotion.'

2. The repetition of adjectives in Urdū does not give the idea of intensity, but of plurality.

3. *Alāpnā* to pitch the voice, *i.e.*, to run over the scale before singing: an Indian custom.

4. *Mā-fī-hā* is an Arabic phrase: *mā*—what; *fī*—in;

You must go and take a walk on the banks of a river when it is raining hard. What eyes would not be delighted to see small drops falling in the river and troubling its water, while silvery fish come to the surface of water in their excess of joy and again suddenly disappear ? What ears would not be glad at hearing the croaking of frogs and the quacking of ducks on such occasions ?

In short, every aspect of this charming season is sufficient to make one's mind restless, and every sight of it captivates the heart. You must ask its worth from someone gifted with subtle and divine knowledge.

Couplet:—Each green leaf of the trees is in the eyes of the wise,
A volume of the book of the knowledge of God.

Saiyid Muḥammad Hādī,
of Machhlī Shahr.

KALĀNŪR.

Kalānūr is a town in the District of Gurdāspūr, Panjāb. Considering its present condition and size it is not worth being counted among the renowned cities of India, nor had it ever a fame like the famous cities of this country that it should be remembered. But still it boasts of being the place of coronation of an emperor like the Great Akbar, and this is no small matter ; and, in the pages of the history of India, the name of Kalānūr will always be found associated with the account of the coronation of Akbar the Great.

It was at Kalānūr that Akbar the Great first got the sad news of the death of his respected father ; and it was in this very Kalānūr that Akbar the Great, according to the policy of the time and the advice of his ministers,[1] assumed the royal crown and sat on the imperial throne. Although the platform, which had the especial honour of being the place where Akbar's throne was placed and which was specially made for the purpose, is owing to the tyranny[2] of Time in a dying state[3] and is bewildered at his many changes

1. Lit. 'pillars of the state and eyes of the government.'
2. Lit. longhandedness.
3. *Jān ba-lab honā* literally means 'the life coming to the lips.'

by which it itself has lost the lustre of its youth ; yet it is still a memorial of the coronation of Akbar the Great, and it is sufficient to make the spectator shed a whole rosary of tears (*i.e.*, as many tears as there are beads in the rosary). Good God![1] the place, to which even a bird could not gain access,[2] where the public could not enter without special permission, where even human vision felt diffident at entering the precincts, and where there was even a great gathering of notables, is to-day a deserted ruin ; the place which once was suffocated by the density of its crowds is to-day longing for the sight of one living face. It is true that :

(*Hemistich*) :—Such is the way of the world, now this, now that.

Its royal pomp and grandeur have been effaced by time, and in their place helplessness, memory and sorrowing despair say with speechless eloquence :—

Ah ! fickle are the ways of Time ;
This is proved by the alternate changing of days and nights.

The place where the awe of royalty stayed the steps of men, there the terror[3] of wild animals now blocks the way. Kalānūr was in its youth when Akbar was crowned. A few tombs, a ruinous citadel with ancient gates, and the debris of old buildings are all the memorials of its former prosperity. With the Moghal Empire it too began to decay, and, like a faithful servant, it retired into obscurity when its master's family became extinct. Although as regards its population it is a town ; yet as regards its area it is still a city. Once there was a time when people unable to find accommodation in the city were obliged to camp outside ; but now many of its houses stand open waiting for occupants, while others, whose time of waiting has exceeded the limit, have, like sleepless lovers, rolled over with anxiety and restlessness.

A strangely beautisul rivulet, called the Kiran, flows round this

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1. Lit. 'God is great.' Here a pun is played on the word *Akbar*.

2. Lit. 'could not flutter its wings'; in Urdū this means 'carefully guarded.'

3. Lit. (terrible) look. The beauty in using these two words *haibat* and *hai,at* here lies in the similarity of their forms in Urdū.

town. Although in length and breadth it is insignificant, yet the course it has taken is so zigzag that one gets tired after walking only a little distance along its bank. It has the appearance of being a white dragon, either tortuously and stealthily stalking its prey, or else harassed by the tyrannical hand of Time, of fluttering in a state of despair, as illustrating the proverb that "even a coward fights when driven into a corner." All along the bank of the river there are ancient ruins that present a strange sight to a thoughtful person. Seeing such sights one cannot but seat oneself on the boat of despair and start on a journey on the boundless ocean of imagination; nor can one help pondering with great bewilderment on the fickleness of Time.

After a long time the fortunes of this city, thanks to the British Government, have taken a better turn.[1] Arts and crafts are being introduced, and the people of this city are desirous of educating their children : women, too, have an inclination towards learning.

Saiyid Irshād 'Alī.

SAUTĀRĀ.

Mountains hold a remarkable position in the lovely garden[2] of Nature. A view, however ordinary[3] of itself, if it ends in high mountains, has a wonderful charm. The sight of distant verdant lofty[4] mountains revives saddened hearts ; and the transparent silvery springs that spring here and there up from them, uniting into a river, make the land[5] green and fertile. It is mountains whose sight makes a man inwardly confess his own worthlessness and nothingness, transfers him to some other world and teaches him the lesson of the true knowledge of God ; and it is in the dark and fearsome caves of the mountains that a man oppressed by his

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1. Lit. 'the star of this city.....has again shone.'
2. Lit. 'A place adorned with the bloom of spring.'
3. The phrase may also be idiomatically worded thus :—
   "Kaisā hī ma'mūli manẓar kyūṅ na ho."
4. Lit. 'raising their heads to the sky.'
5. Lit. 'world.'

passions[1] seeks retirement, and by means of devotion and austerity liberates himself from the physical bonds of flesh and visits the other world. It is the mountains that have been for thousands of years hiding costly gems in their bosom, as if they were their children;[2] and only after great resistance do the greatest human efforts succeed in approaching them. The scattered pebbles on the summits of these mountains remind one of the existence of oceans and prehistoric deluges, in comparison to which Noah's Flood is but an event of yesterday. In short, the mountains are the living history of time, so antique that even a historian's imagination cannot reach it. and are for man a wonderful source of wealth and warning.

Fortunately enough for the District of Bīṛ, the northern part of the Western Ghāṭ, surrounds half of it : and though there is this great drawback in these mountains, that they are devoid of all trees that are considered to be their ornaments, and thier upper parts spread out for miles and miles together for the habitation and maintenance of human beings and animals, and it is only because at every step one's view trips against fragments of stone, big and small, round and pointed, that one reminds oneself that one is up on the mountain ; yet here and there, especially at steep places, there come such charming views that once seen can never be forgotten. Although in the summer season the distant sight of their scorched surfaces and awful heights depresses the hearts of the fatigued and worn out traveller, yet, when he approaches certain spots, he is well rewarded for his fatigue. In the west of Bīṛ, where the Ghāṭs terminate, the soil is extremely fertile. In whatever direction one looks, the fertility for miles together of the verdant fields is for his eyes as antimony of precious stones, and, however economical the angel Michael[3] might be in the rainy season, the productive soil enriches the toiling cultivator in season. The Indian

1. A man is thought to have got three sorts of soul :—
Nafs-i-ammāra, or the soul that commands the indulgence of pleasures and sensual appetites; *nafs-i-lawwāmā*, or the soul that reproaches for committing sins; and *nafs-i-muṭma,inna*, or the soul in a state of peace and free from sins.

2. Lit. corners of the liver.

3. The angel Michael is supposed to have command over the rains.

corn is more than a foot higher than a man's stature, and its ears, on account of the number of its huge grains, are burst open. The chain of these fertile fields ends in a straight even road, which, coming straight down from the Ghāṭs, goes to Ahmad Nagar. The fields and the road in the bright sunlight seem to be a mantle[1] of light green with a bordering of silver[2] lace.[3] On the other side of the road near the skirts of the Ghāṭs, the village of Sautārā is so situated as if an eagle were sitting on the summit of the mountain with its wings spread out. Although having regard to the general condition of the houses and occupations of the people, Sautārā has nothing to distinguish[4] it from the other villages of Marhaṭwārī, yet the verdure and fertility of the country, the cool breezes, the easy circumstances and civility of the inhabitants and, above all, the charming views to be obtained there produce a lasting impression on one's mind. On the other side of the village, towards the west, an uneven and untilled land, half a mile in length, which gives one lessons in the ups and downs of life, extends to the edge of the Ghāṭs. There the sight of God's marvellous works can be seen. If one looks down a little, he will see a deep cave, on both sides of which there are steep walls which, meeting, make an acute angle; and it seems that some superhuman power has extracted a triangular piece from the mountain side. The depth of the cave is not less than five or six hundred feet; and as the ascent is quite perpendicular, one's vision looks down shaking and trembling. But the sight that it sees at the bottom is a sufficient, nay, more than a sufficient, compensation for all the fears and trouble. As the depth of this cave is popularly supposed to be equal to the height of a hundred palmyra trees, the village is called Sau-tārā.[5] One's terror-stricken vision, on looking down into the floor of the cave,

1. Lit. A piece of linen having two breadths.

2. The Delhi people use *rupahlī* and *sunahrī* both for masculine and feminine; while the Lucknow people use this form for feminine and *rupahlā* and *sunahrā* for masculine.

3. I think *ṭhappa* is a misprint for *paṭṭha*; for a white road might be likened to a silver lace and not to an impression.

4. *Mā-bi-hi-l-imtiyāz* is an Arabic phrase. *Mā* = what, *bi* = with, *hi* = it, and *imtiyāz* = distinction.

5. *Sau* = 100, and *tār* = "palmyra tree."

sees dense trees all round, the dark green of their dense[1] foliage producing an extraordinary impression on one's mind. A crystal stream, too, can be seen there flowing over the rugged surface of the hill veiled with a green veil of leaves. Where there the leaves are not too dense, or where the branches of two trees embrace each other, or where the gusts of wind lift the veil a little from its face, a glance of its clear transparent water makes a man forget his own being and reminds him of the other Being. Looking attentively, one can see the reflection of some dome-like building flickering on the surface of the water; and when one turns one's attention from the reflection to the reflectant, and tries to discover it, one sees something white peeping out of the deep green of the dense leaves, which renders the view still more attractive. Where the cave ends[2] in an angle, its appearance is quite different. Small streams, flowing from all sides, approach the cave, and their scattered waters unite into a swift mountain stream[3] which, bubbling, skipping jumping and wandering waywardly, at last reaches the top edge of the cave, and then finding no surface, in the search of which it had to undergo so much worry and fatigue, it becomes restless, and in the very state of restlessness, it springs and falls headlong, so that it seems that a river is hanging in the air. Seeing this sight one is so attracted, that one involuntarily wants to descend into the cave to enjoy that animating sight[4] better. But at first the perpendicular descent, the terrifying depth, and the deep uneven steps, all these restrain one's feet; still, one's eagerness pushes one with such force, that one's feet cannot but move, and so somehow or other, placing them in those rude stairs, the formation of which is chiefly to be attributed to the hand of Nature,[5] one comes to a place, where nothing can be seen for some distance except one smooth slippery rock. There, one is obliged to sit and slide; and when after some time one sees more steps, one again stumbles forward as before; then at last, after labouring hard for about half an hour, which bathes one all in sweat, one steps on the lower surface.

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1. *Ghanghor*, a word not to be found in a dictionary, means 'dense,' and is generally used with *ghaṭā,eṅ*, 'clouds.'
2. It ought to be *shurū' hotā hai*, "begins." 3. Should be *dhārā*.
4. Lit., 'spring.' 5. It should be *qudrat*.

But having reached there, one sees a scene so charming[1] that it makes one in a moment[2] forget all one's troubles. The lofty[3] and stony walls, on which some philanthropic and rustic engraver has, with his untrained hand, sketched rough pictures of human figures to guide strangers wishing to get down to the bottom, block the view on two sides. Looking towards the south one can see, as far as the eye reaches, nothing but fields,[4] one behind the other, in which a clear transparent rivulet is flowing, getting broader and broader as it recedes. On the north, a cascade rushes down with a noise like that of a train ;[5] but being veiled by trees it cannot be seen. In the middle distance a crystal brook is flowing to join its mountain stream, and stumbling like a drunken man, dashing itself at every step against bits of stone, large, small, round, pointed and square. On both sides of it there are large trees standing, umbrella in hand, to protect its cool clear water from the glare of the sun and the gusts of mountain wind. Still the yellow rays of the sun being diffused through the trees, fall on the surface of the water and produce the effect of glowing *Mahtābs*.[6] On the other side of the stream one can see, veiled by leaves, the building itself, which casts down its reflection in the stream. When we cross the stream and go to the other side, we find a small temple on a high platform, built in that charming spot, [where everything is a sign of the matchless workmanship of the true Artist (God)], by some Nature-worshipping *rishī*[7] quietly engaged in turning over the pages of the book of Nature, with a view to solve the mystery of existence. After enjoying the sight of this temple and admiring[8] its founder's unique selection of site, one wanders under shady trees towards the north and along the bank of the stream, observing its charming gambols ; and if one looks out from under the grove of trees, one

1. Lit., 'taking away the senses.'
2. Mark the Urdū idiom.
3. *Vide* note 4, page 81.
4. Mark the Urdū idiom.
5. A railway train is generally called *rel-gāṛī* or simply *rel* by Indians.
6. *Mahtāb* or *Mahtābī*, a kind of fireworks (the light of which resembles that of the moon). Here is a pun on this word, for just before this the word *āftāb* has been used.
7. 'A Hindū saint.' A Muslim saint is '*walī*.'
8. Lit., 'giving justice to.'

gets a glimpse of a delightful view. A deafening[1] noise reaches one's ears as though a river in torrent were rushing towards one, which bewilders the vision and at the same time satisfies it. When lost in enjoyment of the scene, one steps forwards and approaches[2] it and lifts one's eyes, then at first one sees a sheet of crystal hanging in the air; but when the sheet descends a little, it is divided into several torrents, which retain their shape for some distance, till each torrent breaks up into large drops, whose size decreases in proportion to the distance they have fallen, till at last when they near the bottom they gradually decrease, proving the existence of the 'indivisible atom,'[3] and then transform themselves into vapour. Even the dust of this place has got the property of an elixir,[4] in as much as these invisible watery particles again turn into a violent torrent as soon as they reach the surface of the level ground. The sight is so charming that one remains standing, with one's eyes fixed upon it for hours together, in a state of absorption; and then, suddenly observing the near approach of evening one thinks of returning home. But eager desire has brought one there, and it is now a difficult task to return.[5] However, somehow or other, with an unwilling heart, falling and stumbling, scrambling and rising again, every now and then wetting his throat with water, one at last comes up from the cave. One is quite knocked up[6] with the fatigue and thinks that—

(*Hemistich*) :—What one saw was a dream; what one heard was a fable.

Muḥammad 'Azīz Mirzā.

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1. Mark the Urdū idiom.

2. *Bhī* should be *nīz*; because *bhī* always comes after a noun, adjective or a verb, and never precedes it.

3. A term of Arabian philosophy.

4. A powder or mixture supposed to be capable of converting other metals to gold or silver.

5. Mark the Urdū idiom.

6. Lit., 'his body becomes stiff like a plank.'

BANDAR-I-'ABĀBS.

(A leaf of my Diary.)

27th February, 1888 *A.D.*, *Wednesday.*—Bandar-i-'Abbās is a port situated on the Persian Gulf. It has a population of about four thousand. The people inhabiting this place consist of Persians, Indians, Negroes, Hindūs, Khojas, Multānīs, and inhabitants of Haidarābād, Sindh. The number of Shī'as[1] is double that of Sunnīs.[1] Almost all the Sunnīs belong to the Shāfi'ī sect[1] and follow the instructions of their Mujtahid,[2] Janab[3] Shaikh 'Alī Ṣāḥib.[4] The people of the other sect are the followers of Janāb Shaikh Muḥammad Riẓā Ṣāḥib, Rishdī[5] There is a Governor here, whose title is Nā'ibu-l-Ḥukūmat, and whose name is Mirzā Naṣrullāh Khān. He is a highly enlightend and civil person. He gets no salary from the Persian Government, but Bandar-i-'Abbās has been leased to him for a sum of 320,000,[6] which includes customs and other sources of revenue. There is also a British Vice-Consul here, Mirzā 'Alī Khān Ṭirānī, who has been appointed by Colonel Ross, the British Consul at Bushire. His annual salary is Rs. 28,000, and he also gets a commission of 5 per cent. in civil suits. The cases here are entrusted to Mirzā Naṣrullāh Khān, but his decision is not final. He only sends his reports to his superior officer at Bushire, on whose sanction depends the decision of the cases. But, of course,[7] he can inflict some light punishments for petty offences, such as imprisonment for a day or two,[8] or a few lashes with a whip ; but there is no fixed law here fixing the number of lashes. In murder and other serious cases, after taking down the statements and evidence of the witnesses, the case is sent to Bushire or even directly to Ṭihrān, and, on getting a reply from that place, the case is decided. If any case is brought by some British subject, it is put

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1. *Vide* note 1, page 14.
2. A spiritual director among Muslims.
3. *Janāb*, lit., threshold or a place to which one repairs for refuge, and hence a title of respect.
4. *Ṣāḥib*, lit., 'companion,' is a title of courtesy added to names or designations of gentlemen. Used singly as a noun it generally means an European gentleman.
5. Perhaps 'an inhabitant of Rishd.'
6. Most likely 3,20,000 rupees.
7. Mark the Urdū idiom.
8. Lit., for a day or half.

before Mirzā 'Alī Khān[1] ; and if subjects of both the Governments have been involved in a case, it is jointly decided by both the British and Persian officers, and its report is sent to Bushire for sanction ; but if some difference of opinion arises there, it is forwarded direct to the Amīnu-s-Sulṭān, the Chief of the Revenue.

The jurisdiction of Bandar-i-'Abbās extends in the south to Shamīl, a distance of three miles ; in the north of Maḥāl Īsīn, a distance of one mile ; in the east to Mināo, a distance of forty-eight miles ; and in the west to Khamīr, a distance of forty-five miles. Besides, there are gardens in the sea, and Ārmaz, Yisrik and Kishīm, that are situated in the Long Island, are also included in the jurisdiction of Bandar-i-'Ābbās.[2] There is a Chamber of Commerce here, which decides commercial suits. It consists of five members who have got full power to decide cases. They forward their written opinion to Mīrzā Naṣrullāh Khān : and the culprits are punished accordingly. A monthy report of the Chamber of Commerce is made to the Mushīru-d-Daulah, the Minister of Commerce at Ṭihrān.

The Police here is in a very wretched condition. I have seen constables in blue uniform, with guns on their shoulders, walking about chewing carrots. Had there been no gun on their shoulders, I would have said that they were some wild animals. There are only forty constables in the Police, and these too are extremely weak and emaciated, their cheek bones protruding through starvation. They get a salary of rupess five per mensem, and their officer is a Beluch, whose name is 'Abdulāh Khān, who draws a monthly salary of rupees twenty ; he may be styled the head constable. There are a battery and five guns here, and these too are supervised by the same officer.

The total revenue of this port which has been leased out, including taxes on cultivation and palm groves and custom duties, etc., is more than 320,000 (———?). A custom duty of three rupees eight annas per cent is levied on all imported goods, and ten per cent on agricultural produce. There is a peculiar way of assessing

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1. Lit., before Mirzā 'Alī Khan's court.

2. The whole of the above passage from the beginning of the paragraph has not been written clearly.

land and palm-groves, that is to say, one fifth of the produce of gardens that have been cultivated for forty years and have been registered is taken by the Government as a tax; and if anybody has several gardens, or only one, but has purchased or cultivated some other small gardens,[1] he has to pay no tax for them. Wheat[2] is sown here in December and reaped in March. The date harvest is ripe in August. The rains commence from November and continue till the end of February. Both the winter and the summer seasons here are severe—nay, the heat of summer, on account of the proximity[3] of Mount Ārmaz, deprives one of one's senses.[4] I came here in the end of the rainy season; but even then, in the day-time, the heat was intense.[5]

Mercantile produce of no less value than a crore of rupees are annually exported from other place to foreign countries, and as much is imported from other places. Ḥājī Saiyid Ja'far 'Alī Ṣāḥib, 'Alawī, agent to Āghā 'Abdu-l-Ḥusain Ṣāḥib, the Amīnu-t-Tujjār,[6] resides here, and he too sends his merchandise to distant countries, *i.e.*, wheat, gum, etc., to Jeddah; cloth, ropes, sugar-candy, dry ginger and cloves to the interior of Persia: shawls, wheat, linseed and mother of pearl to London; grinding stones, mill stones and red chalk to London; and tobacco and henna to Baghdād. Candles, stuffs, copper, cloth, etc., are imported here from London; and tea, china ware, china root and cinnamon etc., from China.

There are no good or fine buildings here. There are some stone houses along on the beach, which are plastered with white mud, and which are thatched with palm-leaves supported by small beams. All the houses are ugly and ill-shaped. Stay, there is an exception: the house of the Governor of Bandar-i-'Abbās has some pretentions. Over its gate-way there is one upper-room rather lofty, which is like a small round bungalow. It is made of wood, coloured yellow. This building was erected by the Portuguese more than three hundred

1. The meaning of this sentence is not clear.

2. *Gehūṅ*, *chāwal* and names of other grains are generally used in the plural number.

3. *Lagbhag* also means resembling.

4. *Chhakka* here means 'the six senses.' It also means the sixth at cards and dice, etc.

5. Mark the Urdū idiom.

6. Means 'trustee of the tradesmen.'

years ago; but it is nothing to look at, nor have any modern improvements[1] been made in it. It still remains in its old style. There are eight mosques[2] here, five belonging to the Sunnīs, and three to the Shī'as. There is a Hindū temple[3] in the Bāgh-i-Mastānī. There are only two or three narrow streets here, and they, too, are very narrow and in very bad repair. Bandar-i-'Abbās is only a market place which exports and imports mercantile produce. The men here are very dirty; their dress is the ordinary turban and Arab *'abā*. The dress of their women is peculiar. They had no doubt[4] veils on their faces, and a *burqa'a* over their body; but both the eyes and the black cheeks were uncovered. There was a cover only for the nose projecting like a wall. Their faces were so jet black that it made me sick to look at them. They were merry-making in the streets, their trousers of Bandar-i-'Abbās-made chintz no lower than their ankles. The bazars were very filthy, and the stink of fish offended my nostrils still more. Here loaves were for sale; there, vegetables and fruit of every kind, such as raisins, pistachios, pomegranates oranges, walnuts and figs. I bought five seers of pomegranates for one rupee. The curds are sweet, and the milk too is good. I saw a boy in the bazar carrying a leather bag full of milk, like water-carriers, and pouring it into a cup, giving it to the people to drink, and taking money from them in return.

Goldsmiths, blacksmiths, makers of gold lace, in fact all sorts of people live in this port. Considering, however, on the whole, the condition of the place and the state of administration, it is clear that the town is in a wretched and deplorable condition. No heed is paid to its sanitation or improvement, nor is the administration allowed any scope. If an agricultural society were founded here, especially for the sake of improving the state of agriculture, and if waste lands were cultivated by the Shāh[5], and irrigated by mountain streams, then I think, the present state of things would be completely

1. Lit., 'shaping and fashioning.'

2. *Masjid*, lit., means 'a place for prostration.'

3. Lit., place of worship. This word may be used for the temple of any religion or creed.

4. Mark the Urdū idiom.

5. The Shāh of Persia is generally given the title of Kaj-kulāh, *i.e.*, one who wears his cap away.

changed in a very short time, and that the revenue would also be increased. How unreasonable is it to be contented with only the income of the custom duties and not to increase the agricultural possibilities of the land? But, alas! our negligence, laziness and luxury have put a veil[1] over all these useful means of improvement. The people thought that the Shāh's journey to Europe would prove useful for the welfare of the country, and it is possible that the Shāh himself had thought of this; but our experience makes us believe that the journey was made only with a view to see the sights of the world. Had this not been the case, the country would have been verdant throughout and the breeze of prosperity would have blown over it. But, alas! we wish something, which the Time does not wish.

The sea was at its ebb, and the shore was very muddy. I got on the back of a Negro to get to the boat, and began to spur him playfully. He got cross, and said, "What are you doing, Sir?" "Keep quiet!" I replied, "I am spurring." Hearing this,[2] he laughed heartily and while laughing, the white teeth on his ebony face shone like pearls in black water. I boarded the ship; and in a short time there was a great uproar; they began to make preparations for weighing anchor. The cargo was all loaded, the wheel stopped singing[3] and steam began to issue from the engine. At last, at half past twelve, it gave its parting whistle, and the ship began to crawl over the surface of the water. I bowed down and saluted Bandar-i-'Abbās from a distance and signalled to her that if I returned that way safe and sound I would not even look at her face. At the time of the ship's departure, I went on the quarter deck, where the Captain was present. Taking from him the telescope, I had a last view of Bandar-i-'Abbās; the moving panorama at that time was very pleasing to my eyes. The Negro coolies, that had come before the ship's departure to load it, began to descend by means of ropes into their respective boats.[4] While loading or lifting heavy loads, they sing something in chorus to an unmusical and disagreeable air, with a view to lighten their labour. I was anxious to write down

1. Lit. the border of a veil or mantle. 2. Lit. 'on this sentence.'
3. *Rāg-mālā* is the name of a treatise on music.
4. *Hūṛī*, meaning a 'small boat,' is a Bombay word.

their songs, but I did not understand what they said. I called a Negro and told him in Persian to recite to me his song. He had some education and he made me write a piece from the beginning of his Negro song, which made me roll over with laughter. In reward, I gave the tuneful songster a rupee and requested him to explain his song. But alas! the ship was about to start, and I did not get an opportunity to have the song explained.'

Sajjād Dihlawī 'Azīmābādī.

SELECTIONS FROM PREM PACHĪSĪ.

(By Munshī Prem Chand).

THE SALT INSPECTOR.

When the Salt Department was established and a general prohibition was made against the enjoyment of one of Natures[1] bounty, and people found the main entrance closed against them, they began to look for openings and cracks. Embezzlement, misappropriation (of money) and bribary[2] prevailed[3] everywhere. They left the respectable and profitable situation of Patwari-ship and took the post of guards in the Salt Department. An Inspector of this Department was envied by pleaders (even). It was the time when English education and Christianity were taken as synonymous words.[4] Education in Persian served as a certificate of distinction: people, after reading (certain) love stories[5] became fitted for the highest positions[6] (in society[7] and government[7]). Munshi Bansī Dhar as well went through the tale about Zulaikha[8] and got himself acquainted with the sorrowful story of Majnūn[9]

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1. Lit., the blessing gifted by God.
2. Lit., to make one greedy.
3. Lit., the market.....was brisk.
4. *Alfāz* is the pl. of *lafz*.
5. Lit., stories of beauty and love.
6. *Madārij* is the pl. of *daraja*.
7. Lit., for life.
8. The wife of Potiphor of Egypt, who was afterwards according to Muhammadans married to Joseph, the Prophet.
9. Majnūn, lit. mad.; was the surname of Qais, a legendary lover of Arabia, who is supposed to have gone mad for love of Laila.

and Farhād[1]. These stories he supposed to be more important than the American War or the Battle of Nile and so set out to make a living. His father was a man of worldly experience;[2] he began to reason with him and said "My dear son[3] you are aware of the wretched condition of our family; we have run down into (heavy) debt, the girls are growing up extraordinarily fast;[4] I am just like a tree on the edge (of a river in flood) and do not know when I am going to fall down: (so) you are now the head and manager of the family. Never think of your pay or standing; it is like the tomb of a saint, (and so) you should take into consideration the offerings and the *chādar*.[5] You should take up such a job, that you may have (some) additional[6] income; the monthly pay is just the same as the full moon,[7] which appears on one day only, and gradually disappears. The additional income is a running spring, from which the thirst is always quenched; the monthly pay is given by a human agent, that is why it is never in abundance, while the other income is obtained from a superhuman source and so it is abundant. You are yourself a learned[8] and educated[8] man, so I do not find it necessary to reason with you; it mostly depends on recognition of a man's intentions and appearance. Observe each man and his necessity and think over the occasion and then reflect over (the matter) carefully. You may be cruel or indifferent to a needy person; but it is difficult to conclude a bargain with a person who is not in need of anything. This is the experience that I have gathered from my whole life, you must bear[9] these matters in mind."

After this paternal advice some words of blessing were recited. Bansī Dhar listened to all these reasonings very attentively like an obedient son and then set out (on his journey).

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1. A traditional lover of Persia, who was in love with Shīrīn.
2. Lit., having seen the world; from Per., *jahān* = world, and *dīdan* = to see.
3. Mark that *beṭā* being in vocative case is not inflected.
4. Lit., rising like the Ganges and Jamnā.
5. Here it means a sheet offered at the grave of a saint.
6. *Bālā*, lit., extra, over and above. It is a euphemism for bribes.
7. *Pūran māshī* = the full moon day and the last day of Hindi months; from H. *pūrā* = full, and *māsh* = month.
8. *'Ālim*, pl. 'ulamā. Fāẓil, pl. fuẓalā.
9. Lit., tie into a knot.

As he started on (his journey) at an auspicious time and had good luck, he was appointed an Inspector in the Salt Department. The pay was fairly high, and there was no limit to the income to be made by private means. When the old munshi received the letter he was extremely delighted. For in it he obtained a certificate for conceliating the wine merchants. The neighbours began to envy him, while the severity of the money lenders was changed to tenderness.

It was a night in the winter season when the guards and watchmen of the Salt Department were always present at the tavern as if they were its gate-keepers.

Only six months ago he had arrived at the place; but (even) in that (short) period, his officers and the public had acquired confidence in him, through his honesty and sense of duty. The Jamnā flowed at a mile's distance to the East of the Salt Department's office, and a pantoon bridge was made across it. The Inspector was having a pleasant sleep in a closed room, when he suddenly awoke and heard the rattling of carts and the shouts of boat-men instead of the sweet rolling of the stream. He got up (and began to reflect within himself) why at dead of night carts should be crossing the river; if there was no deciet, why did they require that dark curtain (of night). His doubt was strengthened through this argument; (consequently) he put on his uniform, placed his pistol in his pocket and in a moment reached the bank of the river galopping his horse. There he found crossing the bridge a row of carts longer than the scented (long) hair (of the beloved)[1]. He addressing them in a commanding tone said "Whose carts are (these)". For a short time the scene was still, then a whisper[2] ran from man to man and a carter replied, "(They) belong to Alopī Dīn". "Which Pandit Alopī Dīn"? (said the Inspector) "Of Dātā-ganj," (replied the carter). Munshi Bansī Dhar was startled (after he had heard this). Alopī Dīn was the biggest and most respectable *Zamīndār* of the district, who had transactions of lakhs of rupees and had a

1. Indian poets exeggarate the length of the beloved's hair to an excess. *Zulf-i 'ambarīn*, lit., means 'the hair perfumed with ambergris.

2. *Sar-goshī* = a whisper, from Per. *sar* = head, and gosh = ear.

business of grain as well. He was a very influential man and friendly with officials[1]. High officials used to visit his lands for shooting and used to be his guests, (so that) he kept open house throughout the year. Afterwards it was enquired where they were off to; and the reply was made that they were going to Cawnpore: but when a question was raised about their loads silence prevailed all over the place, and the doubt of the Inspector reached the degree of certainty. After fruitlessly waiting for an answer he said loudly, "Are you all turned dumb? I ask you what is loaded in these (carts)?"

As he did not obtain any answer even then, he putting his horse close to a cart felt a sack—there was certainty instead of doubt[2]—and it was found to have lumps of salt (in it). Pandit Alopī Dīn was coming along in his well decorated *rath*, half asleep, half awake, when suddenly several alarmed carters came up and awoke him; and said "Sir! the Inspector has stopped the carts; he is standing at the ghat and is calling for you."

Pandit Alopī Dīn had a very strong faith in the power of the Almighty Dollar[3] and had a personal[4] experience of it. He used to say, "why speak of this world, its power is exercised[5] even in Paradise." His assertion was quite true for law, righteousness, and justice are like toys for it, with which it plays as it finds necessary. He said carelessly, while lying, "Well, go on I am just coming." Afterwards he prepared a certain number of betels very composedly and then putting a quilt on, came to the Inspector and said frankly "Well, baboo, greetings to you, what offence have I committed that these carts are stopped? You ought to be kind to us, Brahmins at least." Bansi Dhar recognised him and said indifferently, "(That's) the Government Order."

Alopī Dīn laughingly said, "I know neither the Government Order nor the Government (itself); I take you for my Government. We are just like the members of the same family and I am ever

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1. *Ḥukkām-ras*=influential, from Ar. *ḥukkām* (pl. of ḥākim)=officials, and Pe. *rasīdan*=to reach, approach.
2. Lit., doubt embraced certainty.
3. Lit., gold, peace be on it.
4. Lit., practical.
5. Lit., wealth's coin is current.....

ready to obey[1] you. You took this trouble for nothing, for it is quite impossible that I should pass by this way without offering anything to the god of the *ghāṭ*; I should have presented myself at your house."

These sweet words did not have any effect on Bansī Dhar, as his zeal for honesty was quite fresh, and he said loudly, "I am not amongst those persons who go about dispensing their honesty for trifling sums. Now you are in custody and in the morning will be prosecuted according to the law. That is all, I have not got any more time to talk: Jama'dār Badlū Singh! I order you to take him into custody."

This upset the Pandit, and confusion was felt amongst his well-wishers and the carters. Probably this was the first occasion[2] in his life that he had to listen to such uncomplimentary expressions. Badlū Singh advanced (in his direction), but being excessively over-awed (by his high position) had not courage enough to get hold of his hand. Alopī Dīn had never found Duty to be so indifferent to Wealth, (consequently) he was Dumb founded and reflected within himself. "He is just a school boy;[3] he has no idea what wealth really is; he is quite raw and shy and (so) requires more flattery. (Now) he said very humbly "Well, baboo do not be so cruel, (for) I shall be ruined and my honour will be destroyed; at the same time, it will not benefit you at all: at most if you get anything, it will be a little sum by way of reward; but I am at your service in every respect." "I do not want to hear such things," said Bansī Dhar sternly.[4]

The rock, which Alopī Dīn had taken for a support, seemed moving from under his feet. His confidence in his own presumptions and pride of wealth felt a severe shock; but still he had a strong faith in the quantitative strength of wealth, (so) he said to his manager. "Well Lāla, present a currency note for a thousand rupees to the baboo; for at present he is just like a hungry lion. "Let alone a thousand," said Bansī Dhar angrily, "even a *lākh* could not make me to go astray from the path of Duty." Wealth

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1. *Ke ḥukm* is understood after *kabhī āp*.
2. *Mauqa'*, pl. *mawāqi'*.
3. Ṭifl, pl. aṭfāl.
4. Lahja, (lit.) = tone.

flared up at this bold and silly action of Duty and this pious annihilation of passion ; now a very severe struggle took place between the two powers. Wealth was repeatedly annoyed and made several attacks with the vigour of despair. It (the bribe) was increased from one thousand to five thousand, from five to ten, from ten to fifteen and from fifteen to twenty ; but Duty opposed this great army with manly valour and she stood alone against it like an immoveable mountain.[1]

"I am" said Alopī Dīn "not in a position to offer more than that ; now you can do what you like." Bansī Dhar shouted to his *Jama'dār* (to take hold of the Pandit) : Badlū Singh proceeded towards Alopī Dīn reproaching the Inspector in his mind. The Pandit was alarmed and stepped a few paces back and said, entreating in a very forlorn manner, "Well, baboo, for God's sake be merciful to me : I am ready to conclude the bargain for twenty five thousands (of rupees)." "Impossible", (responded) the Inspector. "Thirty thousands" said the Pandit "Impossible" replied the Inspector. "Is it not possible even (if I pay) forty thousands" said the Pandit. "Let alone forty thousands" said the Inspector, "it will not be possible even if you tempt me with forty lakhs. Badlū Singh take this man in your custody, now I don't want to hear a single word (more)". Duty crushed Wealth under her feet. Alopī Dīn saw a giant like man coming towards him, he threw a glance around him helplessly and then fainted and fell down.

The (whole) world was asleep but its tongue was awake ; when the morning came, this occurance was the topic of each and every person's conversation : shouts of reproach and disgust were heard from every direction[2], as if there was no such thing as vice now in the world, and it was right to call, a person milkman who sold altogether water in the name of milk, those who filled up a forged diary as government officials, those who travelled without a ticket as bābūs, and those who forged hand notes as bankers and traders ; now they all were shaking their heads like pious men. Next day when Alopī Dīn was called to account

1. *Aṭal*, from Hindi *a* = not ; and *ṭalnā* = to move.

