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THE STORY
OF
MARDI KHASIS"
OR THE MISER.

A PERSIAN PLAY

IN

FIVE ACTS

TRANSLATED INTO ENGLISH

BY

MIRZA MEHDY KHAN, M.R.A.S.; F.G.S.; S.R.S.M., &C.

WITH COPIOUS EXPLANATORY NOTES
FROM THE ORIGINAL PERSIAN

OF

MIRZA JAFFAR, KARACHA DAGHI.

SECUUNDERABAD:

PRINTED AT THE "DECCAN TIMES PRESS."

1887.

Price Govt. Rs. 1-8-0

To

HIS HIGHNESS

NAWAB ASAF JAH, NIZAM-UL-MULK,
MIR MAHBOOB ALI SHAH BAHADUR, FATH JUNG.

THIS LITTLE WORK IS MOST RESPECTFULLY
DEDICATED AS A TOKEN OF LOYALTY,

BY HIS MOST OBEDIENT

AND

FAITHFUL SERVANT,

MIRZA MEHDY KHAN.

PREFACE.

In presenting this translation to the students of Persian, whether they be officials studying for their departmental examinations or pupils preparing for a University course, I beg to offer a few remarks which may prove useful.

The language of the text is not the book language generally met with, but the Colloquial Persian of the present day. A few unidiomatic phrases will be met with, and with reference to these I would point out that the play was originally written by Mirza Fatch Ali (also known as Akhondzadah) in Azerbaijan Turkish, and subsequently translated into Persian by Mirza Jaffar of Karajeh-Dagh. This may account for any slight looseness in style, or trifling errors. Mirza Jaffar being himself an inhabitant of the Turkish provinces of Persia the language employed by him is naturally tinged with Turcism; but, as his work is a dramatic composition and the *dramatis personæ* taken from the uneducated classes, Mirza Jaffar has erred, if he has erred at all, in the right direction in adopting what may rightly be termed Azarbaijan Persian, and the general style of the text certainly follows the Colloquial form at present obtaining in Teheran. It is just this that makes it invaluable as an aid to Colloquial Persian, for the student will glean from it many expressions which never find a place in the works of standard authors.

A criticism of the text would be a laborious task; but I have endeavoured, by the addition of some 300 copious notes, which I trust will be found useful, to correct errors in idiom. The text contains several Turkish and a few Russian words, and I have attempted to trace their meaning. I am indebted to Dr. Nisikantha Chattopaddhaya for the meaning of the word

“*Nachalnik*,” but my efforts to ascertain the meaning of “*Moraroff*” did not meet with equal success.

The idea of introducing books of Colloquial Persian into the curriculum of the Madras University originated with the Revd. D. Sell, and to this gentleman are due the thanks of students for having brought out a cheap edition of the text to meet their requirements.

It being late in the year, I was constrained to work under high pressure so as to avoid a delay that would prove fatal to its utility to the University Student, and my task, towards its close, was rendered still more difficult by my having, at very short notice, to prepare for departure to England. None but those who have attempted the task can appreciate the amount of labor involved, but if my production meets with success, I purpose issuing a second and revised edition. In sending this little work on its mission of usefulness, I crave the leniency of critics, and if I shall have happily succeeded in being of the smallest assistance to the classes for whom I have worked I shall consider myself amply rewarded for my labor of love.

I must also acknowledge the valuable suggestions of my friend Dr. Aghorenath Chattopaddhaya, D. Sc., as regards the the notes, &c.

MIRZA MEHDY KHAN.

DRAMATIS PERSONÆ.

HAIDAR BEG. }
SAFAR BEG. } *The Beks of Karabagh.*
ASKAR BEG. }

SUNA KHANAM.—*Haidar Beg's Sweetheart.*

TEEBE KHANAM.—*Suna Khanam's mother.*

HAJI KARA.—*A Merchant.*

KHODA VERDI.—*The Moazzin.*

TAKZEBAN.—*Haji Kara's wife.*

KARAM ALI.—*His servant.*

OWHAM.—*The Uzbashi of sentinels.*

SARKAZ, }
KAHRAMAN. } *Sentinels.*
KARAPETH AND SIX OTHERS. }

ARAKIEL. }
MAKARDIJ. } *Farmers from Tough.*

MOVAROFF.—*The Governor of the place.*

KHALIL.—*The Uzbashi in Movaroff's retinue.*

NACHALNIK.—*Sarteepe (Colonel).*

Horsemen and followers of Movaroff and Nachalnik.

ACT I.

The scene is laid at a place on the borders of Haidar Beg's camp (Oba) and under an oak tree. Haidar Beg and Safar Beg, both completely equipped and armed, ready and active, have come out of the house on a moonlight night. Near the border of the camp Safar Beg is sitting on a stone and Haidar Beg soliloquises thus.

HAIDAR BEG.—Oh God! what a time is this. Man has fallen in estimation and worth, riding is not useful, ~~not~~ has the skilled¹ archer any admirer. No value is attached to youth nor does bravery demand respect. From morn to eve and from eve to dawn, you have to be shut up in a tent.² How is one then to live, earn money and gain wealth? In times past, one could plunder a caravan, attack a camp or commit pillage once a week or

once a month. Now, no caravans can be plundered, no camps dispersed, and there is no fighting with the Kizilbashs,³ no war with the Oosmanloos. If you wish to take service and go to fight, you have to charge the ragged and penniless Lazgis,⁴ and if, after a thousand difficulties you do get one of them out of the caves, nothing is to be gained⁵ beyond an old sack and a broken barrel. Where is there a war between the Kizilbashs and the Oosmanloos to fill the whole of Karabagh with silver and gold? Even now there are many households which gain their livelihood⁶ by the plunder of Aslandooz.⁷ The descendants of Aslan Beg were yesterday again selling, in the Bazaar of Aghcha Badi, the silver accoutrements which their father brought as booty from the Oosmanloos. Should there happen such another war, I will be the first to stand forth and show you something which even Rustam, of legendary fame, has not accomplished. This is my work, not as Nachalnik suggests when he says to me, "Haidar Beg, sit quietly, do not be frivolous, do not commit brigandage,⁸ do not go thieving." He compelled⁹ me to say "Yes Nachalnik, we too are not inclined for these things; but it is proper for you to direct well born men like us to obtain a morsel of bread, to give us some occupation that will bring us food."¹⁰ Mark his reply—"Haidar Beg, cultivate, plant a garden, pursue trade, buy and sell,"¹¹ as if I were Banazur, the Armenian, to go ploughing every day till night, or a resident of Leezan to rear silkworms, or a Lak¹² to become a tradesman. I humbly said, "Nachalnik, never has a farmer or a merchant been seen from Jawansheer. My father Korban Beg, may God grant him mercy, never did these things, and I too, who am his son, will never do them." On hearing this his countenance fell, he turned away his face, and urging his horse went away.

SAPAR BEG.—These things are unprofitable; what enjoyment can the man derive from life who eats not stolen¹³ meat and rides not, and why walks he not the face of the earth? The night has waned and Askar Beg comes not. I do not know why he delays—oh! there he comes.

Enter Askar Beg.

ASKAR BEG.—Haidar, I am ready. If you are going then come, walk on.¹⁴ Why are you mournful again and why appear so thoughtful.

HAIDAR BEG.—By God, I do not know what garrulous slanderer has pointed me out to Nachalnik. He came to our district on a pleasure trip, and passing by our camp to-day, he called me and said "Haidar Beg do not go thieving and waylaying people."

SAFAR BEG.—Pooh! does he mean you to die of hunger?

HAIDAR BEG.—Of course so he says; as if in the whole of Karabagh, Haidar Beg alone commits theft, and that the quietude of the country will be restored if he discontinues it. The theft even of goats and sheep has become difficult. Now I am perplexed and thoughtful too. If we go and carry off the damsel I fear her parents will complain and then I shall have to abscond again.

ASKAR BEG.—Haidar Beg, the whole of Karabagh knows that the father has given you his daughter. I cannot understand what has happened¹⁵ to induce you to carry her away in a clandestine manner.

HAIDAR BEG.—What other cause can there be? I have no money to bear the expense of marrying and bringing her away, and I am powerless; the cause is want of funds, and therefore Safar Beg suggested that I should carry her off and thus escape the expenses of the marriage; but this measure is, for me, worse than death lest people should say "Korban Beg's son did not earn money to marry and so he eloped with his sweetheart." Safar Beg says I urge these excuses from fear.¹⁶ This I resent, and I sent for you that you might accompany me.