2. Lit., from every alley (and) street.

for his breach of the law; he set out with two constables for the court hanging his head down through shame, having hand cuffs on his hands and sorrow and grief within his heart. This sight alarmed the whole town, even in fairs the people did not seem to be so keen on sight seeing (as they were now): (the court) was so overcrowded that it was difficult to distinguish between the ceiling and the wall.

Pandit Alopī Dīn was the Leviathan of this vast sea[1] the court; the officers respected him, the men of the staff were indebted to him, the pleaders and Mukhtārs were his flatterers and orderly, peons and watchmen were more than slaves to him: as they saw him, they all rushed to him, they were amazed at the sight and put their fingers between their teeth[2]. They did not do so for surprise that Alopī Dīn should have committed such a mean thing; rather that he should be gripped by the law[3]; for why should such a person, who had wealth which makes an impossible thing possible and who had the sweet words[4] and which could charm the gods be made the victim of the law. After the amazement was over, they began to sympathise with him. A band of pleaders was immediately formed for the defence against the charge; and in the battle field of Justice a regular fight between Duty and Wealth was started. Bansī Dhar was standing quiet, he was one and single and had nothing with him, save truth, he possessed no weapons, except true explanation; although he had witnesses in support of the charge, still they seemed hesitating through having been won over, and even Justice herself seemed unfavourable to him.

It is really true that Justice is never in need of wealth, but secretly it is more keen on getting it than openly it could be; in the garb of invitations and presents[5] it assumes an extremely deceptive aspect. That was a court of justice, but its officers[6] were intoxicated with wealth; (so) the case was very soon dismissed. The Deputy Majistrate wrote the following judgment,

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1. *Nihang* here lit. = "shark", also means "crocodile." *Bahr-i Qulzum* = the Read Sea.
2. As a token of surprise.
3. *Qānūn* pl., *qawānīn*.
4. Lit., greased tongue.
5. *Tuhfa*, pl. *tahā'if*.
6. *Rukn* = (lit.) a pillar; pl. *arkān*; double pl. *arākīn*.

"The evidence against Pandit Alopī Dīn is very weak and without any foundation.[1] He is a wealthy and respectable[2] man : it is impossile for him to have done such a mean thing for a profit of a few thousands of rupees. The Inspector of the Salt Department, Munshī Bansī Dhar is really guilty of unnecessary zeal and of a mistake, which grieves me. I feel glad (to say) he is a dutiful young man; but his extreme loyalty,[3] which is beyond his department, has overpowered his discretion and sense; and he should be careful for the future." (As) the pleaders heard this judgment they began to dance with (excess) of joy; and the Pandit came out (of the court) smiling. His friends showered down rupees upon him, a storm of generosity and liberality was raised and its waves shook even the foundation of the court. When Bansī Dhar came out of the court, with looks full of pride, he was made an object of taunts and jests by all who were present, the peons and constables bowed down to salute him; but all these comments and criticism made no impression at all on his pride. Had he been successful in his case he might not have put on such a pompous air : the world had already given him the lesson that justice, learning. great titles, long beards and loose[4] cloaks, not one of them deserved real honour.

Bansī Dhar had picked a quarrel with Wealth and Influence, and so he had necessarily to pay for it. A week had hardly elasped when he received an order for his dismissal; so he got the punishment for his dutifulness, and set out for his home with a broken heart and in a bad condition. The old munshi had already been suspicious about him and often said to himself "I advised him even upto the point of his departure, but he did not listen to any of my reasonings. I, in this old age, have to put up with the importunity of the wine-merchant and the butcher, while he has turned into a pious man and (earns) his pay only. I too have been in service, although I held no rank of position; still whatever I did I did it on a grand scale. He is going to be an honest man; (for he follows the maxim) the mosque must be

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1. Lit., meaningless.
2. *Ra,īs*, lit. a head man; pl. *ru,asā*.
3. Here pun is intended on the word *"namak."*
4. *Dhāle* is a meaningless apposite.

furnished with a lamp, although the house may remain without any light, it grieves me very much that all the education I gave him has proved useless." Meanwhile Bansī Dhar arrived at home in a wretched condition. When the old Munshi heard the circumstances, he beat[1] his breast and said "I would like to smash the heads of both of us." For a long time he regretted and grieved at the affair; in his wrath he even used bad language, and had Bansī Dhar not removed himself from the spot, it might have assumed a practical form. The old mother was also afflicted, the hopes of Jagannāth and Rāmeshwar were turned into disappointment; and his wife did not speak to him in such a manner as behoved her[2] for several days.

He had to put up with his relatives' stern looks[3] and his friends' sincere[4] sympathy for a week, in that way. It was evening, the old Munshi was busy worshiping[5] God, when a well decorated *rath* came to his door and stopped there. It had pink curtains and bullocks of Western breed, which had blue threads round their necks and their horns mounted with brass. The Munshi ran forward to receive (the visitor) and found him to be Pandit Alopī Dīn. He bowed down to greet him and was profuse[6] in his prudent expressions, saying "It is our good luck that you have stepped in our house; you are our patron. I am ashamed[7] before you, how can I look you in the face? My condition is helpless, for my son is unworthy and disobedient, or I should have no reason for being ashamed. May God keep a man without a son[8] rather than favour him with such an one." Bansī Dhar saw Alopī Dīn and shook hands with him, but with a restrained air. He supposed, for the moment, that the Pandit had come to annoy him: his Pride submitted to Regret and through shame he could not request to be excused. He disliked his father's friendly atti-

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1. The Urdū idiom is 'to beat the head.'
2. Mark the Urdū idiom.
3. Lit., sour looks.
4. *Dil-dos*. Lit., heart sewing; from Per. *dil* = heart, dokhtan = to sew.
5. Lit., counting beads while reciting Ram's name.
6. *Dur-afshānī*. Lit., scattering pearls; from Per. *dur* = pearl, and *afshāndan* = to scatter.
7. Kālik = black (*n*).
8. Lit., a lamp.

tude : suddenly the Pandit interrupted the conversation and said, "Well, brother don't speak so."

The power of reading faces of the Munshi failed and he replied with amazament, "What else should I call such an ofspring[1] ? "You should be thankful to God for getting such a good son. who is a cause of pride to his family, and who will illuminate the name of his ancestors. How many men are there in the world, who are ready to sacrifice all they possess for Honesty. Well, Inspector do not take it for time-serving in me ; for by way of time-serving I had no necessity for taking the trouble to come here. On that night you took me into your custody in your official capacity ; but to-day I myself have come to submit to your command. I have seen thousands of rich and respectable men, and have come in contact with innumerable high officials. I made all of them slaves to myself and to my wealth, but if I was ever subdued by any person it was by you. May I take liberty to ask you for something ?"

Bansī Dhar found a shadow of sincerity in his words and looked towards the Pandit with a cursary but searching glance ; there he found extreme sincerity shining forth. This pride submitted to regret and he said in an ashamed manner, "It is your extreme appreciation ; it was for the sake of duty I was obliged to be insulting to you ; but as a matter of fact I am at your service, and will not refuse to carry out your orders so far as I can do."

"On the bank of the river" said Alopī Dīn with entreating looks, "you did not comply with my request, but you will have to accept this one." "What am I worth for ?" replied Bansī Dhar "I will not hesitate to render you any service that I can." Alopī Dīn took out a legal document and placing it before Bansī Dhar said "Please have a look at this power of attorney and sign it. I am a Brahmin and I will not leave your door until this request of mine is complied with."

When Munshī Bansī Dhar read the power of attorney, his eyes were filled with tears of gratitude. Pandit Alopī Dīn had appointed him general manager to all his estates, with an annual pay of

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1. *Aulād* in Arabic is the pl. of *Walad*=a child ; but in Urdū it is used as sing. fem.

Rs. 6000 and a daily allowance for his pocket expenses. Horses were also allowed for his use and his power was to be exercised without any limit. He spoke out in an agitated tone of voice and said, "Well, Pandit, I do not find words to express my gratitude to you, for your thinking me to be a fit person to bestow unlimited bounties upon: but I tell you truly that I am not worthy of such a high position." "Do not praise yourself with your own mouth" replied Alopī Dīn laughingly. "As a matter of fact I am your slave and it is a cause of pride for me to serve such reverened people as you are; but I am neither learned nor sagacious and at the same time have no experience, which could meet these deficiencies[1]. For such a high post a great business man[2] and experienced writer is required" said Bansī Dhar gravely.

Alopī Dīn took out the pen from the pen case and after giving it into the hand of Bansī Dhar said "I need neither learning nor sagacity nor experience nor the knowledge of business for I have already tested the virtues of these gems. Now fortunately[3] I have found such a priceless pearl, that the beauty of learning and sagacity will prove nothing in comparision to its lustre. Here is the pen, now do not delay, but quietly sign[4] on this paper. I pray to God only that He may ever keep you the same unkind, harsh and rude but dutiful inspector who met me on the bank of the stream.

Tears ran down[5] from Bansī Dhar's eyes; he could not hold such a large quantity of gratitude in his small heart. Once again he glanced at the Pandit with a look of reverence and admiration and signed the document with a trembling hand. Now Alopī Dīn jumped up in excessive joy and embraced him.

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1. Lit., which my cover these deficiencies.
2. Lit., one understanding affairs.
3. *Husn-i-ittifāq* = lit. beauty of chance. *Ittifāq* = (1) chance, (2) union.
4. *Dast-khaṭ* = lit., hand writing; from Per. *dast* = hand *khaṭ* = writing. It is used as a plural masculine.
5. Chhalaknā = lit., to overflow.

A DISINTERESTED BENEFACTOR.

It was the month of Sāwan[1], when Reotī Rānī having decorated her feet with *minhdī*[2] and dressed her hair, went to her mother-in-law and said to her, "Dear Mā, I, as well, will go to see the fair today." Reotī[3] was the wife of Pandit Chintāman. The Pandit did not find much benefit in the worship of the goddess Sraswatī[3], so he gave it up; and had adopted attendance on the goddess Lakshmī[4].

He had also a money lending business; but contrary to the practice of money lenders except on special occasions he never deemed it right to charge more than 25 per cent[5] interest.

Reotī's mother-in-law was sitting on a cot[6] with a child (in her lap), when she had heard the speech of her daughter-in-law she said, "If you get wet, the child will catch cold." Reotī—"No, mother it wont take me long, I shall be back very shortly."

Reotī had two children one of them was a boy, the other a girl, which was still at the breast: the boy Hīrāman was in his seventh year. She dressed him in fine clothes and to protect him from the evil eye marked his forhead and cheeks with *kājal*[7]. She handed him a beautiful stick for striking the dolls and set out with her companions to see the fair.

At the bank of the river Kīrat, there was a huge crowd of women. The dark blue clouds were gathered overhead; and women, who were perfectly dressed were enjoying the pleasure of the sweetly falling rain in the beautiful plain neighbouring the river. Swings were hung from the branches (of the trees), some of them were swinging, some were busy with singing *malār*,[8] while others were playing with waves seated on the bank of the river. The cool and pleasant breeze, the gentle drizzling rain, the washed

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1. The eleventh Hindi month corresponding to July.
2. *Minhdī or ḥinā*, is a kind of myrtle; which is used to redden the feet and hands as a toilet-accessory.
3. The goddess of learning.
4. The goddess of wealth.
5. *Fī ṣadī*; from Ar. *fi*=per and Per. *ṣad*=hundred.
6. *Khaṭolā* is the diminutive of *khāṭ*=a cot.
7. Lamp-black.
8. A variety of Hindi songs.

green of the hills and the charming splash of the waves had made the weather fascinating[1].

Today it is the honey-moon[2] of the dolls; they will go to their mother-in-laws house. The unmarried maidens beautifying themselves with *minhdī* and decorating the dolls with jewellary have come to see them off. They float them in the water and sing joyously[3] the ballads of Sāwan. As these dolls which were brought up in great comfort and were taken out of their abode of ease, they were subjected to a thrashing from all directions.

Reotī's mind was occupied with this scene, and Hīrāman was engaged in thrashing the dolls with the girls at the steps (of the *ghāṭ* built on the bank) of the stream. The steps were covered with slime; suddenly he slipped and fell into the water, Reotī ran (to the spot) with a shriek and began to beat her breast. In a moment a crowd of men and women gathered round; but none of them was so humane[4] as to get the boy out of the water, and thus save him, if it were possible. A number of them thought that their dressed hair would be spoilt[5] and their washed *dhotī* would get wet. Ten minutes were gone but none[6] of them was seen to pluck up courage and poor Reotī was staggered. By chance a a man was passing by on a horse; when he saw this crowd, he got off his horse and enquired of a by-stander why the crowd was gathered. "A boy has been drowned" replied the man. The traveller—"Where?" The spectator—"On that spot where that woman is standing and weeping."

The traveller at once took off his jacket of *gāṛhā*[7] cloth and pulling his *dhotī* up plunged into the water. Silence prevailed all over the place and all the people were wondering as to the identity of the man. After the first dive he found the cap of the boy, after the second his stick and after the third he came out with the boy

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1. *Tauba-shikan* = nullifying penitence.
2. *Bidā*, from Hindi *Bidā karnā* to bid farewell.
3. *Chahaknā* = to warble to chirp.
4. *Insānīyat taqāẓā na kartī thī* = lit. humanity did not demand.
5. Lit., scattered.
6. *Shaḵẖṣ*, pl. *ashḵẖāṣ*.
7. A country made coarse quality of long-cloth.

in his arms. At this the spectators raised shouts of applause and the mother ran and took up the boy. Meanwhile a number of Chintāmān's relatives arrived at the spot and began to try to bring the boy back to his senses. In half an hour the boy opened his eyes; and the people were relieved. The doctor said, had the boy been two minutes more in the water, his life would never have been saved. Then the people began to look for their unknown benefactor, but could not find him any-where. They sent people in all directions, and searched for him throughout the fair, but he was not found.

It was now twenty years (since that event had taken place), during this period Pandit Chintāman prospered day by day, his mother made all the seven pilgrimages, and when she died a temple[1] was erected in her name. Now Reotī had advanced to the position of a mother-in-law, from that of a daughter-in-law, and all the accounts and registers were in the charge of Hīrāman. Hīrāman had a handsome appearance and had grown to be a very stout[2] and bulky man. He was very courteous and good-natured; sometimes he lent money to the poor free of interest. Chintāman had often shown his displeasure to his son for this offence and had threatened to separate from him. Once Hīrāman subscribed fifty rupees for a Sanskrit *pāṭshālā*,[3] the Pandit was so annoyed at this that he did not take any food for two days. Such occurences were usual and that is why he was a bit estranged from his father: but all his mischiefs were done with the connivance of Reotī. When the poor widows[4] of the town or women of the tenants oppressed by the Zamīndārs went to her and blessed Hīrāman, spreading the border (of their head cover), she would think that there was no woman more generous than herself and no man so good-natured as her own son. Afterwards she would perforce recollect the day, when Hīrāman had sunk in the Kīrat stream, at the same time the form of the man who had saved her son from drowning would appear standing before her eyes; and praise would rush forth from her heart, rather she would desire to see him and prostrate herself

1. *Ṭhākur-duwārā* = temple, from H. *Ṭhākur* a god; and *duwārā* = door.
2. *Laḥim-o-shāḥim* = lit. fleshy and fat.
3. A Hindī school. 4. Bidhwā (H.), bewa (U.) = widow.

before him. Now she was quite sure that the person was not a man but some god. Now she would take her seat on the very cot on which her mother-in-law used to sit, and would feed her two grasdsons.

On that day it was the twentyseventh birthday of Hīrāman; and it was a more auspicious day than all other days of the year for Reotī. She displayed great generosity on this day and that was the only unreasonable expense in which Pandit Chintāman took part. She used to be very cheerful on this day and wept (tears of joy), and prayed for her unknown benefactor very sincerely and earnestly[1] for (she thought) it was through him that she was fortunate enough to witness that day and enjoy that happiness.

One day Hīrāman came to Reotī and said "Mother, Sirīpūr is up for sale, tell me if I am to bid anything?"

Reotī—"The whole[2]? (or a part of it)"

Hīrāman—"The whole. It is a good village neither (very) big nor (very) small and is situated at ten miles from here. The bid has gone up to four thousand and the bargain will be concluded at a hundred or two more. Reotī—"Well, first ask the opinion of your father[3]." Hīrāman—"I have not sufficient time to waste two hours in discussing[4] with him."

Now Hīrāman had become the head of the family and Chintāman had no hand (in the family affairs.) The poor fellow would sit on a cushion with spectacles on, and would pass his time in coughing.

On the next day Sirīpūr was knocked down in the name of Hīrāman and thus he advanced to the position of a Zamīndār from that of a money lender. Taking his clerk[5] and two peons, he set out to see the village: when the inhabitants of Sirīpūr came to know of the affair; as it was their new Zamīndār's first visit, all

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1. *Jazbāt* = feelings, sing. *jazba*.

2. As 16 annas make a complete rupee, so *solah āna* is very often used for anything whole or complete; accordingly *āṭh āna* is used for half, *chār āna* for one fourth and so on.

3. *Dādā* properly, paternal grand-father, sometimes is used for father by Hindus. (*Nānā* = maternal grand-father).

4. Sar maghzan karnā = lit. to wory one's head.

5. Lit. a deputy.

and every family began to make preparations for presents. On the fifth evening Hīrāman entered the village, his forehead was marked with rice desolved in curd and three hundred tenants[1], with hands folded remained standing at his service till the first watch of night. In the morning the general manager began to introduce to him the tenants ; each of them, who came in front of him placed a rupee or two at his feet according to his capacity, and by noon it became a heap of five hundred rupees.

It was the first occasion that Hīrāman came to know what peculiar advantages were afforded by Zamīndārī. It was the first time that he felt proud[2] of his wealth and power ; the greatest pride of all is that of wealth. When the list of tenants was over he spoke to his manager "Is there any one else ?" Mukhtār—"Yes, my lord, there is one more named Takht Singh". Hīrāman—"Why didnt he come?" The manager—"He is a bit lazy." Hīrāman—"I will cure his laziness, well, send some one for him." After a short time an old man supporting himself with a stick came and after greeting him sat down on the ground, without making any present. Hīrāman was highly annoyed[3] at his such impertinance, and said sternly, "As yet you have not fallen into the clutches of any Zamīndār : I shall make each and every one of you pay for your impudence."

Takht Singh gazing at the face of Hīrāman said, "In my life time scores of land lords have owned this village and afterwards left it, but none spoke to me so sternly." After he had said this, he took up his stick and made off to his house. The old Ṭhakurāin[4] said to him "Did you see the Zamīndār ? What sort of man is he ?" Takht Singh, "He is a good man ; I could recognise him." Ṭhakurāin —"Did you know him previously ?" Takht Singh—"I know him for the last twenty years : dont you remember the occurance of the "Doll Fair' ?" After that day he never went to Hīrāman.

After six month's time Reotī felt desirous to see Sirīpūr, and visited the place with all her children and the daughter-in-law.

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1. *Asāmī*, double plural of *ism*=a name ; the simple pl. is *asmā*.' When it is used as a sing. mas.=a tenant.

2. *Nasha*=lit., intoxication. 3. Bukhār=lit., vapour, hence fever.

4. Fem. of ṭhākur.

All the women of the village including Ṭhakurāin came to see them. Reotī was amazed at the good manners and behaviour of the latter; and at the time of her departure from the place said to her, "Ṭhakurāin, I hope you will sometimes visit my place, I have been very pleased to see you." In this way both the women by and by became friends. While on one side circumstances had assumed this aspect; Hīrāman through the misleading of his manager was adopting means to dishearten Takht Singh.

The *pūran māshī* of *J̌eṭh*[1] had approached, and preparations were being made for Hīrāman's birth-day[2]. Reotī was sifting flour in a sieve, when the old Ṭhakurāin arrived. Reotī said to her smilingly "Tomorrow you are invited to my house." Ṭhakurāin—"I am glad to accept. Which birth-day[3] is it?" Reotī—The "thirtieth." Ṭhakurāin—"Pray to God! we may be fortunate enough to witness a hundred days more of this sort." Reotī—"May your tongue be auspicious. It is only after many great incantation and through your prayers that I am able to witness this day. His life was endangered when he was only seven years old. I had gone to see the Doll Fair, when he fell into the water; fortunately a magnanimous man succeeded in saving his life: his life in reality has been given by him. I searched for him very much, but could not find him. On every birth-day a hundred rupees are put aside, which now have reached to over two thousand. The child intends to build a temple at Serīpūr in his name. Ṭhakurāin! take it for truth, if I could see him once, I should thinck I had reaped the fruit of my life and the desire of my heart would be fullfilled." When Reotī became silent, tears began to run down from the eyes of Ṭhakurāin.

On the next day on the one side the revellings of Hīrāman's birth-day were going on and on the other Takht Singh's lands were put up to auction. "I am going to seek the help of Reotī Rānī," said the Ṭhakurāin. "Not so long as I am living," responded Takht Singh.

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1. *J̌eṭh* is the ninth Hindī month corresponding to May.

2. *Sāl-girah*, lit. yearly knot. A record of one's age kept by knotting a cord every year.

3. *Baras gāṅṭh*, lit. yearly knot.

The month of Asārh[1] approached, and the rains set in showing their reanimating generosity. The peasants of Sirīpūr went out to till their fields, while the sorrowful and longing looks of Takht Singh followed them till they were hidden by the fields.

Takht Singh had a cow, now he tended her the whole day long, and that was the only support he had. He lived by selling dung cakes and milk and sometimes had to starve. He endured all these calamities, but he never went to Hīrāman to ask for help for his wretched condition. Hīrāman intended to subdue him, but he was subdued himself: even his success was a defeat to him, and he could not bend the old iron with the fire of his mean obstinacy.

One day Reotī said to him "Son![2] it is very bad that you have oppressed a poor man."

"He is not poor," said Hīrāman sternly, "I shall break his pride." The Zamīndār proud[3] of his wealth, was trying to break a thing which had no existence at all: just as a mere child fights with its shadow.

Some how or other, Takht Singh passed through the whole year. The rains were again in, but his house was not roofed and as it rained very heavily for several days, a part of it fell down. The cow was tied up at its side it was buried under it, and died: Takht Singh also was severely injured[4] and was laid up with fever from that day.

He had none to attend him and cure him, even his means of lively-hood were lost, a cruel and pitiless calamity had ruined him entirely. His house was full of water, there was not even a particle of grain; he himself was being moaning in a dark (corner) ot it, when Reotī arrived there, he got up and enquired as to the person who had come. Ṭhakurāin "It is Reotī Rānī." Takht Singh —"I an very fortunate that you have been so kind to me." "Ṭhakurāin, God knows, how I am surprised at my son," said Reotī shamefully, "tell me (whenever) you have any trouble: you have been in such calamity, but you did not even let me know of it."

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1. The tenth Hindi month corresponding to June.

2. Mark that *beṭā* is not inflected, although it is in Vocative case, to show affection.

3. Matwālā, lit. drunk.

4. *Badan meṅ* is understood after *ke*.

Afterwards she placed a small bundle of rupees in front of the Ṭhakurāin.

When Takht Singh heard the ringing of the money, he got up and said, "Rānī, we are not in need of it, be good enough not to make me a sinner at the point of my death."

On the next day Hīrāman also passed by the place with his friends. He smiled when be found the house fallen down; and reflected within himself that at last he had succeeded in breaking his pride. He went into the house and said, "How are you, Ṭhākur now?" "It is all the grace of God," said the Ṭhākur gently, "it is very strange that you should come to my place."[1]

Hīrāman was defeated a second time; his desire that Takht Singh should rub his eyes upon his feet was not fulfilled. On that very night the poor, but free, honest and unselfish Ṭhākur departed from this world.

Now the old Ṭhakurāin was left alone in this world, there was none who might share her sorrow and mourn for her after her death. Her poverty and indigence added fuel to the flame of her sorrow: although affluence can not replace the loss of one's dead, but still it is of great use in easing[2] one's pain.

Anxiety about a lively-hood is very troublesome. The Ṭhakurāin now used to collect cow-dung from the fields and grazing-grounds and used to sell it after forming it into cakes. The sight of her going to the fields with the support of a stick and coming back from the place with a basket upon her head and panting (all along the way) was very pitiful: so that even Hīrāman was moved at it. One day he sent some flour, pulse and rice to her, putting them into (brass) dishes; Reotī herself took the articles to her. But tears stood in her eyes and she said, "Reotī, as long as I can see and my limbs are serviceable to me, please do not make me and the one who has expired, sinners." Since that day Hīrāman did not dare to show any sympathy. One day Reotī bought some dung cakes from her: in the village they were sold thirty per pice, she wished to take only twenty for a pice; after that day she never brought the cakes to her house.

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1. Mark the Urdū idiom.
2. Lit. but certainly it serves as ointment.

There exist but very few such goddess-like women in the world. Was she not aware ,that if she would reveal the secret,[1] all her miseries would be put an end to; (but she feared) that it would be a return for the service, rendered. It is a well known proverb 'Do good but never give it any place in your memory'.[2] Perhaps she never even recollected, doing any service to Reotī.

The woman, perfect in manners and true to her sense of honour, lived for three years after her husband s death. The difficulty with which she passed this period, (is so shocking that it) makes one's hair stand erect. For days together she had to starve, sometimes she could not get any dung and at others some one would steal the cakes. Such is the will of God, some have plenty of wealth but there is none to enjoy it; while others pass their lives very wretchedly. The old woman put up with all these troubles, but never asked[3] any person for anything

It was now Hīrāman's thirty second birthday; and the pleasing notes of drums were (again) heard : *pūrīs*[4] were prepared some with *ghee*, and some with oil ; the former for the fat and respectable Brahmins, and the latter for the poor starving low people.

Suddenly a woman came to Reotī and said to her, "The Ṭhakurāin's condition seems critical[5] ; she has (sent me) for you. Reotī reflected within herself that she might[6] be on the point of death and prayed to God keep her through the day safely.

Thus having considered the matter she did not go to the old woman. When Hīrāman found that his mother did not wish to go to her he himself set out (for the place.) For the last few days he had had very kind regards for the Ṭhakurāin—But Reotī followed him up to the door to stop him, (and thus proved to what extent) she was merciful and good natured.

When Hīrāman arrived at the house of Ṭhakurāin, silence was prevailing all over the place. The old woman's face was pale, and

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1. Lit. hidden secret.
2. Lit. do good and throw it in a river.
3. Lit. but never stretched her hands before any one.
4. A kind of thin fried cake.
5. Mark the Urdū idiom. *J̌āne* is a colloquial contraction of *na jāneṅ*.
6. Mark the negative construction.

her end seemed very near.[1] Hīrāman said loudly, "Ṭhakurāin ! here it is Hīrāman."

The Ṭhakurāin opened her eyes and directed him with gestures, to bring his head near her ; and then spoke out with certain stops, saying, "There are the Ṭhākur's bones and the red lead of my married life as well, at the head of my bed, please send them to Parāg Rāj[2] (after my death.) After she had uttered these words, she closed her eyes. Hīrāman opened the box and found both the articles quite safe ; a tiny bundle containing ten rupees was also found which were kept, probably, for her funeral ceremony.[3] The Ṭhakurāin's troubles were put to an end for ever on that night.

On that very night Reotī dreamt, that it was the month of Sāwan, clouds were gathered (all over the sky), she herself was standing on the bank of the river Kīrat ; meanwhile Hīrāman had slipped and gone under the water, she began to beat her breast and cry. Suddenly an old man jumped into the water and took Hīrāman out of it. Reotī threw herself on his feet and asked him as to his identity. He replied that he lived at Sirīpūr and his name was Takht Singh.

Sirīpūr is still in the possession of Hīrāman ; but now it's beauty has been doubled. If you go to the place, the golden pinnacle of a temple will come into view from a distance. It is built at the very spot where the house of Takht Singh stood. In front of it there is a well and a *dharam sālā*,[4] both made with bricks. The travellers stop in it and sing his praises. Both the temple and the *dharam-sālā* are known by his name.

MAHESH DĀS (SURNAMED) RĀJA BĪRBAR.

(*From Darbār-ī-Akbarī by Shamsul-'Ulamā-Āzād of Delhi*)

His name is (always) mentioned with that of Akbar, just as is Aristotles' name with that of Alexander. But if we examine the facts of his life, as compared with his fame, it appears that he was more fotunate than Aristtole. As to his origin, he was a bard : and now

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1. Lit. the death agony was come upon her.
2. Allahabad. 3. Lit. was the passage money of the departing one.
4. A rest-house for travellers and pilgrims.

you will yourself come to understand what consideration should be given to a bards' learning. Not to speak of any work,[1] not a single verse composed by him has been seen up to this time, fit to be recited, with approval, before an assembly of meritorious[2] Pandits[3]. No couplet of his, has been heard that could be repeated[4] before friends. As regards his qualifications, no comparison can be drawn between Ṭoḍarmal and him[5]. Now if expeditions and conquests[6] be taken into consideration, (it will be seen) that he did not even touch the handle of his sword. Notwithstanding all this, the fact is that out of the nine gems[7] of Akbar's court, not a single one competed with him in (gaining) the appreciation (of) and the ear of Akbar.

Some historians, say, that his original name was Mahesh Dās, and (that he was) a Brahmin by caste[8]; but most of them describe him to be a bard who assumed the poetic name Barhīya. (But) Mullā[9] Sāḥib writes his name as Barham Dās, the Bard. His native place was Kālpī; formerly he was a servant in the court of Rām Chandar Bhaṭ. Like other bards he too used to roam about from town to town and recite Hindī songs.

Luckily he happened to meet Akbar some where in the beginning of his reign.[10] God knows what action of his pleased Akbar (so much), that in no time he rose from the lowest position to one of the highest ranks[11]. As a matter of fact, no noble man of rank[12] or courtier[13] of high dignity could match him in his access to Akbar; but the connection he has got with the history of Akbar's reign seems to be very little.

[*Just see how the Mullā Ṣāḥib describes him.*]

Nagarkoṭ was conquered by Ḥusain Qulī Khān's sword, in 980 A. H. To narrate this story[14] briefly, the emperor,[14] from his child-

1. *Kitāb*, pl. *Kutub*. *Bālā-i-ṭāq* = (lit.) on the niche = shelve. 2. From Sans. *Gun* = merit, virtue. 3. A learned Brahmin. 4. There is a pun on the word *Dukrā*. 5. Mark the Urdū idiom. 6. Sig., Fatḥ; pl. futūḥ; double pl. futūḥāt. 7. *Nau-ratan* (nine gems or jewels) was the name of Akbar's court, which was composed of nine ministers. 8. *Qaum*, pl. *Aqwām*. 9. *Mullā Do-piyāza* was one of the nine courtiers of Akbar. 10. Lit., sitting (on the throne). 11. Note the Urdū idiom. 12. 'Alī-jāh from Ar. *'Alī* = high, jāh = rank. *Amīr* (chief), pl. Umarā. 13. Qiṣṣa, pl. qaṣaṣ. 14. Lit. 'King.' According to the Muslim belief, the word Shāhanshāh, 'the king of kings' (emperor) should only be used for God.

hood, felt a great attraction towards Brahmins, Bhāṭs and other Hindu communites,[1] and paid special attention to them. In the early days[2] of his reign, a Brahmin Bhāṭ—a mendicant—named Barham Dās, who was an inhabitant of Kālpī, and the praise singer of Hindus by profession, but at the same time a very clever and cunning fellow, entered into his service and got access to him, and through flattery got a great influence over him[3]; and, by degrees he rose to such an elevated position that the following line proves true in his case.

I became thou and thou becamest I; I became the body, thou becamest the soul.

First he got the title of Kabrāi or the king[4] of Poets[5] Rāja Bīrbar. The cause[6] of this expedition was that the empror, taking offence on some matter, gave orders for the conquest of Kāngṛā, and made him its king with the title of *Rāja Bīrbar*. He sent a *farmān* to Ḥusain Qulī Khān, directing him to take possession of Kāngṛā and place it under Rāja Bīrbar. His policy in doing so must, surely, have been that as it was a sacred place of the Hindus it should have connection with a Brahmin name. Ḥusain Qulī Khān having gathered all the chiefs of the Pānjāb, raised an army with artillery, and having taken with him all the materials necessary for subuing a fort and invading a hilly country, set out on his march, and placing the Rāja in front as if he was the flag-bearing elephant. Historians' pens become lame in describing the pains[7] the general[8] took in descending into the vallies and ascending the mountains. In short, using his force at one place, and his influence at another, he, (at last), reached Kāngṛā. Āzād,—What could the Rāja have been doing in such places of labour and hardship[9]? He must

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1. *Aqsām*, pl. of *qism* (kind); Ṭawā,if, pl. of *ṭa,ifa* (a tribe, a community); *Hunūd*, pl. of *Hindū*. 2. Awā,il, pl. of Awwal (the first). 3. Note that 'Barham Dās' is colloquially, in the case absolute, and the following sentence commences with the pronoun *us-ne*.

4. *Malik*, pl. *Mulūk* (*Mulk*, a country, pl. *mamālik*; *Malak*, an angel, pl. *malā,ik*; *Milk*, a possession, pl. *amlāk*).

5. *Shu'arā*, pl. of *Shā'ir* (*Shi'r*, pl. *Ash'ār*.). 6. Lit., root.

7. Lit., shedding sweat. 8. *Sipah-sālār*, from *Sipāh* = an army; and sālār = a chief. 9. Lit., diminution of life.

have been shouting and making noise, making the courser of his jokes curvet around, abusing the coolies and labourers, and carrying on with quips and cranks. They beseiged Kāngṛā with great assiduity and the army consisted of both Hindus and Muslims. The Rāja was greatly taken to task on account of the high handedness carried on by him in the zeal of invasion. As Ibrāhīm Mirzā had made an attack on the Panjāb as a rebel, Ḥusain Qulī Khān was obliged to make peace and give up the seige of Kāngṛā. The Rāja of Kāngṛā finding this opportunity in his favour, accepted all the terms proposed (by the enemy). As regards the fourth term, the general said that Rāja Bīrbar's case required a favourable consideration, as the governorship of that place had been conferred on him by the emperor; and this condition was also accepted. The result was that five maunds of gold by Akbarī weight was laid 'before Bīrbar' and curious[1] and valuables,[2] worth thousands of rupees (were set apart) for the Emperor. What had Bībar Jī to[3] do with other matters? He took his alms[4] and rode off. Akbar was ready to make a forced march to Aḥmadābād in Gujrāt, (when Bībar came and) paying homage and invoking blessings on him joined the army.

At the close of 990 A. H., Bībar invited the emperor, to a banquet the latter accepting his invitation, went to his house; (whereupon Bībar) placed before Akbar the very things that Akbar had from time to time bestowed upon him, strewed the coins over him and presenting the other things stood before him with his head bowed down.