SAFAR BEG.—Why should I say so? You yourself complained¹ that for two years you have been unable to marry your sweetheart¹⁸ and bring her away, and I offered, if you wished, to go with you and carry her off. It is your own look out,¹⁹ it makes no difference to me.

ASKAR BEG.—Relinquish this idea,²⁰ give me fifteen days' time, I will find you the funds for your marriage expenses.

and you can marry and bring away your betrothed according to custom.

HAIDAR BEG.—Where can you procure the money from?

ASKAR BEG.—In fifteen days we can go to Tabreez and returning we will bring French goods, which will prove profitable. These we will sell and from the profits you can get married.

HAIDAR BEG.—You sing well, but your voice falters.²¹ Are the goods lying in Tabreez that we may go, collect and bring them away for nothing?

ASKAR BEG.—Certainly no goods can be had for nothing. We must buy them and pay for them.

HAIDAR BEG.—Wonderful proposal! Bravo,²² where am I to get the money from?

ASKAR BEG.—Do you think I have money of my own?²³ What I have to suggest is this, Haji Kara, of Aghcha Badi, is a wealthy merchant. We shall get it from him, go and buy the goods and sell them, then return his money and retain the profits.

HAIDAR BEG.—They say Haji Kara is very parsimonious and lends no one money.

ASKAR BEG.—Avarice is in him twice as great as parsimony. We will tempt²⁴ him to participate with us, and for the sake of joining us he will even give us money. I will arrange it.

HAIDAR BEG.—Well, if you are satisfied yourself, I quite agree. But I must see the girl and explain to her. I have given her my promise and she is expecting me.

ASKAR BEG }
and } Very well. Very well. It is all right.
SAFAR BEG }

HAIDAR BEG.—Then go. I shall come myself and find you and we will go together to Haji Kara's.

ASKAR BEG }
and } Adieu,²⁵ we are off, but come early in the morning,
SAFAR BEG } (Exeunt).

*The scene changes, a tent is seen in the distance, and about 10 paces from the tent, behind some bushes is Suna Khanam, wearing a handsome travelling dress, and with a silken night veil over her head. She appears fidgetty, now sitting, now standing, and looks here and there from behind the bushes in expectation.*²⁶

SUNA KHANAM.—Oh God ! What can have happened again that he has not come ! Half the night has passed, and yet he appears not. The grey morn is dawning and soon it will be day. I know not what to do. I will stand awhile, if he comes not, I have no alternative but to return to the tent. (*She rises, looks here and there and continues*). No, he does not come. Surely he will come no more. Certainly he will not come. He has again fallen in with some foolish and godless persons who have enticed him away to steal cows and donkeys. Other; wise, he should, by this time, have come. I cannot fulfil his promise and if he is recognised²⁷ this time, he must again abscond and disappoint me,²⁸ and then two years more must I remain a prisoner in my father's house. By God ! I will not go after him again, nor will I sit expecting him any more ! I will go and marry another. He thinks I must turn gray in my father's house. (*She sits down again and says*). Dear me !²⁹ What evil thoughts³⁰ possess me ! By the will of God he will not go.³¹ He has sworn to me " Unless I take you I will never go to steal sheep." Surely there is some cause for his delay. Happy thought !³² What if he should be listening behind a bush and hear me say " I will go and marry another." Will he believe it ? Of course not. He knows I am only jesting, my mind is oppressed, and I utter whatever comes to my lips. (*Haidar Beg appears riding, and alights.*) Hark !³³ a footstep !

HAIDAR BEG.—Suna Khanam !

SUNA KHANAM.—Haidar, is it you ?

HAIDAR BEG.—It is I.

SUNA KHANAM.—You are alone ! Where then are your friends ?

HAIDAR BEG.—I have no friends with me.—I have come alone !

SUNA KHANAM.—What is this you say again? My father and brothers are sleeping in the tent. You have come so late, it is nearly dawn, they will soon get up and not seeing me at home, they will discover all, and certainly mount, and pursuing you will take me from you. You will then never³⁴ be able to see my face.

HAIDAR BEG.—I have not come to take you away yet—do not be afraid.

SUNA KHANAM.—(*angrily*) How? You have not come to take me? ³⁵ What do you mean?

HAIDAR BEG.—I have hit on a better plan³⁶—lend me your ears

SUNA KHANAM.—Thanks for your pains.³⁷—There is no plan to be thought of. Bring forward the horse. I will go, I cannot return to the tent.

HAIDAR BEG.—Wait. I am speaking, listen.

SUNA KHANAM.—(*Holding the reins of the horse.*) I will not listen, hold the stirrup that I may mount—you can have your say on the road.

HAIDAR BEG.—(*Grasping her arm*) Young lady—do not be hasty. Listen to what I say.

SUNA KHANAM.—The morning dawns. There is no time to delay. You may speak afterwards.

HAIDAR BEG.—Be quiet girl, and let me tell you that I have found money and wish to marry you according to the custom of *eleyat*³⁸ and take you with me. Why then should I carry you away at midnight? No one takes you from me.

SUNA KHANAM.—You are telling a falsehood. A thrifty³⁹ person would have made money even in these two years. I do not want marriage,⁴⁰ I will go the way I choose. It is not I alone who do so. Hundreds in this country elope daily, holding each others' hands: There is no disgrace, as one girl in twenty does not go through the ceremony of marriage. All go just in the same fashion.

HAIDAR BEG.—My life, my love. Those who go away holding each others' hands do it because their parents disapprove the union and do not accord their consent. The girl's hopes being frustrated⁴¹ on all sides, she

- elopes; but *your* parents are giving you to me. Will they not say "Ooward, what have you done and scandalized us?" What then shall I say? •

SUNA KHANAM.—(*After meditating a little*). Where have you got the money from?

HAIDAR BEG.—Well then sit down and listen while I tell you where I got the money from.

SUNA KHANAM.—(*Sits down*). Well go on, let me hear.

HAIDAR BEG.—You know very well how dear French goods are here, and how profitable to the vendor.

SUNA KHANAM.—Really.⁴² I do not know what you have to do with French goods. You are not a merchant to go into these calculations.⁴³ Tell me how much money you have found.

HAIDAR BEG.—At least listen and understand what I have to say. The Russian Government has interdicted the importation of French chintz, and from fear no one will go for it unless he ventures once or twice in company with an intrepid and courageous person.

SUNA KHANAM.—What is that to me man! If Russia has placed an embargo on French goods, of what use is it to me? Would to God people were prohibited absolutely from wearing chintz! Speak of yourself and show me from whom you got the money.

HAIDAR BEG.—You do not allow me, girl, to finish what I have to say. The people here are so eager to obtain French chintz, that when they see it they will not look at satin and silk. Askar Beg says it is both cheap and pretty, and the color is fast too. Ladies are beside themselves for these chintzes and do not at all care for the Russian chintz.

SUNA KHANAM.—Well, what does it concern me. The French chintz or the Russian chintz may both go to hell. Speak of yourself. •

HAIDAR BEG.—They say Nachalinck's⁴⁴ wife too, without her husband's knowing it, purchases and wears French chintz. Haji Aziz has lately sold her twenty *tumans*⁴⁵ worth.

SUNA KHANAM.—To hell with his sale.⁴⁶ To the dark grave with his sale. I do not know how this idea of chintz can have entered his brains! Haidar is your head affected?⁴⁷ What are you saying?

HAIDAR BEG.—Whatever I say, you at least understand how much French chintz is admired here?

SUNA KHANAM.—Of what use is it to me to understand it? Will I trade in French chintz?

HAIDAR BEG.—Well listen then.—If I go once and bring French chintz, and give it to the cloth dealer, will I obtain the expense of two such marriages or not?

SUNA KHANAM.—Were you all this time labouring⁴⁸ to say this only? Well done! I thought truly the young man has found money. As if French goods were lying in the plain to be collected and brought away. Get up and let us go. Get up, it is enough. Presently, at the break of dawn, it will be light.

HAIDAR BEG.—I have found money. I am not telling a falsehood.

SUNA KHANAM.—If you have found money, consummate your marriage. Why lay it out on French goods?

HAIDAR BEG.—But⁴⁹ I have borrowed the money! The owner gives it to me on condition that I go and bring French goods and divide the profits, not to spend it in getting married.