Azad—The circumstances (that led to this invitation) must have been otherwise. It is not unlikely that the people of the public and private Darbārs should have argued with him about his not entertaining the emperor like the other nobles. But it is evident that the latter used to carry on warfare, conquer territories, rule over them, earn wealth, and get rewards as well. If they gave entertainments to the emperor, they decorated their houses with royal magnificence, the most ordinary function of which was to raise a platform at the cost of one lākh and twenty-

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1. *'Ajā,ib*, pl. of *'ajīb*. 2. Lit., nicities. *Nāfa,is* pl. of *nafīs*. 3. *Gharaẓ* = purpose, object; pl. *aġhrāẓ*. 4. Present to Brahmans.

five thousand rupees. They spread velvets, cloths of gold and brocades in the way of the emperor; and when the latter reached near, they showered on him flowers of gold and silver; and when he stepped in the door, they strewed on him trays of pearls. They offered to him presents of lakhs of rupees consisting of precious stones, shawls, golden embroidered velvets, valuable[1] armours,[2] handsome slave girls, beautiful pages, elephants and horses; and to cut the detail short, they lavished on him all that they had earned. (But) all these roads were closed to Rāja Bīrbar. He did not utter a single word, but placing before him all that Akbar had given to him he stood up. But he was not a man to be shy, he must have said to him something or other, (as) he was ever ready with an adequate answer.[3] Had Āzād been present there he would surely have said (to him), "I present to you what you have bestowed upon me." Hemistich —Whatever is received from him, is eventually received by him. From the Darbār to the palace, there was no place that was not unfrequented by him at all times; and he, through his sagacity and careful study of the emperor's mind, on every occasion received favourable orders[4] from him. That is why the Rājās, the Mahārājās, the nobility and the chiefs[5] sent to him presents worth lākhs of rupees, and the emperor too sent him to most of the Rājas as his ambassador[6]. He was very wise and intelligent; by reason of partly his nationality, partly his rank of ambassador, and partly his wits and jokes, he easily gained familiarity[7] with them also; and obtained his objects from them in a way that armies could not. In 984 A. H. the emperor sent him with Rāi Lūn Karan to the Rāja of Dongarpūr. The Rāja was just about to send his daughter to Akbar's harem, but for some reasons, he hesitated to do so. As soon as Bīrbar arrived there, he enchanted him in such a way, that he forgot all his plans; and Bīrbar came back to the emperor

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1. Per., *Garāṅ* = dear; and *bahā* = value. 2. *Asliḥa* pl. of *Silāḥ*. 3. Lit., He was a *phuljhaṛī* of readiness in answer. *Phuljhaṛī* (from *phūl* = flower; *jhaṛnā* = to drop, to shower) a kind of fire work resembling a fountain. 4. *Ḥukm* (order) pl. *Aḥkām*; *ḥākim* (ruler), pl., *ḥukkām*; *ḥakm*, pl., *ḥukamā*. 5. *Khawānīn* pl. of *khān*. 6. *Safīr*, pl. *sufarā*. 7. Lit., melted and mixed.

with the conveyance of the princess laughing and raising shouts of congratulation. In 991 A. H. he repaired to the Darbār of Rām Chandar in company with Zain Khān (the Emperor's) foster-brother. Bīrbhaddar the Rāja's son was afraid of appearing before the Emperor; but he too was prevailed upon by his words; and so on.

In the same year, Rāja Bīrbar escaped a great calamity. While Akbar was playing Polo in the plain of Nagar Chīn, his horse threw the Rāja off and he seemed to be senseless. God knows[1] whether he was really unconscious or jokingly feigned to be so. The Emperor called him several times, rubbed his head with great affection and ordered him to be carried away to his house.

In this very year, the Emperor was enjoying the spectacle of elephants fighting on the Polo Ground when quite another spectacle happened to be seen. The elephant, named Dil Chāchar, and notorious for his wildness and bad temper, suddenly ran after two foot soldiers. They took to their heels; and while the elephant was chasing[2] them Bīrbar happened to come in his way. Leaving their pursuit, he fell upon Bīrbar. The Rāja did not dare to flee away; and besides he was bulky. It was a curious sight; and the crowd[3] all round began to raise hullabaloo. Akbar pushed his horse through; the Rāja ran away tumbling and falling, trembling and out[4] of breath; and the elephant stopped at a few paces behind the Emperor. Oh! how fortunate, Akbar, thou art!

The province of Suwād (Suwāt ?) and Bājor is a vast country on the west of Peshawar, and its soil is like that of India, fertile[5] and fruitful[6]; and to add more (to its advantages), its climate is temperate, and its seasons are cool. (It) is boundad on the north, by the Hindūkush mountains, on the west by the range[7] of Sulaimān

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1. *Khudā-jāne* (God knows) is used to express doubt *Khudā jāntā hāi* (God knows or God is witness) is used in making a solemn affirmation. 2. Here *bhāgā jātā* thā is rather Panjābī; it ought to be *dauṛājātā thā*. 3. *Khalqāiq* pl. of *khalq*. 4. Lit., out of breath and shivering. 5. Lit., 'gold producing' (Per., *sar* = gold; *khes* from *khāstan* = to raise, to produce). 6. Per., *bār* = fruit; and *āwar* from *āwurdan* = to bring. 7. Ar. *Silsila* and Per. *sanjīra* = a chain.

mountains, and on the south by the Khaibar Hills, extending to the river Indus. This province too is a part of Afghānistān; and the robust[1] and brave[2] Afghāns inhabiting this land are called Bardurrānīs. The situation of the country, having (naturally) made them unruly and head strong holds them forth prominent amongst their tribes, and raises them up as high as the icy summits of the Hindukush. There are plains or valleys, each extending as far as thirty or forty miles in the above[3] province; and in each valley, there are passes leading through the mountains to other plains, and they match Kashmīr in the purity of their air, the verdure of their soil, and their flowing streams. These vallies either terminate at the passes, having high[4] mountains on each side, or disappear in dense[4] forests. Such a country could, but with difficulty, be traversed by invaders; but is not at all difficult for the inhabitants of those parts. They are well practised in ascending and descending a mountain and fully acquainted with the roads, and so, in no time, they pass from one valley to another, where, a stranger would, for days nay rather for weeks wander about, dashing his head against the mountains.

Although the Afghāns[5] of that place consider strong headedness and highway robbery[6] their national gift[7]; yet a cunning man under the veil of a saint calling himself Pīr[8] Ranshnā,ī gathered a good number of ignorant people of the aforesaid Afghān tribes[9] around himself. The above mentioned mountainous country, each part of which is a natural fortress, has become a shelter place for them. From the banks of the Attock to Peshawar and Kābul, they used to commit highway robberies and lay waste the habitations by their plunderings and ravagings. If Government officers attacked them with an army, they made vigorous[10] oppo-

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1. Per. *tan* = body; *āwar* from *āwurdan* = to bring. 2. Per., *Dil* = heart; and *āwar* from *āwurdan* = to bring. 3. Lit., mentioned (past part. of *Zakara* = mentioned). 4. The repetition simply indicates plurality. 5. The Ar. broken pl. is *Afghāina*. 6. Per., *rāh* = way; and *zanī* from *zadan* = to beat. 7. *Jauhar* = spirit; merit but its Ar. broken pl. *juwāhir* means 'a jem, and is generally used as singular, its pl. being *jawāhirāt*. 8. Lit., 'an old man'; and hence, 'a religious leader', 'a saint.' 9. An Afghān tribe is generally *khel*. 10. Lit., head breaking.

sition with great stubbornness; and if overpowered, they hid themselves among the mountains; but when the invading party went back, they would come out again and attacking them from behind turned its victory[1] into defeat. In the year 993 A. H., Akbar wished to crush them[2] and settle the affairs of the country completely; (and so) he sent Zain Khān Kokultāsh in company with several officers, with an army; and he taking the royal army with him and providing himself with the materials necessary for a hill campaign[3] and provisions entered the country and first, undertook the invasion of Bājor.

My friends! it is so difficult to traverse[4] these hilly tracts, that only those, who have travelled in those places, know the hardships (of a journy) there; strangers can not have an idea of it. When one enters those hilly tracts; the ground seems to be steep; and then one sees something like coulds at a distance, spreading in front[5] all over (the sky) from right to left, and rising higher and higher. As you go on advancing, you will see rows of small hillocks; and if you go still further right through them, you will find high hills. After you have crossed one of their rows, you come to a steep glen, and there again a row of hills comes before you. And now you will either find a mountain split into two;[6] (a gorge), and you will have to get across it, or you will have to make your way up a mountain and then come down on the opposite side. While you ascend and descend, if you look down from the top of the edges of the mountain, you will see deep ravines on either sides, even to look into which will be repugnant to you. If you slip a little, you are undone; you will find no place to rest until you reach the nether regions. At one place, you will come across a plain, and at another you will have to descend two or three miles, just in the same way as you had to ascend; still further you are again to make your way up for some distance. In your way, you will find passes here and there, right and left where the road branches off in a different direction; and in those passes

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1. Broken pl. *futūḥ*. 2. Lit., Break their stiff necks. 3. Lit., opening the mountain. (Per. *Koh* = a mountain; and Kshuādan = to open). 4. Lit., this hilly country is so clumsy. 5. Note the direct narration in Urdū. 6. Lit., two mountains split in the middle.

you find habitations for miles and miles together, the people of which are quite unknown to the world at large. At some places, you will have to go along through narrow passage for miles. In short if you go to those places you will come to know the meanings[1] of these terms[2] steep ascent, precipitous descent, the rib of a mountain *i.e*, the road in the middle of the ascent going along the side of the mountain, the collor of a mountain, *i.e.*, a crevice in a mountain, a mountain defile *i.e.*, a narrow pass between two hills, the creet of a mountain *i.e.*, a road along the ridge of a mountain, and the skirts of a mountain, *i.e.*, the plain at the bottom of a mountain, mere imagination will not make you understand these things, while sitting at home.

All these mountains are covered with trees, large and small; springs of water flow down right and left, which on the surface, are in places found in the form of shallow rills, and at other places in the shape of water channels. In some places they run down through two hills where, it is difficult to go across without a bridge or a boat; and as the water comes down from a great height, dashing against rocks, it rushes with such a force, that it is impossible to ford it. If a horse dares to do so, he will slip on the rocks. These inaccessable roads, these passes on the right and left, and these skirts of the mountains are populated by the Afghāns. They weave blankets, horse coverings, carpets and rugs from the wool of sheep and camels; and they pitch small tents made out of wool. Along the skirts of the mountains they build one or two storied huts and cultivate lands there. Forests of apples, quinces, pears and vines are their natural gardens. They eat these fruits and enjoy their lives fully. When an outside enemy attacks them, they come forth and oppose him. They beat drums on a high hill; and every body within hearing of the sound of the drum, in compelled to come to that place. They provide themselves with two or three meals *i.e.*, some bread and flour, and equip themselves with arms, and then come (to the place of action). The imperial armies, accustomed to fight in the plains, are struck with wonder to see these Afghān fighting clans spread over the mountains like swarms of locusts; and when they think

1. *Ma'nī*, pl., *mā'ānī*. 2. *Alfāz* (Lit., words); Sig., *lafz*.

of the terrible journey they had to make to come to this place through very many inaccessable mountains, and see these devils before them, and find no easy task for themselves either to make their way back or to confront these rogues, they find themselves lost between the earth and the sky, and think of nothing else but God.[1]

In battle the Afghans fight very bravely. When they attack, they rush forward minding but little their being exposed to the enemy's fire[2]; but they cannot keep their feet firm before the imperial army; but when overpowered they climb the hills and hide themselves in the posses on either side. They are stout and strong. Even to ascend to high ground is a difficult task for our fellow country men; but as for them, they of course fall if hit in the head, heart and liver; but if a bullet hits their arms, their hands or legs, they take no notice of it at all. They go on rushing through woods and ascending hills like monkeys. If shot while doing so, they will do no more than tap or scratch their wound, as if stung by a wasp nay, a mosquito.

The great difficulty that comes in the way of the imperial armies, is that as they go on advancing, they foolishly[3] think that the country lies open before them; but in reality they go on entering the very mouth of Death[4]. The Afghāns who had shown their back to their enemy and retreated[5] or entered the side passes, again ascend the hills after they had descended, the people inhabiting the passes also come[6] (to their aid); and they shower bullets, arrows or stones from above. To speak the truth,[7] the Afghān's shouting and making noise is enough to terrify an army which was thinking that it had advanced after clearing the way (Lit. field.) An attack from the front is always imminent[8]; that battle field is ever ready (for them). As long as flour is tied round the waist of the Afghāns, they go on fighting; when it is consumed,

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1. The whole sentence has been rendered very freely into English. The reader should observe the Urdū idiom. 2. Lit., they fell upon the enemy's cannons. 3. *Nādān* = foolish (Per., *nā* = not; and *dān* from *dānistan* = know). 4. pl. *Amwāt*. 5. The text is apparently not correct. It should run thus—*Jo sāmne se haṭkar pichhe bhāg ga,e the*. 6. *Ān pahuñchtī hai* should be *ā pahuñchtī hai*. 7. *Ḥaqīqat*, pl., *haqā,iq*. 8. Mark the Urdū idiom.

they flee away to their houses; but some remain in the field, others come back with more provisions, and still some new ones come to add to their number. In short the more the imperial armies advance and the distance behind them increases, the more the road back to their homes is closed for them; and if the road is closed, bear in mind that all sources of getting informations, provisions and in a word, all communications are closed.

Zain Khān devised the scheme[1] of battle very skillfully; and wrote to the king that there was nobody to check the advance of the victorious army; (adding) that very old Afghān chiefs had come forward, with *chuddars* round, their neck, to beg pardon for their offence; but against the places where caution was necessary, some other army should be sent. At this time the vessel of Bīrbar's life which was sailing on guided by the (favourable) wind of desires, was suddenly caught in a whirlpool and sank down. In the court this matter was under discussion namely which of the chiefs was to be sent who could lead an army in such oddly situated roads, and skillfully arrange the intricate matters that might crop up. Abul Fazal offered his[2] services, while Bīrbar made the same[3] request: the Emperor drew lots, and the angel of death brought forth the name of Bīrbar. His jests and jokes used to amuse the Emperor very much and he could not part with him for a moment, but God knows whether some astrologer imformed him or he himself conceived the idea that the expedition was to be brought to a successful end by Bīrbar. Although it was against his wishes, still he was compelled to give him permission; and ordered that the special artillary should also accompany him. Now think of the manner of his love for him that on the point of parting he placed (one of) his hands on his arm and said "Bīrbar, please come back soon[4]." On the day of his departure, the Emperor while returning from shooting went into his tents himself, and explained to him a great many important[5] points. He set off with sufficient army and transport. When he arrived at the halting

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1. Lit., spread the ches board. 2. *Fidwī* = devoted; your devoted servant (much used by inferious instead of the pronoun '*maiñ*'). 3. '*Ko*' is understood after *ghulām*. 4. *Jaldī*, colloquial for *jald* or *jaldī se*. 5. Lit., ups and downs.

stage of Dok, a pass appeared in front and the Afghāns had climbed the hills on either side. Bīrbar was standing at a distance shouting but the other chiefs pushed on. The uncivilised people of hills are totally wild and are worth nothing; but they opposed the imperial army so furiously that although a large number of Afghāns were killed, still the imperial army also had to retire with heavy losses. Now, as a very little part of the day was remaining it was found necessary to get back to the plain.

The Emperor himself knew what a jester *bhāṭ* could do. After a time an army was sent by him under the command of Ḥakīm Abul Fatḥ with the instructions that after reaching the plain he was to take with him the army of the place and passing the valleys of Malkand hills to join the army of Zain Khān. Although Zain Khān was brought up in the climate of India, yet he was the son of a soldier. His forefathers were born in the same country and passed their lives in the same place as soldiers. When he arrived in the territory of Bājor, he immediately spread warfare in all directions and made such attacks that mountains were shaken[1], thousands of Afghāns killed, lands beseiged, families captured; and he pressed them so hard, that other chiefs of their country putting cords round their neck appeared before him to show their submission.

Zain Khān now turned towards the country of Sawād. The Afghāns rushed down from the foot hillocks and hills like (swarms of) locusts; and began to shower[2] bullets and stones like hail. The advanced guard had to retreat, but the main body[3] plucked up courage put their shields in front of their faces and un-sheathed their swords; in short some how or other, it managed to get through the pass.

At this sight others also were inspired with bravery; anyhow they succeeded in ascending the hill, and the Afghāns fled to the

1 *Bhauñchāl* = earthquake; (bhūm or bhuīn = the earth, and *chāl* = motion).

2. The Infinitive *barsānā* according to the Lucknow idiom should not be inflected.

3. Evidently *muqaddama* (advanced guard) has wrongly been used here for *qalb* (main body). The other meanings of *muqaddama* are (1) a law-suit, and (2) preface.

hill (situated) opposite. Getting up (the hill), Zain Khān established himself (there); and encamped in Chakdara with an entrenchment all round, and (thus) turned the place into a fortress. As Chakdara is centrally situated in the aforesaid country and help can be sent in every direction, from the place; consequently the whole district[1] excepting Karākar hills and Buner, was captured. Meanwhile Rāja Bīrbar and Ḥakīm arrived one after the other. Although Zain Khān was not on good terms with the Rāja, (still), when he received the information of his arrival, following the principles of generalship he went to receive him and he met him in the way and talked to him in a friendly and cordial manner; afterwards he proceeded on and busied himself with the arrangement of the passage. All day long he remained standing and got the whole army, camp followers and transport down the snow covered hills; then encamped and passed the whole night there, lest the Paṭhāns should attack the rear. The Ḥakīm with his army hurried forward to the fortress of Chakdara, where they all joined up in the morning. Kokultāsh gave them an entertainment and received them very cordially regarding them as his guests. He made great preparations for their entertainment and invited them into his own tents, so that proposals might be agreed[2] upon. At this the Rāja burst out into complaints, saying that as the Imperial artillary was with him, it was necessary for the servants of the Emperor to gather round it to discuss upon the different points.

Although it was proper that the Rāja should have given over the charge of the artillery to Kokultāsh, taking his commandantship into consideration; nevertheless, Zain Khān attended by all other officers, came to him without hesitation, though it was unpleasant to them. Worst of all, the Ḥakīm and the Rāja also were not friendly (with each other). On this occasion an altercation arose between them, and the Rāja descended to filthy abuse. Kokultāsh's high mindedness is to be admired, as he put out the fire which was ablaze; and the meeting ended peacefully and amicably: but still there existed no harmony amongst the three generals, on the contrary, enmity and discord were getting stronger

1. Pl., *aḍlā'*.

2. *Rāy* = opinion; pl., *ārā*.

and stronger day by day. None of them agreed with the others, and every one wished that his own dictates should be followed by the others.

Zain Khān was the son of a soldier and born of warriors[1]; from a child he grew to manhood in wars: he was acquainted with the conditions of this country as well, and knew how to conquer those people. The Ḥakīm was a very prudent man, but wise[2] for the court, not for such odd hills or their wild inhabitants. He could devise plans well but from a distance (from the battle field); and it is a known fact that there is a vast difference between theory and practice. Besides this he considered himself to be the special courtier of the Emperor, and that nothing was to be done without consulting him, (at the same time he entertained this idea that) they occupied no higher position. From the day Bīrbar joined the army, he used to be upset at the sight of forests and hills: he was always cross, and used to say to his companions, "Let us see, to what a distance, the companionship of the Ḥakīm and the odd schemes of (the Emperor's) foster brother, will take us." Whenever he came across them in the way, he used to abuse[3] them and quarrel with them. Āzād—There were two causes of this, firstly, he was the lion of the palace and not a man of the sword: secondly he was the favourite of the Emperor. He claimed that he could reach a place, to which no one else had access, and that he had such an influence over the king that he could undo his settled[4] plans. He cared very little for Zain Khān and the Hakīm;[5] in short, his conceit spoiled the expedition.

It was the suggestion of Zain Khān, that as his army had been fighting for a long time, (so) some of their army should stay in the camp of Chakdara and manage its environs; and a part of it should advance with or that any of them who desired might advance. Neither the Rāja nor the Ḥakīm agreed to this proposal; they said, "It is the command of His Majesty that we should plunder

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1. Mark the Urdū idiom. 2. Lit., brave.
3. Lit., he used to tell them bad and good.
4. *Ṭhernā* and *ṭherānā* are the Punjābī forms for *Ṭhaharnā* and *ṭhahrānā*.
5. Nōte the Urdū idiom. *Māl*=property; (Pl. *amwāl*). *Ḥaqīqat*=worth; (Pl. *ḥaqā'iq*).

and destroy: it is not this aim[1] to conquer and take possession of the country. We have come as an army killing and slaughtering by this way, and must go back by some other way and present ourselves before the Emperor." "With what drastic labour," responded Zaīn Khān, "this territory has been conquered. It will be a matter of regret if we give it up for nothing. Well, if you don't want to do anything else, at least let us go back through by the way we have come; so that the settlement may be made perfect."

The Rāja was proud of himself; he did not listen[2] to any one, and set out on his own way the next day. Perforce Zaīn Khān and the other officers as well, setting their army and transport in order, followed him, and marched through ten miles of hilly tract in a day. It was fixed up for the next day that the march should cover only a distance of half a mile, as the road was rough, valleys were narrow; a big hill was in front; the ascent was steep; transport,[3] and followers were all to pass. The next day they were to get mounted earlier, so that the snow capped hills might be crossed easily and they might encamp at the halting stage[4] without any anxiety. Immediately on this proposal being settled a notice[5] was served on all officers.

Early at dawn the huge[6] army moved on. As soon as the advanced guard ascended a hillock and waved the colour, the Afghāns appeared and at once surrounded it up and down and on right and left. It is, however, a common thing in the hills. The Imperial Army opposed them and moved on beating them back; when they arrived at their destination, the advanced guard with all its camp-followers[7] made a halt. Look at the ill-luck of Bīrbar; he was informed by somebody that a night attack was imminent at that spot, (and he was advised that) if he would advancee for eight miles, more he would be out of danger. (Consequently) he did

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1. Lit., in view. 2. *Bāt* is understood after *ek*.

3. *Bār-hardārī*, from Per. *bār*=a load; and *bardārī* from *bardāshtan*=to carry.

4. Pl., *manāzil*.

5. *Chiṭṭhī*, in Hindi, is a letter in general, while in Urdū, it generally means an official letter.

6. Lit., river of army. 7. Note the case absolute.

not halt at the stage, but marched on, considering that there was a long time to the approach of the evening and it was not difficult to march eight miles (during the period); and that when they had reached the place they would get rest, and that the plain would be in front which would remove all anxieties; while the other officers would arrive there some how or other: that is why they went on advancing. He had seen the roads of Āgra and Sīkrī. He had no idea at all of those hills; and had never travelled amongst them. How can those people, who go about with kings in litters, palanquins and sedan-chairs know these affairs. They are quite ignorant of the situation, where a night attack can be made and of the consequences of such an attack. Warriors only, not bards know such affairs. He supposed that it was a matter of eight miles only. However the three armies set out one after the other.

Āzād—"My friends! that country is a strange world; and I am at a loss how to picture it that you may have an idea of it. Now see[1]; there are mountains and forests on all sides; the valleys are so narrow, that it is difficult for even two or three men to pass through (side by side); the path is (so narrow) that it seems a mere line along the ups and downs of the rocks, which should be taken for a road. It is only the horse with his high courage and his sure footedness that can pass along it; there are ravines sometimes on the right and sometimes on the left: at some places on either side, the sight of which is dreadful[2]. If one steps a bit uncautiously one is sure to go down. The condition of affairs is so (wretched), that every one cares for his own soul; (for instance) one brother rolls down, while another (simply) looks on at him and goes on stepping on-ward, without any intention of helping him. One goes on and on, when some open sky and plain appears, one also sees a wall of mountain sending its peaks high into the heavens. One thinks that when one has passed them, all the difficulties will be surmounted. After battling with the difficulties all day long, one reaches the top, and finds oneself in a plain, and distant peaks again appear. Descending from them one is in a valley and similar lofty[3] walls are again in front, which lie with a weight on

1. Lit., such is the state. 2. Lit., one does not wish to look into.
3. Note that *āsmāni dīwāreñ* means 'very lofty walls', such as reaching the sky.

one's mind[1]. (On such occasions a traveller says) "O God! how will this mountain of sorrow come to an end" and the heart within gives up all hope of life[2]. At some places, some small hillocks appear in one direction, and the traveller's heart is delighted with the idea, that he will soon get out of them and find himself in a plain. When he has passed them, he comes into an open place; after advancing for some miles he has again to enter a pass, while he hears the sound of falling cataracts. After a mile or two he has again to face the same darkness, where he can not distinguish East from West; how is he to know, whether the sun is rising or declining? Let alone any mention of habitations.

In short Bīrbar, being mistaken in thinking that he would get out of the place some how or other, marched on; (for he considered that) if that (proposal) was not carried out[3] they would all be slaughtered while those behind would follow taking care of themselves. But this journey was not from the court or *'Id-gāh*[4] to his house. Those who had encamped by this time, when they saw him moving on and going ahead; supposed that they were given wrong orders or that these were cancelled: (consequently) all were confounded[5] and those who had just arrived rushed forward, while those who had already pitched their tents or were pitching them at the time were upset, (and proposed) that after folding them and putting under their arms they should flee away. At last the tents were pulled down; and folding and tying them up roughly, they ran after (the other party). The Indians, who were wearied of mountains and of continuous struggles and tired of incessant dangers took to their heels, while those who were at peace were upset and followed their example[6]. The Afghāns, who also were amongst them or lay in ambush on either side, seeing this disorder, began to plunder (them).

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1. Lit., those mountains are like mountains of sorrow on the breast.
2. Lit., the heart says that he is sure to die on the spot.
3. Evidently there should be *nahiñ* before *to āj hī sab kā*.....
4. *'Id-gāh*, an enclosed place (out-side a town) where the appropriate services are held on the festivals of *'id* and *baqar-'id*.
5. Lit., their hands and feet were swollen so that they could not move.
6. The text is not clear.

Had the men of the Imperial Army been in their wits or had Bīrbar been favoured with Divine Guidance, so as to rein (his horse) and stop at the spot ; it would not have been a difficult task (for them) to overcome these plunderers. But (Akbar's) favourite Rāja must have supposed, that the army being enormous could force its way through ; and cared very little about those who would perish, but only about his own march. The army which was extended for miles in a line and moving on like a rising river, was now in a state of turmoil. The Afghāns were busy in plundering, slaughtering and capturing ; the road was un-[1] even, the valleys were narrow ; so that the army was in a bad plight. Zain Khān put up a stout defence and manoevouring the army to and fro fought desperately ; but what could the poor fellow do (alone). The terrain was very difficult, (consequently) loaded bullocks, mules[2] and camels were captured ; a considerable number of men were destroyed and those who fell into their hands were taken away ; in short they marched on fighting, dying and killing for twelve miles.

The next day Zain Khān made a halt, so that the wounded[3] might be dressed[4] and take rest ; while he himself went to Rāja Bīrbar's abode, and held a meeting of the leaders for consultation. The army mainly consisted of Indians, who were in terror of the country and its people ; (consequently) it was proposed by the majority that they should make off (for their home). He (Zain Khān) said that the hills and hillocks in front, were difficult of passage, the men had lost their hearts, the Afghāns had become bold and they were gathered on the hills in large numbers, wood, fodder, water and grain was obtainable in abundance : and that in his opinion it was advisable, that they should stay there for a time and after putting themselves right should chastise[5] the enemy in such a way that they might come to their

1. *Kuḍhab*, from H. *ku* = bad ; and *ḍhab* = mode, manner.

2. *Khachchar*, is masculine ; but in the Punjab it is used as if feminine.

3. *Ṭūṭe phūṭe*, is ordinarily used with in-animate objects ; and means broken.

4. *Murham* = salve, ointment. *Paṭṭī* = bandage ; (also the longer arm of a chārpoy).

5. Lit., rub the ear.

senses.[1] (He further said) that if that proposal failed, they were sure to negotiate as their relatives chattels and cattle were in the possession of the Imperial army, and so the Afghāns would surrender to them, and ask for forgiveness; and at that time they would hand over their prisoners to them and march away at their ease. (Adding further) that if that alternative also was not agreed upon, they should write about the conditions to His Majesty[2] and ask for reinforcements, which would surround the mountains on one side, while they would attack from the other side. But how could these pulse-eating Indians, who were used to enjoying themselves through the labours of others,[3] cross the hills? They did not agree upon any proposals at all, that is they were bent upon going home and feasting[4] on dainty food.

In short, having struck their tents, they set out with great anxiety and confusion. Camp followers and transport are usually in the rear, and the Afghāns are accustomed to fall upon them; therefore, Zain Khān himself was in the rear guard. Immediately on their setting off, a fight ensued; the Afghāns poured down in numbers from the hills, and (some of them) were hidden in ravines, valleys and winding[5] paths, (at times) they came out suddenly, (at their sight) the Indians used to shriek and fall upon one another. Whenever they had to pass through any valley or pass, there was a terrible[6] scene, (for) no distinction was made between man and beast, living and dead; they were all trampled upon, let alone any mention of their being assisted or carried. Neither the officers nor the soldiers cared about them. Poor Zain Khān was running hither and thither, exposing himself like a shield; so that the army might pass safely (lit. easily). When it was evening the Afghans gained courage, while the Indians lost heart. They attacked them from all sides in large numbers using arrows

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1. Lit., turned heads might be set right. 2. Lit., (his) presence.

3. *Māmā pukhtiyāñ* or *māmā pukhtaṛyāñ* = nice dishes prepared by a maid servant.

4. *Torī*, Panjābī for *tura*, ī = a kind of vegetable; *Luffa acutangula*. *Phulkā* = the best and finest kind of *chapāties*.

5. Lit., serpentine twist, *Mār* = serpent; *pech* = twist.

6. Lit., the Day of Resurrection used to come.

and stones, which caused a great uproar and confusion[1] in the Imperial Army and camp followers, (whereat) the hills resounded. The road was so narrow, that even two *sawārs* could not ride side by side, moreover it was getting dark. The Afghāns getting their opportunity, showered bullets, arrows and stones from all sides. Elephants, horses, men, camels cows and bullocks were falling one upon another; which made the spectacle that of the Day of Ressurrection: a large number of men were killed on that day. So night came. His sense of honour prompted Zain Khān to make a stern resistance, holding his ground and to sacrifice his own life, following the principles of loyalty[2], when an officer came up and led him away from the crowd, holding the rein of his horse. There were so many dead men and horses in the valleys that the road was blocked. Of necessity he dismounted and climbed the hill on foot along a by-way and escaped and reached the halting stage[3] after a thousand difficulties. The men as well were led astray through confusion some of them reached the spot safely, while others were captured. Ḥakīm Abul Fatḥ after considerable difficulty[4] reached the camp; but alas! there was no trace of Rāja Bīrbar. Not he alone but thousands of other men, most of whom were the Emperor's friends and courtiers, lost their lives; and numberless people were captured. In short it was an utter[5] defeat, and throughout the reign of Akbar his army never fled so disastrously: out of forty or fifty thousand not a single soul was left. Zain Khān and Ḥakīm Abul Fatḥ, utterly broken down, did not take any rest, until they had reached Attock. The Paṭhāns got such a large booty as they had never obtained for seven generations[6]. Akbar[7], since he ascended the throne[8] had never been so much grieved[9] as on hearing that news and of the death of Rāja Bīrbar, who was one of his courtiers[10] and

1. Lit., lamentation, weeping and wailing.
2. Lit., in the way of sincerity.
3. *Marsil*, pl. *manāzil*.
4. Lit., agony of death. *Jān* = life; *Kandīdan* or *kandan* = to dig.
5. Lit., disgraceful.
6. *Pusht* = back, hence 'generation.'
7. Lit., the sacred mind.
8. Lit., sitting (on the throne).
9. Lit., burden of sorrow. The whole phrase literally means, 'there was such a burden of sorrow on the sacred mind.'
10. Lit., companion of the friendly association.

confidants[1]. He did not hold any entertainments for two days; and did not even take any meals. When his wife Maryam-i[2] Makānī reasoned with him strongly and his loyal servants[3] wept and wailed, he forced himself to partake of food. Zain Khān and Ḥakīm etc., were deprived of the right of entree.[4] The Rāja's corpse was carefully searched for, but alas even that could not be found.

The Mullā is offended that he (Akbar) should grieve for him (Bīrbar). He writes, and in what, a funny way, "Those, who were deprived of paying homage, were forgiven. Because they had destroyed a courtier like Bīrbar through their mutual discord (which was evident); they were turned away and were not allowed any audience for a few days; but again their former positions were restored to them—nay they were raised to higher ranks. Akbar never felt so much grief at any other noble's death as he did at Bīrbar's. He regretted that his (Bīrbar's) dead body could not be taken out of the valley, so that it could have been burnt. At another time he consoled himself (with the idea) that he was quite free of all bounds and that the sun-shine[5] was sufficient to purify him, nay rather he did not need any purification."

Āzād—The people were aware that Bīrbar was a source of amusement for the Emperor at all times.[6] Now, when they found him so restless and upset at his death, they began to pour in splendid[7] news. (For instance) a pilgrim would come in and say that he was coming from *Juwālā Jī* and that he had seen him going with a band of *Jogīs*[8] there. Others would say that he was seen delivering religious sermons with the *Sannyāsīs*.[9] The discomposure of the Emperor's mind would lead him to believe every version. He himself used to say that he was free of worldly

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1. Lit., confidants of the holy assembly.

2. *Maryam* is 'Mary'; "of Mary's rank" a title of Akbar's wife, or it means (his wife who was) 'as chaste as Mary.'

3. Lit., the slaves, who had deep faith in him, or believed in his sanctity.

4. Lit., salutation. 5. Lit., in the light of the great shiner.

6. Lit., eight watches. A day of twentyfour hours is divided in eight *pahars*; and every *pahar*, is subdivided into eight *ghaṛīs*.

7. Lit., many coloured. 8. A sect of Hindu ascetics.

9. A Hindu religious mendicant.

ties[1] and had a sense of honour; it was not strange, if he, through the disgrace of the defeat, had turned himself into a *Faqīr*. The foolish courtiers used to spread those thoughts abroad with some exaggeration.

There was a new rumour[2] at Lahore every day, and matters reached such a stage that the Emperor sent a man to Kāngrā for finding him out, but this proved fruitless. The Emperor's whim in cherishing the idea that Bīrbar was still living and his deep faith in it, attained (such) a publicity (that it was talked about).

Petitions were received from the Munshī[3] at Kālinjar, which was his (Bīrbar's) *Jāgīr*,[4] (in the court), saying that Bīrbar was surely there, though hidden somewhere; for a Brahmin, who had known him for sometime, had recognised him by his moles and features, while applying oil (to his body). From His Majesty orders were immediately issued in the (name) of the *Karoṛī*[5] (of that place). That foolish fellow had kept a poor traveller,[6] either through his folly or by way of joke, to personate Bīrbar. Now when he received the orders and made an enquiry about it he came to know that it would bring a slur upon him in the court; nay rather his service was in danger. He sent the barber[7] back and gratuitously put the innocent traveller to death for nothing. (At the same time), he wrote a petition to the effect that he had certainly been there, but unfortunately death had cleared him away, before he had had the oppertunity of kissing His majesty's feet.[8] Expressions of condolence were again current in the court and mourning ceremonies were performed. On the charge of not informing the Emperor of the matter, the *Kāroṛī* and other servants

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1. *'Alā,iq* is the plural of *'ilāqa*. 2. *Hawā,ī* (*khabar*), lit., windy news.

3. Munshī = an author; scribe; a title of respect; and a teacher in oriental languages to Europeans.

4. A landed property assigned to a subject by government for his good services.

5. A tax gatherer.

6. *Is aḥmaq ne.....banā-kar rakhā hu,ā thā*, is a Punjābī construction, past partiziple can not follow an agent case. Therefore *hu,ā* must be omitted.

7. Formerly a message was usually sent through a barber, which custom is still current to some extent.

8. *Pā-bos*, from Per., *pā* = foot; and *bosīdan* = to kiss.

of the place were sent for. They were imprisoned, punished and fined thousands of rupees; but at last were set free. Splendid! his (Bīrbar's) death even displayed an element of buffoonery; for people had thereby to suffer innocently. Although Bīrbar did not hold a rank higher than that of a *Do-hazārī*;[1] still he was such a favourite (of the Emperor) that jewels worth thousands and lakhs of rupees were bestowed upon him annually nay rather monthly. *Ṣāḥib-us-saifi-wal-qalam*[2] was one of his titles: in letters and *farmāns*[3] his name could not be written, before eight lines were blackened by the pen. The Emperor himself wrote the news of his death to nobles of high rank; accordingly he sent a very lengthy *farmān* of six pages to Abdur Raḥīm Khān Khānān, which is contained in the first volume of *Abul Faẓl*.[4] Akbar took him for such an intimate friend that he did not keep any secret from him. He even went to such an extreme, that he would call him into his harem at his leisure: and really this was the (fittest) time for his (Bīrbar's) jokes and jests, for the place used to be private and free of all ceremony.

Bīrbar professed the *Dīn-i-ilāhī* (the Devine Religion), founded by Akbar; he was a sincere disciple of his and was a fore-runner in the four stages of the religion. The Mullā seems to be very much annoyed with him; but it is wrong on his part to pollute his tongue by calling him damned, infidel irreligious dog etc. There is no doubt about it that Bīrbar, in his jokes and jests, would say anything he chose about Islām[5] and Muslims, which must have been annoying to the Muslim nobles: accordingly Shah-bāz Khān Kamboh as well, who held the rank of *Chār-hazārī* and conducted several expeditions as a general (he was an inhabitant of Lahore and his real name was Shahrullāh), once on an occasion of special Darbār, called him names in such a way that the Emperor was dis-

1. An officer in command of two thousand soldiers.

2. Lit., master of the sword and the pen. Military officers are termed *Ṣāḥib-us-saif* (companion of sword); while civil officers are called *Ṣāḥib-ul-qalam* (companion of the pen).