SUNA KHANAM.—I do not wish to get married with these profits. Get up and let us be off. If the French commodity is so profitable why should the owner of the money divide the profit with you, and not go himself and bring it and get all the profit himself?

HAIDAR BEG.—He is a merchant and a Tajeek.⁵⁰ Unless he accompanies one like me what courage⁵¹ has he to place his foot on the other side of the Aras? The Cossacks will pull off his hair.

SUNA KHANAM.—Can't the Cossacks pull off your hair?

HAIDAR BEG.—I have graduated in plundering and know a hundred tricks.⁵² I shall take good care they do not see me nor have an opportunity of pulling my hair.

SUNA KHANAM.—Whenever you went to plunder or to commit highway robbery you said “No one sees me,” but they did see you and identify you, you had to abscond and for two years you lost sight of your home. You now come to me and make a proposal⁵³ which will result⁵⁴ in your again becoming a fugitive, and leave me with weeping eyes. I do not consent, I do not wish you to marry. Get up and let’s be off.

HAIDAR BEG.—Suppose you do not care for marriage, do you not care for bread either? Should I not have some source of income?

SUNA KHANAM.—God is benevolent. We shall certainly not starve.⁵⁵

HAIDAR BEG.—How shall we not fail to appease our hunger? You say “Do not plunder, do not go for French goods.” Surely bread is not rained down from Heaven!

SUNA KHANAM.—It is morning, get up, let us go. Take and keep me in your house. After the expiration of two weeks, you may, if you wish, go after French goods.

HAIDAR BEG.—As you have given me permission, remain this week also in your father’s house, if after that I do not marry and take you away, consider me the lowest person living.⁵⁶

SUNA KHANAM.—I do not want it. I do not wish it; I will go just this moment.⁵⁷ Get up and let us go.

HAIDAR BEG.—May I go round you.⁵⁸ May my soul bear your pains. I kiss your feet. May I be sacrificed for you. I will take two weeks time be patient, and by Allah! after that time I will marry and take you away. Be at rest. It is worse than death to carry you away in this fashion without marriage. Do not cause me to blush before your parents.⁵⁹

SUNA KHANAM.—Waiting two weeks is harder to bear than the tortures of Hell. I cannot endure it any longer. Get up and let us be off.

HAIDAR BEG.—For God’s sake⁶⁰ hear me and consent.

SUNA KHANAM.—(*Begins to weep*) Haidar! I fear your heart has cooled towards me.

HAIDAR BEG.—Suna Khanam. Do not make my heart bleed.
 As you are impatient,⁶¹ rise, mount and let us go.
(Suna Khanam is about to put her foot in the stirrip when, it being almost daylight, her mother comes out of the tent and calls to her.)

Enter Teeba Khanam.

TEEBA KHANAM.—Suna! Suna! Suna ho!

SUNA KHANAM.—Oh dear! My mother calls me. I cannot go now

HAIDAR BEG.—Alas! alas girl, what then shall I do?

SUNA KHANAM.—Go and stay not. My mother will presently come this way.

HAIDAR BEG.—When shall I come again?

SUNA KHANAM.—Do not come again. Go, you cannot see me again.

HAIDAR BEG.—Suna! withdraw that word,⁶² or I shall plunge this dagger, before you, into my heart.⁶³

SUNA KHANAM.—No! for God's sake no! Go for the French goods; after you return come and celebrate the marriage. Go and do not let my mother see you. Why do you wish to kill yourself? I was thinking of my own dark lot when I spoke.

HAIDAR BEG.—*(Embracing and kissing her).* Then I am off, may your pains afflict me. Do not brood over your sorrow.⁶⁴ You have yourself given me permission

TEEBA KHANAM.—Oh girl, Suna! where art thou?
(Haidar Beg quickly mounts and disappears)

SUNA KHANAM.—Oh mother! I am coming.

TEEBA KHANAM.—*(Going to her).* What were you doing girl at this time in this lonely place.⁶⁵

SUNA KHANAM.—Mother dear. I had spread a carpet and was sitting here yesterday, and at night I remembered that I had forgotten and left the carpet here; as soon as I awoke I came to fetch it, lest it should fall into the hands of the cowherds and calf drivers.⁶⁶ I was returning with the carpet when one of my shoes slipped off.⁶⁷ It is dark and I cannot find⁶⁸ it *(stoops in search of the shoe).*

TEEBBA KHANAM.—Cannot you step properly? Where did it fall?

SUNA KHANAM.—It fell just here. (*gropes with her hand on the ground.*)

TEEBBA KHANAM.—(*Also stoops*). If it has fallen here, where is it?

SUNA KHANAM.—See, here, I have found it. (*Holds up the shoe and shows it to her mother.*)

TEEBBA KHANAM.—Well put it on and let us go.

(*Suna Khanam puts on her shoe and goes with her mother.*) •

The Curtain Falls.

ACT II.

Takes place in the village of Agcha Badi. In a shop some pieces of Kadak Karbas, Shillah¹ and Chintz are lying about. Haji Kara, holding a half yard measure in his hand, sits gloomy² and sorrowful.

HAJI KARA.—(To himself) May God ruin such a market; may he cut off such bartering; that son of a dog, the Kadak and Shillah merchant, as if his hand was leaden.³ It is now three months⁴ since I purchased goods in the Fort,⁴ and yet I have not sold five pieces, no one will even look at them. In Russia trade has been entirely stopped, goods lie there like the effects of a plague stricken person and no one will approach them. With this market these goods will not be sold for yet another year. I am ruined and gone! What is this that has befallen me! To give five hundred *manats*⁵ cash, may the profits go to hell! and not to receive even the principal. Who has ever seen such a thing? Who can show a similar case? May your house be ruined oh chintz-seller. May God close your door oh shillah seller, oh seller of sheeting. God willing may you never profit by it, may you never enjoy the profits of your goods in health for having sold to me in this way. Oh! oh! (*He strikes his thigh in sorrow.*) Cruel man! He swore a hundred times by the Koran, and invoked the Prophet, saying, "This commodity is very saleable; you will sell all in three days in the market of Agcha Badi." The three days have become three months and the three months will perhaps become three years, and this commodity will never sell. He has taken me in nicely. I reckon I have lost quite a hundred *manats*. This grief will surely kill me!

(Enter Khoda Vêrdi, the Moazzin)⁶

KHODA VÊRDI.—Peace be upon you Haji. What is your father's noble name Sir?

Haji Kara.—The same upon you. Did you enquire the price of grey per piece?

Khoda Verdi.—No, I begged you to state your father's name.

Haji Kara.—What have you to do with it? What business have you with my fathers' name, my dear fellow?

Khoda Verdi.—What have I to do? I have read the Surah of Juma,⁸ and wish to pronounce its blessing on your father.⁹

Haji Kara.—Please tell me how the thought of doing this meritorious act entered you. Very good! You have gladdened my heart!

Khoda Verdi.—How did I get the idea? Good! Did you not while passing our door this morning, tell my son to ask me to read the Surah of Juma for your father, and that you would give me one *abbasi* when I came round?¹⁰

Haji Kara.—What! I give you one *abbasi*! What do you say? Surely you are not mad?

Khoda Verdi.—Haji, there is as yet no cause for madness. You yourself made the request to my son, he told me and I have read the Surah. If you now withhold the *abbasi*, I shall go mad.

Haji Kara.—Man! What made you read the Koran for my father of your own accord?¹¹

Khoda Verdi.—I never read it of my own accord! You asked and I read it.

Haji Kara.—I never said any such thing, nor was it possible I could have said so. I have never yet done such a thing. I have always read the Koran myself for my father; but I have never in my life paid for reading it, and it has never entered my mind to do so.

Khoda Verdi.—Oh Haji, what is one *abbasi*, that you should say so much about it?¹² Even if you did not say so, it matters little.¹³ Give me the *abbasi* and let me go, though my son expressly said it was you, and pointed you out to me.

Haji Kara.—My dear fellow, your son is mistaken. Some other person may have said it, go and find him and take

the abbasi from him. In this bad state of the market I have not got one *Shahi*,¹⁴ where then can I get one abbasi? Today I have not even made a bargain.¹⁵ For God's sake¹⁶ do not stand in the way. Purchasers come and pass by.

(*Khoda Verdi goes—and Askar Beg, Safar Beg and Haidar Beg appear*).