3. A mandate.

4. Here it means the book, *Abul Faẓl*, written by *Abul Faẓl*, one of the nine courtiers of Akbar.

5. Lit., resignation (to the will of God).

pleased and took the part of Bīrbar. Men believed that it was Bīrbar, who mostly influenced the mind of the Emperor with Hinduism.[1]

You have already seen at page 77, that the Emperor had founded (a quarter named) *Shaiṭān Pura*;[2] but he was very careful that no noble should visit the place and (so) used to make private enquiries. Once a reporter gave an information that Bīrbar also had stained his chastity[3] (there). He knew that the Emperor used to be very greatly offended at this crime; (consequently) he fled away to his *Jāgīr*, Koṛa Ghāṭāmpur. His reporters as well informed him that the secret was betrayed. When he came to know of it, he was very much upset; and resolved to turn (himself) into a *Jogī* and roam about. Getting intelligence of this the Emperor sent him *farmāns*, full of consolation and pacification, for his coming back.

The people are amazed at the restlessness that Akbar felt at his death and his cherishing his (Bīrbar's) memory. They argue why did he not mourn so much at the death of some of his most learned, experienced and brave generals, and courageous courtiers,[4] as he did at the death of Bīrbar. It does not require any deep consideration. It is apparent that each (courtier) was expert in his own sphere; and there were special occasions for the use of each. For instance if it was an assembly of scholars[5] and learned[6] men, a gathering connected with research or a meeting dealing with poetry, Faiẓī, Abul[7] Faẓl, Shāh Fatḥullāh, Ḥakīm Abul[7] Fatḥ and Ḥakīm Humām will naturally be remembered. Bīrbar had such a disposition that he was ever ready to interfere with every and all matters[8]; his knowledge or ignorance about them was of no consequence. The various religions,[9] followed blindly, were

1. Lit., beliefs of the Hindus. *'Aqā,id*, is the pl. of *'aqīda*.

2. Lit., abode of Satan.. A quarter fixed for prostitutes.

3. Lit., Bīrbar's skirts were polluted. 4. *Arkān*, is the pl. of *rukn* (a pillar).

5. *'Ulamā*, is the pl. of *'ālim*. 6. *Fuḍalā* is the pl. of *fāḍil*.

7. The following letters are called *Shamsī* (and the rest *Qamarī*):— *t*, *ṯ*, *d*, *ḏ*, *r*, *z*, *s*, *sh*, *ṣ*, *ż*, *ṭ*, *ẓ*, *l* and *n*. When the Ar. definite article *al* precedes any of the above letters, the *l* is not pronounced, and the letter following it is doubled.

8. *Dakhl dar ma'qūlāt* = interferance with sciences; hence interferance with things beyond one's reach.

9. *Maẓāhib* is the pl. of *maẓhab*.

constantly criticised ; and no notice was taken of any book[1] or authority[2]. Both, Hinduism and Islam were under investigation.[3] He (Bīrbar) had acquired such a position in these matters, that he Abul Faẓl and others were appointed as Caliphs[4] of the Divine Religion, founded by the Emperor Akbar. When such be the case with traditions[5] and narrations, what could be said of intellectual arts and sciences[6] ? While treating them, they were at liberty to caricature this and to redicule that.

If it was a matter concerning the administration of the country or the management of offices, the Rāja Ṭodarmal and the above mentioned scholars would by all means be remembered[7]. Although Bīrbar was not a book-worm, but still he was of a very wonderful character. Even in such meetings, he would suggest something or other, partly through his intelligence and partly through his wit; further he would check the accounts of an auditor with mere words[8] : (at the same time) when he got an opportunity, he would present the meeting with some appropriate nosegay such as a couplet, a verse or a pleasantry.

When there were any battles he would fight them without any sword, and blow up artillary without any gun.

At the times of Emperor's riding and shooting, no courtier would accompany him unless obliged to ; for[9] it was no business of theirs : but he like a soldier would willingly accompany him, and entertain him on the spot, with roasts prepared with the spices[10] of his wit. However, when he scented a tiger or leopard, he would conceal himself in his *hauda*.

He played the Rāja Indar[11] in gatherings of merry-making, in

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1. Pl. *Kutub*.
2. Lit., a thing to lean on; hence an authority, a certificate : pl. *asnād*.
3. *Taḥqīqāt* is the pl., of *taḥqīq* ; but it is used as sing. in Urdū.
4. *Khalifa* = a successor ; a successor to the prophet Muḥammad or any religious leader.
5. *Manqūlāt* is the regular pl. of *manqūla*.
6. *Ma'qūlāt* is the regular pl. of *maqūla*. 7. *Āwegṅe* is the old form of *āyṅge*.
8. Lit., verbal credit and debit; idiomatically it 'means mere words' (opposed to deeds). Here a pun is played on the words *jam'kharch* and *mīzān*.
9. Lit., otherwise. 10. Lit., salt and pepper.
11. The supposed king of the fairy land according to Hindus.

dancing parties, and in all other such private entertainments, where no other person had access.

It will not not be wrong if you assert that his presence was a decoration to the gatherings and made them lively.[1] Now you can conceive yourself for whom would Akbar always grieve[2] if not for Bīrbar and whose memory would he cherish except his. Akbar did him innumerable favours ; but it is a matter of great regret that he in return, has not left anything to perpetuate his (Akbar's) memory. Leave alone any hymn of praise he has not left even a couplet, sung by bards, which one might recite when one's heart is full of rapture. Yes certainly, there are some pleasantries which are very popular[3] amongst the *Chaubes*[4] of Mathrā and the *Mahants*[5] of temples. When they lie on their backs, puffing their bellies up with the meals prepared at the cost of others, they lightly stroke them, belch, and say, "Splendid, Bīrbarjī Splendid ! (for) you had made the Emperor Akbar your alone." While others say "In their former stage of transmigration, Bīrbar was a rajā and Akbar was his slave." And then attach a pleasantry to it. They toss about on their beds and go an praising him for hours. These are the (few) pleasantries on the knowledge of which the old *Banyās* and Munshīs (*i. e.* kāyasth clerks) as well, pride, and consider themselves masters of history and etiquette[6]. As no works by him were to be found, I intended to finish his biography with some ilustrious[7] and pleasant[8] squibs ; but there were very few which contained any scholarly or poetic beauty. After a great deal of search, I secured some very old manuscripts,[9] and wherever I heard of his pleasantries, I tried to get them[10] ; but when I studied them, my sense of morality did not allow me to put them in.[10]

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1. *Bāton kā garm maqālih* = (lit.) hot spices for conversation.

2. Mark that some omissions are made in the text : the following phrase is wanting after *gham*, *'na hotā to his-kā hotā.'* 3. Lit., are on the tongue.

4. A *Brahman* acquainted with the four Vedas (now however the term is applied to the descendants of such, though not learned).

5. An eminent personage ; a Hindu monk ; an abbot.

6. *Sarmāya* lit., capital (money). 7. Lit., coloured, painted.

8. Lit., saline. 9. Lit., a blank book (for notes).

10. *Waraq mere hāth se chhīn-liyā* = (lit.) snached the leaf away from my hand. Aurāq is the pl. of *waraq*.

AN ALCHEMIST.

(*From Fasāna-i-Āzād*).

In short, the *Nawāb*[1] set out and took his seat in a compartment[2] of the train. Immediately after his occupying the seat, another gentleman entered the same compartment. His style was like that of Muslims, his features appeared to be pure[3] European[4], he was dressed in gentlemanly clothes, well perfumed[5]. (His luggage consisted of) two bags and a *ṣurāḥī*[6]; spreading his bed, he sat close by the *Nawāb* but as yet, there was no exchange of words. As the train moved on, the *Nawāb* said, "Where are you to?" "A few stations farther," replied the other person. The *Nawāb* asked what his name was, the reply was 'Joseph.' N—"Are you a Christain"? J—"Yes". N—"It does not appear so from your attire[7]." J—"Quite true." N—"Your home[8] please." J—"my house[9] is in Iṭāwa." N—"Well, then you are an artisan of Iṭāwa." J—"O yes! a great many men have been polished there." N—"Has any one been made *Qāẓī*[10] of Jaunpore?" J—None has got the capacity for it. N—"In what department are you serving?" J—"I have got a mania for Alchemy." N—"What[11] nonsense!" J—"That is why, I named it by "mania." N—"Every one, however foolish one may be, has got a share in God's providence[12]; but in my opinion, there is no one more foolish than an

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1. *Nawāb* is the corruption of *nuwwāb*, pl. of *nā,ib*, a deputy, a viceroy.
2. Lit., a class.
3. Lit., special.
4. *Walāyatī* may mean either a Persian, *Kābulī* or European.
5. *Mu'aṭṭar* means 'perfumed' (with any scent); *Mu'ambar* perfumed with ambergris.
6. A long necked flask.
7. Lit., style, fashion; pl. *auṣā'*
8. Lit., house of wealth, used politely for another's house or home.
9. Lit., poor house, used politely by the speaker for his own house.
10. Lit., judge. Qazis of Jaunpore, in former times were noted for their being learned and at the same time, simpletons, pl. *Quẓāt*.
11. The full Arabic phrase runs as follows:—*Lā ḥaula wa lā quwata illā billāh* = 'there is no power or strength except in God'—an exclamation uttered by Muslims to show disgust.
12. Lit., God provides even His ass with boiled rice. *Miyāṅ* = (1) Mr. (2) master, (3) husband.

alchemist." J—"Well, these are personal views." N—"Thousands of people have been ruined in pursuit[1] of alchemy; there have always been some trifling details wanting[2]. Fondness for alchemy is a sort[3] of madness, and I have found thousands of men suffering from the same malady."

Once a dervish visited the house of a *Ṭhākur*[4], under the name of *Mast Shāh*, claiming to be an expert alchemist. A huge crowd[5] was always found assembled at his door; and there was none who did not bow before him: *Mast Shāh* was puffed[6] up. A *Paṭwārī*[7] did him good services; Mast, once went to his house, asked him to burn some cowdung cakes and to bring an un-used earthen pot. Placing the pot on the fire, he said, "If you want gold, then bring some brass, and if silver some pewter; but it should not exceed two *tolas*"[8]. The Paṭwārī immediately brought the brass, *Mast* putting it into the pot, made the flame stronger and mixed some drugs in it as well. The *Paṭwārī* was pleased that he would get two *tolas* of gold, and besides, would obtain the prescription of alchemy. *Mast* was a cunning fellow and no doubt about it; he even surpassed[9] a juggler: finding the *Paṭwārī* not on his guard, he threw the brass away and replaced it by gold, and said to him, "My boy, take your seat here, I shall soon be back; but do not make the heat stronger."

Taking the *Paṭwārī* in[10], and biddidg him to sit there, *Mast Shāh* made off[11]. The *Paṭwārī* awaited him for an hour, and then consulting with a friend of his opened the pot[12], took the brass out with the tongs, and lo, it was a (piece) of glettering gold. His eyes were

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1. Lit., entanglement.
2. Lit., it was always short by one flame.
3. Pl. *aqsām*.
4. A person of rank amongst Hindus.
5. *Bheṛyā-dhasān* = like a flock of sheep, one following the other.
6. Lit., *Mast-Shāh's* brain was on the high heaven.
7. One who keeps all the accounts connected with the lands of a village.
8. A *tola* is about a rupee's weight.
9. Lit., cut the ears of jugglers.
10. *Paṭṭī paṛhānā* lit, means 'to teach the letters (to a child) from a board.
11. Transative Verbs compounded with Intransative Verbs do not require their nominative in the Agent Case.
12. *Haṇḍiyā* is the Diminutive of *Hāṇḍī*.

opened. *Paṭwārī*—"Gold ! Gold !" Friend—"Oh wonderful ! where has *Mast Shāh* gone." *Paṭwārī*—"God ! it is real gold." Friend —"O yes !" P—"Well, now go to Jagan Nath Bakhsh and tell him 'alchemy is made in this way.'" Friend—"From this day I have acquired a faith in *Mast*." P—"He is a perfect 'dervish'". Friend—"No doubt."

The *Paṭwārī* and his friend noised the matter about saying that *Mast Shāh* has turned brass into gold within a moment. The people hurried in, and were amazed at the sight of the gold. Now the pot, from which the gold was taken out, was looked into by about two hundred men minutely. Some tried to find out the drugs, some smelled it and others scratched it to get at what it contained, but all of no avail ; no clue was forund. P—"Well, is'nt it real alchemy ?" A neighbour—"Quite true." Some fifteen or twenty men went to hunt for *Mast Shāh* and every one had a heart-felt desire to secure him for himself. At last he was found in the hut of a beggar by *Ṭhākur Gajrāj*. *Ṭhākur*—"I have come out only to find you." *Mast*—"Why" ? *Ṭhākur*—"Now come along please." *Mast*—"Now I wo'nt go." *Ṭhākur*—(folding his hands) "I shall certainly take you with me." *Mast*—"Go away, go away, now do not bother me" *Ṭhākur*—(placing his cap on *Mast's* feet) "Must take you away." *Mast*—"you trouble me." Beggar—"Who prayeth God, His he becometh." *Ṭhākur* (to the beggar) Please intercede for me ; I shall remain in the service of *Mast Shāh* for my whole life. I desire nothing, but, that he should take a seat at my door." *Mast* said in a stern tone, "O, then I am a porter." The beggar invented an excuse and said, "It does not mean that you should occupy the post of a porter ; but the idea is that his services may be at your disposal." *Mast*—"I do not understand." The beggar—"Well, now please accompany him." *Mast Shāh* after a great deal of trouble consented. Although he thought that his device was successful and that he would enjoy nice dishes[1] (at another's cost) ; but he pretended not to be willing to go, for his secret was betrayed. He feigned also that he was not avaricious, so as to make himself reputed as an expert alchemist. O ! what a deceit !

1. *Māmā-pukhtiyāṅ*, lit., 'nice dishes cooked by a maid-servant.'

In which ever direction *Mast Shāh* walked he was pointed out as a dervish skilled in alchemy; they also said that he could turn brass into gold and pewter into silver; but they were quite unaware of the plot that was hatching[1]. *Thākur* Gajrāj took *Mast Shāh* away to his house, and a huge number of men[2] followed them. Hundreds of people, who were weak in faith, admitted his perfection in spritualism and his skill in alchemy. After some four or five days, when he had perfectly fooled[3] the people, he ensuared a money lender. He too had a mania for alchemy, and was defective in intelligence[4] as well. He was a simple man and was caught in his trap. *Mast Shāh* said to him "Bring as much jewelry as you can today; for it is a day in which fifty *tolas* of gold can be prepared with one *tola* of it." The money lender brought jewelry to the value of ten thousand rupees. *Mast Shāh* after putting it into an unused earthen pot, placed it on the oven. Mast—"Should I tell you the prescription." Money lender—(laughingly) "Good God! What kindness! Why ask me!" Mast—"I shall let you know the day after to-morrow." Money lender—"Thank you." Mast—"But do not make more than six *māshas*[5] daily or you will have to suffer.[6] Money lender—"Six *māshas* per day?" Mast—"That's all." Money lender—"I have plenty of money and property; I don't want to learn it for the sake[7] of making. God forbid! I merely learn for the sake of the art itself." *Mast*—"The day after tomorrow in the evening." Money lender—"And when will I get this?" *Mast*—"You will get this jewelry tomorrow morning; or rather fifty times as much more." Money lender—(placing his cap on mast feet) "Excellent! you are really a good dervish." Mast—"You have deserved well no doubt, Money lender—"What service have I done; and of what avail am I? Fie! Fie!" Mast—"Go away today, come tomorrow even-

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1. Lit., a flower is going to open.
2. Lit., creatures of God.
3. Lit., "made-owls of."
4. Lit., enemy of wisdom.
5. *Māsha*, twelveth part of a '*tola*.'
6. The object *sazā* (punishment) understood.
7. *Tama'*, f = avarice.

ing." The money lender leaving the ornaments with him departed. When he entered the house, his wife said to him, "Well, where have you left the jewelry ?" "With the dervish" replied the money lender; "He will return fifty times as much." As his wife heard this, she started beating her head. "Alas ! Alas !" exclaimed she ; now the jewelry is gone ; what dervish ? What trust does a beggar deserve ? What then if he runs away with the money ? No ! it were no wonder if he had gone away by this time. Is he mad, that he should not abscond with jewelry worth some ten or twelve thousands of rupees, when he has got it in his possession ?"

"He is a trustworthy man, poor fellow" said the money lender, "how can it be possible ? Tomorrow evening, you will have fifty pieces for one." Wife—"Well, let me have my own jewelry ? Money lender—"I shall go (to him) in the evening." Wife—"You will not get any trace of him in the evening." Money lender—"Your mind, of course is false; but not his. He is a man of marvels and no doubt about it." Wife—"Oh ! now the jewelry is totally lost." Money lender—"Excellent ! that poor fellow is doing good (to you), and you talk about snch things !" Wife—"Oh, he will rob you thoroughly, do not believe in his goodness." Money lender—"Well, I am not going today, and if I do go, it will be in the evening."

The woman came to see that the dervish had handled her husband in a very skilful manner, and that reasoning with him even for a *lākh* of years would end in a failure. She quietly left the place and sent for her brother. "He had taken away jewelry, valuing ten thousands of rupees" said the woman, "now he says that he (*Mast*) will return fifty for one, and nothing will induce him to come to a point of reason.[1] Now, you post (some) two or three men unobserved near his (*Mast's*) door, lest he should run away." "The plan is excellent," said her brother, "but (I fear) lest he should curse me."

"Jewelry to the value of ten thousand rupees," said the woman, conclusively and weepingly, "is about to be lost; take some

1. *Na hārī mānte haiṅ, na jītī*, lit., 'he admits neither his defeat nor his success.'

measure[1] soon." Her brother promised her to secure some remedy, before he left the place. "If I go by myself or with some police men, or if I post[2] some persons at his door," he reflected while on the way, "and *Mast Shāh* comes to know it, single curse of his will ruin me totally ;[3] but if on the other hand, I do not take any step, my sister's jewelry will be lost." At last, after plucking courage[4] he went to *Mast Shāh*.

Lo the door is shut ; there is no occupant, and solitude prevailing. He knocked at the door, but there was no response ; then he called but got no reply. He made a row for an hour, but all to no purpose. How could a reply be had, when there was no occupant. In the meantime a woman spoke from within, "Whom do you want ?" (The man)—"I want *Mast Shāh* and have come to see him. Open, open." (The woman)—"He does not live here now, he has gone away ; and there is no trace of him for the last ten or twelve days." (The man)—"Strange ! he had asked me to call on him today, with some sweets. Where has he gone ?" (The woman)—"Oh ! he is never in the habit[5] of asking for anything ; he is not[6] a common man."[7] (The man)—"Well, lady ! just open the door, we shall have only a little talk." (The woman)—"My husband is out. How can I open the door for you. Had you not been a young man, I might have had no objection. If I open the door for you, and my husband comes in, it will breed a quarrel[8] for nothing.[9] I will not open it" (The man)—"My good lady, he was here till this morning.[10] Where has he gone now ?" (The woman)—"Oh !

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1. *Fikr*, lit., anxiety ; pl. *afkār* masc. or fem.

2. *Ta'aiyunāt*, vulg. *ta'īnāt* (pl. of *ta'aiyun* ; but also used in the sing.) S. M. appointments ; appointment.

3. Lit., will not let me remain in any place.

4. Lit., hardening the heart.

5. *'Ādat* = habit ; pl. *'ādāt* ; from Ar. *'aud*, to repeat.

6. Note that sometimes in Urdū a strong negation is expressed by the words *'thoṛā hī*, or *'thoṛe hī*' etc. ; *e.g.*, *us mulk meṅ rel thoṛe hī haī* = there is no railway in that country at all.

7. Lit., like this and that.

8. Lit., shoes and slippers.

9. Lit., gratis.

10. Lit., early ; from H. *sū* = good, and *ber* = time.

well sir, sometimes he was seen at Agra, sometimes at Calcutta and at another time at *Ḥusain-ābād*; it does not matter, he is a dervish,[1] not a husbandman." (The man)—"What relation have you with him?" (The woman)—"No relation Sir, I have nothing to do[2] with him. Simply I know that he is a good *faqīr*." (The man) "I should go now then. "(The woman) Smilingly. "No sir, I am going to have the bedstead out, please have a rest." (The man)—"But I tell[3] you, it is not a good thing; these are not good manners[4]. How long will a small unripe mangoe hide itself amongst[5] the leaves, at last it will be sold in the market[6] one day. (The woman)—"In what[7], *bajār* (market); art thou a rustic." (The man)—"Whether (the person addressed) is a rustic what; this treatment is not good: bear this in mind." The poor fellow left the place, and said to a mutton[8]-seller, "Well, my friend,[9] who lives in this house?" "A dervish," said the butcher, "is stopping[10] there for the last few days." "Is he in," said the man. "or not." "I saw him just a little before," replied the butcher.

The man told him (the butcher) that his name was Munā Lāl, he was a money lender, and wanted to see the dervish. The butcher—"What for?" Money lender—"I want to take a charmed cord[11] and an amulet[12] from him." The butcher—"Did you call was there any reply?" The money lender—"Yes, but there was no reply." In the evening the (first) money lender went (to the

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1. *Faqīr* = needy; *faqr* = want: pl. *Fuqarā*.

2. *Maṭlab* = object, meaning; *ṭalab* = demand: pl. *maṭālib*.

3. Such compound verbs made with the inflected past participle, generally express threat or near futurity; but here former force is implied.

4. Lit., gentlemanliness; from H. *bhalā* = good, *mānus* = man.

5. Lit., under cover of. 'Cover' (1) of a letter = *lifāfa*, (2) of a sword = *ghilāf*, (3) of a pamphlet etc. *tablaq*, (4) of a pot etc. = *ḍhaknā*.

6. *Bajār* vulgar for *bazar*. 7. Collaq. for *kis meṅ*.

8. Lit., goat-butcher. A beef-butcher is *gā,e-qaṣṣāb*.

9. Collaq. contraction of *bhā,ī* (brother). This is a general term for politeness, used even while addressing a woman, showing familiarity.

10. Also 'to last' (of things in daily use).

11. A cord made of threads, with knots worn to avert any evil influence.

12. Nouns on the measure of *taf'īl* are feminine; this word is the only exception.

spot) himself; and immediately after his arrivel, shouted out, "Saint, Saint, O Saint! open, open, open the door; if there is anybody in please open the door. None seems to hear, good God! they are perfect fools." No response, there is not the least sound. The butcher—"Another person had also visited the place, I do not know his name, he called, but[1] none replied." The money lender—"Is anybody in, open the door. Oh! has any snake[2] bitten you (all). If any one is in open the door, be sharp or I shall break it." Had any person been in he would have responded, but what hope with a locked door and a vacant house. Stillness was prevailing in all directions, and there was no sign of any humanbeing; (but) he went on shouting for a long time.

The money lender—"This is far enough to carry the joke: (now) open (the door)." The butcher—"Hush! who is there to open." The money lender—"Well, the saint." The narrator[3]—"Whose saint and of what place?"[4] The money lender—"The saint." The narrator, "wonderful!" The money lender—"Now I have come to the point, to the very point." The narrator—"Do you mean not to understand (the fact) even now. Alas! you have come on to the right track very late." The money lender—"Well, saint, open it, your good manners require your opening the door sharp."

None responded, and how could there be any response, when nobody was in[5]? He began to enquire the neighbours (as to the whereabouts of the *Shāh*.) The money lender, (addressing the butcher)—"Well, when did he leave the place?" The butcher—"He was here till yesterday. I do not know, when he went away." The money lender—"Well, did he make off yesterday or today?" The butcher—"Being a fanciful[6] man he goes where his whim[7] directs. How can I[8] know about it?" The money lender—"I shall

1. Vulg. for *magar*.
2. Lit., smelled; used for snake bite, cursingly.
3. Pl. *ruwāt*. Introduces a comment by the author himself.
4. Such interrogative phrases express strong negation.
5. *To jawāb de*, is understood after *Ko,ī ko bhī*; here *bhī*, has the force of 'at all.'
6. Lit., wavy. 7. Lit., wave. 8. *Ab le*, redundant.

summon you all as witnesses." The butcher "Witness ! God forbid ! What sort of witness ?" The money lender (addressing the perfume dealer[1])—Well friend, do you know the direction he took ? Was he here till yesterday ?" The perfume dealer—"Yes sir". The money lender—"Did any one take his abode in this house ?" The perfume dealer—Well, the saint *Mast Shāh*. The money lender—"Where is he now ?" The perfume dealer—"Last night he came to me and bought two *tolas* of otto. I saw him this morning but not since then ; he may be coming." The servant of the perfumer—"Well Sir ! he is a roaming[2] ascetic and no doubt has no abode ; sometimes he is here, sometimes at Calcutta and at another time else-where." The money lender—"My dear[3] friend, please find out, where he is now." The perfume dealer—"What for ?" The money lender—"I have got some business." The perfume dealer—"Do you want any amulet, charmed cord or anything else ?" The money lender—"What can I explain you ; I am totally ruined. Oh ! it is a cruelty." The perfume dealer—"Well, tell me, what has happened ? The money lender—"What should I tell you, my friend, (drawing a very deep[4] sigh), alas !" The perfume dealer—"I do not understand you at all." The money lender—"New tell me, is he to be found ? If it is not so, I should submit a report to the police station." The perfume dealer—"Is it a criminal[5] offence. Fie ! Fie ! has the matter reached such a crisis ? It grieves me." The money lender made a row for some houses, until scores of men gathered and hored him with questions mixed with amazement. One—"What is the matter after all ?" The second—"Did any burglar[6] run away with (your) money." The third—"This (house) was occupied by the saint." The fourth—"He must be within ; but being a dervish he may be possessed by some whim for not opening the door."

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1. From *gandh* 'scent.' 2. Here *hī* has the force of 'no doubt.'
3. *Jān*, lit., 'life', is generally added to nouns of relation etc. to show affection.
4. Lit., cold.
5. Lit., army-keeping, from *'fauj'*=army and *dārī* from *'dāshtan'*=to keep.
6. Lit., rival.

The fifth—"But he says that he ran away with (some) money." The sixth—"Stop, or your tongue will rot away." The seventh—"Well, he is not in his senses[1]. Mast Shāh himself can produce *lākhs* of rupees by the help of an insignificant drug. He cares for none."—The eighth—"He is going to do for[2] him (the saint.)" The ninth—"What are you jobbering about that he is going to do for (the saint.) He is not a poor man or peniless like you. You say he is going 'to do for' (the saint); he is a millionaire,[3] not a common man.

The tenth—"Well! One must always be on guard not to fall into the net of a dervish. And he who makes himself known as an alchemist, must be taken for a regular cheat; that is a proof (of roguery.)" The money lender—"It is quite true, no doubt; alas! O my friend, now I have come to understand." A spectator—"How much was the jewelry worth?" The money lender—Well my friend I am totally robbed. What a fool, I have been! Some people reasoned with me; but unfortunately[4] I could not then see the point." The spectator—"When did you hand it over?" The money lender—"It occurred just today." The spectator—"Then break open the door; how long will you stand (here) looking foolish?"

Some men advised him to make a person climb the wall, and leaping inside, open[5] the door. "Well" said they, how long will you stay here crying." The money lender was not in his senses at all. In short, one of them scaled the wall, and having got down the other side, opened the door. About fifty men rushed in, in a tumult. "Where is he? Where is he? Hallo; there is no trace (of him). Well, there is no body at all, it is quite deserted." The money lender—"Look about, look about, he must be somewhere here." The people—"Now where should we look?" The money lender—"What cruelty! alas! alas! My friends! I am

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1. Lit., he has eaten grass. *Ghāṅs*, vulg. for ghās.
2. Lit., he makes him die with himself.
3. Lit., lord or possessor of a *lākh*.
4. Lit., by chance of time. *Waqt*, pl., *auqāt*.
5. Note that in the Imperative Mood Indirect Narration is mostly used.

altogether ruined." The people—"He played a disastrous trick, and ran away with (the jewelry)." The money lender—"He has murdered (me)." The people—"Come, let us have a look again; perhaps he may be found. It will not be strange, if he is hidden somewhere—or—." The money lender—"Will he not come here again?" The people—*If he comes* (back); he must be madder than you are" (laughter). The money lender—"Alas! I have lost the money, and am called a fool as well[1]." The narrator—"Firstly the loss of property; and secondly the sneering of the neighbours." The money lender (sitting down)—"I am undone[2] and ruined." The people—"Was it jewelry or cash?" The money lender—"He has spolied me; cheated me and cleared off." The people—"What was that? Jewelry, cash or currency notes." The baker[3]—"No sir! it must be cash[4]". The barber—"No! it was not cash but jewelry." The oilman—"Then what happened, did any thief happen to come? Who took it away?" *Brahman*—"It was not an ordinary thief but an expert one. He made an astrological calculation,[5] before he came." The *Shaikh*[6]—"Sir! how much was the jewelry worth? Was it a big sum of four or five thousands?" The *Brahman*—"He (the money lender says that it was worth ten thousand rupees. I do not know, how much it (really) was. But from (his) wailing it seems that it was a large sum. Ten thousands rupees is a big amount." The barber—"He has wheedled[7] him." The oilman—"Search for him

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1. Note the idiom.

2. Lit., my loins are broken; *I* am dead and effaced.

3. *Nān-bā,ī*, corruption of *nān-abā,ī*, lit., 'bread and soup seller'; from Pers. nān = bread, abā = soup.

4. *Naqd*, is adj. while *naqdī* a noun.

5. *Sā'at* = a watch, an hour; and *bichārnā* = to calculate.

6. Lit., Ar. An old man; hence a respectable man. In India the term is generally applied to people of Arab descent, other than *sayyids*, *i.e.*, the decendants of the prophet, Muḥammad. *Jī* and *Ṣāḥīb* are terms of respect, the former being added to names and designations etc. of the Hindus; and the latter, to those of the Muslims and Christians. But vulg. the rule is not properly observed.

7. Lit., shaved off and taken away his hair Mark the pun in the word *mūṇḍnā* in the mouth of a ḥajjām,

in every nook and corner[1]; he may be hidden somewhere."—The *Brahman*—"Now report[2] (the matter) at the police station; so that they may take steps soon, or he will not be found, but will run away."[3] The money lender—"Well, perhaps he will be found, you suppose." A serjeant with two constables[4] came (to the scene). The serjeant—"Was that jewelry yours? Whose jewelry was that?—yours." The money lender—"Yes sir." The serjeant—"What was the quantity? Was it of silver or gold?" The money lender—"No sir, of pewter and brass." The people—"Well he is very wealthy;[5] all the jewelry was in gold." The serjeant "Why then, did he trouble us? Why is he wailing[6] for a little jewelry if he is rich. If it is gone let it go." The money lender—"It was a large sum." The serjeant—"Then what!" The serjeant searched every hall, room and closet and went on the roof to find him. (Afterwards) the enterance room was examined, but all of no avail: there was no trace of *Mast Shāh* at all. The money lender (rubbing his hands)—"Now I shall take arsenic, and will give up my life." The serjeant—"No! No! look here, we are going to trace him out, if he is found, it will be a good piece of work; but in the event we are unsuccessful, it cannot be helped. (Still) one does never practise such a thing." The money lender—"There is no chance of your getting hold of him[7]." The serjeant (taking him aside)—"Tell me truly, how much the money was?" The money lender—"It was not money but jewelelry." The serjeant—"How much?" The money lender—"Worth ten thousand; it may be more than that, but not less." The serjeant—"Tell me

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1. Lit., examine the oil and its column; *i.e.*, examine the oil minutely. Here, also a pun is made by the *telī* in *tel kī dhār*.

2. *Rapaṭ*, f., corruption of Eng. 'report.'

3. Lit., will bring news from far of stages.

4. Lit., Lightning thrower; from Ar. *barq* = lightning, and Per. *andāḵhtan* = to throw.

5. Lit., chief; pl., *umarā*.

6. Mark, here also, the inflected past participle *ro,e*, is used to show impending action.

7. The past tense of *chukna* used with the root of any other verb irronically indicates a strong future negation.

precisely ; what will be the use[1] otherwise ?" The money lender —"What, an unfortunate I am ! Oh ! what will be the use of telling lies." The serjeant—"You, being such a rich man, are wailing for ten thousand rupees." The money lender—"Well ! how nice ! what a slight wound it is." The serjeant—"And being an educated man." The money lender—"Will you simply[2] go on talking idly, or will take any steps ?" The serjeant—"what sort of steps ?" The money lender—"Send (some) men at (various) entrances (of the city) ; and search for him within the city." The serjeant—"First let me make an enquiry[3]." The money lender—"Then is it the enquiry (that you are doing.)" The serjeant—"Call the butcher." The butcher—"I am already here." The serjeant—"The saint, who occupied this house, what do you know about him ? But beware, every thing must be true, do not tell lies." The butcher —"Sir[4], what can I know about *Mast Shāh* ?" The serjeant—"Well, go on friend."

The butcher—"I do not know anything else, but only that he ran away with the price of seven seers of meat (which he owed me). May God retaliate on him: he w'ont be able to enjoy it very long." The people laughed at this. The serjeant—"Well, he has robbed you as well." The butcher—If I (ever) come across him, I shall throw him down[5]. The serjeant—"First let him be found, but there is little hope."

The serjeant then enquired from the inhabitants of the quarter as to the visitors of *Mast Shāh*. "Had there been one or two visitors" replied they "we might give some description ; had there been ten, we might have named them : but how can we provide you, with an explanation when hundreds of men visited the place from moming till evening. From day break, people frequented

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1. *Fā,ida* ; pl., *fawā,id*.

2. *Khālī*, lit., empty. *Khālī* is a meaningless appositive, to intensify the idea.

3. *Taḥqīqāt*, pl., of *taḥqīq* (to ascertain truth), used in Urdū as Sing. Fem.

4. Lit., companion, hence 'master' or 'owner' ; generally added to names and disignations to show respect.

5. The pun is on the words 'butcher' and '*pachhāṛnā*', as he throws down the animal for slaughtering.

the spot; and Good God! what, a crowd used to be there." "There is no nationality[1] or profession of which none visited (the house,)" said another person, "some went to learn the art of alchemy, some to be favoured with a child, while others simply for the sake of a visit. These people are just like a flock of sheep (who follow each other blindly)." It was a very lively scene at every hour of the day."

The serjeant—"Yes, he was a vagabond[2]." A man—"God forbid! he was such a good man that it is only I who know (him, thoroughly well). A second—"I tell you that this money lender is (simply) going to do for him. A saint, like *Mast Shāh*, and to steal jewelry impossible—"A third—"Certainly!" A fourth—"Well, the people of this world are like dogs. I have examined most esteemed dervishes, and found nothing but deception in them." The serjeant—"Well, I know it very well." The money lender—"Now everyone is at liberty to say whatever he likes." The serjeant—"Well friend, I think ten thousand is not the correct value." The money lender—"Well, I am going to the inspector, what enquiry can you, poor fellow, make." The serjeant—"Well, you can go."

The money lender—"Well, I take you all to witness that this man (the serjeant) is only quarrelling and scolding me (and is doing, nothing else)." The serjeant—"What a fool he is (addressing the mob)." The money lender—"Keep a civil tongue in your mouth." The serjeant—"Well, now dictate to me the lost property[3] (in detail)." The money lender—"The jewelry, worth ten thousand rupees." The serjeant—"The jewelry of the valuation of ten thousand rupees is lost. (The money lender first informed me that the lost property was worth four thousand rupees, then stated to be eight hundred, but now says that the value was ten thousand)." This sentence was added by the serjeant. The serjeant—"What are the details of the jewelry?" The money lender—"It consisted of various articles[4]." The serjeant—"The petitioner was asked as to the details of the property, to which he

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1. *Qaum*, pl., *aqwām*.

2. Lit., living on bad liveli-hood; from Per. *bad* = bad; and Ar. *ma'āsh* = liveli-hood, (root *'aish* = life).

3. *Māl*, pl., *amwāl*.