ASKAR BEG.—Peace be with you Haji!

Haji KARA.—Oh! the same with you,¹⁷ may the Haji be your sacrifice. Pray come and sit inside.

(*The Begs enter the shop and sit down*).

Welcome! May your pains afflict the Haji. You have brought pleasure with you. The shop is your own. I make a present of it to you.¹⁸ Do you like the pipe or will you smoke the *ghalyan*?¹⁹

ASKAR BEG.—We will smoke²⁰ the *ghalyan*.

Haji KARA.—It is ready. I will prepare²¹ it in a moment. May your pains be my lot! (*Quickly prepares the ghalyan*).

ASKAR BEG.—Haji, how is the state of the market? Is your sale good?

Haji KARA.—May God increase it! 'When the commodity is good the market is never dull. You know yourself that I never order bad goods for my shop. My goods are sold day after day. Yesterday the shop was quite empty, I sent to the Fort, and your slave's son²² has sent these fresh goods and I have arranged them afresh today. (*He hands the Ghalyan, and taking up some Kadak and Shillah places the pieces before them*.) May the Haji be your sacrifice. Pick out whatever you want. By the house of Kaaba and by the Baitollah²³ to which I have been, by the Koran, by the Prophet and by the death of my son do I swear, may I never see the marriage of Badal if I lie, when I tell you that if you search²⁴ the whole of Aghcha Badi, better chintz and kadak than this, or like this, cannot be got any where, or in any shop. The quality²⁵ of these is different and purchasers do not give me time. As I bring it from one side, it is taken away on the other. If you happen to pass this way

tomorrow, you will not see one of these pieces in the shop. Buy and take it and may it prove auspicious. Your money is lawfully acquired, and is well laid out.

ASKAR BEG.—What do we want with it Haji? You are taking useless trouble in turning over the cloths and throwing them here.

Haji KARA.—(*Surprised and angry*) What do you mean by saying "What do we want with it." Do you not wish to make any purchase? It is the eve of a holiday.²⁶ Would you make no preparations? do not you want any clothes?

ASKAR BEG.—No Haji. We have not come to purchase cloth, or to make preparations for the holiday. We have another object.

Haji KARA.—If you have no cash, I will barter for cow's butter,²⁷ provided it be pure cow's butter.

HAIDAR BEG.—Dear Man! if we had butter we should eat it ourselves. Goat's butter is not to be had, much less²⁸ cow's butter. Askar Beg, listen to this, see what he says.

Haji KARA.—(*Getting angry*). For God's sake take the trouble to go away.²⁹ Come some other time that we may converse. Do not obstruct the door way. This is the time for purchasers to call. They come and pass by.

ASKAR BEG.—Haji we are respectable men, and taking you to be the same we came to you. Sales can also be effected an hour later. What has happened?³⁰ We too had some business that we wished to see you about?

Haji KARA.—By your life, by Allah! I have no leisure. We shall see each other again afterwards. Please go away now, and do not give yourselves any trouble.³¹

HAIDAR BEG.—Dear Man! do you wish to send us away?³² What a man you are! What a temper you have!

Haji KARA.—May I be your sacrifice. I certainly did not tell you to go away; but as a tradesman I asked you not to consent to my loss. If you had not come I

should by this time have sold seven or eight or ten³³ pieces of chintz or kadak.

HAIDAR BEG.—Askar Beg. What a strange man³⁴ you have brought us to! Get up and let us go. There is no good to be gained here.

ASKAR BEG.—For God's sake, do not talk—let me see. Haji, if it is no trouble give us another ghalyan to smoke before we go away.

HAJI KARA.—By the death of my son, there is no more tobacco in the pouch. That was all I had. I shook the bottom of the pouch and prepared the ghalyan for you. Please go away. Farewell,³⁵ you have taken much trouble.³⁶

ASKAR BEG.—It is true "What God has denied, man cannot provide."³⁷ I know myself that for three months you have not been able to sell three pieces of chintz and kadak in Aghcha Badi. You have sustained a world of loss. We came to get you a hundred manats profit, but what good is it! Your luck did not help you. Adieu. (*They rise to go away*).

HAJI KARA.—Look here. Let me hear what you say. How! a hundred *manats* in fifteen days!³⁸ What do you mean?

ASKAR BEG.—What more can I say. You will not listen but openly dismiss and turn us out.

HAJI KARA.—My dear man, when did I dismiss you? when did I turn you out? For Allah's sake sit down. To hell with to-day's sales, sit down and let me hear you. I did not know that you would be offended at my words, or I would have borne the loss of a hundred *tumans*, and yet not have asked you to go away. No one has yet heard a harsh word from me, never has what I said³⁹ been rougher than a rose petal in one's face, nor have I spoken a harsh word to any one.

ASKAR BEG.—Well—now that it is so, we will sit down again and will acquaint you with the object we had—(*all sit down again*.)

HAJI KARA.—Well—proceed and let me see. May the Haji be your sacrifice! Where is the profit of a

hundred manats to be found? Who will pay this profit, who will get it (for me?)

ASKAR BEG.—This man here, Haidar Beg, is the payer of profits.
(*points to him.*)

Haji KARA.—(*Hastily.*) Where is he going to pay it from? Oh may I be your sacrifice, Haidar Beg, shall I prepare the *Ghalyan*? May your pains afflict me!

HAIDAR BEG.—You who had no tobacco, how will you prepare the *Ghalyan*?

Haji KARA.—The bag has. I only wish that you do smoke.
(*He quickly extracts tobacco from the pouch, and preparing the ghalyan gives it to Haidar Beg, then turning to Askar Beg, says*) go on,⁴⁰ let me see how he intends paying.

ASKAR BEG.—Now, Haji. Will you make a *kurush* profit out of all these goods scattered about here?

Haji KARA.—Whether they have or not—you speak for yourself.

ASKAR BEG.—Haji—You are aware of the intrepidity of Haidar Beg?

Haji KARA.—Yes—they say he is very courageous.

ASKAR BEG.—All know it throughout Karabagh, wherever Haidar Beg's name is uttered, birds shed their feathers.

Haji KARA.—In these days having gold in one's pocket is better than having strength in one's arm.
"Whoever has gold at his balance⁴¹ has strength in his arm."

ASKAR BEG.—If man has no strength he cannot earn gold—Now listen to what I say. You know how dear and marketable French goods are here—at Tabreez, chintz is one *abbassi* the yard, here a yard sells for three hundred *dinars*.⁴² Tea is one *manat* the pound, here they will not let it lie for a *manat* and a half. Do you know the cause of this?

Haji Kara.—No. How should I know

Askar Beg.—The cause is this. Birds cannot fly across the Aras river for fear of the Armenian horsemen, the watchmen of Karabagh Custom house and the Cossacks

Haji Kara.—You mean that you are swifter than the birds in flying across the Aras !

Askar Beg.—Certainly some hands have the advantage over others.⁴³ If Haidar Beg be with us, what can the horsemen and watchmen do to us ?

Haji Kara.—Let the watchmen and horsemen alone. If there were no Cossacks, I would go to Tabreez and return twice a month. What can the sentinel and horseman do to me. By the grace of God I can answer for twenty of them ; but whenever they name Russia it breaks my heart. Their swords and guns do not frighten me so much as the coming and going to Court that sends a shiver through my soul.⁴⁴ Truly one should fear these Cossacks, for wickedness and evil-doing are never far from them and never will be.

Askar Beg.—Oh we know fifty crossings. We will deceive the Cossacks and cross at a place where they will not observe the dust of our feet, much less ourselves.

Haji Kara.—Now what is your object in coming to me ?

Askar Beg.—Our object is this. By sitting here you will make no profit except allowing flies to settle on your eyes and face. Get up, take a large sum of money both for us and yourself⁴⁵ and let us go to Tabreez. We don't know anything about buying and selling and have no experience, therefore purchase for yourself and us, and we will bring you back here safe and sound with life and property. In fifteen days a hundred *tumans* will bring a profit of fifty *tumans*, give us the profits from the money you lend us, and let the profits from your own money be yours.

Haji Kara.—Well. Where will the interest⁴⁶ of the money I lend go to ?

ASKAR BEG.—But⁴⁷ in return for the interest of the money we too render you good service by guarding you from thieves.⁴⁸ We benefit you, what more do you want. To ask interest on money for fifteen days⁴⁹ is unbecoming on your part, it is not worth reckoning; without our company you can neither go to Tabreez nor bring the goods.