4. Lit., number.

replied that he could not recollect it. Afterwards the question was put, how he came to know the value then; he said that he would make the government pay him ten thousand rupees." This paragraph was also added by the serjeant in the statement. The money lender—"It is getting[1] late. Men must he sent to the various entrances (of the city) or he will never be found." The serjeant—"Well, my good sir[2], if there is some special law[3] issued for you, then it may be carried out, otherwise I will follow my own (departmental) ways." The money lender—"Well, it does not matter." The serjeant—"You certainly have lost some of your jewellery, for you are deadly pale[4]; it wont be worth ten thousand, may be valuing two or three hundred." The *Shaikh*—"Oh no! will he being such a wealthy man be broken-hearted[5] and crushed[6] for two or three hundred rupees. It must be a big sum."

The serjeant—"Good sir! these are very avaricious people; if a pice is lost from their pocket[7] (they are so grieved that) they will not even take their meal." The money lender—"I have not only been swindled of my money, but also have been made a laughing stock by my neighbours." The serjeant—"Yes, quite true.[8]" The money lender—"Alas! alas[9]!" The *Shaikh*—"*Lālā Sāhib*, you certainly have committed a mistake; but God is Almighty." The money lender—"Mistake! my reverend sir, I have rather committed a folly." The serjeant—"Well, it seems so." The money lender—"Ten thousand is a big sum.[10] Good God!"

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1. Mark the progressive action indicated by this form.
2. Lit., kind to the slave; from Per. *banda* = a slave; *nawākhtan* = to be kind to.
3. *Qānūn*, pl., *qawānīn*.
4. Lit., deadliness is spread over your face.
5. Lit., having a shrunk heart.
6. Lit., Withered.
7. A cotton pod.
8. *Ba-jā*, Lit., in its place; hence appropriate, true.
9. Per. *Ṣad* = hundred.
10. *Raqam hī raqam*, is probably misprint for *raqam sī raqam*. Such expressions are generally used interrogatively. So '*raqam sī raqam*' means not a trifling sum.

Some people advised him (the money lender) to go to the Inspector and inform him of the fact. "The serjeant is a subtle man," said they, "we ourselves have come in contact[1] with him. May God keep a good man protected, from him. He is not wicked; but, when wisdom was being distributed (in the *darbār* of God) he was absent; and that is what's the matter." The serjeant and the money lender followed[2] by a large attendance arrived at the police station. The Inspector at the station said, "Why is there such a crowd; has there been any accident."[3] The serjeant—"Here is a wealthy person." The Inspector (dead drunk[4])—"*Sāhūkār* on the measure[5] of *mānūbār*." The serjeant—"*Mast Shāh* has cheated (him)." The Inspector—"*Mast Shāh*, the protector of the world, the wise and the venerable!" The serjeant—"Excellent! well sir, now complain to the Inspector and allow me to bid you good bye[6]." The Inspector—'Petetion, object, duty, debt or what?" The serjeant—"What merriment and enjoyment." The money lender—"Quite right,[7] now I shall not complain to any body else." The Inspector—"Bring some water—water—bring some water—water—water—come—come." The money lender—"I am off now. I am just going to appoint some ten or twelve men throughout the city, and send some two or three men to the various entrances." The serjeant—"Well, why do you not complain to the Inspector, now." The Inspector—"Bring some water. (Having drunk the water) Thanks to God." After saying this poured some water on his head. A constable—"Sir, please lie down for a while." Another (constable)—"Please lie down inside. The Superintendent may be coming to-day." Constable—"Yes, it is quite right. To-day the Superintendent is to

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1. **Pāla parnā** (lit., frost falling) to fall into the clutches of.

2. Note that the repetition in *pīchhe pichhe*, gives the force of 'along.'

3. *Wāridāt* pl., of *wārida*. The sigular is never used in Urdū, but the plural in singular sense.

4. Lit., broken in to pieces through intoxication.

5. *Wasn*, pl., *ausān*.

6. *Bandagī*, lit., slavery; worship: a term of salutation in India, generally amongst the Hindus.

7. Lit., reasonable; from Ar. *'aql*, reasoning, wisdom.

come, and you[1] are in such a condition." The serjeant—"God forbid."

The Inspector—"Nonsense! the Ṣaḥib is to come." The serjeant—"Yes, he is really to visit the place.

The Inspector—"Well, today, it is Thursday."[2] The serjeant—"Yes sir, you are quite right. Here, the money lender has to say something." The Inspector—"At this time, please attend to him yourself. I an going to have just a little sleep." "The Inspector is not in his senses at present," said the money lender, "now if you leave me, I may take some steps myself." After uttering these words, he left the police station. There was an uproar through out the city that *Mast Shāh* was a hypocrite[3]; and had ran away with (some) property. Some called him a dissembler[4]; but those who were credulous,[5] had faith in *Mast Shāh*. They insisted that the money lender was going to entangle him and his assertion was wrong. Instead of doubting, they believed that he was putting[6] a libel on *Mast Shāh*. *Lālā Har Parshād* entertained the strongest faith and (consequently) fell[7] out with some persons. *Mannū*—"It is good that I was not ensnared, he had asked me also for jewellery. *Lālā Har Parshād*—"Well, do not[8] chatter so." *Mannū*—"Oh! I am not[9] telling lies." "*Lālā*—"You are talking nonsense. The Shāh can himself produce *karors* of rupees." *Khān Sāhib*—"Well, if not *karors*, he took away thousands." There was laughter at this. "It is simply your suspicion," said the *Lālā*, and you should not think so. It is against (the laws of) wisdom to reproach a dervish without any sure reasons."

The money lender—"Dervish! Oh dervish! why do you not call him hypocrite. Oh! what a nice dervish; and you name him

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1. *Ḥuẓūr*, lit., presence, used in addressing by menials to superiors, or for extreme reverence.
2. Lit., Friday eve. The Muslim day begins at sunset.
3. Lit., coloured jackal.
4. Lit., feigned straight forward (man).
5. *I'tiqād* = belief, from *'aqd* = a knot.
6. Lit., cutting.
7. Here the servile verb *paṛnā*, indicates 'impropriety.'
8. Note, *nahīṅ* may be used after an Imperative, but never before it.
9. Note, *thoṛā hī* is generally used to show negation.

a dervish. Are such people called saints, who run away[1] after getting hold of ten thousand rupees." *Khān*—"But sir, you are an extremely straight forward man, for being a money lender you are so easily cheated." The money lender—"That's chance." *Khān*—("Strange! that) a big sum of ten thousand rupees you handed over in toto." A man came and stated as follows. "I have just come from an entrance (of the city). A dervish was sitting under the tamarind tree, which grows there, and was talking with three or four men in a very low tone. They were asking him to distribute half the jewellery amongst them, but he did not agree to it. I was listening to the proceeding quietly Had I known[2] that the reverend saint[3] is a very cunning[4] robber I should have slaughtered[5] him; but I was not aware of the fact. I should really have arrested him, otherwise I must have changed my name, which is *Zuhūr-Bakhsh* for some other (name).

The money lender—"Alas! alas!" *Zuhūr Bakhsh*—"Very sorry." The money lender—"What sort of stature had he?" *Zuhūr*—"What do you mean by 'what sort of.' He was middle sized." The money lender—"And his eyes." *Zuhūr*—"Blue." The money lender—"Hair." *Zuhūr*—"Brown, as the Europeans have." The money lender—"Yes he was the man. What was his dress?" *Zahūr*—"He had a sandal coloured *tahband*[6] (round his loins) and a stick in his hand."

The money lender—"Come along and give it out in the police station."[7] *Zuhūr*—"No sir! I even curse the person who accompanies you. There are hundreds of complications, who is there to give evidence to discuss with the pleaders and be dragged (hither and thither) for ten or twenty days." The money lender—"Strange!" *Zuhūr*—"I am off[8]" The money lender—"What a nice joke it is!" The people reasoned with him saying, "My

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1. *Lambā bonā*, to run away.
2. Note the idiomatic use of the Aorist for the Past conditional.
3. Lit., noble personage.
4. Lit., uncle of robbers.
5. Lit., I should have measured his neck.
6. A piece of loose cloth worn round the loins in place of trousers.
7. *Chaukī*, also means 'a chair', 'a bench almost square.'
8. Lit., the slave takes leave.

good man ![1] are you afraid[2] of going to the police station ? There is a man who is suffering a loss of ten thousand rupees, and you entertain no sympathy for him." Four constables, taking with them the money lender and *Zuhūr Bakhsh*, arrived at the entrance (of the city). They proceeded in the direction of the tamarind tree, where they found nothing but desolation. They enquired as to the spot where they were sitting to which *Zuhūr Bakhsh* replied. on which all were dismayed[3]. One of the constables said that he was just going to get some clue.

They went to the hemp shop, which was situated at the end (of the road) and made an enquiry. A constable—"Has any dervish been here ?" The hemp seller—"I do not know, sir." Constable—"How long have you been sitting here ?" The hemp seller—"Sir, I am keeping this shop for (the last) several years." Constable—"Well, why are you afraid ?" The hemp seller—"Yes I am really afraid." Constable—"You are a perfect lunatic ; what have you to do with it ? You should tell me every thing clearly." The hemp seller—"Have me saved ; and do not suffer me to be dragged to the court." Constable—"Do explain it now please." The hemp seller—"About two hours before he visited my shop,took a seat and asked for some hemp. I gave him (some) very thick and well pulverized hemp concoction, in which there was (some) *dūdhiyā*[4] round pepper and clean sugar of Shāhganj. He drank it up and then he said 'My boy[5] you are a good man." (Afterwards) he gave me a shell, and when I took it he laughed" Constable—"Was there any other person with him ?" The hemp seller—"Yes, there were three." Constable—"Did they drink as well ?" The hemp seller—"Yes, all of them." Constable—"Well, go on." There was a porter sitting at the shop of the hemp seller, he explained that after drinking the beverage *Mast* went to the confectioner's shop. opposite the place ; and one

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1. Lit., man of mankind.
2. Lit., why is your soul getting out of (your body).
3. Lit., they rubbed their hands and remained (helpless).
4. A sort of milky grass.
5. Mark that *bachcha*, though in Vocative case is not inflected, to show affection.

of his companions laid himself down on a *chāṛ-pā,e*:[1] but he did not know the next direction they took. (The constable) asked the confectioner as to the matter. No sooner saw he the appearance of the constable than he was confounded[2]; and at first he denied having any[3] information (concerning the affair). Constable—(sternly) "speak or[4] I shall take you away (to the lock up). There, in the police station you will come to your senses[5]". The confectioner—"Well, I do not know[6] what (various) people come to my shop: it is not my business to recognise every person." The money lender—"Why are you frightened?" The confectioner—"Well, tell me, what have I to do with it." Meanwhile the hemp seller came up and reasoned with the confectioner, after which he stated as follows :—(The confectioner)—"They were four in number, after taking the beverage when they felt hungry they came to my shop and ate some sweet-meat. One of them was a dervish[7] and the rest were some other persons. But the three together ate up one seer and a half of *laḍḍūs*,[8] and three *suhāls*[9] with some *barfi*[10]. One of them laid himself down; and after a short time nobody[11] knows where they went away." Constable—"How much did they pay you?" The confectioner—"(They) paid me two rupees". Constable—"Do you know their destination". The confectioner—"Not at all. How can I know where they went to?" A clerk in the P. W. D.[12] who was posted in that part said, "They were talking amongst themselves that they should go to

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1. Per., *Chār* = four; *pā* = leg. *Chārpāya* = quadruped.
2. Lit., hands and feet were swollen.
3. *Jānte wānte—wānte*, is a meaningless appositive; it intensifies the meaning.
4. *To*, is understood after *nahiñ*.
5. Lit., you will come to know the rate of flour and pulse.
6. *Jāne*, is a colloquial abbreviation of *Khudā jāne* = *'ham nahiñ jānte.'*
7. *Shāh*, lit., means king; but followed by *jī* or *ṣāḥib* means, a dervish.
8. A kind of sweetmeat, shaped like a ball.
9. A very thin and broad greasy cake.
10. A variety of sweet-meat made of sugar and milk (in appearance like ice).
11. *Koi*, understood before *Kyā*.
12. *Ṣīgha* = Department; *ta'mīrāt*, pl., of *ta'mīr* = building.

Shāh Faṣīḥ's cemetery; they must have gone there." The constables and the money lender set out for *Shāh Faṣīḥ's* cemetery." The money lender—"Let us see, whether any trace is found or there will be a fruitless end of all our efforts.[1] Till now we have got (every) information but in future the case is doubtful. It seems a bit difficult and not easy. In the event, they all were found at *Shāh Faṣīḥ's* cemetery, how nice would it be then." The constable knew the situation of *Shāh Faṣīḥ's* cemetery; the four constables, the money lender, *Ẓuhūr Bakhsh* and two or three other idle[2] fellows set out (for it). While in the way, the money lender's brother, brother-in-law, son and friends met them. They were coming on a carriage, and after alighting commenced a conversation with the money lender. (The money lender)—"Well, to-day I am involved in a great trouble". (One of the new comers)—"Very strange! what was the whim that possessed you? Had I been in your place I would have killed him; and must have snatched[3] something from him." (The money lender)—"Now what is done is done," (one of the new comers)—"As you are[4] mad for alchemy, it is a good remedy for that. If you leave the madness even after losing ten thousand rupees, I shall take you for a gainer. You found an instructor, although he took away ten thousand rupees, but he gave you a useful lesson; and now you will not forget it". (The money lender) I am now swindled of my property and over and above am made a laughing stock by my neighbours. "Yes, it is quite true."

In short the money lender said that they are supposed to be at *Shāh Faṣīḥ's* cemetery. They asked him to go in the carriage; taking with him the constables as well, while they themselves were coming in some hackney carriage. The money lender took his seat; two constables occupied the seats inside, and two were on the coach box. The *Lālā*[5] *Ṣāḥib* after a short while arrived

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1. Lit., may remain licking the lemon with salt. *Noṇ*, H., for *namak*.
2. Lit., thoughtless.
3. Lit., would have twisted out.
4. *Dāmangīr*, lit., holding the skirt; from Per. *dāman* = skirt, *girifṭan* = to hold.
5. Lālā is a term used for up country Hindus mostly for men of standing but uneducated for the sake of politness.

at *Shāh Faṣīḥ's* cemetery, by carriage. They looked hither and thither, but solitude was prevailing: at one spot some ten or twelve men were engaged in gambling. The constable—"One of you, come here." A negro "Well, what do you want?" The constable —"Come here, do not chatter[1] so much." The negro—"What?" The money lender—"Well. come here friend." Another constable caught hold of his hand and dragged him along; a third one arrested two other men. "Had any dervish been here," said they, "if you will tell the truth, we shall set you free, otherwise will be accused[2] of gambling."—Negro—"Then what should I tell you, unless you ask me something?" The constable—"Had any dervish been here just now?" Negro—"Might have been". The constable—"Wont you tell me". Negro—"We were busy with gambling, none (of us) did see (him)." The constable—"Well, ask these two". One—"Sir, I do not know anything" The other —"I did not see here any beggar at all." The constables—"If they have not seen, it does not matter, take them away to the police station." The one—"Yes, go on." The other—"Yes, you may take us away but.....". The constable—"What do you mean by 'but'?" He stated the matter clearly as follows. "A dervish accompanied by three other men visited this place just a little before; on arriving here they smoked some *charas*[3] and chewed some small pieces of sugar cane; (afterwards) they had a smoke and made a stake at which they lost eight rupees. After a short time one came again and won six rupees; when he left the place he had lost rupees two."

"Which direction did they take," said the constable. "I do not know," said he "but he was saying that he was off to *Tikait Ganj*, on which his companions agreed and suggested to pass the night there." The constable—"After all, do you know any of those three." The one—"No." The other—"Why do vou not ask me? I shall tell you." The constables, the money lender, *Ẓuhūr Bakhsh*

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1. Lit., do not make speeches.

2. Lit., you will be caught hold of for the crime of gambling. (*'Illat*, lit., illness).

3. The exudation of the flowers of hemp collected with the dew and prepared for use as an intoxicating drug.

and four or five other idle fellows were just on the point of leaving for *Ṭikait Ganj* when the money lender's relatives[1] arrived.[2] They enquired as to the clue, on which, "Do not ask me anything," said the money lender, "We went to the entrance (of the city), where was nothing but solitude. (We were informed that) they will be found at *Sāh Fasīḥ's* cemetery; (but) here the people say that he has gone to *Ṭikait Ganj*. We are going there as well. (as a matter of fact) I seem wholly reserved for this (business). What remedy is there for (a wrong) incurred by oneself. As I have sown so I shall reap."

In short, leaving the carriage and the servant for him they went away home; and after a short time the *Lālā Ṣāḥib* arrived at *Ṭikait Ganj*. The Constable—(addressing a peasant) "Had any dervish been here recently?" The money lender—"Wearing sandal-wood coloured clothes." The peasant—"Sir, I did[3] not see (him). The constable—(addressing a woman) "O good woman[4]! had any dervish passed by this way." The woman did not respond. The constable advanced and said to a tailor[5]—"Had any dervish passed by this way recently?" "I did not see (him)," replied the tailor, "My business is to sew, not to watch the people." The money lender—"It is difficult to find any clue here; for no one gives us any information." The constable—"Well, go on looking, I shall find him out; our pains[6] will not be all for nothing."

The money lender—"Our visit has altogether proved useless but we were not provided with any information (of the sort) before this." The constable had advanced some ten or twelve steps, when he found two men sitting at door, one of whom was engaged in smoking while the other, sewing something. He approached them and said, "A little before this a dervish visited this place, he is a culprit.

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1. Pl., of *'azīz*.
2. *Ān pahuñche* for *ā pahuñche*.
3. It is in country dialect. The particle *ne* is omitted after *ham* and *nāhīñ* is used for *nahīñ*.
4. Lit., fortunate; but in Urdū, it is always used in the sense of 'good natured.'
5. Lit., successor; hence a 'caliph'; but in India it is used for a tailor a Muslim barber, the manager of a wrestling arena etc.
6. Lit., busily runing about.

you dont get up. *Tahawwur Khān, Tahawwur Khān* (the name of another constable) come on, all of you." (Afterwards) he asked the name of the man who was smoking the *huqqa*, on which he replied (that his name was) *Shiva Bakhsh*. The constable—"What is your profession ; but your statement should be entirely true ?" *Shiva Bakhsh*—"*Patwārī* ship—This has been[1] the profession of my forefathers." The constable—"Is this house occupied by females or males ?" *Shiva*—"By males." The constable—"Open (for) I shall search it. Open it at this very moment ; you are a culprit." *Shiva*—"The door is closed, and my servant has gone away to fetch some milk". The constable—"(you) open it yourself." *Shiva*—"It is difficult to open it ; (better) wait a little." The money lender—"You seem to be an accomplice."[2] *Shiva*—"Sir, I too am a government servant ; I do not know[3] any dervish or saint ; and so long as I am not acquainted[4] with (the matter) what is the use of talking about (it)". The constable—"Well, we can talk till to-morrow ; first let me know, where you have hidden the *Shāh Ji* ?" *Shiv*—"If I have hidden him (anywhere), may both of my eyes be lost."[5]

The constable—"Well, then track him out." The man who was sitting and quietly listening, gazed at the constable, and said. "Well, constable, why do you enquire about him, after all." "I have some business," said the constable, "if you tell me where he is, you will get a reward". "Good, I do not earn much by sewing," said he, "now I shall be a member of C. I. D." Constable, *Zuhūr Bakhsh* and the money lender accompanied the tailor ; at first he proceeded to a pond, and slinking away from it, arrived at a mound and from thence he descended. At a little distance, there was an old and ruined mosque[6], where he took them and said, that they were to find (the *Shāh Ji*) there. When the constable looked for him hither and thither, he said as follows. The constable—"Come here, come here." Another

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1. Note that the past participle of *ānā* preceded by a present participle indicates retrospective continuous action.
2. Lit., conspiracy.
3. *Kā jānit nāhīn = ko jānte nahīn.*
4. *Waqfiyat*, vulg., for *wāqifiyat*.
5. Lit., to be broken or burst.
6. Lit., the place of prostration ; pl., *masājid*.

constable—"Did you find him, did you?" The money lender —"Where is he, where is he? Well fetch a lamp from some where". The constable—"Well, friend, here are some clothes." The money lender—"Take them away." Another constable— "Look in carefully, are there only clothes or some man as well." The third (constable)—"There is no trace of any human being[1]; but no doubt some clothes are lying." *Ẓuhūr*—"Ran away, alas ran away!" An idle fellow—"Well they made off." *Ẓuhūr*—"Now, (certainly) no trace will be found." The constable—"Do not say so, I have arrested culprits absconded for years: is it possible that he wont fall in my hands)"? *Ẓuhūr*—"Yes, that's the prestige of the Government[2]." Lighting the lamp *Ẓuhūr Bakhsh* and two other constables examined (the place) all round; when all the following property (namely) two earthen pipes, two *ṭawās*,[3] two *chhaṭāṅks*[4] of musk scented tobacco, one *ṭah-band*, one cap, two (bed) sheets, one *lāṭhī*[5] and six annas in coppers were found. (From this) they deduced, that they were sitting here, smoking their pipes and as they saw the constables, they left the place; but it was amazing how they ran away so quick. *Ẓuhūr*—"Indeed, by God, it is a good bit of detective work but now it is difficult (to get them)". The constable—"Yes, it can not be found out where they have now taken refuge."

The other constable—"But he will certainly be caught, for he cannot escape for long." The money lender—"If he is caught and my jewellery is also found, how nice would it be, and what good luck[6]."

Ẓuhūr—"How much will you let me have?" The money lender —"Two hundred rupees". *Ẓuhūr*—"Would to God, he may be found, would to God he may be found just at the moment, (so that) I may have a jolly good time." The constables took a look round,

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1. *Ādmī*, lit., a descendant of Adam; hence human being; a husband; a servant.
2. Lit., head of business; when it means 'government' it is always feminine.
3. A thin round piece of earthen ware, put in a *chilam* over the tabacco.
4. One sixteenth of a seer, equal to two ounces.
5. A thick bamboo stick.
6. *Pau bārah*, lit., the ace and the twelve in dice: fig., good luck.

there appeared a hut and all of them talking quitely proceeded (to it). The money lender—"Well they wont ever hide in this; they are not novices[1] (in the art of robbing)". *Ẓuhūr*—"Good gracious! all of them must be expert thieves."

The constable—"Certainly, they can never have hidden in it; but, perhaps some clue or something for indentification may be found: as their *lāṭhī* and sheet was obtained." The money lender—"One man should go first, but with a *lāṭhī* not empty handed." The constable—"I am going, let me have the *lāṭhī*, and then see (what follows)." The other (constable)—"Take your shoes off, that no creaking noise may issue (from them)." The constable—"Well, see, I have taken them off."

Taking the stick, the constable approached the hut and began to look (into it) carefully: the other one as well went near him quietly and asked as to the presence of any person in it, to which the former said "I dont know, wait a little." Meanwhile the *Lālā Ṣāḥib* and *Ẓuhūr Bakhsh* advanced (to the place), for a time they meditated[2] over the subject and then surrounding the hut shouted out "Come out, come out or I (the money lender) shall kill you." At which a response came out from within "Who is there my friend?[3] Why do you trouble a poor fellow like me? What wrong have I done to you?" The constable—"Who art thou?" The beggar—"Friend, I am a dervish." The beggar came out (of his hut). The constable—"Oh! he is a beggar." *Ẓuhūr*—"Are not you a dervish, a perfect one." The beggar—"What! I live by beggary." The constable—"How do you beg?" The beggar—"I go out near the evening,[4] and make my rounds." The constable—"How do you cry out, while begging?"

The beggar—"If you wish, favour the beggar (with something as a gift to God; and secure its benefit from Him. (O), my master, (O) my Lord fill up (my bowl)." "The money lender—"Oh!

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1. Lit., raw, unripe.

2. Note that a habitual past tense formed by *Karnā* is treated as Intransative.

3. Lit., father. The beggars and dervishes generally use the word for their addressee, to show humility.

4. Lit., two watches remaining in the day.

he lives here" The constable—"Do you know this beggar?" The money lender—"Every evening he gets (some) bread from my house." The beggar—"Sir, where is your house?" The money lender—"The big building in *Kaṭārī Ṭola* near *Chhatta*, within the gate." The beggar—"Yes sir, the house where *Hulās Bārī* is employed, isn't it? I know (that place)." The money lender—"Yes, yes, that's it, that's it." The constable—"Well dervish, tell me had any one been here recently?" The beggar—"Yes sir." *Ẓuhūr*—"who had come?" The beggar—"He was a saint named *Mastān Shāh*, who is very fond of alchemy, and some two or three vagabonds accompanied him." The money lender—"(Then) how long did (they) stay (here)." The beggar—"Sir, I have no knowledge of that." The money lender—"How were they engaged?" The beggar—"Sir, they occupied the plat-form in this mosque and smoked a pipe; (afterwards) they took (some) opium, unbarked some sugar[1] cane, chewed it, talked about something and took some fire from me for which they favoured me with two pice; and I do not know anything besides this." The constable—"What were they taking about?" The beggar—"The topic was 'gold' they were discussing about the price of some golden bangles, one maintained that they were worth five hundred rupees, while the other four hundred rupees."

The money lender—"Alas! alas!" *Ẓuhūr*—"They have escaped." The money lender—"It is very vexing." *Ẓuhūr*—"Had we arrived here a bit earlier should have arrested[2] them." The beggar—"Sir, have they committed any theft!" The money lender—"Theft, you say! they have robbed me." The beggar—"Well, what were the articles[3]? (I think) it must be the bangles." The money lender placing his cap at the feet of the beggar said, "By the loaves, which you have been getting for years and years from my house, tell me quite truly, where have they gone? "Lost be both of my eyes" said the beggar—"If I know anything more about them; and why should I conceal it. But here lives the wife of a navvy, her house also is a haunt for rogues, if you ask her you

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1. *Pauṇḍā* a big and thick sugar cane.
2. Mark the idiomatic use of Aorist for past conditional.
3. *Māl*, pl., *amwāl*.

may get at some clue." *Zuhūr*—"The same navvy's wife who quarrelled with *Mammū Khān* ?" The beggar—"No sir, she is living here for the last six months." The money lender, constables and *Zuhūr Bakhsh* taking the beggar with them started for the place, where they arrived after a short time. "Now I must leave you" said the beggar, "for if she comes to know that the beggar had led you here, she will certainly set my hut on fire[1] tomorrow." *Zuhūr*—"All right, you go away." The money lender—"Open the door, open it." *Zuhūr*—"Shout loudly." The money lender—"Open the door, open it. Is there any body in ?" Navvy's wife—"Who are you, tell me ?" The money lender—"It is I." The Navvy's wife—"Has 'I' got any name, or is it only 'I' ? Tell me your name."

The money lender—"Nūr Khān." The Navvy's wife—"Whence have you come, and to whom." The money lender—"Well, *Mast Shāh* had called me here ; I have found the house after a great many enquries and numerous troubles." The navvy's wife—"He has just gone away, and may be on the plat-form of the mosque : will you come in, should I open (the door) ?" The money lender—"Will you not entertain me with a smoke ?" The navvy's wife—"Wait, I am coming."[2] The money lender was gleeful, the constables pleased and *Zuhūr* joyous, that now the clue was found out and *Mast Shāh* would by no means be able to run away.

The navvy's wife had a wash, took a preparation of betel,[3] changed her dress and then opening the door said, "He is not here, but when you have had a smoke, I shall let you know, his destination." As the door was opened the money lender at once rushed in, and at his sight she was taken aback. 'If you were to cut (her) there would be no blood in the body (through fear).' The navvy's wife—"Well, who are you ?" The money lender—"A creature (or slave) of God." The navvy's wife—"What business have you here ?" The money lender—"Not, any particular business ; well, let me have a smoke." The navvy's wife—"Are you a Muslim ?" The money lender was at a loss what to say in reply

1. *Phūṅknā*, lit., 'to blow.'
2. Note that the Past Tense here indicates immediate future.
3. *Gīuṛī* = a betel-leaf prepared and folded, ready for chewing.

and (so) was silent. "Take the way out[1]," said the navvy's wife, "or I shall cry out. What a nice fellow you are! what right have you to get into a stranger's house by deceiving (her)?" The money lender—"*Mast Shāh* had called me, that is why I came." The navvy's wife—"Who is that *Mast Shāh*? I have not even heard his name." Meanwhile the constables and *Zuhūr Bakhsh* rushed in head long, at which she lost her senses[2], for now it appeared that it was difficult to escape. She was taken in very artfully, and it grieved her very much. "You have deceived me very badly," said she in a manner indicating[3] sorrow, "well still it does not matter." The constable—"Tell me, where is *Mast Shāh*?" The navvy's wife—"Which *Mast Shah*?" The other (constable)—"*Mast Shāh*." The navvy's wife—"When you have found him out, I may tell you." The third (constable)—"I say do not joke with us now, but say where is he?" The navvy's wife—"I have not heard his name even." *Zuhūr*—"Strange! First you said, 'go to the mosque, he had shortly before been here and now is gone in the direction of the mosque", but now you are inventing stories." The navvy's wife—"Will you kill me?" *Zuhūr*—"If thou wilt give us information, thou wilt be saved, otherwise will be sent (to jail) for fourteen years." The navvy's wife—"Pobh, be satisfied[4]." The constable—"She is very rude." The navvy's wife—"Why, what for, have I robbed you?" The constable—"Take her along." The navvy's wife—"(Yes) go on; but if even a shell is lost from my house, I shall bring a case against you and shall be compensated."" Look here," said the money lender, "such-like things wont be of any avail. Do you want to be set free? O, it is impossible. Only let me know as to his destination, and that is all."

The navvy's wife—"I do not know." The money lender—"Then, why did you confess before (this)?" The navvy's wife—"Now get out of my house, and stay there, I too shall accompany you." "Listen to me," said the constable, "let us search her house: what can she do, except cry? But none is to hear her. If she complains against us, we shall contradict her by saying that she

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1. Lit., walk and take air.
2. Lit., her senses disappeared. *Hawās* is the pl., of *hāssa*.
3. Lit., rubbing her hands.
4. Lit., have your face made up.

has gone mad, and is trumping up a charge against us ; what she says is all wrong, she is only calumniating us." Saying this the constables started searching[1]. The navvy's wife raised an uproar,[2] but all to no purpose. "What is that ? What is that ?" said *Ẓuhūr Bakhsh*, while searching : after examining, it was found to be gold. The money lender—"Let me see it, let me see it ; well it is gold." *Ẓuhūr*—"Yes, here it is." The constable—"Whence didst thou get it ? Art thou so rich[3] that gold is to be found in thy house ?" The navvy's wife flared up and began to call them names. "Wonderful ! how nice ! in your opinion I have no position.[4] A piece[5] of gold was lying there, you got hold of it and started to scold me : I shall never give in[6] through these scoldings. Well, now do not touch anything else, or you will find me the worst person." The constable was enraged and gave her a kick. "You carrion ! you do not feel ashamed, but moreover growl and chatter : get away." The navvy's wife became quiet, for she knew that if she spoke any more, it would end in a harder beating. The money lender—"It is a piece of the bangle. Alas ! alas ! they have distributed (the property) and so much has fallen to her." "Is it yours ?" said the constable. "Yes it is from this wretched one's jewellery" said the money lender, "it grieves me awfully : but what is done, is done. Now if I get back even a small number (of the articles), I shall consider it a great boon[7] and shall thank (God) lakhs of times." *Ẓuhūr*—"O navvy's wife explain it, explain it ; you have nothing to do with it. Think over that, you wont be implicated but only *Mast Shāh* ; if you disclose everything clearly, you will be set free just at once." The constable—"Only let me know where have they all gone ?" The navvy's wife—"Well, take an oath." The constable—"About what ?" The navvy's wife—"That you will restore to me my gold

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1. Mark that an Infinitive can not be inflected for the feminine according to Lucknow School ; while the Delhi School inflects it.
2. *Ghapāṛā*, is a meaningless appositive.
3. Lit., reality. 4. Lit., means.
5. *Ẓarī* = a little, is used for *Ẓarā* by women.
6. Lit., some other women may be giving in through these threats.
7. Lit., booty, plunder.

(piece)." The constable—"Bring it here (addressing some of his companions). The is the gold, keep it with you, is that all you want? Will you tell me now, or still you wont? Well go on, speak out." The navvy's wife—"Come on this side? I shall tell you (the matter) in the corner; but there should only one man go to find out the circumstances." The constable—"What does that mean? You should accompany us and point (the place) out." The navvy's wife—"Well, listen to me." The constable—"Go on." The navvy's wife—"On the spot, where dolls are beaten[1], there lives an old woman, please go to her house and say that *Mast Shāh* had called you; that your name is *'Abid 'Alī* and he is your brother-in-law. After all that the woman will open the door (for you)."

Zuhūr—"I do not believe in her statement; she has stated everything wrong." The navvy's wife—"Well, then I can not help it. I have told you the truth, you (better) go and find it out: it is quite near and not any great undertaking." Three constables and the money lender set off; one constable and *Zuhūr Bakhsh* remained there. The navvy's wife kept the gold by her and said—"They will be caught now." They all arrived at the cross-road[2] where dolls were beaten; but now it was difficult to find out the house occupied by the old woman. A woman was coming along carrying some water; one (of the) constables enquired of her as to the house of the old woman. She said "What do you mean by *būṛhī* an old woman or the woman named *Būṛhan*?" "No, the old woman" said the constable. The woman smilingly said, "She is not old, but young, only her name is *būṛhī* (old woman); that house yonder[3] belongs to her." The constable going to the door called out, "Open the door at once," and some one from within asked who was at the door. The constable—"I have to see *Mast Shāh* (then addressing the money lender) what name were we told; I seem to forget it now." The money lender—"It was a pretty good name." The other constable—"*Ḥāmid 'Alī*." The money lender—"*'Ābid 'Alī*, *'Ābid 'Alī*, it is good that I can recollect it." Afterwards

1. There is a Hindu festival, in which they beat dolls etc.

2. *Chau-rāhā*, from *chau* or *chār* = four, and *rāh* = road.

3. Note that the adjectival termination *wālā* is added to nouns inflected infinitive and adverbs, but never to adjectives.

some one said, "Who is there." The money lender—"*Ābid 'Ali.*" Some one said from within, "To whom have you come ?" The reply was, "To Mast Shāh." The question, "Who called you ?" The reply, "*Mast Shāh.*" The question, "How do you know him ?" The reply "(He) is my brother-in-law."

A woman coming to the door said, "He had come, but (afterwards) went away. Do you know anything, have you heard any good tidings ?" The money lender—"Yes, I really know it. How could I fail to be informed (of such affairs)." The woman—"What do you know (of it) ! The money lender—"The matter concerning the jewellery ; and for this very thing he had called me." The woman—"No doubt it is a big sum, that he has got hold of." The money lender—"Well, open the door, how long can I stay here (outside) ?" The woman opened the door, all of them, the money lender and the constables at once rushed[1] in, at which the woman was puzzled and dumb founded. "Well, tell me where *Mast Shāh* has hidden (himself)," said the constable. "He certainly had been here, accompanied by two or three other men ; but (now) he has gone to the railway station in disguise," replied the woman. "This woman seems to be straight forward and simple," said the money lender, "but that navvy's wife had a very crooked mind[2] and was so wicked that she did not confess (the matter) for hours : while this poor one gave (the matter) out at once (addressing the woman) "Now tell me the condition (of the affairs) correctly and (also) where *Mast Shāh* has gone. Has he gone to the railway station or any where else ?"

"If she states everything correctly" said the constable, "that will be good (for her) otherwise she will have to suffer punishment[3] and there is not the least doubt about it. I shall simply say that *Mast Shāh* was seen in her house by two men, and shall make them give the verdict : that is all and she will be convicted (for it)." "I have told you again and again" said the woman, "that he has gone to the railway station : now in what other way should I tell you (that you may believe it)."