HAJI KARA.—Why cannot I go? If I wish I will go to-day and no one can take a straw from me. I have frequently encountered thieves and brigands and have fought them.

ASKAR BEG.—My dear sir. If you were a hundred dragons⁵⁰ you could never go this way and return alone. We never denied your prowess.

HAJI KARA.—Really I have never made it a practice to give out money without interest. If you discount my interest I will listen to your proposal.

ASKAR BEG.—If you give us a hundred *tumans* a head for fifteen days, how much interest would you ask?

HAJI KARA.—I will deduct five *tumans* interest for every hundred, the balance is yours.

ASKAR BEG.—(*Turning to Haidar Beg and Safar Beg*) What do you say friends. Do you agree?

HAIDAR BEG.—
AND
SAFAR BEG.— } What is to be done—We agree.

ASKAR BEG.—Get up then Haji, and bring the money.⁵¹

HAJI KARA.—When do you go?

ASKAR BEG.—We must go to-night.

HAJI KARA.—All right—the money is ready, go put on your travelling dresses, and come to my house towards evening. I also shall prepare my horse and things and we shall go together.

THE BEGS.—(*Getting up*) God be your protector Haji.

HAJI KARA.—(*Calling after them.*) Farewell,⁵² don't be late.

THE BEGS.—Rest assured.

(*Exeunt*)

HAJI KARA.—(*To himself*) I have been ruined sitting so long over these cursed rejected⁵³ goods, which will

never be sold till doomsday. They say do not trade in French goods. If you must trade deal in Russian and Persian goods. Must I throw dust on my head!⁵⁴ Why are not these Russian and Persian goods saleable? Well, unless something like this takes place, I could never recover these losses. Let me get up, go home and get ready, such good fortune seldom befalls⁵⁵ one. I might have died of sorrow.⁵⁶ (*He locks the shop and goes out.*)

The scene changes and Haji Kara's house comes in view, Haji Kara discovered, key in hand, having opened the lid of the box and brought out the Tumans. Having counted three hundred, he puts them into separate bags, and then brings his gun, pistol, dagger and sword, and arranges them by his side. At this juncture, Takzeban, Haji Kara's wife, enters.

TAKZEBAN.—What do you intend doing? Why have you thrown these weapons down now?⁵⁷

HAJI KARA.—I am going on a journey, I wish to go into the country.

TAKZEBAN.—Now where do you wish to go? tell me, let me know.

HAJI KARA.—You should not know.

TAKZEBAN.—Why should I not know? are you a thief to conceal anything from me?

HAJI KARA.—Something like it.

TAKZEBAN.—If it is something like it you shall never go. Rise and go to your shop and sell your goods. (*she begins to collect the weapons.*)

HAJI KARA.—May Allah ruin the shop. May the goods take fire! Do they sell at all. You too will not let me cure my head.⁵⁸

TAKZEBAN.—Man what ails your head that I do not permit you to cure it? What are you talking about?

HAJI KARA.—What more do you wish should happen! I am ruined. I have already sustained a loss of a hundred *manats* on the goods in the shop. I cannot swallow food.⁵⁹

TAKZEBAN.—By the will of Allah may you be so choked as not to be able to swallow water. Oh miser! you have collected wealth as children collect bones.⁶⁰ What will you do with it? If you live a hundred years and eat, dress and enjoy yourself all that time, your money would not be exhausted, and are you going to kill yourself for the loss of a hundred manats?

HAJI KARA.—May the curse of Allah light upon you woman. May your seed fall into the fire. God willing may you disappear from the face of the earth. Get away from here you strumpet.⁶¹

TAKZEBAN.—You manikin! where should I go to from my house. Tell me where you are going, that I may know your whereabouts.

HAJI KARA.—To Hell, to the dark grave. Will you not desist?⁶² what do you want with me?

TAKZEBAN.—Would that you had already gone, my life would have been saved. When shall I see the day when I shall feast and rejoice; what a pity that the road is closed to the angel of death and that such bad, unclean fellows are allowed to remain on earth while tender youths are sent to black dust.

HAJI KARA.—You are yourself one of the bad and unclean on the earth. Having become the collar of curse⁶³ you have fallen upon and encircled the neck of my poor self. I have not harmed anybody in my life⁶⁴ nor have I brought loss on anybody, how then can I be bad and unclean. God willing may his curse be upon you.

TAKZEBAN.—If you have done no injury neither have you done any good. You are bad because you will neither utilise your wealth nor spend it on your family. If you should die your wife and children will at least have⁶⁵ their fill, if no other good follows. God grant that you may die.

HAJI KARA.—Let the wife and children swallow snake-poison. Would that you were dead and I released!

TAKZEBAN.—Even snake-poison cannot be found⁶⁶ in your house, and if it is found you would withhold it from us

and would not allow us to eat it. May he die who will not enjoy his own wealth.

(At this moment the Begs call out.)

THE BEGS.—Haji, Haji!

Haji KARA.—Woman go inside. There are people coming here.

(Takzeban quickly disappears and listens from behind the door.)

THE BEGS.—*(Entering completely armed and equipped.)* Peace be with you Haji!

Haji KARA.—The same to you. May the Haji be your sacrifice! pray sit down.

ASKAR BEG.—Haji are you ready or not?

Haji KARA.—Yes. May I go round you.⁶⁷ I am ready and here is the money. I have portioned it out, but, may your pains afflict the Haji's soul, I will carry the three hundred *tumans* myself, and will purchase tea and cloth in your presence at Tabreez and make the same over to you to bring back.

ASKAR BEG.—Why so Haji; what if you give us the money here?

Haji KARA.—The other plan is better; but it makes no difference.

ASKAR BEG.—Yes, there is no difference. Be it as you say. Get up and let us go.

Haji KARA.—Wait a little. I have sent your slave's son for the horses and the servant.

ASKAR BEG.—How many horses are you taking Haji?

Haji KARA.—Three, your sacrifice.⁶⁸ Your slave's son will ride one, I shall ride one and we shall load one which will be led by the bridle by the servant. How many are you taking?

ASKAR BEG.—We too are taking two each, one for riding and the other for baggage. Are these arms and equipments yours Haji?

Haji KARA.—Yes, they are my own.

ASKAR BEG.—Very well, then put them on.

HAIDAR BEG.—By Allah, Haji, if a stranger should see you, he would burst his gall-bladder.⁶⁹

SAFAR BEG.—By God, I never expected⁷⁰ this from the Haji.

Haji KARA.—Bravery is observed at the time of action. Your pains to my soul! You have taken me only for a cloth-measurer,⁷¹ and therefore leave me out of reckoning. But, God willing you will see that I am not a timid man. I wonder at some tradesmen, who throw their goods on the road, and return empty-handed.

SAFAR BEG.—Haji, the merchants never throw away their goods without reason; the goods-takers (*i. e.* detectives) are cunning. You do not know with what deception they approach. They do not show themselves to people in the garb of horsemen⁷² or watchmen, that one may recognise them; sometimes they ride a pack-horse or a donkey; at other times they come on foot in front of one, without weapons and equipments; you too know nothing,⁷³ and conclude that they are poor wayfarers; but as they come forward and approach near, you cannot understand where the arms and weapons appear from; then, no time⁷⁴ being left you to gather yourself together they plunder⁷⁵ you and take away what you have.

Haji KARA.—All this happens to people⁷⁶ through fear and carelessness. One should not allow anybody to approach him, let him be in whatever guise he may. Let them once fall in with me, and see what I will bring upon their heads.⁷⁷ I will make them so repent⁷⁸ (their temerity) that they will never again obstruct the path of any wayfarer

SAFAR BEG.—Yes, you are right; one should never relinquish⁷⁹ caution and should never fear. (*At this juncture, Karam Ali, Haji's servant and Badal, his son, arrive.*

Enter Karam Ali.

KARAM ALI.—Sir, the horses are ready, where do you wish to go?

Haji KARA.—To Tabreez.

KARAM ALI.—Do you wish to take me also to Tabreez ?

Haji KARA.—Yes.

KARAM ALI.—Why are you going, Sir ?

Haji KARA.—What is that to you ?

KARAM ALI.—What is that to me ! (Why) you say yourself that you are also taking me,⁸⁰ should I not know for what work I am going ?

Haji KARA.—We are going for the purchase of French goods, we will load them on the backs⁸¹ of the horses, which you will lead by the bridle.

KARAM ALI.—Sir, when did you take a passport for going to Tabreez ?

ASKAR BEG.—No passport is required.

KARAM ALI.—If it is so, I am not going. Once I went to Saliyan without a ticket ;⁸² Movaroff⁸³ seized and bastinadoed me so much, that even up to now I have not forgotten the pain.

ASKAR BEG.—Do not be afraid, Movaroff will never know of our going.

KARAM ALI.—The truth is, my term of service is shortly to expire, I wish to go and serve another ; Haji gives a very small pay, particularly my appetite even is never gratified⁸⁴ here, so I am not going (with him.)⁸⁵

ASKAR BEG.—You come with us in this journey ; on the way we shall give you as much food⁸⁶ as your stomach will hold. We shall also give you a piece of chintz each.

KARAM ALI.—Will the Haji also give (a piece) ?

Haji KARA.—If you bring and convey my baggage safe and sound, I too, will strive for your benefit, and will sell the chintz the Begs are giving you dearer.

KARAM ALI.—Be it so ; it is well if you do even this much.

Haji KARA (to the Begs.)—Be pleased to go.⁸⁷

(All of them go out. Afterwards Takzeban comes in alone.)

TAKZEBAN.^o—Oh! woe! Did you see! May God ruin your houses. They beguiled^{ss} and carried away ~~my~~ little husband for the contraband^{so} goods. Should anything happen to him, my children will become orphans; Oh! God! (*She strikes her knee.*)

The Curtain Falls.

ACT III.

The scene is laid on the banks of the Aras River, on the Persian side. The Begs and Haji Kara, having purchased French goods, and returning from Tabreez, have alighted on the banks of the Aras, and, are gathered together in a nook. The river is flowing noisily ;¹ it is a foggy night, and lightning too, flashes sometimes.

HAIDAR BEG.—At this time it is impossible to cross from here. We should go three or four crossings down the river, raise a hue and cry, and create a hubbub,² that the Cossacks may gather there ; then we should return, and cross it just here and go.

ASKAR BEG.—Oh, man ! In such a fog and damp air, all the Cossacks have gathered under a roof. At this time not a spirit even is to be found on the bank of the Aras ; let us cross here and go, now that we have come.

HAIDAR BEG.—That will never be ; I have many a time come this side of the river for robbery. The Cossacks have always an ambuscade here.

HAJI KARA.—Haidar Beg is right ; we should not relinquish vigilance ; we should do even as he desires.

SAFAR BEG.—The Haji's argument is strong ; we shall go down and raise a hue and cry. Haji, you remain near the baggage till we return. *(The Begs go lower down ; a little time passes, when a hue and cry is raised. The Cossacks from above, in batches of three and four commence descending.)*

ONE OF THE COSSACKS.—Oh ! the cursed ones ; they are sure to be thieves. They have brought horses and wish to take them over.

2ND COSSACK.—I think they may be smugglers ; they had gone for French goods, and have returned.

3RD COSSACK.—Let them be who they are,³ we will burn their father.

(The pursuit of the Cossacks ends ; the hue and cry subsides, and the Begs come before Haji Kara.)

HAIDAR BEG.—Now be quick and throw⁴ yourselves into the river, as this is no time for delay.

(All of them dash into the river Aras. Haji Kara's horse trips,⁵ and the Haji is thrown off the back of his horse into the water, which carries him away. He comes in contact with the branch of a willow tree, which grew on the bank and fell in the river. With both hands clinging to the branch, he shouts out.)

Haji KARA.—Mercy Haidar Beg, Oh! Mercy Askar Beg, Oh! Safar Beg. Come to my rescue, because I am suffocated, dead, Mercy, for.⁶

HAIDAR BEG.—Where are you, Haji?

Haji KARA.—Here, clinging to the branch of a willow tree, I am hanging.

HAIDAR BEG.—Oh, you fortunate man!⁷ You are fallen into such a holê that it is impossible to take you out.

BADAL.—Oh! May I be your sacrifice! My father has remained behind, take him out.

KARAM ALI.—Let him be stifled and die, so that his property and wealth may remain behind. Eat and enjoy the five days⁸ of the world. Of what use can he be to you that you think of him.⁹

ASKAR BEG.—Do not talk nonsense man; take the rope out and give it here.

(Karam Ali quickly takes out the rope and gives it.)

HAIDAR BEG.—Askar Beg, be quick and bring the rope. *(Askar Beg reaches him the rope.)* Haji, catch the rope I throw to you.

Haji KARA.—Oh, may I be your sacrifice! I cannot catch it. Should I let go the branch, the current is very powerful, and will carry me away. Make a noose of it and throw, that it may fall round my waist.

(Haidar Beg makes a noose in the rope and throws it. It falls on Haji Kara's neck; he pulls it a little, the Haji clings to the rope with both hands and reaches the bank of the Aras choked. He stands

till the water has trickled down his person. He then continues.) May his house be ruined who brought¹⁰ me to this sad day; may his door be closed, who tore me away from my shop!

HAIDAR BEG.—Haji, in travelling many things happen to men; one should not be disheartened. This is no time for parleying, make an effort and let us go; all of a sudden they will fall upon us and disgrace us? while yet there is time, let us withdraw from the bank of the Aras, and hide¹¹ ourselves in the cane-brake (reed-bed), and when it is midnight and people are asleep, set on our way.

(All of them go on one side from the bank of the river and disappear from sight. After this ten Armenians arrive from a corner.)

Enter Owhan. the Uzbashi¹² of the Armenians.

OWHAN UZBASHI OF THE ARMENIANS.¹³—Sarkaz, my lion;¹⁴ Karapeth, my lion; Kahraman, my lion; you three stay near me and walk in front, and have your guns ready; and when I order, fire off without delay and strike. Pointing you out by name to Movaroff, I asked him for your services for such a day; if you stay near me, we will answer for a hundred of them. My children, you all follow¹⁵ us and do not fear; God willing, as soon as they see us, they will throw down their baggage and run away. And if they do not run away, but attack¹⁶ us, then God knows that I will mince¹⁷ them like beetroot.

SARKAZ.—Uzbashi!¹⁸ which way will they come?

OWHAN.—They will come from before us; the messenger has brought news of them saying that they have no other way than this to come by. Sarkaz, be on the look out; God willing, we shall get more than fifty *manats* each as our share from these loads.

SARKAZ.—Uzbashi, will you take all their baggage?

OWHAN.—God knows that I will even take away their *khordjine*¹⁹

SARKAZ.—Uzbashi, you could;²⁰ anyhow they are still *Karabaghis*, and are considered people of the country; if we do not take their state into consideration, who will?

We should, at least, leave them something that they may not curse us.

OWHAN.—What are you saying, boy! Does the supporting of the cause of the people rest with us? Showing partiality, and considering the claims²¹ of compatriots, and fearing the curse of men do not do for service, and Government duties cannot be (thereby) performed.

SARKAZ.—Uzbashi, may I go forward and see if they are coming, or not?

OWHAN.—Be very careful of yourself, lest you frighten them, and they turn back and run away.

SARKAZ.—No, I shall certainly not go before them. (*He goes.*)

OWHAN.—Boys, be on your guard. (*He begins to arrange the men up in files.*)

SARKAZ.—Uzbashi? May your house catch fire! Here they are coming; but a tall young man, armed and equipped, is leading them in front and coming; he is so terrible that blood is dropping from his eyes!

OWHAN.—Really?

SARKAZ.—God is my witness.²²

OWHAN.—Swear by my death.²³

SARKAZ.—By your head, by your death in the Lori fashion, that his countenance has the awfulness of Ezrael.²⁴

OWHAN.—Did you really see gun and pistol on his person?

SARKAZ.—By God! I did see.

OWHAN.—How many were they?²⁵

SARKAZ.—Altogether they appeared to me to be three, but that one is not like any of the others.

OWHAN.—It needs no fear and timidity; let them come; but Sarkaz, we are standing too near, they may unawares fall upon us. It is better that we stand back a little and be on our guard; get the men to draw back. (*They go back a little and stand in single file; in the meantime the party arrive, the Begs in front, Haji Kara in the rear and the baggage in the centre.*)

HAIDAR BEG.—(*Comes a little forward, gun in hand.*) Oh, horsemen! who are you? Why have you blocked the road? move out of the way.