All of them consulted together (and said), "O God ! what a

1. Lit., sank in. 2. Lit., of cutting and entangling.
3. *Sasā* (punishment) is understood before *bhugtehgī*.

calamity has befallen us. From home we came to the police station from that place went to the entrance (of the city), thence to *Shāh Faṣīḥi's* cemetery, thence to *Ṭikait Ganj*, afterwards to the house of the navvy's wife, from which we proceeded to this place and now will have to go to the railway station. Good God! Terrible!" "Well, anyhow" said the money lender "we must go there, I shall please you all (by giving you some reward)." The constable—"If the jewellery is found, we shall by all means[1] have a reward and a substantial[2] one, but in the event it is not obtained, what can we have?" The other constable.—"It will certainly be found: clue will be found at the railway station." The third (constable)—"Would to God that the clue may be found; so that we may get a handsome reward from the *Lālā Ji*." All of them agreeing to go to the railway station; fetched the head constable of the *Ṭikait Ganj* police station and asked him to take her in his custody, for (some) stolen property was found in her house. The head constable asked her to accompany him to the police station and enquired where her father was: she replied that he must be coming back, meanwhile he arrived and hearing the circumstances began to weep, (when) the house was given in his charge.

The constables, the money lender, *Ẓuhūr Bakhsh* and others arrived at the railway station by hackney carriage; but the train started just on their arrival. The money lender—(Becoming confused). "Stop it, stop it, a robber is going (by it),) O! for the sake of God stop it for a while." A railway constable—"O! it will not stop by your order." Another constable—"It will never stop, please go and proceed with your business." The money lender acquainted the station master with the matter; he was quite silent after hearing it and (then) said "Was the jewellery worth ten thousand rupees?" Two or three Europeans and the same number of native Christians[3] and *Bābūs* were gathered and jeered much at him (saying) "He is an alchemist, and in what a

1. Lit., if thou willest or dost not; at *nolens volens*.

2. Lit., quite full.

3. *Kirānī*, in Bengal is generally used for a clerk, while in up country for a native Christian.

good way he has made fifty (rupees) from ten." The station master—"Tell me his description, I am going to wire it. The money lender gave the description and a telegram was sent that he (the *Shāh*) should be arrested at once, if he is found in the train. The money lender looking foolish returned to his house. In that quarter the topic of *Lālā's* coming back and the finding out the clue of the thief became noised abroad and people began to gather in flocks and he (the money lender) had to repeat[1] the story in detail to every new-comer. *Mast Shāh* had acquired such a reputation[2] that half of the city believed in his perfection (in Sufism) and knowledge of alchemy; but since this news had got on foot most of them took the alchemey for a delusion only. An elderly[3] man delivered a very good speech on this occasion. While this conversation was going on, a constable jumped up and arrested the person with whom the *Nawāb* was talking meanwhile the train stopped at a station, and the passangers were amazed and said, "O God[4]! for what offence has this innocent person been arrested: he was listening the story of the alchemist quietly when suddenly a constable rushed in like a calamity." All of them together raised an uproar and reasoned with the constable.

One (of them)—"O! set him free." A second—"Well, Sir leave him alone, first let us know the crime of this poor fellow, why do you arrest him for nothing. Leave him, what authority have you?" A third—"Let go his hand, he wont run away." A fourth—"Well, friend constable, I think you are mistaken, he is not a thief." A fifth—"Well, friend first acquaint us with the cause of his arrest or is it the town of Simla[5] that you can arrest[6] any gentleman (you like). A sixth—"I think thou art not drunk." "You do not know this man" said the constable. Afterwards he asked his name, to which he replied "Kāmaluddīn." 'Wonderful! Kamāluddīn must be living somewhere else, your name is *Mast Shāh*," said the constable smilingly. He tried his best to get

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1. Note the use of the historical present for the past.
2. Lit., had impressed (his) colour.
3. *Mu'ammar* = aged, from *'umr* = age.
4. Lit., my God.
5. Simla Hill is proverbial for injustice, especially amongst women.
6. Note the use of past tense for habitual present.

loose, but all of no avail: the constable grasped him tightly. Meanwhile, hearing this noise the station master as well came on the scene. He was a very bulky[1] Bengalee with a corporation, having a long *dhoti* on, a cap of the uniform of a station master on his head; he wore very stiff[2] boots and came shuffling along.

The station master—"Why is he making noise? What is that row[3]?" Head porter—"Why are you making that disturbance here?" The constable—"He is a culprit; I compared his features with the description (I was equipped with), and studied it for the last four stations, and (then) found out that he is the very man[4]. (Although) I did not speak (to him), but kept watching him lest he should run away; when the train stopped here I knew that its wait here was for half an hour—I at once caught hold of his hands, (and here is the description) which you can now compare." The station master compared it and said, "O! it is very bad, you should not do such a dishonest[5] act." "He is going to entangle me" said *Mast Shāh*, "(simply because) he owed me a grudge: and caught me only to implicate me. "Well sir,[6] even, if you invent thousands of stories", said the bystanders, "it will be simply throwing away words." The passengers were amazed (and said amongst themselves), "O God! What agreeable coincidence[7] it is, that the *Nawāb* was still describing the story, it has not attained its end yet; and we saw *Mast Shāh* (in his person)". The station master asked the *Nawāb* seeing that he always travelled by the first class why was he travelling by the third class that time. The *Nawāb* showed the ticket and said, "This time as well I am travelling by the first class; at a station I got down, but the train was going to leave it; I hurried up and got into this

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1. It is a slang expression; from Per., *tan* = body, *o* = and, and *tosh* a meaningless appositive.
2. Lit., wood breaker.
3. It is a Bengali expression. The Babu speaks incorrect Urdū.
4. *Shakhṣ*, pl., *ashkhāṣ*.
5. The sentence should correctly be thus:—*kaisā, yih baṛī burī bāt hai, is ṭaraḥ be-īmānī nahīṅ karnā chāhiye.*
6. Lit., (your) presence.
7. *Ittifāq* (trilateral root, w, f, q.) = (1) chance, occurrance; (2) union.

compartment in haste, I shall change now. There has been a good joke : I have been telling this very story for the last four stations, and what is still stranger[1] to *Mast Shāh* himself."

The station master laughed heartily and was joined by the passengers of the compartment. One of them said, "It is what we call a lucky coincidence." *Mast Shāh* hearing the phrase, lucky conicidence began to say within himself "For them it is a lucky conicidence ; why dont they call it 'the nemesis of (my) deeds[2]' ?" "The thing that makes me laugh is that the story was repeated to his own noble self[3]," said another gentleman. "But, sir, he changed his colour several times[4] while listening the story," said a third passenger. And several passengers confirmed. "I recognised him after considerable trouble," said the constable, "for a long time I compared the features and considered whether I should arrest him or not ; lest he should be some other person and I might have to repent for it. Though I took service amongst the constables but still, I have not lost the characteristics of gentlemen." *Mast Shāh* was a very clever[5] and cunning[6] fellow, who had robbed thousands of persons—he was talking smilingly with an imperturbable aspect, as though he had no knowledge of the crime. Mast—"By God, it makes me laugh ; I do not know, why I am arrested twice[7] during this month, once[8] on boat where they took me for *Mast Shāh* : (here as well), although I swore that I have no connection with *Mast Shāh* at all, I am Kamāluddīn ; but none believed it. As a matter of fact the damned *Mast Shāh* takes after me ; well any how, I can not fight against the Government : but in four or five days I shall be off and twist my mustaches (triumphantly)." *Nawāb*—"Is it really so ? Mast—"(you) will

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1. *Luṯf*, pl., *altāf*.
2. *A'māl*, pl., of *'amal*.
3. Lit., self with the State, originally a Royal title.
4. The repetition in *ho ho jātā thā* indicates 'from time to time.'
5. Lit., one who buys the ashes and rubbish of a gold-smith's shop and sifts it to find gold.
6. A whelp which has been out in the rain and has lost all the fear it entertained for it ; hence an experienced man (in bad sense).
7. *Martaba*, also means rank, and is always masculine.
8. *Daf'a*, also means a section in law, and is feminine.

come to know yourself." N—"You are the man." M—"Right!" N—"Well, tell me where are those ten thousand?" M—"Well! why should I tell you." N—"Sir, you are really a cunning man." M—"Exceedingly." N—"Will you not teach me how to prepare alchemy?" M—"First bring some jewellery." N—"Yes, quite true." A passenger—"You will get such a good beating",[1] that you will remember it (for a long time). Shameless creature, (you say) 'bring (some) jewellery, first.'" M—"Thanks to God, that I have to listen to such expressions today. Alas! alas! what is within one's fate can not be averted by any means." N—(addressing the passenger) "What is the use of such a conversation?" M—"Let him say, sir." N—"No, it should not be so." Meanwhile an octroi peon came up and smiled when he saw *Mast Shāh*. "Why do you smile Mr. peon?" said the *Nawāb*. "Without any reason," said the peon, "sir he has cheated me as well, but now he is in disguise. (Addressing *Mast Shāh*) Reverened brother, peace (be with you)." "May (you) live (long)," replied *Mast Shāh* smilingly, "I hope you are well; I have not seen you for a long time, where have you been so long?" N—"How did (he) cheat you?" The peon—"Dont ask me sir,[2] now today he is caught after all. "On the day (when he visited me) he was dressed in coloured clothes, had a rosary in his hand and some nine or ten citizens around him. He came to me, took a seat and engaged himself in conversation:[3] and made away with the articles on which octroi-duty was due in the course of that conversation, so that even my angels[4] could not know of it. The other day a man came and informed me (of the fact)." N—"Do you know his home?" The peon—"No Sir!" The station master—"Is that peon telling lies or speaking the truth?"[5] M—"Well, *Bābū ṣāḥīb*, it is all true." (The bystanders)

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1. *Be-bhā,o kī*, lit., having no rate: *jūtī* (slipper) is understood after the phrase.

2. *Ṣāḥīb tumhāre*, is an expletive. 3. *Wāteṅ*, is a meaningless appositive.

4. *Khān*, is slang after *firishta*. According to Muslim belief, there are two angles one at each shoulder of a person, appointed by God to write down his good and bad deeds.

5. Mark that Begalees generally mis-place accents, and are fond of pronouncing '*s*' as '*sh*.'

laughed at this heartily but his coolness was admirable. N—"He is very skillful." Master—"(He) is a perfect rogue[1]." M—"Thanks to God, thanks (to God)." The peon—"He seems to be a great man, as if he were united with God." The passenger—"His very eyes are indicative of his wickedness."[1] The constable—"The money lender has advertised that (the person) who finds him will be favoured with a reward of (Rs.) five hundred."

N—"Then, it is splendid[2]." M—"Now you have nothing, but enjoyment[3]." The passenger—"It is through you only." At this they all laughed. Master—"Keep an eye[4] on him." N—"He will not run away." The constable—"No he cant, (if he does so) I shall pursue him in such a manner that he will remember it for a time." "It is through you" said *Mast Shāh* to the *Nawāb*, "that I am entrapped today. Had you not opened a lengthy story, such a calamity would not have befallen me ; if you let me have your address, I shall write you (about myself) tomorrow. But O ! *Mast Shāh* (what a nice fellow you are !) 'you yourself took away the property and have fooled me[5] finely." "Now I as well," said the *Nawāb*, "can not believe in your words ; you are really a very cunning fellow, for sometimes you laugh and smile, sometimes remember God and at another time you do something else, all these together clearly testify to your being *Mast Shāh*." Meanwhile the Inspector of Police came up, the constable in accordance with his departmental rules saluted him and said "My Lord, I have arrested a culprit."

The Inspector—"What sort of culprit ?" The constable—"A proclaimed offender." The Inspector—"Is it ? Ha ! ha ! Where is he ?" Mast—(Pointing out the *Nawāb*) "Sir, he is standing there." The bystanders laughed at this. The constable—"My Lord ! This is the man." The Inspector—"What is your name ?" M—"Kamāluddīn[6] and my *nom de plume* is Kamāl." The Inspector—"Hallow ! you are a poet as well." M—"And not an ordinary one."

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1. Lit., wickedness is raining from his eyes.
2. Lit., what to say of it.
3. Lit., now the silver is yours.
4. Correctly, *'dekhte rāho.'*
5. Lit., made me owl.
6. The *l* of the definite article *āl* is not pronounced before *t*, *ṯ*, *d*, *ḏ*, *r*, *z*, *s*, *sh*, *ṣ*, *ẓ*, *ṭ*, *ẓ* and *n* ; they are doubled instead.

The Inspector—"Whose pupil are you ?" M—"(Of) the Holy Ghost."

The Inspector—"Well, tell me what happened and where were you caught." M—My Lord; on this very train, and just a little while before." The Inspector—"What is your crime ?" M—"Sir, (some body else, named *Mast Shāh*) took ten thousand rupees worth of jewellery from a money lender and promised him that it would become worth fifty thousands, (for, he said) that through his skill in alchemy he would give five times more (than what he brought). The money lender was some fool, he[1] (the *Shāh*) took it and ran away." "Listen to me Adjutant," said *Mast Shāh* in the ear of the Inspector, "I am *Mast Shāh*, *Mastān Shāh* or *Gūdaṛ Shāh*[2], by God, if you will not protect me, I shall betray every thing in detail about the bribe which you took in the case of *Tulsī Dās*; and when I shall come back from jail shall take your life. I have informed you now, so that afterwards, you may not get an opportunity of blaming me." The Inspector—"You try your jokes on even with cannyfolk[3] and are trying to deceive me. Well, look here, I shall bid farewell to my service if you are acquitted. Get away, you worthless chap." M—"Very well, (but) be careful you have used bad language." The Inspector—"You will be beaten as well." M—"For the sake of God control your tongue[4]." The Inspector—"shut up your nonsense." The constable—"Sir, dont do him anything here; let him go to the police station and then we shall have our revenge[5] on him. The Inspector—"All right." M—"Well, I shall see it." Two constables took *Mast Shāh* away to the Police Station. The Inspector had directed them that when it was evening they were to put him into a closet and to give him such a sound beating that he would never forget it[6] while he lived; but neither should there be any wound or mark nor should any blood come out (of his body). "You will see" said one of the constables "that I shall leave you half dead;

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1. Here *ḥaẓrat* is used ironically.
2. Lit., rag.
3. Lit., martyrs.
4. Lit., beak (a witty and jesting expression).
5. Lit., will take out all the fractions.
6. The Urdū idiom is 'will remember it for life.'

(oh !) you were going to prepare alchemy, now I shall fool you." *Mast Shāh* smiled (and said) "You will beat me I think ; but it does not matter at all, for if you will beat me today after some ten days I shall see to you, and in a manner that you wont forget while you live. The constable—"Well, come along then." M—"I am ready to go." The other constable—"Well, do you want to be beaten on the way now ?" M—(smilingly) "Thank you." The Inspector—"He is shameless as well." M—"Well, you will come to know about modesty and shamelessness."

Mast Shāh in the custody of constables arrived at the Police Station ; and the constable informed the Inspector of the station that the dervish, who cheated the money lender and ran away with jewellery worth full ten thousand rupees, has been caught. The Inspector was very much pleased and asked him where he was. "Here he is," said (the constable) "our lordship, had asumed the title of *Mast Shāh*." The sub-Inspector—"Hallo ! it is his noble[1] self." M—"Yes sir." The sub-Inspector—"Are you (the man named) *Mast Shāh* ?" M—"Yes sir." The sub-Inspector —"You made a good haul." M—"Yes sir." The sub-Inspector —"He is a joker as well. We will have to deal with him in a different way, (for) he does not seem to be a man of words but of blows.[2]" The constable—"He was challenging the Inspector." The sub-Inspector—"Hallo, such boldness. Well, see, how I shall pay you my compliments[3] ; all your haughtiness will melt away in a moment. Speak out, what is your name ? Be quick." M—"Ask the constable, sharp." The sub-Inspector—(becoming annoyed) "Are you mad ?" M—"(Thou) seemest to be so." The constable—"Shut up or you will be beaten."

The sub-Inspector—"Dont say anything to him, be quiet for a while, I shall put him right and in such a manner that he will not forget it for a life time." M—"certainly". The sub-Inspector —"Tell me your name." M—"The constable knows[4] my name."

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1. *Sharīf*, pl., *Shurafā* or *ashrāf*. 2. Lit., kicks.

3. Mark the slang ironical Urdū expression.

4. The word *ma'lūm* (known) is not applicable to animate objects. It is wrong to say *wuh ādmī mujh-ko ma'lūm hai*. It should either be *us ādmī ko maiṅ jāntā hūṅ* or *us ādmī kā ḥāl mujh-ko ma'lūm hai*.

The sub-Inspector—"Well, what is his name?" M—"Tell him, tell him the name I had told you. Had I not told you? Have you forgotten it now." The sub-Inspector—"You discuss so much but will not explain clearly what your name is. You are very obdurate and wicked." M—"(Your) very appearance proclaims it." The constable—"He stated his name was Jamāluddin."

The sub-Inspector—"Is your name Jamāluddīn? Dont bother me." M—Jamāluddīn must be living some where else; I am not even acquainted[1] with him." The sub-Inspector—"Well, good man, then why dont you state your name?" M—"They change the (letter) *j* to *k* so that it may become my name." The sub-Inspector—"What? Well, he has started a conversation in Persian. What is the name you stated? Now tell me your name quietly or you will be put right." The constable—"Sir, he wont admit it in this way; there (on the station) he worried[2] me (a long time)."

The Sub-Inspector—"O wretch! hast thou got any name, or the devil! art thou nameless?" M—"How nice! the devil and nameless. Yes, this is as much as can be said; You are more notorious than the devil." The Sub-Inspector—"Well, if you wont state your name, then by God I shall tie you up and shall give you such a sound beating that you will remember it for your life: you worthless fellow." M—"Well, the constable had stated that my name was *Jamāluddīn* say, 'yes'. "Now I say that if you change the (letter) *j* to *k* you will come to know my name." The Sub-Inspector—"*Kamāluddīn*?" M—"There you are; well, stretch out your hand (so that I may shake it). Was not that a riddle."

Meanwhile the Inspector arrived. "Rogue, well say now, whether you are in my power or I am in yours. (Formerly) you were talking very overweeningly[3] why dont you speak now." "He has been showing much too much impudence[4]." said the Inspector to

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1. Lit., exchange of greetings.
2. *Nākoṁ dam kar diyā = merā nāk meṁ dam kar diyā*; lit., brought my breath into my nostrils.
3. Lit., he was talking beyond (his position).
4. Lit., had lifted the sky on his head.

the Sub-Inspector "and would not be satisfied by any means. He came to me and whispered in my ear, 'Well, listen to me, whether I am *Mast Shāh* or *Mastān Shāh* if you will not set me free, I shall really kill you. And, you (mind) took a bribe in the case of *Tulsī Dās*....."

"Yes, here also he was talking imperiously[1]" said the Sub-Inspector, "and used some harsh language as well. At first he did not let me know his name ; sometimes he gave me an enigma and sometimes a riddle, and I was extremely bored (in this way) ; I was just going to beat him, but he was saved (by giving out his name). You will see that he will certainly be beaten, before he leaves the place. He will not stop his tongue and (at the sametime) I can not control my temper very long." The Inspector—"I myself am anxious about it." M—"Is that so, I adjure you in the name of God, say truly, are you anxious about it." The Inspector—"He seems to be a wag."

The Sub-Inspector—"Well see, (all) his jokes will flee away." The constable—"Should I take him into the closet and give him some four or five blows ?" M—(getting up) "Come on." The constable—"Come along." Another constable—"Well, what swank[2] come along. You will get such a beating that will not forget it while you live. One versus twenty."

The *Nawāb Ṣāḥib* got into the train ; although he had nothing to do with this case, still he directed the station master that he should inform him about it.

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1. Lit., he assumed the air of *Nādir Shāh*. (A Persian freebooter, afterwards king of Persia, who invaded India in 1739. He is proverbial for his imperiousness).

2. *Da'wā*, pl., *da'āwī*.

THE STORY OF MASIḤ-UL-MULK.[1]

(From Banāt-un-na'sh[2]. By Shamsul[3] 'Ulamā Moulāvī Naẓīr Aḥmad Ṣaḥib).

Amongst the ancestors of the well known *Nawāb Baḍal Beg Khān*, who resides at *Lāl Kuān*[4], there was one (named) *Masīḥ-ul-mulk*. Although he was only a royal physician[5]; still he had acquired such an influence over the king, that all the affairs of the State were left in his hands. When he had such an authority it behoved him to please the government servants, to take care of the poor and to administer justice to the oppressed; but he exercised such a high handedness, that the people were soon dis-satisfied with him and raised complaints. There was scarcely any one who did not blame or remonstrate against[6] him. Hundreds of men, who having been in the service[7] (of the king) for ten generations were faithful[8] to him with their whole heart, were discharged without any fault or offence. There was none, whose pay was not more or less reduced except *Masīḥ-ul-mulk's* own nominees.

The payment was previously made as late as after six months but during the time of the *Ḥakīm* it was extended to years; and still the wages were so much curtailed, that those to whom rupees ten were due received only six, while those who earned six recived four only. The endowments due to widows, orphans and cripples were confiscated without any hesitation. Complaints about all these things were made to the king; and whenever he asked *Masīḥ-ul-mulk* (about them) he would explain to him saying, "My

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1. Lit., Messiaḥ of the country.

2. Constellation of the Bear (as having the stars scattered, in opposition to the Pleiades where they cluster).

3. The literary Government title for Muslims; it means 'the sun of the learned.'

4. The name of a quarter in Delhi; lit., 'the red well.'

5. Lit., his name was in (the list of) royal physicians. *Ism*, pl., *asmā*.

6. Note the Urdū idiom.

7. *Namak-khwār* lit., salt eater (from Per., *namak* = salt; and *khurdan* = to eat).

8. Lit., well-wisher (from Ar., *khair* = good, and Per. *khwāstan* = to wish).

Lord, the treasury has become totally empty and (the State) has run up to debt of *karors* (of rupees). I have resolved to pay it of, and it will be settled in a year or two. They have been fed by Your Majesty[1] for their whole lives and have had innumerable enjoyments through your favour; if they all join (in the common cause) and do not mind certain inconveniences. Your Majesty will be freed[2] of the heavy burden of debt." The king would nevertheless protest and say, "Do not dishearten my people. It does not matter if my expenses[3] are cut short; but they are men of small means[4] and should not be oppressed. It matters little, if the debt is settled after ten years instead of four: on the contrary these poor people will be ruined if treated with much severity. God frobid! if even a single individual of them deserts, it will be difficult to find a similar man although thousands of rupees be spent; each of them is tried and tested. Well, look here, you can do whatever you like[5], but should not lessen the sum alloted to charity. In reality it is a trifling (sum for) charity[6] and if it is compared (with the expenses,) it will prove a mole-heap[7] against a mountain, well, whatever it is, it is absolutely indispensable.' *Masīḥ-ul-mulk* had, not even the slightest[8] shadow of goodness in his heart; and was destitute of generosity, philanthropy[9] and mercy: all the reasonings of the king were to no purpose. (It is taken for granted that) the life of a tyrant is short.

The wretch[10], (now) resolved on performing his daughter's marriage. As it was the first occasion that he had had to hold such a

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1. Lit., they have eaten your majestic salt.
2. *Subuk-dosh honā*, lit., to be light shouldered.
3. *Maṣārif*, is the pl., of *maṣraf*.
4. *Auqāt* (the pl., of *waqt*), when used in it's literal sense, is masculine plural; but meaning 'means', is used as fem. sing.
5. Mark that *jo chāhnā so karnā*, should grammatically be, *jo chāho so karnā*; but the former is also correct idiomatically.
6. *Khairāt*, is the pl., of *khair*; but in Urdū is used as sing. fem.
7. Lit., a mustard seed.
8. *Partau*, is lit. 'shade, reflection.'
9. Lit., creatures. Sing. *khalq*.
10. *Bachā*, is the contemptuous form of *bachcha* (a child) and means a wretch.

big festivity, he unscrupulously spent all he had hoarded by his exactions[1] and cruelty, moreover he ran up a debt of thousands; and (so) ruined himself for (mere) fame and reputation. When the king[2] saw these preparations, he became suspicious, and (at the same time) the oppressed people got an opportunity to poison his mind against him (the *Ḥakīm*.) In short his name was struck off the Royal Register.[3] Just after his dismissal[4], his creditors began to worry him; and the Royal servants, who were already annoyed (with his behaviour) taunted him. *Masīḥ-ul-mulk* could not do anything, but take the way to the *Ka'ba*[5] (of God)—now, a sinner[6] turned saint. When the servants of the house came to know of his departure, they all curtly refused to go with him; and the maid-slaves and man-slaves too avoided his company. From amongst such a crowd (of attendants) only a maid-slave, named *Hoshmand*[7] accompanied him. She being a play-mate of the *Ḥakīm's* younger daughter, *Nāzparwar*[8] and of the same age, felt attached to her; and that is why she undertook her attendance. Although *Hoshmand* was a maid-slave she was very prudent and her name fitly denoted her qualities. Though she was methodical, discreet and prominent amongst all the servants on account of her sagacity, yet her sense (of self respect) made her aspire to liberty. She hated her position very much and meditated in her mind (on the matter) that there were three classes of men in the house: first, the members of the house who had every comfort and authority, second, the servants who waited upon the members of the family and drew high wages and whenever any of them was not satisfied with his job he would leave it and go away; thirdly there were those who belonged to her own class that is the maid-slaves and

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1. The repetition '*mār mār kar*' gives the idea of several times. The pl., of *ḥaq* is *ḥuqūq*.

2. Lit., the protection of the world.

3. *Daftar*, = (1) an office; (2) a register; (3) a volume.

4. Note the idiom.

5. 'The house of God' at Mecca, where the Muslims go for pilgrimage.

6. Lit., 'after eating nine hundred rats, the cat set out for pilgrimage.' *Ḥajj* = a pilgrimage to Mecca; *ziyārat* = a visit to any other Muslim holy place; *tīrath* = a visit to any Hindu sacred place.

7. Lit., wise, prudent. 8. Lit., brought up in delicacy.

man-slaves. There was no limit[1] to their toils and hardships; neither could they leave the place nor had they any right to any remuneration, (so) they were the most wretched people of all.

Hoshmand thought over the cause of her bondage[2] for life and the offence for which she was punished, but was always at a loss to find any. On certain occasions she intended to put the question before her fellow-slaves but she found none of her own intellectual capacity. All of them had only so much wisdom[3] that if on any day there was a pressure of work or they were given a thrashing, they would weep and wail for a time and then be all right. Hemistitch[4]—(If) a drop of water falls upon a smooth earthen pitcher it always runs down off it. But *Hoshmand* always looked after herself; leave alone beating or thrashing, she used to grieve at harsh words for months. She always reflected over her condition and that is why she looked melancholy; and would rather weep for her misfortunes whenever she found herself alone. She was so much absorbed in the various aspects of liberty that nothing else could please her; the more she desired it the more she was looked down upon by the family members, especially was *Nasparward* extremely bitter against her pride and used to say "Being a slave girl she is so proud! To live in huts and dream of palaces (to be poor and proud)."

Hoshmand secretly made an enquiry about herself (and found out) that her mother was sold (to the *Ḥakim*) for two loaves (of bread) during the femine of 94 (1 2 94 A. H.) by her (*Hoshmand's*) grand-father.[5] At that time her mother was (some) six or seven years old, when she grew up, the *Ḥakim* married her to one of his slaves; and *Hoshmand* was the only child brought forth, and then her parents died. When she came to know of it, she conceived that she was indebted to the family for their maintaining her and her mother; but (she argued that) the mere favour of her maintenance did not entitle them to keep her in such a disgraceful and wretched condition. The obligation for their bringing up was

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1. *Ḥadd*; pl., *ḥudūd*. 2. *Qaid*; pl., *quyūd*. 3. *'Aql*; pl., *'uqūl*.
4. Compare the English saying "like water from a duck's back."
5. Nānā = maternal grand-father; dādā = paternal grand-father. Note these words though masculine and end in *ā* do not inflect.

the same on the other children of the house as on herself, so there was no reason why when she was grown up she should be treated as a slave-girl and the others as equals. This of course she admitted that her grand-father was in need of two loaves during the femine ; and they saved his life by giving them to him ; but at the same time it was their duty to help him for they could offord it. (Further she reasoned) in the world people showed greater favours than this, and did not make another their slave : at the same time she could not make out why her grand-father had sold her mother, certainly she was his daughter, but it did not seem proper to her that one should have any right to sell some body (else).

In short, *Hoshmand's* brain was full of hundreds[1] of such ideas. When bad times overtook the *Ḥakīm*[2] all the maid-slaves and man-slaves ran away[3] like a camel without a nose-string, and no one was sure that Hoshmand would stay : rather it was astonishing that she had stayed when others had run away, and discharged her duties more devotedly than before. At last when two days were left to their setting out, *Nāzparwarḍ* herself said to her "Well, *Hoshmand*, now it is the time for you to get your long cherished liberty and go away wherever you like."[4] "Really," said *Hoshmand*, "I appreciate 'liberty' very much, but I did not mean that I should leave the house and part from you. Besides this family I have no other connection in the world : if in these bad times even my life be of some use to you, and (thus) the obligation for your maintaining me be paid off, I—if God[5] pleases will not hesitate to give it up."

In short, the *Ḥakīm* with his wife, younger daughter and *Hoshmand* arrived at Bombay, where he disposed of the costly jewels he had and embarked on board the ship with necessaries and cash, and after (a voyage of) fifteen days landed at Jadda. It was still a long time to the *Ḥajj* (so) it was settled that they should

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1. Lit., scores.
2. Lit., when the affairs of the *Ḥakīm* were spoiled.
3. Lit., appeared walking about.
4. Lit., 'in the name of God go away.' Muslims commence every work with *bismillāh* and hence *bismillāh karnā* means to begin a work.
5. A true Muslim will always say *in-shāshā,-Allāh* when making a promise.

first pay a visit to Medina : while on the way they were overtaken by Bedouins, who robbed them of all property to the minutest articles. The bedouin, *Ǧābir* got hold of *Hoshmand* and *Nāzparwarḍ* and took them away and handed them over to his wife that they should be used as slave-girls for the family, and that when *Raiḥāna* and *Ẓaimarān* would be married, they were to be given in their dowry as maid-slaves. For poor *Nāzparwarḍ* it was a terrible calamity which broke upon her. She was separated from her family, home, parents, relations[1] and friends and was degraded from a lady to a slave-girl ; moreover a worthless and mean maid-slave. In the house of *Ǧābir*, it was not her work to clip betel-nuts or to prepare betels, otherwise she, following the maxim, 'what can not be cured should be endured,'[2] might have performed (her duty) ; but there she had to tend and milk the sheep, goats and she-camels, and to perform kitchen duties[3] ; but none of those could be carried out by her, (and so) she was always busy weeping. *Hoshmand* could not bear[4] to see her in that plight. For a day or two they were not questioned[5] about anything : *Ǧābir* might have talked about them to his wife, but this they did not understand.

Nāzparwarḍ was still busy with her weeping, while *Hoshmand* began to take part in the domestic business. One day *Ǧābir* was talking to his wife and at the same time was staring at *Nāzparwarḍ* sternly.[6] *Hoshmand* made out that he did not like *Nāzparwarḍ's* wailing and idleness, (so) she went to her and said, "Whatever was in our fate has come to pass, and what is (still) remaining will arrive (in future) ; your weeping will not be of any avail. For the last five or six days you have not taken the least quantity of food and your eyes are swollen ; please pluck up courage." No sooner

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1. *'Azīz* = a dear one ; pl., a'izza.
2. The proverb literally means, 'wrath of dervish on the soul of dervish.'
3. *Pīsnā pakānā* = griending and cooking.
4. Lit., the liver came to the mouth.
5. *Gachhā*, is a meaningless appositive.
6. *Nikāl nikāl* = *nikāl nikāl kar* ; if a conjunctive participle is repeated, *kar* may be added only to the last root. The repetition here has the force of repeatedly.

had she uttered[1] these words than *Nāsparward* began to cry still more bitterly. After a short time *Hoshmand* began to say "Our wailing will not end[2] today ; it will last for our life : if we shall live there will be ample time for it." "What can I do," said *Nāsparward* "my heart is bursting within me (and I can not cotrol my tears)," "It is quite true" said *Hoshmand* "that it is an extraordinary[3] calamity, and however much we grieve for it will (comparatively) prove inadequate ; but I say of what avail will it be ?" "I" said *Nāsparward*, "will give up my life by this process." "Would that," said *Hoshmand* the giving up of one's life was in one's control, it would have been a very nice thing, (in that case) I would have preferred to die than to see your miseries." "I" said *Nāsparward* "already faint very often and my death will (likely) occur in a day or two." "Every evil" said *Hoshmand*, "has taken place, but upto this time God has kept our hnour safe, now I am afraid this is in danger." When *Nāsparward* heard this she was startled and asked her about it. "The Bedouin" said *Hoshmand* "who has caught us is named *Jābir*. Today he was talking to his wife, and at the same time was staring at you very sternly : his looks do not appear favourable (for us)." "Well," said *Nāsparward* "what was he talking then ?" "I do not know," said *Hoshmand*, "What he was talking about for such a long time in his own language ; but at any rate it was about you." "What did you make out," said *Nāsparward*, "of his intentions ?" (On that day, it was the first occasion in the life of *Nāsparward* that she addressed Hoshmand with 'the word' *tum*[4] 'you'). "So far as I can gather" said *Hoshmand*, "he wants you to stop your moaning and wailing and do some work." When she was told this she was again upset and then recovering after a long time began to say, "If I will not work according to his will, he can not do anything more than kill me ; and I am ready to die of my own accord." "I am braver than you," said *Hoshmand*, "for dying, but there

1. Mark the idiomatic use of an infinitive followed by a clause, introduced by *kī*.

2. Note that *thoṛā kī* preceeding a verb indicates strong negation.

3. Repeated nouns intervened by *sā, se, sī* have the force of enhancement pl., of *muṣībat* is *maṣā'ib*.

4. Instead of *tū* (thou), used to inferiors.

lies the fear, that perhaps he may not kill us, but inflict some other dishonour upon us." "What ought we to do then?" said *Nāsparwarḍ*. "(Following the maxim) What can not be cured should be endured" said *Hoshmand* "we should endure it." "You are aware" said *Nāsparwarḍ* "I do not know how to work." "I shall do (all) the work," said *Hoshmand*, "you simply go about with me." "Is there no means of our escape," said *Nāsparwarḍ* "from this place." "What means can there be," said *Hoshmand*, "We should secretly run away at night" said *Nāsparwarḍ*. "A strange country," said *Hoshmand*, "and strange people; neither do we know the names of cities nor the way to any place, (at the same time) legs are not strong enough (to walk any long distance); (so) whither can we run away." "Have you come to know anything about (my) father." said *Nāsparwarḍ*. "Nothing," said *Hoshmand*. "This *Ǯābir*," said *Nāsparwarḍ* "must know (about him)." "Certainly" said *Hoshmand*, "but who will dare to ask him, firstly we do not know his language, secondly he is a man of such a harsh temper that even his own daughters are terrified[1] at his appearance and are so frightened of him that they never appear before him." "Is there any good natured one amongst the female members here" said *Nāsparwarḍ*. "How can I know," said *Hoshmand*, "so early, his elder daughter, *Ẓaimarān* seems to be sociable, whenever she looks towards us there is pity in her looks." "(Well), let us go to her and acquaint her with our trouble," said *Nāsparwarḍ* "In what language?" replied *Hoshmand*. "We may explain to her in gestures (or signs)," said *Nāsparwarḍ* "We should not hurry about it," responded *Hoshmand*. "How bad our ignorance of the language has proved," said *Nāsparwarḍ*.

"I think," said *Hoshmand* "our ignorance of the language is very beneficial[2] to us at present: in the first place, if we are not able to do anything according to their desire, we have the reasonable excuse of not understanding (them); and in the second place they can not know our intentions, we can talk freely and they can not understand us at all." "*Ǯābir's* wife" said *Nāsparwarḍ*, "and his daughters work with their own hands, will they now leave all the work for us to do." "No," said *Hoshmand*, "it seems a very good

1. Lit., breath is annihilated. 2. The pl., of *fẓ̄,īda* is *fawā,id*.

custom amongst them that they treat slaves like equals as regards work, clothing, food and all other things." In short, through the consolation of *Hoshmand Nāzparward* as well began to move about, but she was not accustomed to work over and above which she was very much grieved, as she had no skill (in performing household work) everything she touched went wrong. The members of *Jābir's* family knew her to be a perfect fool and work shirker. It was due to *Hoshmand* that *Nāzparward's* defects were concealed, for she always took part in her work, otherwise, God knows, to what a crisis her condition might have reached. *Hoshmand* used to work hard and suffer every inconvenience herself, but never deemed it right that *Nāzparward* should take any trouble; and so far as she could, she never allowed her to touch any work. After she was admitted into *Jābir's* family, she came to know what she really was, and when she compared herself with *Hoshmand*, she was ashamed of her own self. Now it was disclosed to her that the people she hated, were in reality the useful ones, and she herself altogether useless and in need of other's[1] (help). This was the time when she realised what 'liberty' was and what a calamity it was to be the maid-slave of others. Now it was clear to her that *Hoshmand's* longing for liberty was not unjustifyable. Yet it was a piece of good luck that in the family of *Jābir* these two were not treated so badly as the slave-girls in her own family. There they lived just as *Zaimarān* and *Raiḥāna*, the two daughters of *Jābir*, did: their food and clothing was the same and their work equal, it was not the case that *Jābir's* wife and daughters would enjoy their seats on their beds, like the *begams* of Delhi and Lucknow, and would not move even to quench their thirst. This was not the case with *Jābir's* (family) only; it is the custom of the country, however rich they may be they never think work a shameful thing.