OWHAN.—Pooh! Why should we move out of the way? Who art thou to speak so boldly?

HAIDAR BEG.—Scoundrel!²⁶ are you a highwayman²⁷ or a bandit?²⁸ What is it to you to block people's way? Whoever we are, we told you to move out of the way; then obey.²⁹ Do you wish me to tear open your stomach? (*He raises his gun.*) Askar Beg, my boy; Safar Beg, what are you standing for? Why do not you strike them down? Strike and kill them.

OWHAN.—(*Withdrawing with his men.*) Dear man, have you become insane, gone mad?³⁰ As if you have become accustomed³¹ to spill unlawful blood; but, my dear man, we too are not those persons whom you could kill.

HAIDAR BEG.—Scoundrel? Do you mean that you are such bold persons as could not be killed? Here, take it then.³² (*Levels the gun.*)

OWHAN.—My dear Sir, do not be foolish; here, see, we are off; come, take this straight road and go; for God's sake do not become the cause of unlawful bloodshed. We have nothing to do with you.³³

HAIDAR BEG.—That will never be, rascal; in return for that self-praise of yours, until I kill you, I will not leave you.

OWHAN.—Dear father; I did not say in self-praise that we are not such men as could be killed. My meaning was that we had been despatched and appointed by Movaroff; should you kill us, how would you answer Movaroff.

HAIDAR BEG.—Scoundrel, Movaroff and we shall know;³⁴ what does it concern you what reply we shall give him, as if this were the Russian Court³⁵ that makes enquiries. I said do not block the way, then move out of it, otherwise I will this moment scatter all of you like the leaves of a tree.

OWHAN.—We are going, we are going, do not get vexed, friend. Sarkaz my boy; Karapeth, Kahraman. turn back,

o turn back my children, as these men smell of blood.³⁶

SARKAZ.—Uzbashi, should we return, what then could we say to Movaroff?

OWHAN.—Boy what can we say; do not you see that these are robbers? Smugglers of French goods are not like this. A smuggler, when he observes³⁷ a black speck from half a parasang,³⁸ throws his goods and runs away; but these men intend killing and plundering us. The rascally and stupid messenger taking them for smugglers, has brought us false news. (*All of them return.*)

SARKAZ.—Uzbashi, if Movaroff asks us whether we fell in with any person or saw anyone, what should we say?

OWHAN.—We will say, we did not at all see any smugglers.³⁹

SARKAZ.—Then shall we say we encountered thieves?

OWHAN.—Oh my child, what have we to do? “Did you see the camel? say no.”⁴⁰

KARAPETH.—Very well, Uzbashi; we shall say that we encountered robbers, and as they were too many, we could not pursue them, therefore we did not persist and returned.

OWHAN.—Well, we shall think afterwards as to what we should say; now let us urge on and go.

SARKAZ.—Then let me ask them if they are smugglers and if they have French goods. (*He returns back.*)

HAIDAR BEG.—Armenian! you have returned again. By God! the moment of your death has arrived; until I kill all of you, you will not disappear from here and depart. (*He moves towards the Armenians; Sarkaz runs away, and in the course of running, his hat falls off his head.*)

OWHAN.—(*Mournfully*) Oh my boy Sarkaz! return this way and do not bring blood on our heads.

SARKAZ.—Uzbashi, my hat has fallen off my head, let me take it up and come.

OWHAN.—(*Losing temper.*) Boy, let it alone and come; let it remain, let the hat go to hell; they will cut your head off. (*Sarkaz quickly runs away.*)

HAIDAR BEG.—(*After them*) Oh ! Look here, by God ; by the spirit of my father, if I ever hear that you have given out having seen us, I will come and efface your progeny from the face of the earth ; will kill even the babies you have in the cradle ; you know it now.

OWHAN.—(*From a distance*) I do not know what you are thinking about ; are we not of the same tribe,⁴¹ and shall we not meet ?⁴² What business have we to give it out : you thought perhaps we had come to attack you. We were joking with you playfully, saying that Movaroff has sent us, to see what you would say. We are the people of *Hadroot*, and had come to purchase buffalos from the *Shahse-vands* ;⁴³ our bargain with them failing we are returning.

HAIDAR BEG.—Well then go. (*He angrily stamps his feet on the ground.*) Quick, quick, go ; there, then, are you gone ?

(*The Armenians run faster and faster until they disappear from sight. After that Haji Kara comes nearer, and turning to his friends says.*)

HAJI KARA.—Oh vengeance !⁴⁴ why did you let go these Armenians ? Why did you not tie their hands and arms and throw them into this reed-bed, that they might remain there till they are dead ?

HAIDAR BEG.—Why, Haji ?

HAJI KARA.—Because they will go and bring the Cossacks upon us,

HAIDAR BEG.—What business have buffalo-purchasers⁴⁵ with the Cossacks ? What necessity is there that they should give themselves the trouble of bringing the Cossacks on us ?

HAJI KARA.—You do not know. In fact they were not buffalo-purchasers ; their word is not to be believed in. According to Safar Beg, they have a hundred tricks under their arm.⁴⁶

HAIDAR BEG.—Haji, I am responsible that in this journey no loss whatever will happen to you on their account.

Haji Kara.—What do you say? Is it restricted to this one journey alone? We should punish many such men properly, that they may no more obstruct smugglers. If one allows such persons who obstruct people, to go safe and sound, could one bring smuggled goods under their oppression, could one move to and fro? After this I will never refrain from such a profitable journey. What is the use now; I became quite easy from your side and remained behind, otherwise I would have shown them the stroke of my thumb,⁴⁷ and cleared the road of such improper persons for the future.

Askar Beg.—Well, the next time you encounter⁴⁸ them, show them the strength of your thumb; it is past now

Haji Kara.—God willing you will hear it, now urge on and let us go, it is no time for staying. We must reach Karka Bazaar to-night, so that I might leave Badal with you there, and myself go ahead with Karam Ali to Aghcha Badi; and as to-morrow is Friday, I might arrive there (in time) for the Friday's market⁴⁹ and sell the goods.

Haidar Beg.—Haji, from there could you go further alone?

Haji Kara.—Beyond that place surely there are no Cossacks.

Haidar Beg.—There are no Cossacks, but Movaroff's horsemen are there, and should you encounter them, then your work will improve!

Haji Kara.—I myself ask it of God that I might fall in with Movaroff's horsemen and take my revenge⁵⁰ out of them.

Haidar Beg.—Well done Haji! Bravo! You are very smart; I never took you for such!

Haji Kara.—Were one or two horsemen to fall in with me, I would treat them to such a thing, that they will not forget its taste till the day of resurrection,⁵¹ and after that people would become easy on their account. Unless some of them be punished, and their haughtiness demolished,⁵² the country will never be freed from their oppression.

Haidar Beg.—If it could happen that we should hear of your exploits Haji, it would be well.

(They fall to walking and disappear from sight.)

The Curtain falls.

ACT IV.

*The scene is laid down in the Valley of Khunashin.
On a moonlight night two Armenians are coming,
one on foot and the other on a donkey.*

ARAKIEL.—Makardij, God permitting, *Deo volente*, this year our grain will become one to eighty¹

MAKARDIJ.—If it be his pleasure it will be so; it is now three years that locusts have been eating up our grain, but God has given us so much this year that it will compensate us for the past (three) years' loss.

ARAKIEL.—Makardij, it occurs to me how well it was that our grains were stored in the well,² otherwise in these years of dearth, we should have fared badly.

MAKARDIJ.—Certainly, had there been no wheat in our *tapoos*,³ our beasts of burden⁴ and draught horses⁵ would have all died of hunger.

ARAKIEL.—May God give prosperity to agriculture, in the world there is no better calling than that.

MAKARDIJ.—I hear the sound of horses' hoofs! Stay and see who it is. (*They stop; at this time Haji Kara appears in front.*)

Enter Haji Kara and Karam Ali.

KARAM ALI.—Sir, your house is ruined, two men are coming in front. . Did I not tell you not to part from your friends for nothing? Your avarice forced you, and you separated and came; now go, well will you reach the bazaar of Aghcha Badi and sell the goods! This moment they will take them from you.

HAJI KARA.—Boy, what are you chattering; who can take my goods from me?