Although *Jābir* was a robber still he was in good circumstances. He had one hundred loading camels and about a thousand sheep and goats, these formed his property and wealth, and the plunder he obtained once a year or once in two years was over and above

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1. *Dast-nigar*, lit., looking at the hands of, (*i.e.*, looking for the help of), from Per. *dast* = hand and *nigristan* = to look.

it. However[1] they led a very simple and plain life: every member of the family was content, liberal to guests, generous, brave, laborious, hard-working and true to his promise and word. Although for a long time all these things seemed (very) strange to *Nāṣparward*; but as all of them had an aspect of goodness in them, *Nāṣparward* began to like them gradually; and sometimes said to *Hoshmand* "Although these bedouins are rude and wild I find them better than town-folk in many respects." "I as well," said *Hoshmand*, "appreciate one custom of this country that the women are more respected in these parts." "What is the reason you find for it?" said *Nāṣparward*. "Firstly," answered *Hoshmand* "they are allowed to marry as they choose: now you see that certain matrimonial alliances are proposed[2] about *Ẓaimarān* and she discusses them without any hesitation. In our India the girls are married at such a minor age, that they have no sense of such affairs at all; and even those who are grown up can not speak anything about their marriage, for it is taken as an act of immodesty. The second reason why they are so respected is that, they are as free as men as to their matrimonial alliances: in this country, men are allowed to marry several women and the same is the case with women, for divorce is not supposed to be any disgrace and re-marriage is not prohibited. You know (all) about *'Azra*, this *Ẓābir* is her seventh husband; still, you see, how all the ladies of village pay her respect. The bonds of matrimony are not so strong in this country as in ours. The alimonies are fixed at small sums, if the man is not satisfied (with his wife) he will at once divorce her and in the case the woman is displeased she will set herself free[3]. Now, if a woman is divorced once, it does not make her liable to any blame; nay thousands of people would long for her and hundreds of them would desire to get her. In India the men have kept their freedom, (for) those who can afford, marry from two to four wives; but restrictions are laid upon women so that in no case can they have another husband; that is why the women are so much lower than men."

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1. *Bā-in-hama* = with all these; from Per. *bā* = with, *īn* = this, *hama* = all.
2. Note the Urdū idiom.
3. Divorcement of a wife for compensation paid by her.

Meanwhile *Ẓaimān's* marriage was fixed up: it was proposed with *Sābit* the son of *Mughīra*, a bedouin chief. After it, there were great rejoicings in *Jābir's* family; but the sorrow of *Hoshmand* and *Nāsparward* was renewed; for with the sole intention *Jābir* had brought them that they should form a part of his daughter's dowry, so the time for the separation of *Hoshmand* from *Nāsparward* had come. *Jābir* authorised *Ẓaimarān* to select either of the two she liked; and *Hoshmand* was chosen by her. *Ẓaimarān* was endowed with such good-nature, that had *Hoshmand* entreated her she would have taken *Nāsparward* in her place: though it was very distressing to part from *Nāsparward*, yet she found it advisable that she herself should accompany *Ẓaimarān*. She had stayed so long at *Jābir's* house and was never free from planing[1] about their rescue, but could not find any means. Although there was no reason to hope for such a means when she would be at the house of *Mughīra*, still her heart felt sure to come across some; and she explained it so earnestly to *Nāsparward*, that she, as well, was conciliated. *Ẓaimarān's* wedding was performed, but in a plain and simple Islamic fashion; entertainments for guests and dowry were on such a small scale, that had a man of that standard at Delhi or Lucknow, married his daughter in that way, he should have been laughed at by the people. In short *Ẓaimarān* left her parents and went to the house of *Mughīra*, and *Hoshmand* was in her company. After a few days it so happened, that *Hoshmand* was serving the meal of *Ṣābit* and *Ẓaimarān*, when her eyes fell upon *Ṣābit's* hand, she found him wearing the very ring which had been worn by the *Ḥakīm*. For a long time she kept on looking at it and found it to be the same ring and stone: once or twice when she got an opportunity, while *Ṣābit* was asleep she examined it and made sure that it was the very ring, which the *Ḥakīm* possessed, now she began to enquire that how it fell into the hands of *Ṣābit*.

Bedouins are very quarrelsome people and are ever ready for slaughter and bloodshed (even) on minor points. It was the third or fourth month since *Ẓaimarān* went to her father-in-law's house, when suddenly, the clan of *Mughīra* started preparations

1. *Fikr* = thought; pl., *afkār*.

for a battle; while *Mughīra* proposed all the female members should be sent to the house of the *Shaikh* of Basra. It was not such an affair that there was any difficulty for *Hoshmand* to find its cause out; after a little enquiry she came to know that *Mughīra* was the chief of a big party of bedouin and wherever they committed any pillage they sent the *'Ushr*, that is the tenth part of it to him. Last year an Indian caravan was plundered on the way to Medina before the *Ḥajj*; in that raid *Shaddād* also, a member of *Mughīra's* clan, took part; and as a tenth of it, he gave the ring to *Mughīra* which was on the finger of *Sābit*. It was only recently when he found out that *Shaddād* had got hold of the chief of the carvan as well; and intended to use him as a slave; he was an old man, who told him, that he was feeble and unfit to do any service; it would not be much use to him if he made him a slave, afterwards it was concluded[1] between them that if he should pay one thousand *Dirhams* he would be released. That old Indian was a physician[2] as well, accordingly he went to Mecca, and earned a part of it through his profession and some of it he borrowed from his countrymen, and (thus) payed the thousand *dirhams* to *Shaddād*. *Mughīra* sent for a tenth of it to *Shaddād*, but he refused, to pay it and this prolonged the quarrel and a battle was to be fought. At first he denied receiving those thousand *dirhams*: *Mughīra* had learnt from reliable sources that the Indian physician was still in Mecca: he made an enquiry through his friend the Sharīf of Mecca and found out that his receiving the thousand *dirhams* was quite true; (consequently) he forced him to pay the tenth (of it). Now *Hoshmand* found out the correct address of the *Ḥakīm*, at which she was very much pleased; and began to reflect within herself that had she wings she would have flown to *Nāsparward* at that very moment and given the good tidings to her. No sooner had she found the true state of affairs out than she busied herself with (different) plans; she thought as the *Ḥakīm* was in Mecca and people went to the place from every direction for *Ḥajj* yearly, it was not difficult to send him news (about their ownselves.)

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1. *Sharṭ* = condition, term; pl., *sharā,iṭ* or *shurūṭ*.
2. *Ṭabīb*, pl., *aṭibbā*.

The battle which was to be fought between *Mughīra* and *Shaddād* was postponed, as the period of *Ḥajj* was approaching near. On making an enquiry *Hoshmand* came to know that there was a teacher named *Mutawakkil*, who resided in *Mughīra's* village and who used to go to Mecca every year for explaining the rules[1] of *Ḥajj* to Indians. This man was a kind of priest, he would approach them, just as they landed at Yalamlam and make (some) ten or twenty of them perform the *Ḥajj*, and whatever they gave him for his services formed his living. *Mutawakkil* was a very good natured and godly[2] man, the bedouin specially *Mughīra* had a great faith in his piety and virtuousness. Whatever *Hoshmand* obtained from *Mughira's* house she used to give something to *Mutawakkil's* family by reducing her own meals.[3] Gradually she established friendly relations with him and when she had made herself sure of his devotion and honesty she said to him "I want you to do something for me, which I am going to explain you, when you go to Mecca please find out an Indian physician named *Maīsḥ-ul-mulk* through the Sharīf of Mecca and tell him only this much that *Nāsparward*, who is with the bedouin *Jābir* at *Bīr-ul-A'rāb* has sent him her compliments." *Mutawakkil* made a very firm promise and said "If God pleases, I will certainly deliver your message to *Masīḥ-ul-mulk*." Immediately after going (to Mecca), *Mutawaakil* searched for *Masīḥ-ul-mulk*, as he was family physician to the Sharīf of Mecca, *Mutawakkil* soon found him. No sooner he had heard the name of *Nāsparward* than tears began to flow from his eyes. As *Mutawakkil* was a godly man, when he saw him weeping, said to him. "If I can be of any service to help you out of your miserable condition, if God pleases, I will not hesitate in doing so." Afterwards *Masīḥ-ul-mulk* described the story of his being plundered and confined; and said "*Nāspārward* is the daughter of my own wretched self; please tell me only so much what is the best way to rescue her." "Though all the bedouins" said *Mutawakkil*, "are independent, still they respect the Sharīf of

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1. *Manāsik* is the pl., of *mansak*.

2. *Khudā-parast* = God worshiping (Per., *Khudā* = God; *parastīdau* = to worship).

3. Note the Urdū idiom.

Mecca. If he tries, your daughter will easily be liberated." When *Musiḥ-ul-mulk* came to know of it he felt very happy, went to the the Sharīf and acquainted him with the matter. He at once wrote a letter for him (to *Jābir*) and sent his special servant with him. He with the servant of the Shārīf went to *Bīr-ul-A'rāb* and handed over the note of the Sharīf to *Jābir*. When he received the note he welcomed to him (*Masiḥ-ul-mulk*) to his house with great hospitality, but *Masiḥ-ul-mulk* hesitated (in going to his house). "It is not fair," said *Jābir* "your daughter has been for a year in my family aud I have takeu care of her honour, (so why) should I take you for a stranger." In short, *Jābir* took *Masiḥ-ul-mulk* inside the house. As *Nāsparward* saw him, she ran to him and threw herself on the feet of her father; when they reflected over their circumstances after the separation, both the daughter and father cried so bitterly and loudly that all the members of *Jābir's* family were touched. They embraced each other, while weeping in such a way; as *Bhādoṅ* embraces *Sāwan*[1]. As soon as it was over, *Nāsparward* asked (her father) about the welfare of her mother. "She is no better than a dead person.[2]" said *Masiḥ-ul-mulk*, "on account of her separation from you." Afterwards they talked over their (past) miseries. When *Masiḥ-ul-mulk* heard the compliments and the address of *Nāsparward* from *Mutawakkil* he felt as joyful as one does, who dies through (excess of) joy; (consequently) he did not ask *Mutawakkil* about anything else, that is why he did not know anything about *Hoshmand* as yet; and as he did not find her with *Nāsparward*, he supposed that she must be somewhere else. "How did you obtain my address?" said *Nāsparward* to *Musiḥ-ul-mulk*. "I was told," said *Masiḥ-ul-mulk* "of your compliments and address by a teacher, named *Mutawakkil*." "I do not know." said *Nāsparward*, "even the name *Mutawakkil*: perhaps God, feeling compassion on my miseries might have sent one of his mysterious persons to you, or *Hoshmand* who had been here, might have talked about it to someone; but I have no knowledge of the

1. *Sāwan* and *Bhādoṅ* are the eleventh and twelveth Hindū months of the *fṣli* year, corresponding to July and August respectively.

2. Lit., though alive but in a grave.

affair." "Was *Hoshmand* with you?" said *Musīḥ-ul-mulk*. "Yes, at the very beginning," said *Nāzparwarḍ*, "it is now fifth month, that she was given in the dowry of *J̌ābir's* daughter *Ẓaimarān* and went with her." "Where is *Ẓaimarān* married?" said *Masīḥ-ul-mulk*. "It is at about six or seven stages' (distance), a place called *'Imrāna*, where she is married to *Mughīra's* son *Ṣābit*." "It is very strange about *Mutawakkil*," said *Masīḥ-ul-mulk*. "Yes, it is really romantic," said *Nāzparwarḍ*, "please ask *J̌ābir*, if there is any man of the name."

Masīḥ-ul-mulk asked him about the person and was told that he was not in that place but was a teacher at *'Imrāna*. Now *Masīḥ-ul-mulk* and *Nāzparwarḍ* were assured that she had been instrumental in her (*Nāzparwarḍ's*) rescue; afterwards *Nāzparwarḍ* explained to *Masīḥ-ul-mulk* all her faithfulness and all her favours and sympathy. Now *Masīḥ-ul-mulk* reflected in his mind, that he would not be following his sense of honour and (the principles of) humanity if he should take away *Nāzparwarḍ* and should not try to release *Hoshmand*: so he resolved on going to *'Imrāna*, and began to enquire of *J̌ābir* about the (halting) stages. *J̌ābir* replied that a message-bearer was expected from *'Imrāna* that night, who would be able to give the right details. When a watch of night was over, he arrived and was accompanied by *Hoshmand*. As she saw *Musīḥ-ul-mulk*, she threw herself at his feet: and when he asked her to give him a discription of her circumstances, she told him "When *Mutawakkil* came back after the *Ḥajj*, I asked him about my message and came to know that you were found, the means for (my) younger lady's release were procured, and that you had set out for *Bīr-ul-A'rāb* with the Sharīf's letter. *Mutawakkil* asked me about your story[1], I described it (to him) from the very beginning to the end, when it was over, he asked me why I had not tried to secure my own freedom; I replied to him I did not require it, for I had been a slave girl for my whole life[2], and that one was in need of it and may God favour her with it. I do not know what struck *Mutawakkil* and what he said to *Mughīra*, in short I was set free. I told them that I could not accept this obligation

1. Lit., whatever happened, from Ar. *mā* = whatever and *jarā* = happened.
2. Lit., birth.

until I had seen my lady free. A messenger was bound for this place, they put me in his company." In this way God freed both *Nāzparward* and *Hoshmand,* and *Masīḥ-ul-mulk* parted from *Jābir* joyfully[1] taking both of them with him. He took *Hoshmand* for his daughter and *Nāzparward* regarded her as her sister.

SELECTIONS FROM MAU'IẒA-I ḤASANA.

(*By Shams-ul-'Ulmā Nazīr Aḥmad*).

(I)

Your letter, which is enclosed herewith after correction, grieved me very much. I separated from you with a desire of your learning English; but I see you are going to lose both English and Arabic. Undoubtedly you have lost Arabic already; now take English, there are so many silly mistakes in it which apparently show the decrease of your knowledge. Now your English must be of such a standard that I should not be able to find any mistake in it; for I am not an English scholar, neither am I fond of English nor by the grace of God am I under any obligation of knowing it but when I find such silly[2] mistakes how can I have patience? If you continue to be so, you will spoil, all my labour with you, at Delhi. I have often told you that it is necessary to have the letters corrected (that is) you ought to have it corrected by some one and retain the corrections (in your mind). You have become so independent that you dont care a bit for my remonstrations. If that is your English which you wrote to me, a curse be upon such a knowledge (of English). I have corrected the most common mistakes had I taken the style and the idioms[3] into notice, there would have hardly been left a word. Of course, these letters of yours will put me in a position to judge as to your work. If you do not find any logicians in Delhi, cant you secure in such a big city a person who may correct your English: perhaps you take Delhi for A'ẓam-garh and think your father to be an officer[4]

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1. *Se* is understood after *khushī*.
2. Lit., open.
3. Sing. *Muḥāwara*.
4. Pl., *ḥukkām*.

of that place as well. In the event you continue under the present conditions, it will be injurious for you to stay at Delhi. I bid farewell to such a college; although there is no good English at my house but still there is no doubt about Arabic. Do not read the corrected letter in a hurry as is your habit, but carefully. I believe that you will understand the answers of the Arabic questions quite well.

Taḥṣīl Nagrā,
20th February, 1876.

(II)

After greetings it should be known to my (dear) wife that it has become a custom of the world that when any near relative of a person dies, he is to condole (with him); but I am not writing this letter to you in accordance with that, for the calamity has not befallen you only, but me as well. The relation between a husband and a wife is very wonderful, for a man and a woman when linked together by their marriage become co-partners in all the things of the universe; and this peculiarity is not found in any other relation. We have combined share in our property, home, maintenance, offspring, honour, happiness, sorrow and grief. Had the girl lived, would have she been yours only[1]? No she must have belonged to both of us. Now when she has died, the loss is not only yours but mine as well; still I admit that the attachment you had for her was far greater than mine. But perhaps on account of the connection of my soul (with her), I felt distressed without any apparent reason on the day she expired, and under that very condition I wrote a letter to master *Bashīr*: if you compare the date of the letter and of her death, probably you will find both the dates to be the same: verily we are from God and certainly will return towards Him. By the death of *Ẓahīr Naṣīr* etc., we have perfectly experienced that no one has any control over death; now as for grief, that also goes away gradually: (however) I do not blame you. I tell you my own feelings how I loved *Naṣīr*, his grave is (still) infront of my eyes, but I sleep and laugh all the same and carry out all my worldly business.

1. Note the idiom: grammatically it should be *tum akelī*.

Now when we have forgotten our grief for them after a few years, so considering her minority (she will be forgotten sooner); at last our worldly duties (will overcome us). It is written in books and is quite right, (they say) that the wise and the foolish both have patience, but the difference is that the former is quiet from the very beginning relying on God, while the latter after wailing and moaning. Consequently we will have to be patient and so we should not lose a blessing[1] for nothing. You must strengthen your heart, wipe away your tears and pluck up courage. God is our master; He gave (her) to us, and He Himself took (her) away. He bears neither grudge nor enmity to us; whatever He does for us it is in our favour, but through[2] our deficient discretion we are unable to find out the good of it. Think over the organization of the world, you will find there, health, wealth[3], children power, nobleness, piety and thousands of other blessings, which He has distributed according to His will amongst mankind. He has favoured us as well with a large portion of these blessings; but we have not got monopoly of His blessings, and as to children[4] we must thank Him heart and soul for we are not destitute of them. May God prolong their lives and make them prosperous in worldly and religious[5] matters. They are quite sufficient, what will you do with more? Be loving to them, pray for them to God and have patience against the calamity (taking the occurrence to be) the will of Him. Perhaps in the next world we may secure His mercy with the help of these calamities. What, a nice strophe of some master poet is (the following):—

The Distributer of eternity distributed (everything amongst) all the mankind;
According to the worth of each individual.
(He) favoured the nightingale with moaning, and the moth with burning;
But favoured us with sorrow, which appeared to be most difficult.

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1. Lit., the reward (in the next world).
2. *Wajh* (lit. face) reason; pl., *wujūh*.
3. *Māl*; pl., *amwāl*.
4. *Aulād*, pl., of *walad* = a boy, a son; but in Urdū *aulād* is used as sing. fem., meaning offspring.
5. *Dīn*. pl., *adyān*. (*Dain* = debt; pl. *duyūn*.)

O God! give us power to be perfectly patient, Amen! When any calamity befalls a person, he should compare himself with other creatures of God and he will find that thousands of men in worse condition than he himself is: look at the circumstances of the poor.....in your own house[1]. It will be a great ingratitude (to God) if we forget His innumerable[2] kindness and favours, and are not able to endure a slight affliction. *Bashīr* is a (minor) child, he will be depressed by your wailing, have pity on him and on your own wretched condition as well. This earthly structure is not Alexander's Wall, if you go on consuming it through sorrow, what will be the result. June 4th, 1876.

(III)

Your aversion[3] to Delhi is a good omen for you; and certainly every man who has common sense, modesty and a nice sense of honour will disapprove of the manners[4] and behaviour[5] of Delhi (people). Do not throw yourself into these entanglements, (rather) take yourself for a person who under the necessity of acquiring knowledge is away from his home. Although I know that it is quite useless to favour them with anything, still I can not help it. Had you not been there, perhaps I should not have taken any notice of the people of Delhi for years: and you know it as I found them not worth communicating with I have stopped correspondence with them altogether. I do not know what injury they sustain on my account: I (do not find myself) to be a burden to them in any way. Through (the grace of) God I have never been under any obligation to them, on the contrary I help them so far as I can. If you look from the stand point of justice, you will find that I have helped every individual,[6] man and woman old or young; but there is nothing to remedy ingratitude. Innumerable thanks to God, who through His grace has made me

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1. Note the repetition of noun in possessive construction which has the force of 'the very.'

2. *Ṭokroṅ* = baskets full and *Chhakṛoṅ* = carts full.

3. *Yih* after the Infinitive is grammatically superfluous, but not colloquially.

4. *Auṣā'*; sing. *waṣ'*. 5. *'Ādāt*; sing. *'ādat*. 6. Lit., breathing being.

independent of their praises or reproaches. If they praise me, thereby they will not bestow anything upon me, but perhaps may please me and get some money out of me; I can not be benefitted in any way, or if they go about slandering me through out Delhi they cannot do me any mischief.

Now see the modesty of the people of Bijnaur for a while; you know how indebted[1] I am to *Maulvī.....Ṣāḥīb*; and if he asks me for anything I cannot refuse it to him: I have never suffered any loss through him. Now his opposite are the people of Delhi, whom I have favoured all my life, still they are not friendly with me. In reality there is an element of envy; they are jealous of me as God has not bestowed upon any one of them the same blessings, *Bashīr*, for the sake of God you must have your ideas grand, ambition high,[2] courage great[3] and be contented. Cursed be the comfort obtained with the help of another: may God not make you in need of any other person's help, but rather make you able to favour others. Dear boy, you should drop all these things and stick to your studies, which is the thing mostly needed. You must not have any need of yours connected with....., and from my treatment you will come to know, how much I love money in comparision to you. O! the enemies of sense, if some money is saved[4] against your wish, why are you, jealous of me; I shall not take it away with me. These people can never be happy so long as they do not see me in a wretched condition according to their envy. *Bashīr*, my sufferings are considerable; they are so good in their dealings that half of my money is lost within the family; you should not waste your time in these entanglements.

If by any means they catch a glimpse of this letter, the fire of their fury will be ablaze, and they will attack you all together. Destroy the letter after you have read it; only for your information I have written to you of this affair, for as to my ownself I have found out—I have to live whether (I am) happy or unhappy. What opinion can I give about.....from such a long distance!

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1. *Ḥaqq* = right, claim; pl., *ḥuqūq*.
2. Lit., expanded. 3. Lit., high.
4. *Pas-andāz*, *pas* = behind; *andāḵẖtan* = to throw, to put.

The compromise is certainly very good, if it is desired with sincere heart and both the parties desire it. *Bashīr*, you must be careful of your meals; that is you should have fixed times for them, never take them out of time: variety[1] is also injurious, the satisfying of hunger with one kind of food, which appears agreeable, is a security for health.

15th June, 1876.

(IV)

Your ears must be well acquainted with this hemistich—God has not formed the five fingers alike. The fingers with their differences of length, form and joints are enabled to assist and help each other: *viz.* the difference of the fingers has made the hand stronger and more useful, yet there is a certain limit to this difference, and it is not capable of excess or defect. This very principle holds good for the people of a family, if the circumstances of the one differ from that of the other agreeably, this difference will be useful for each of them individually and for the whole family collectively. But, suppose a finger of any person's hand is unnaturally lengthened to a yard; it will be a nuisance to its own-self, to other fingers and to the whole hand. As regards wealth I am that long finger in the hand of my family, for I can make neither my-self happy nor others.

(V)

Although there is no necessity of writing you any letter at this time, but still as *Maulavī.....Ṣāḥib* wants the paper, I write (you) these few lines. The annual examination is quite soon approaching, you must use your utmost efforts and devote yourself entirely to your studies. If you are not promoted to the second class next year, I shall be very much grieved. Although you get more opportunities[2] than I of finding out the ways which may lead you to success: but a language in never acquired without composition, which I believe you have neglected and still continue to neglect.

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1. *Aqsām*; sing. *qism*. *Aṭ'ima*; sing. *ṭa'ām*.
2. *Mawāqi'*; sing. *mauqa'*.

The regular use of time is full of blessings; by acquiring little by little every day we gather a lot.[1] The reason why school[2] education is approved is that they teach different sciences[3] and various arts[4] at the same time. If any person goes on repeating only one subject throughout the day, he will get tired of it; but when there are various subjects in view, and they are attended to by turns, he will go on working the whole day long without being exhausted. If you send your English composition to me, I can arrange to have it corrected by the *Pādrī Ṣāḥib*,[5] and send it back to you. It will be advisable in case you are not able to secure any man there for correction. In Arabic *Maulavi*.....*Ṣāḥib* can lend you substantial help provided that the principles of receiving and giving instructions are observed by both the parties,[6] respectively.

(VI)

On the 8th of January by[7] 9 o'clock at night I arrived in my district. At first the train was late at the start and afterwards in the way its stoppages[8] were more than usual, in short I arrived at Buxar after 3 o'clock, otherwise I might have arrived there earlier. Amongst the passengers of my compartment there was an Indian doctor; I told him about your ring-worm, he was a bit at a loss, but a European gentleman told me that goa powder was the most effective for ring-worm, and that it was agreed upon by all the doctors of the time to be the best remedy for it. It is a white powder, and a phial of it can be obtained from English druggists for some eight annas. It has this peculiarity that it causes neither inflamation nor smarting. Take a very little[9] quantity of it in the palm of your hand, put into it two or three

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1. *Zaḵẖīra* = store; pl., *Zaḵẖā'ir*.
2. *Madāris* is the pl., of *madrasa*.
3. *'Ulūm*, pl., *'ilm*, sing.
4. *Funūn*, pl., *fann*, sing.
5. A christian priest or missionary; it is a corrupted form of Portuguese word.
6. *Ṭarafain* is the dual of *ṭaraf*: *Cf. jānibain* (both the parties), *wālidain* (parents).
7. Idiomatic repetition.
8. *Waqfāt* is the pl., of *waqfa*.
9. A weight equal to 96th part of a *tola*.

drops of water knead it and rub it on the ring-worm. Use it morning and evening, probably you will find its benefit in three days.

9th January, 1877.

(VII)

Your letter of the 17th is received, O ! creature of God never delay so long (in writing me). Does your frugality consist only lessening the number of letters (that you usually sent me) ; I have written you previous to this and am writing you again, that you should not rely on the examination, but make progress in your class some how. Take my advice for the future, you will not be able to prosecute your studies with success and reputation under the present circumstances, besides the school work you must work seriously for at least three or four hours daily at home, otherwise it will be simply troublesome for you as well as for us. You have had enough education for worldly business, so you had better stay with me and appear at the law examination after you have learnt it. If you intend to study at school you must bear in mind that the Entrance is the first stage, and then you must acquire at least the degree of B. A., but *Bashir*, these are not the ways which you have adopted for attaining that degree of learning. It is necessary[1] for you after reading and studying your daily lessons regularly, to look into them deeply and assimilate them and continue the labour diligently.[2] You despair of the result of your first exam, while the others are much more difficult, how will you be successful in them ? In short if you intend to study you must work in the proper way. If you go and walk about in *Chăndnī Chauk*, see the Museum, waste time in tales and fables, and go to bed just after night fall[3], you can not learn anything in this way. You can learn only if you value each and every minute and labour as far as your health permits. Upto this time you took my help in Arabic only, in future you should avail yourself of it for Mathematics as well. I shall be able to give you instructions at least upto the Entrance. Pay attention and make

1. *Sharṭ* = (lit., condition, term ; pl., *shurūṭ sharā,iṭ*.
2. Lit., moderately.
3. Lit., two watches of night.

up your deficiency in Arithmatic and Algebra, arrange the events of History[1] in the order of questions and answers ; and then it is worth appearing at the examination, nothing can be done simply with prayers. You are not keen, otherwise it was not difficult for you to acquire Arabic, while *Maulavī*.....was there : the subjects of school were merely an excuse, and they even are defective.

Maulavī Ṣāḥib bought several houses, and in the whole estate I like the shop, while other buildings and mansions are a worthless collection. It is awful that.....'s house is worth thirteen hundred rupees, and its rent is only three rupees, in proportion to the interst on promissory notes it should have been 4/8 but there is no one to look after it. We have not acquired it gratis, but have paid a bundle full of rupees, there is no reason why we should not be benefitted to the full. The *Maulavī Ṣāḥib* is kind hearted, my dear wife is careless and you are not fitted to deal with it.

The *Maulavī*, my well-wisher has neither ability nor leisure, the house is left as if it had no owner : if the tenants come to know of it, they will not pay even three rupees. Big mansions always cause some loss, but it is a weight on my shoulders like our sins,[2] it seems very difficult to get rid of it except by the help of God. When I found out that there was nobody either at Delhi or at Bijnaur to look after (my estate), I adopted the system of (investing my money in promissory) notes had there been any person to attend to these things I could earn a deputy collector's pay lawfully and the capital would have been quite safe. It is at least something that the poor *Maulavī Ṣāḥib* inspite his infirmities takes the trouble of doing as much as he does but the organising powers and intelligence of all of us are quite clear—the end.

21st January 1877.

(VIII)

The condition of *Maulavī.....Ṣāḥib* is really very pitiful ; may God console him. Although I am against the current custom of condolences, but still I have written him a letter according to your directions. It is improbable that *Maulavī.....Ṣāḥib* should be

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1. *Tārīkh*, here it means 'history ; it also means 'date.'
2. Lit., bad deeds : *a'māl* is the pl., of *'amāl*.

consoled by any sort of condolence; but by the lapse of time a man becomes pacified in himself, though this sort of pacification is condemned[1] by the lawgiver (of Islām).

Here we find some signs of a disasterous famine. (Usually) the rains begin by the 5th of June, but a month and a quarter has elasped and there is no rain (as yet) while the last year was entirely dry. If there should not be any rain this year, such a calamity will befall (the people) as none can imagine. The people are very much distressed, the average rate (of wheat) at Balhārī is two seers (for a rupee) while here four seers. May God protect (us).

Bashīr, now your English has very much improved.[2] The English paper, addressed to.....which was enclosed in my letter, must necessarily be your own composition, it was free from mistakes. *Bashīr*, (pay) a little (attention to) Arabic (as well) by studying only English a man is stupified, (only) God knows why there is this calamity.

Well, master *Bashīr*, why are you so depressed and reserved now-a-days; neither do you ever write me any of your lessons nor ask me for anything: creature of God! why are you tired of me so soon, I myself am tired of the world. Here are a number of men human in form, but not in reality.

It is very difficult to make every work easy,
Even a man can not become a man (in its real sense).

(IX)

In the service[3] of my dear.....after greetings—

Mr.....has not improved his temper at all. He always quarrels with every man and disgraces me. The news of all these mean and base quarrels gets abroad, which I am very much grieved to hear. In reality he has not received his pay as yet. Here all the state

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1. *Nā-maḥmūd* = lit., not praiseworthy.

2. *Māshā,Allāh* = lit., whatever God wishes—'a phrase generally used by Muslims when speaking of some good quality in a person, as a charm against an evil-eye. Another phrase used for the same purpose is *chashm-i bad dūr* = lit., an evil eye be at distance.

3. *Janāb* = lit., threshold.

business is quite slow and dull, the officials do not care about any one's post or pay, it is only by the favour of the *Nawāb Ṣāḥib* (I get my pay) ; they have nothing to do except lying down like infirm[1] people. Whatever money is sent to you it is from my pay. I have not received even a single penny from my English pay (pension). delay in every work and putting off of every matter is the custom of this place.

Maulavī.....has sent some money to his father as well. He is proud of his son's service, whereas here matters are quite unsettled, unreliable and unstable. I fear lest his revered father should come to know of *Maulavī*.....'s high post and become extravagant.

1877. (A. D.)

(X)

It would be great injustice and perverseness to think that the ways and customs of other nations are mostly foolish and nonsensical ; and it is still worse to hate a member of some other nation, simply because he belongs to a different nationality. We are linked with the Hindus by a very strong tie, which people express in a very nice simile—namely we are connected with them, as the shirt of a dress is connected with its body. We have been living together, mixing with each other and having dealings with each others for generations and generations, covering hundreds of years. Whether we quarrel amongst ourselves or be estranged, still we shall be called Indians, and black nations. Our aims[2] (and aspirations) are so linked and common[3] between us that we by no means can leave each other. Consequently it will be advantageous for both of us if we be sincere to each other.

Well, I intend to describe some of the customs of the Hindus : first of all I shall treat of the sacredness of cow and ox. Think of

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1. In olden times in India, this was a class of infirm people, who were dependent on royal pensions; and who had nothiog to do. *Aḳdī* = lit., lonely.

2. *Aghrāz*, sing. *gharaz* = lit., object , interest.

3. Interwoven.

those benefits which mankind derives from this animal, you will find it peerless in the animal world. Cultivation is the most essential (thing for human life); it is used in all the toilsome labours—(namely) driving and baggage carrying:—it produces milk and *ghee*, even after its death its bone, skin, horn and everything is used. In my opinion the person who introduced the system of its being reared as a sacred animal was a very wise and prudent man. He reflected over the requirements of the country and found out that as long as it was not introduced as a religious duty, it would never be observed perfectly.

In the same way the reverance of the Ganges and the Jumna are not without reason. I take my ownself, owing to my connection with Bijnaur, I have a special love for the Ganges. Whenever I happen to cross it, even if I am not thirsty, I feel involuntarily inclined to drink that digestive, limpid and cold water. Sometimes it has so happened that when it was not the time for any prayers and I was halting by its bank, I made ablution with its water if not bathed and performed two genuflexions (of prayer) before proceeding (on my journey). *Karors* of *bighas* of land in India is irrigated by these two rivers. It is known that water is one of the bounties[1] of nature; and people (often) find pleasure in artificial pools and canals, will (you) still count these two rivers inferior. Taking into consideration the heat and the climate of the country, the custom of Hindus of bathing daily is worth adopting.

In Europe if not all most of the doctors agree that man is not intended by God for taking flesh; his teeth are not capable of eating flesh. In the stomach of flesh-eating animals, a kind of acid is produced which helps the digestion of flesh to a great extent; while the stomach of man is not capable of producing that acid. This is the origin of vegetarians, who like Hindus of our country do not take any meat and are increasing in number day by day in Europe. Once I saw in a newspaper[2] that the doctors of America have

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1. *Maḥāsin*[1] sing. *ḥusn*.

2. *Akhbār* = (newspaper), used as mas. sing., is the pl., of *khabar* f. = news.

proved by evidence[1] that it is medically injurious to eat the leavings of another.

In short even the meanest custom of a country is not without some (reasonable) ground; but it is possible that the people might have begun to observe it in excess, or owing to some change amongst the people it might be in a condition requiring reform. Now a days the educated (in English) Indians have a turn of mind to despise everything of their country; which shows their wrong prejudice and ignorance.

Long ago, the sanitation of Gorakhpur town was in my charge: a new book arrived from England, the collector (of the district) gave it to me to see, if there was anything in it worth choosing. When I studied it, I came to know that a commission was appointed to find out the easiest process for removing bad smells. The members of the commission had made investigations for years and years in France, Constantinople, Arabia, Egypt and India, in short throughout the world;[2] and at last found out that earth by its very nature is disinfecting. The book, which the collector had given to me was the report of the commisson. After its study I was struck with two ideas, firstly spirit of investigation in English people, how much trouble they took for so little a thing; secondly the thing they found out after so long an investigation was known to our prophet thirteen hundred years ago, and (accordingly) he has spoken of it as 'clean and capable of cleaning other things.'

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1. *Dalā,il*; sing. *dalil.*
2. On all sides and directions.

POETRY PART.

THE GRAVES OF A FAMILY.

[*Translation of a poem by Mrs. Hemans, a poetess of England.*]

All of them were the flowers of the same tree ;
They were as it were the lamps of the whole house.
They were all brought up at one and the same place ;
And as they grew up, their beauty increased.
What a time it was when they all lived together !
Pain, gloom, and sorrow were not to be found[1] among them.
They were all happy, and their hearts enjoyed great peace :
They kept the house cheerful, when they were alive.[2]
But, alas ! they are now along in their respective graves,
Mountains and seas separate them from one another.
Their mother was devoted to them ;
And this was her custom every night.
To stoop down with great affection, while they were asleep,[3]
And take their sweet kisses.
Although they were flowers still unblown,
What desires did not their mother earnestly cherish about them ?
They always remained before her eyes ;
And she was their ardent lover[4] day and night.
Alas ! they are now out of sight !
Tell me, O Death, where they are.
The grave of one lies in that water,
So dark in colour ;
Ah, the resting place of another
Is in the lonely forests of America !
I hear that on the grave of that poor fellow
A pine tree casts its shadow.
Another was drowned alone in that sea,
Whose waters are deep blue.

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1. *'Anqā* = a fabulous bird, a *rara avis* ; and hence *'anqā honā* = to be rare, not to be found.

2. Mark the Urdū idiom in this line. The word *chahal pahal*, meaning 'brisk activity,' is not to be found in dictionaries.

3. Note the present participle being used as infinitive.

4. *Parwāna*, literally, means a 'moth' ; and as a moth is very fond of a lamp, it has come to mean 'a lover.'

There sleeps he at the bottom,
Whence they bring up gems.
Over his watery grave
There is now none to weep.
Another sleeps in Spain;
And the vine weeps over his grave.
Since there was much wielding of swords,
A river of blood flowed there.
Ah, how he grasped the standard!
And how tightly he bound it to his waist!
Lest the enemy should snatch it from him,
And defeat him as was not his expectation.
One of them now lies buried yonder,
Where grows a large henna shrub.
The gentle breezes
Meeting the boughs and twigs,
Scatter a sheet of leaves,
To cover his grave.
She went to Italy and died there,
Where flowers ever bloom;
She was the one beauty of the house,
She was lovely and delicate.
Those dear ones are now sleeping far apart
Each in the spot to which Fate directed their steps.
Ah! their sweet songs
And their attracting everybody's heart with their song!
The hearth even echoed,
Such were their voices at that time.
They ever laughed and laughed,
And they passed their time in merriment and play.
What a terrible thing, O Death, would it be to face those,
How terrible would it be,
One's whole life would be spent in vain,
And fidelity would mean naught,
Were there no hope of a Resurrection;
And of separated friends meeting once more!

Saiyid 'Alī Sajjād Dihlawī,
Author of Na'ī Navelī (a novel).

THE RUINS OF DELHI.

Where'er one looks one finds nothing but ruins :
It is such a howling wilderness[1] that one loses one's senses there.
What a warning sight is this grave-yard !
The marks of the dead are by degrees effaced by the foot-steps of passers-by.
There now remain but a few graves, and a few hollows
That show us their wide-mouthed laughter.
The sleepers, on whose graves country people wander about unceremoniously,
Are sleeping[2] a sound sleep in the laps of the graves.
Robbers have now made this ground their play-ground,
And wild beasts have made these graves their home
The dead are lying at a distance from any habitation with none to care for them ;
While we are standing here, shedding tears over their loneliness.
They were the lamps of their house and the candles of the assembly ;
But now we find them in this City of the Silent, destitute of friends.
Once drums were beaten in their palaces ;
But now owls cry the watch o'er their graves.
Here is ruin, there pomp and grandeur reign supreme :
The signs of the departed recite their silent tales.
This calm and quite, these graves, and this plain are all telling us something :
Hark ! they all sing the mournful tune of instability (of this world).
This world is transitory, and its enjoyments too are transient.

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1. *Hū Ḥaqq* is the corruption of the Arabic *Huwa Ḥaqqun*, meaning 'He is Real,' and hence *Hū Ḥaqq kā 'ālam* or simply *Hū kā 'ālam* means a place where no being but God exists.

2. Correct idiom is *ārām karte hain*.

Of what use, then, are pride and haughtiness, and riches ?
Rise, O sleepers, O ye who are intoxicated with the wine of neglectfulness.
Just[1] open your eyes, and see why we are rousing you from sleep.
Do you at all know that time has assumed a new colour ?
That your nation has been ruined and are becoming extinct ?
Why is your tongue silent ? Say something, who and what were you ?
Tell us something of yourselves ; and we are telling you something of ourselves.
They do not rise, they do not hear : what a strange perverseness is this, O God !
What hearts of stone ! how they torment us !
Sweet seems your oblivion to us !
O dwellers of the region of nothingness, we too will soon join you.

Muḥammad In'āmu-l-Ḥaqq, B. A.

LAMENT FOR A BROTHER.

My heart is wounded by thy separation, my Brother !
My breast is scarred like a tulip, my Brother !
My feeble[2] life is melting from thy separation, my Brother !
Continuous streams[3] flow from my eyes, my Brother,
Since thou hiddest thyself from my eyes, my loved one,
My heart is never still on account of thy separation, my Brother !
I have made all preparations for the journey,
I am now only waiting for death, my Brother !

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1. *Zara*, 'a little,' is generally used in a polite request.
2. *Nizār* has been wrongly used in the text, for it always follows *zār*, and is never used singly.
3. Lit, 'strings of tears.'

You have been so sulky with me that you won't be reconciled[1]
After all, what has turned your mind against me, my Brother !
O loved face, the world is dark without thee :
The pupil of my eye is now a lamp at thy grave, my Brother !
What a sleep are you sleeping ? Wake up ; let us two take a stroll ;
The sweet vernal breeze is blowing in the flower-garden, my Brother !
Be-dil has no make some floral offerings on thy grave ;
So he is weaving a garland of tears[2], my Brother !

Muḥammad Aslam, Be-dil.[3]

THE MONTH OF FASTING.

Tell me, mummy, why is there such a dullness in the house ?
Why is your face so gloomy to-day ?
Why is the maid[4] standing without any work to do ?
Why is the oven cold and the pots[5] lying upside down ?
Neither[6] is flour being kneaded, nor is the *handiyā*[7] on the fire :
And there is, too, grumbling in my tummy.
My darling,[8] the month of fasting begins to-day ;
Eating and drinking is now forbidden in the day.
There is a general order for the Faithful to fast :
And those who object to the divine order are Infidels.

---

1. Mark the Urdū idiom.
2. The idiom in the text is not correct. It sholud be *hār gūndh rahā hai.*
3. Lit. 'heartless' is *non de plume* of the poet.
4. *Bhī* after *māmā* is redundant.
5. *Deg* is a large metal pot for culinary purposes : *degcha* is smaller than *deg* ; and *degchī* is still smaller.
6. Mark the idiomatic omission of *na* before *āṭā*.
7. An earthen cooking-pot.
8. Lit., 'the life of mother.'

But, my dear, at the time of early meal[1] for thee
I kept something on the shelf ; find it and eat[2] it.
Mummy, if I remember correctly,
I always heard you saying,
God is compassionate,[3] and merciful,[3] and the supplier of daily bread[3] ;
And He is specially liberal to the Faithful.
Is He the Compassionate and do we so suffer ?
Is He the Provider and yet we so suffer ?
Your cheeks are dull, and your lips are dry ;
And see, too, your face is changed.[4]
From the lines on your forehead grief and annoyance appear ;
And your limbs[5] have become weak on account of intense weakness.[6]
You said that our Faith is all ease,
Being a true Muslim, why do you suffer such hardships ?
You said the Lord is without any need,
Free from desire, longing, avarice, and greed.
Then, for God's sake, please solve me this secret—
Why is He so arbitrary with the Faithful ?
I salam to such an order from a distance.
Do not ever make me, O God, as a Faithful.
For God's sake, my son, cease from such insolence ;
Do not thus pollute your tongue with such words of impiety.
That kind One is never unkind :
There are hundred secrets hidden in each of His commandments.
Should I too, my darling, be called thy enemy,
Were I too force thee to take bitter medicine ?
Mummy, your citing the instance of medicine is out of place,
It restores an indisposed mind to health.

---

1. *Saḥarī* (lit. relating to the down) is the food eaten by Muslims a little before dawn to commence a fast.
2. *Nosh karnā* is a polite expression for *khānā*, 'to eat.'
3. These are three of the ninety-nine epithets of God in Arabic.
4. Lit., 'Rocket is flying across your face.'
5. Sing, '*uẓw* or *aẓw*.'
6. This is rubbish.

But I see in your fasts a virtue
That turns a full moon into a crescent through weakness.
What a good philosophy is that which makes a strong man weak!
What a good remedy is that which makes a robust man feeble!
You have not had, my dear, an opportunity
To think and ponder over this question;
You are not aware of this fact, my dear,
That fasting is a medicine for diseases of the mind.
Fasting is the road that leads to the knowledge of the Creator,
On which depends one's welfare in both the worlds.
How shall a wealthy man, who does not even know the name of hunger,
Value, satiety and gratification of the appetite?
What need will he have to thank God?
What business will he have to remember God's benevolence?
It is fasting that makes[1] one value[2] food;
It is fasting that teaches one the lesson of thankfulness to God.
If we always get our fill of food and drink,
And never endure any hardship for a moment,
In what a plight shall we be in times of helplessness?
If we are not accustomed to endurance, we are sure to die.
This fasting has taught us to have patience,
And has saved our lives in times of helplessness?
If our belly is always filled with *pulāo* and *sarda*.[3]
And we never taste the bitterness of starvation,
Then what sympathy shall we have with the sufferings of the starving?[4]
What sympathy shall we have for the sighs of orphans and the wailings of widows?

---

1. *Batā,e hai* and *paṛhā,e hai* are the old forms of the Present, *batātā hai*, and *paṛhātā hai*.
2. Lit. 'value the taste of.'
3. Sweet rice.
4. Mark the Urdū idiom.

Those who know the wisdom of the commandment
of the All Wise
Have sympathy with the poor and orphans.
Diseased is the heart that is not sympathetic :
Distempered is the head that does not bow down before
God :
Unhealthy is the mind that has no forbearance :
Diseased is the eye that does not see the truth.
If, my dear, you ponder a little,
(You will find that) fasting is a medicine for diseases
of the mind.

Sirāju-d-Dīn Aḥmad.

A DESCRIPTION OF WOOL.[1]

What is wool ? It is nothing more than a few hairs ;
To look at, it is rubish and nothing more.
Neither is it the curls or the tresses of a mistress,
Nor the hyacinth, nor the voilet nor ambergris.
Nor is it the snare which entangles mankind,
Nor the calamity[2] which when takes hold of one, takes his
life away.
Nor is it that dense cloud which by raising a storm,
Would wither up the souls of the corn-dealers.[3]
Nor is it the musk-bag of Tartary nor the musk of Khutan[4]
Nor is it so black as the enemy's face, or the black serpent
(cobra).
It does not bear half the resemblance to the pure ambergris.
In fact, it has not even one coil of the twisted locks (of a
mistress).
Nor it is the longest nor the darkest night, nor the night of
separation ;
It is only shorn hairs which is a poor thing.

---

1. This description is hardly applicable to wool.
2. The hair of the mistress is generally compared to *balā* or 'calamity.'
3. 'Cultivators' and not 'corn dealers' is what is meant.
4. A town and province in Turkistan.

The blades of the scissors must have cut their roots.
And must have given evidence of their sharpness at each stroke ;
Or the razor must have removed them from heads,
Chiefly at the suggestion of the royal barbers.
Weavers arranged them while they were in a state of confusion,
And they became valuable, though they were worthless.
You (wearers) paid the price[1] and got netted ;
Like the heart of the lover you are fettered with every hair.
Better have the string of its praise rolled up (stopped),
It is a strong chain, take care of your feet (lest they be entangled).

EXAMPLE.

The sheep which is known for its cheapness,
The price of which is not even ten or twenty rupees ;
With this clothing (wool) does it keep its body covered.
And protected from heat and cold.
This alone guards it against snow and rain,
And night and day (does it remain) adorned with this robe
Oft have I seen it covered with mud,
But never did I see this garment removed from the body.
If, like you, this sheep were to pride itself on its wool,
Being puffed up, it would have turned from sheep into wolf.[2]
It would, by kicking, harass its fellows,
And what would that silly beast gain if it did so ?
You pride yourself on the cast-of clothing of the sheep ?
Good, my friend, good !
Have you (allowed yourself to be) deluded by a few hairs ?
Stow away in a box your ulster of Kāghān,[3]
Allow not yourself to be ridiculed[4] by wits.

---

1. There is a pun upon the words *jāl* and *dām*.
2. *Bheṛyā* is introduced simply for a pun upon the word *bheṛ*.
3. Evidently, name of some place.
4. Literally 'cause not your plaster to be opened.' It is doubtful how far this idiom is correct.

Keep quite, don't you praise so much your blanket,
If you do consider it an object to pride, keep it in a bundle.
Looking at the blanket[1] one's hair stands on end,
(Even) bears when they hear of it, are very much astonished.
If you have a soft thick blanket,[2] I have nothing to do with it,
It is neither a furance nor a hearth, nor a bath.[3]
Don't you brag if your *paṭṭū* (woolen cloth) is soft,
Be careful that the hill pony does not bring a suit against you.[4]
Granted that your *dhussa*[5] is priceless,
Is there not one like it in the world ?
Your ermine is cat's tail,[6] be not proud of it;
You are a man, see that the cat does not laugh at this tail.
If you have a priceless fur, may it be auspicious to you,[7]
The hares are all looking about, hide yourself in your house,
Your Honour !
If you have got a shawl embroidered with gold keep it concealed ;
If there is a plain suit of clothes, keep that in your house.[8]
If embroidery has encroached upon (your suit) do not be proud of it.
Look at the beauty of the fins of the fish or of the tail of the peacock.
If evil-natured people will hear you praising your rug, they will say,
"Look, don't be mad, the surgeon is close by,[9]
Wear the very best of clothes but don't be proud ;

---

1. *Ke* after *Kammal* should be *ko*, otherwise there would be no sense.
2. *Gudmā* is a soft thick blancket.
3. The author means that these things are more useful.
4. This is meaningless. *Nālish dāghnā* or *dāgh denā* (to bring a suit against one) is an idiom.
5. A rough, woolen cloth used as a wrapper.
6. The cat's tail and the fur (the latter occurring in the next verse) have respectively been compared to the ermine or the fur (or has origin been traced ?).
7. Meant to be ironical.
8. By *ghar rakho*, the author means "use them."
9. The word *rag* has been epigrammatically repeated.

Set the vein of shame in motion (*i.e.*, be ashamed of yourself).
Don't be proud of other's wool,
You are quite a wise man, but I fear that (one day) you may eat grass (act foolishly).
Come and hear the truth about silk cloth,
Listen with eagerness to (my) subtle thoughts.
Whose property is silk ? just explain to me,
To what State does this treasure belong, come and tell me.
Silkworm is a worm, which is neither an elephant[1] nor a lion ;
It is never vanquished by elephant or lion.
It lives[2] on the mulberry tree,
That is to say, it has its abode high above the ground.
It casts away its excrement and you pick it up,
And make something out of it in your own way.
You name this excrement your clothes,
(And) these clothings are famous in the world.
From this dress is apparent one's lordly luxury ;
The elegance of this dress is famed throughout the world.
When you came with Turkish velvet on,
You in your home look the Sultan of Turkey himself !
One moment, you regard the nicety with which it sits upon your chest,
At another, the fine cut and fashion of your clothes.
When your hand comes in contact with the sleeves,
It remembers the slipping of one's foot.[3]
A river of congealed oil flows for miles[4]
The hand, on touching, slips over it for miles.
Granted that it is the velvet of *Kāshān*[5]
(And) he who wears it is fit for a Sultanate.
But the fact of its low origin you remember not,

---

1. *Pil* is a pun on the word *pīla*.

2. *Nashīman* is a 'nest,' but the silkworm can hardly be supposed to have one.

3. As the foot slips on a very smooth pavement, so does the hand when touching the glossy velvet.

4. 'For miles' is a poetical exaggeration. Velvet is compared to a river of congealed oil.

5. *Kāshān* in Persia is noted for its velvet.

There is a subtle point in every thread, that you don't remember ?
You gazed on the softness of the velvet,
But never gave an interpretation of its dream.[1]
The interpretation of the dream is that you should keep yourself awake ;
If your heart be awake, then why should you be given to conceit ?
This dream does not suggest sleep,
And if it suggest sleep (gold ?) the explanation is elixir.[2]
The gold embroidery is (meant to) rouse (you) from your indolence,
And to wake the pupils of your eyes from sleep.
Have you ever noticed the grand robe of the butterfly,
That beautifully-cut garment and the wearer itself so beautiful ?
Two wings of the shape of a triangle and with spots,
The spots of variegated colours that appear on them,
So fine and thin that the eye dare not rest on them.
Display the exquisite workmanship of Nature's hand.[3]
Oh that continual closing of the wings after opening every minute,
(And) the flying in the air with these two fans !
How it claps its hands with these every moment !
These wings are two flying thrones, and itself is Solomon[4] by them.
If, like you, the butterfly had been proud,
Then it could never have flown to the skies and gained such a height.

---

1. Velvet is represented by oriental poets as always sleeping.
2. This line is obscure.
3. *Yad* is the Arabic for 'hand.'
4. The author has confused the 'throne of Solomon' with his carpet, *vide* Hughes' "Dictionary of the Islām."

How grogeous is the coloured dress of birds !
Still, not one of them knows what it is to be proud.
They are not seen to change their dress for months ;
It lasts them for years.
With one uniform they always remain satisfied ;
Every one on seeing them calls them "Happy creatures !"
They have the one dress for the cold season and for the rains,
It is also their pride[1] in Summer.
This is their mourning dress, likewise their wedding garments,
They have not got a bit[2] beyond this
It requires neither a washerman nor a tailor,
It has never seen a thread and needle, nor has it ever been cut out and fashioned.[3]
This dress serves as their shroud after death ;
Oh, how simple are their ways !
They are satisfied with the gift of their Creator.
And are content with what they got from Fate.
When are they ungrateful[4] at the threshold of God ?
(Although) they (enjoy) not all the blessings like men.
It is clear from the dumb silence of animals,
(That they mutely say) "We are free from ingratitude."

Oh that colour, the loveliness and the beauty of flowers in the garden.
Looking at which, the eye is charmed !
Wonderful[5] is their beauty of form and gracefulness ;
One surpasses the other in beauty !
Great God ! how coloured is the dress they have on[6] ;
A garden is unfolded to imagination if the eye falls on it !

---

1. *Zi-shāni* means 'magnificence.' 2. *Katran* means 'clippings.'
3. *Tarāsh* means the cut or the shaping of cloth.
4. *Kāfir ni'mat* is 'ungrateful.' Note the interrogative *kab* which introduces a negative sense.
5. *Ghazab kā* or *Sitam kā* both imply "wonderful," "of a high order," etc.
6. *Bar* meaning "lap," "breast" or "body" is used only in poetry.

At evening, they look differently[1] :
Shade and sunshine each imparts a different beauty to them.
When the morning breeze touches their bodies,
Their hidden virtues show themselves.
It is their scent that perfumes the brain,
It is this quality which makes people weave garlands of them.
Were they (flowers) proud of their dress (petals) and scent.
How could they gain a place on the emotionless breasts of people ?

CONCLUSION.

If you want to be (loved like) flowers, do not be proud[2] of your clothes ;
I give you the best of advice, forget it not :
If you purify your soul, it will become beautiful ;
Dip it into the dye of knowledge that it may be beautified.
There is no better or more valuable garment,
How it fits the body ! It is not loose in any place.
Keep it always free from spots and stains.
Keep your eye on (guard) its purity.
God who has woven its warp and woof,
He alone knows its fine workmanship.
It is connected both with the high and t[illegible]w worlds (the world above and also with earth),
With the one it is more closely allied, with the other less.
If the burden of sins comes in contact with it,
Ginger-bread[3] work as it is, it will instantly give way.
This is the robe which has no fear of robbers,
It is neither afraid of insects nor of age.
However clever there may be a thief in this world
Even dexterous[4] enough to steal the scent from the rose,

---

1. *Ṭarz*, *shān* and *rūp* are here synonyms, meaning 'way,' 'manner,' 'fashion,' etc.
2. A pun on the word *phūl*.
3. *Kājo bhojo* means 'ginger-bread work,' *i.e*, feeble and weak.
4. Literally "accustomed."

He can in no way lay his hands on it,
How can he have it[1] ? The hand can not reach it.
This is the special robe of God's Durbar
Oh how great is this gift from the Court of God !
Oh God, confer on (Thine) sinful *Arshad*[2] such a robe,
That under the beauty of it, each of his sins be concealed.
The cloth and lining may be of the same quality and colour ;
All my outer and inner acts be of the same nature.[3]
May my heart become clear like running water
And all its pollution [4] washed away !
If like the wave a crease[5] appears in the mind,
May it be instantly removed !
With this dress may this body of dust be beautified,
May every evil and pollution be far from me.

Arshad.

BEGGARY.

Those who hold patriotic views
Often discuss this question :
"The beggars who walk about a-begging,
Is it proper or improper to give them something ?"
The Conservative party among them
Says "It is always well to give ;
The habit of begging is bad, right enough,
But miserliness is worse.
Refuse not the requests of beggars[6] ;
Even if they ask for your life, cheerfully sacrifice it.
The results of charity are great ;
The rank of generous men is high.

---

1. *Hāth ānā* is to obtain. The word *hāth* has been epigrammatically used in this verse.
2. The *nom de plume* of the writer of this poem.
3. That is, there may be no hypocrisy.
4. *Mushkil āsān honā* means the smoothing away of a difficulty.
5. *Shikan* does not seem to be appropriate for water.
6. Arabic plural of *faqīr*.

Those who perform good deeds to-day,
The *Kauṣar*[1] and *jannat*[2] are for them to-morrow.
Dār-us-Salām[3] is kept aside for them,
They have the highest place in Paradise."[4]
All old people in the country
Say this and act accordingly."
But the Liberal party holds different views
Regarding which there can be apparently no discussion.
They say, "People who give (alms) to a beggar
Ruin him for both worlds.
He remains fit neither for this world nor for the next ;
He follows niether religion, nor law.
He has no shame or self-respect,
Nor is he ashamed of his effrontery.
The powers that he had been endowed with,
He has absolutely wasted them all.
He thinks, that the tongue is meant for asking alms,
The ears are for hearing reproaches ;
The nose is for smelling food,
And the eye is for eying the dishes of charitable persons ;
The legs are for going from door to door,
And hands to fold before man.
Those who give them alms morning and evening,
Do not do right.
Those who do not refuse their requests
Spread bad morals throughout the country.
They themselves teach begging,
And, by encouraging them, make them bolder."
Some are so vehement in their views
(That they think) that Legislation should stop this pernicious custom ;
That the Government should be petitioned[5]
So that it may stop (the custom of) begging :
It sould enact such a law
That no one may beg.

---

1. *Kauṣar* is a fountain or river in Paradise.
2, 3 and 4 Different stations of Heaven.
5. *Dād faryād karnā*, to seek justice in a court.

If the Liberal party goes on in this way,
Its efforts will eventually bear fruit.
A day will undoubtedly come
When begging will be held as a crime;
Those who are now begging from door to door,
No one shall ever see their shadows.

Ḥālī.

ENGLISH DRESS.

My respected[1] (elder) brother
Whose kindness to me is exceeding,
One day I thus addressed him respectfully;
"If you will kindly excuse my boldness,
I should speak out my mind on a certain point
Which keeps me uneasy day and night."
He said, "What is it? Say it by all means.
Do not hesitate to speak out."

Then said I, "My honoured (brother)!
I have this uneasiness (preying upon) my mind.
What is the reason for your taking up these (English) ways
And giving up your ancestral manners.
Neither is there the *Pājamā*[2] nor the *achkan*,[3]
There are, however, the coat and pant, as ornaments of the body.

---

1. *Amjad*, 'most honoured.' The dialogue in this poem is not an imaginary one, and *'Amjad'* here stands for the full name of Shams-ul-Ulamā Maulavi Sayyad Amjad 'Ali, M. A., Professor, Muir Central College, Allahabad, the elder brother of the writer of this poem. Answering both purposes as pointed out, it will be observed that the word *'Amjad'* enhances the poetical beauty of the line.

2. Indian trousers.

3. The long coat of Indian Mahomedans.

In place of the turban, there is the hat :
From a Maulavī you have turned into a Pope[1]
Although you wear a beard.
Still the moustache is rather too long.
Well, you have changed your ways,
(But), pray what are its merits ?
If you ask me (however) about its demerits,
They are without number.
However, I shall state a few (of them),
Though I am afraid to speak :
Those who look, at your exterior,
Call you an infidel.
Looking at your appearance, my Lord
They get scared and disgusted.

However, if you do not mind them,
Just reflect
That when the external appearance is changed
There must (necessarily) be a change internally.
The love of Islām will disappear from your heart,
Christianity will appeal to you.
You will be disgusted with your own people,
The company of Ṣāḥibs will (alone) be sought by you.
But (mind) they are the rulers, and you the ruled,
They will associate with you ! It is very well known.
In short, you have lost your own nationality
As also have been disappointed in your expectations from the Ṣāḥibs."

When he heard my speech,
My elder brother said :
"What thou hast said is true, but
Do also reflect on what I now say to thee :
What harm is there if people shoud call me an infidel ?
The Great God knows what is hidden.

---

1. The word 'Pope' has been humorously introduced to rhyme with *hope* in the previous line.

He knows all the secrets of the heart,
To Him are known all the tricks of the evil nature.
Infidelity and faith depend on the heart (that is to say, it matters not what religious views one holds so long as he has a good heart) ;
All persons who have knowledge, know this to be a fact.
Although people should mistrust us.
We are responsible to God, and to no one else,[1]

Do not pay heed to one's external appearance,
(For instance) the hearts of beautiful ones are stones (hard).
Where the heart is full of deception and fraud.
What if any one wears the *jubba*[2] and *khirqa*[3]
Many a Maulavī thou wilt find
In whom there is not the faintest odour of sanctity.
They wear the cloak and turban
So that under cover of these, they may go hunting (*i.e.* play their tricks).
They get themselves worshipped by their followers
And then rob them to their heart's content.
They hang before themselves the screen of Religion,
And then seek the object of their heart (carry on their nefarious business).
Boldly they do such deeds
Of which a notorious sinner will be ashsmed.

Besides this, my good-natured Yūsuf[4] !
The clothes of Indians,
Are they the dresses of the 'Arab ?[5]
They have nothing to do with Islām.
Where is that dress in India
To which the appellation of 'national' is true ?

---

1. *Digar hech* means also 'there is nothing else to fear.'
2 and 3 Flowing robes.
4. The name of the writer of the poem.
5. The 'Arab is held to be the true type of the Musalmāns.

Every one presents a new spectacle ;
Whoever you look to, his dress differs (from others).
One wears the *achkan*,
Another adorns his body with *angarkha* [1]
One is devoted to *jubba* and *khirqa*,
One likes the *shirwāni*[2]
If one approves the Fez.
Another loves the *Dopallī*.[3]
One adorns his head with the turban,
Another thinks it beneath his dignity to cover his head.
If one wears the *tahband*,[4]
Another likes the *dhotī*[5] with all his heart.
If one wears the *pājāma*,
Another is clad in a pantaloon.
Now all the dresses are the same,
Be they European or Indian.
In fact, to tell thee the truth, plainly.
European dress is preferable.
The Turks wear it[6]
Whose civilisation is famed far and wide.

My whole speech which thou hast heard
Was only for the sake of argument.
My object is simply this,
That objections to dress are wrong.
Whatever kind of dress each man needs
Let him wear it by all means
Islām lays no restrictions as to (modes of) dress,
(What is required is that) the heart should be free from deception and fraud.

---

1. A dress like the *achkan*.
2. *Shirwāni* is the present-day long coat worn by Indian Mahomedans.
3. A small cap.
4. A piece of cloth worn round the waist fastened at both ends.
5. Ditto but not so fastened.
6. Literally, adorn their bodies with it.

Let the interior (heart) of man be all right,
It matters not how he dresses
This only is incumbent on each Mahomedan,
That he should always adhere to religious laws;
He should perform what he is required[1] (by religion) to do
And refrain from what he has been forbidden[2] to do."

This speech had reached this point
When a voice came from some hidden source.
"Do not dwell on the specification of dresses.
Listen to the saying of Sa'dī[3] with the ear of sense:
Strive to do thy duty and wear what thou likest,
(Even) put a crown on thy head, and a staff on thy shoulder!"

Muḥammad Yūsuf Ja'farī, 'Ranjūr'
of 'Aẓīmābād.

---

1. *Awāmir*, pulral of *'amr*,' an order to do a thing.
2. *Nawāhī*, plural of *'nahy*,' an order not to do a thing.
3. *Sa'dī*, the celebrated poet of Shīrāz in Persia.

QUATRAINS BY RANJŪR.

'The Wicked man is better that the disreputable.'

Some say that the selfish man is bad
(While) others maintain that the drinker[1] is.'
Ranjūr ![2] if you take my opinion I shall tell you
"The wicked is better than the man of ill-repute."

'The hypocrite preacher.'

I know the preacher quite well,
He should play his tricks on somebody else.
This keeping to his cell is not without reason
"There is necessarily something at the bottom of it."[3]

'The world rests on hope.'

Those who are sick, entertain a hope of recovery,
Those who are poor, expect riches,
Where there is no hope, suicide is a trifling matter,
It is quite true that "The world is sustained by hope."

(Pertaining to) love.

When I recited the poem composed in her praise
The pride of that conceited goddess[4] (*i. e.* my beloved) was more exalted;
The *Karelā*[5] was bitter by itself
(And) climbing on a *nīm* (tree) it became terrible.

---

1. *Mai-āshām*, lit., wine drinker; Per. *mai* = *wine*, and *āshāmīdan* = to drink.
2. Lit., an afflicted one; a sick man: here it is used as a poetic name (*takhallu*ṣ).
3. Lit., surely there is something black in the pulse (*dāl*).
4. Lit., idol.
5. A kind of vegetable, bitter in taste.

(Pertaining to) love.

As yet the disorder of (my) confused mind has not left me.
The madness for the linked curls has not yet departed
Even in (my) grave I think of your curling locks,
"Although the string is burnt, still its knots are not loosed."

'A burnt child dreads the fire.'

Thou assurest me of thy friendship
(While) I am disgusted at the very word of 'friend,'
(And) why should not I be for I have been the victim of my friends.
"A burnt child dreads the fire."[1]

'By the good fortune[2] of the cat the string of the meatsafe[3] has broken.'

Alas ! I am so unfortunate
That O my heart ! I am separated from her
Having quarrelled with me she went away to the house of my enemy
The cat's luck was good for the string broke and down came the food.

'As the stone was heavy (I) kissed it and let it fall down.'

Ranjūr proved false to his love
(And) turued his heart in some other direction.
That Idol possessed the charms of a beloved
(But as) "It was a heavy stone I kissed it and let it fall down."

'The past time knows no return'

Ranjūr ! why do you lament ?
(And) why do you regret your past deeds ?

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1. One bitten by a snake fears string.
2. *Se* is understood after *bhāgoṅ*.
3. A kind of net-work bag used as a safe for edibles, hung down from the ceiling.

Whatever is done is done, now you must think of the future,[1]
"The time which is past never comes back."

'Many a mickle makes a muckle.'

A single pice of extravagance daily,
Tell me, what sum will it make in a year ?
O my dear friend ! do you not, know,
"Many a mickle makes a [2] muckle."

'Forced labour is better than idleness.'

I admit, that a shop-keeper is better than a man in service,
That is an independent person is better than a man under obligation
But idleness is a great pest[3]
O friend ! "Forced labour is better than idleness."

'A wise foe is better than an unwise friend.'

I grant your friend is good ;
All the world speaks well of him.
Inspite of this, if he be unwise,
A wise foe is much better than he.

'Misfortunes never come singly.'[4]

After finishing the course of barristership, the profit he has made is that
His practice is not successful, which has caused all his property to be sold ;
How will the English style be maintained now,
"Misfortunes never come singly."

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1. *Bāt* is understood after *āge kī*.
2. Lit., many a drop makes a river.
3. Lit., malady.
4. Lit., when in poverty the flour is too much moistened (than is required making it into bread) and more flour has to be added.

'If any one is pleased[1] in a shawl we are pleased in our mere skin.'

Why should we take the wealthy to be powerful,[2]
They are no match for us;
O Ranjūr! in what way are we inferior to them?
If they are pleased in a shawl we are happy in our skin.

'(Only) God is free from defects.'

Although you are busy with poetry the whole day and night
And you are acquainted with all the fine paints of literature;
Why do you have my defects in view,
(For) O critic! it is (only) God, Who is free from defects.

'Man is a bubble of water.'

The life of man is a bubble of water,
It is in no way more permanent than the bubble
He is determined to defeat his rival,
(While) death is resolved upon his destruction.[3]

'Silence is a safe guard against seventy calamities.'[4]

Although the tongue is a blessing for men,
But talking rubbish is a bad habit;
It brings calamities upon men,
While silence is a safe-guard against seventy calamities.

'To kill two birds with one stone.'[5]

If you want to be the head of the nation,
You must procure some remedy for its short-comings[6]

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1. Lit., intoxicated.
2. *Bālā-dast*, from Per. *bālā* = upper, *dast* = hand.
3. *Māt denā* = to give check-mate (Ar., *māta* = he died). Here there is a pun on *the* words *maut* and *māt*.
4. *Āfat*, used colloquially for the pl. *āfateñ*.
5. Lit., one feast for two occasions.
6. Lit., diseases; sing., *maraṣ*, m.

(So that) the nation may profit by it and you as well may gain a reputation
Thus the proverb "To kill two birds with one stone" may be applicable to your case.

'When face to face every one pretends to love.'

O my friend ! so long as you were seperated from (Ranjūr)
You regarded Ranjūr as one of the dead,
Now (you seem) disposed not to be parted from him,
At our meeting love seems to have rushed back to your heart.

'Out of sight, out of mind.'

O Ranjūr ! it is quite useless to complain of the neglect of the beloved.
None remembers the absent lover.
Have you not heard this famous saying,
One who is out of sight is out of mind from heart.

'Pride before a fall.'[1]

If that goddess favours you (with her love)
O fool ! do not boast of it before me
Surely one day you will have to pay for these your boasts.
Listen to me "pride preceds a fall."

'It requires skill even to do a misdeed.'

O friend ! why art thou mimicking Europeans (in their fashions) ;
They count you amongst the monkeys ;
But even mimicking is not an easy (thing)
"(For) it requires skill to do even a mis-deed."

'Between two stools we fall to the ground.'

Owing to my avarice for worldly objects[2] I am rejected by God,
But the world hates me extremely ;

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1. Lit., the head of the boaster is lowered
2. Lit., world.

Alas ! Like the dog of a washerman,
O Ranjūr ! "I neither belong to the house nor to the *ghāṭ*."

'A nation, victim to the mutual dissension can never prosper.'

O friend ! that nation can never prosper at all,
Which is given to low quarrels[1] amongst its members
It is far away from prosperity ;
(And it is sure and certain that) it should never be successful.[2]

'Hypocrisy.'[3]

The counsels of the preacher which he gives to others
Are quite different from those which he follows himself ;
This saying pertaining to elephant, holds good in his case
(That) he has some teeth for eating and others for show.

'While there is life, there is hope.'

Although my thirst (for seeing my beloved) has never been quenched.
Still why should I despair of drinking the wine of (our) meeting ?
I console my heart with reasoning,
(That) O heart ! so long as there is breath there is hope.

'Do not put off till to-morrow, what you can do to-day.'

Whatever thou hast to do, do it in the present,
Who knows, what is going to happen in future ;
Have this, my admonition, written in golden letters,
"Never put off the work of today till tomorrow."

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1. Lit., fighting with shoes.
2. *Bel* = a creeper ; *manḍhā* = a tinsel.
3. Exterior is quite diffrent from interior.

'A barking dog seldom bites.'

You claim to be the reformer of the nation,
But we know your power and strength
This saying is entirely true, and there is not the slightest doubt about it,
"(That) the clouds which thunder much rain little.

Faithlessness of friends.

Since I have been injured by my friends,
I am afraid even of my own shadow,
He, whose tongue is burnt with hot milk,
Drinks even butter-milk after repeatedly blowing on[1] it.

Riches are deceitful.

The poor are longing for riches
While the rich are afraid, lest thieves should steal it
O Ranjūr ! it is a *laḍḍū*[2] of *būr*[3]
Those who taste it repent while those who have not tasted it regret.

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1. A burnt child dreads fire
2. A kind of sweetmeat, shaped like [redacted]
3. Lit., chaff, husk.