KARAM ALI.—These fellows here will take them; come forward a little and see, they are surely the horsemen of Movaroff. Now then, make an exertion⁶ and let me see what you can do, and how you will save your baggage. •

HAJI KARA.—God granting, I will not give them the merest toothpick⁷ to clear their teeth with. You sit firmly on your load till I go and stop them and see what they have to say. We ought to arrest them, and

tying their hands and arms, throw them into this valley, to remain there till they are blind⁸. Unless I deal with some of them in this way, and unless they experience the stroke of my arm, and understand (discern) the taste of their mouths, the road will not become safe from their aggression. By the help of God I must do something that hereafter nobody may make bold to hanker⁹ after the goods of a smuggler.

KARAM ALI.—I am planted on the baggage like an iron nail; unless they catch, pull and throw me down, I shall not fall. Be easy on that score.

HAJI KARA.—Good! Bravo! then urge on and go and stop in front, till I see who these fellows are. (*Taking the gun in hand, he goes to oppose¹⁰ the Armenians.*) Men, who are you, tell me or else I shall strike you; take care!¹¹

MAKARDIJ.—My dear sir, why should you strike; we have done you no wrong; we are passers by and are going our way.

HAJI KARA.—Do not talk nonsense, every body goes his way. Tell the truth and let me know who you are, and what business have you here at this time of night.

MAKARDIJ.—We belong to the village of Towgh; we had been to the field mowing, our reaping being finished, we are returning home.

HAJI KARA.—What do you mean by deluding me with such words; I am not one of those you have taken me for; I know well who you are, and unless I cripple¹² you, neither will the country be tranquil nor will the travellers be free from your oppression.¹³

MAKARDIJ (*in amazement*)—Arakiel, what does he say! What does this mean?

ARAKIEL.—Go forward and properly enquire, ask and see what he says, and what his object is.

MAKARDIJ.—Oh, brother,¹⁴ we poor men are the subjects of the king, and live¹⁵ by labour;¹⁶ in our life we never did any harm to any person; we are no highway-men, no cattle-lifters; who are we to disturb the country?¹⁷

Haji Kara.—I am aware of your trickeries; if you were proper men what were you doing here at this time of night, why would you remain here; all your intention and purpose is to harm people and ruin them. Throw your guns on the ground, or else I will strike you down. Take care now.

Makardij.—My dear sir, where have we guns to throw them down on the ground, we have only these two sickles; beyond these we have no other instrument. If your object is to plunder us, say so.

Haji Kara.—I am no plunderer; I am he who takes the life of men like you, who are avaricious of other people's property.

Arakiel.—Makardij, what kind of a thief is he? I cannot comprehend¹⁸ from his conversation what he means.

Makardij.—Neither do I understand or comprehend him. Do not speak and let me see what else he says. (*Turns to Haji Kara.*) How, brother, are we covetous of other people's property. We are tax and revenue-yielding and subscription-paying ryots of the king, and are the unpaid labourers;¹⁹ commensurate with our means we do good to the people. In the winter of the (last year of) dearth, we lent grain to all the neighbours of the adjacent Mussulman camp, and helped them so that they might not die of hunger. Should any one say, or should you have heard that any person from Towgh has appropriated one *kurush*²⁰ or a copper of any person, our blood is permissible²¹ to you.

Haji Kara.—It is a long time since your blood is become permissible; as yet there was nobody to spill it, but now your death has brought you dragging, face to face with me. "A well-digger is ever himself at the bottom of the well."²² For so many houses that you have ruined, to-day you will meet with the punishment of your actions. Throw down your arms, or else, by God,^c I will discharge²³ the gun at your stomachs²⁴. (*The Armenians getting afraid are confounded.*)

Makardij.—Oh, brother! We swear by the earth and by the heavens we have no arms, then what are we to throw down. At least, what is our fault, what is our crime? Why are you so enraged at us?

Haji Kara.—Your faults and crimes have filled the interspace between the heavens and earth. Scoundrel,²⁵ was there a scarcity of trade that you should have adopted this work as your profession?

Makardij.—Oh, my dear life! Is there a better trade than ours in the world? Should our occupation cease, no one will get his bread; the whole world will perish of hunger.

Haji Kara.—See, see; look at his boldness, he praises his occupation too. You scoundrel! What, should people toil and accumulate wealth by the sweat of their brow and the labour of their hand, for you to appropriate it for nothing? Where has such a thing been ever seen, by what religion is it tolerated?

Makardij.—Oh, brother! For God's sake do not harm us; permit us to take our road and go away, your works resemble joke and sport.

Haji Kara.—By God, if you move your foot you will find your corpse stretched on the ground. Do you take my words for a joke, eh? Do you wish me to believe in the words of such fools as you, and allow you to approach me, that you may do your heart's desire? I told you to throw down your arms.

Makardij.—Arakiel, what is to be done, what shall we do?

Arakiel.—By God, I myself am checkmated in this affair.

Makardij.—Oh, God! into what a dilemma²⁶ we have fallen. My dear sir, it is certain you do not allow us to go forward, at least permit us to return and go another way; you keep this road to yourself.

Haji Kara.—Never; it is impossible that you move another foot. Do you wish to go and inform Movaroff that he may come and fall upon me with his men? You have counselled well! God willing the news of your death will reach him, so that hereafter it may serve as a warning for the remainder of your colleagues.

Makardij.—Oh dear father! What do you take us to be, that you play us such tricks?

Haji Kara.—I take you for thieves, highwaymen, ruiners of men's houses, oppressors; parasites,²⁷ and worthy of gallows.

Makardij.—Then who are you yourself that persecute us and call us oppressors?

Haji Kara.—You know better yourselves who I am; if you did not, you would not have blocked my way in the valley at this time of night.

Makardij.—By God, we are ourselves very sorry why we came by this road to fall in with you. We do not make you out at all, and do not know what you are saying; it never occurred to us to meet you.

Haji Kara.—These excuses are not worth a copper; my last saying is, do not detain me, and divest yourselves of your weapons before you are wounded or hurt.

Makardij.—Arakiel, what is the remedy? What are we to do?

Arakiel.—By God, ²⁸ we have no weapons; besides these two sickles no other sharp instrument is to be found in our possession. If you wish us to throw them down, here they are. *(They throw the sickles before Haji Kara.)*

Haji Kara.—Throw down your guns, pistols and swords, or else here I fire.

Arakiel.—Oh man! What sort of a person are you? We swear by God, by the Prophet, that we have neither gun nor pistol.

Haji Kara.—I do not accept your word, I do not believe it; you are telling a lie, you have concealed them; throw them down.

Makardij.—Now that you do not believe it, do what you will; may God reward you.

Haji Kara.—Is it so? Then see what I can do. *(He discharges the gun over their heads; the donkey shies and Arakiel falling from his donkey, rolls over. Haji Kara pulling out his pistol cries out to them.)* Do not move, do not move, otherwise I will kill you. *(The helpless Armenians, one of them is lying down and does not get up through fear, the other is on his legs but cannot stir.)*

Makardij.—Oh creature of God! after all why are you going to kill us for nothing?

Haji Kara.—Do not stir. *(Turning to Karam Ali.)* My boy, Karam Ali, I am detaining²⁹ them here, you run hard and escape.

Karam Ali.—Sir, may I run behind or forward?

Haji Kara.—Oh you fool? Where will you run behind? Do you wish to go back to the banks of the Aras? Run forward and escape, quick.

Karam Ali.—Do you mean to say I should run and go with my load?

Haji Kara.—Pooh, you fool, certainly; why should you go without the load.

Karam Ali.—I myself knew that it is so. *(He urges his horse on and goes away, disappearing from sight. At this juncture Arakiel attempts to rise.)*

Haji Kara.—*(Crying out.)* Ho! don't move; by God I will strike you down. *(Arakiel sits down again.—Suddenly Movaroff appears on the scene with his retinue.) Enter Movaroff and Khaliel the Uzbashi.*

Khaliel the Uzbashi.—*(to Movaroff)* Sire, are you here? Come I have found them.

Makardij.—Oh! may I be the sacrifice of your head, come and free us from the hands of this persecutor.

Arakiel.—*(rising)* Oh, may we be your ransom! Come and deliver us from the hands of this robber.

Haji Kara.—Oh, may I be the sacrifice of your eye! Whoever you are, come, these fellows cannot move from my fear; come and tie their hands and hold them, that I may be released and go after my work.
(At this juncture Movaroff with his party hems them in.)

Movaroff.—Scoundrels,⁸⁰ where could you escape from my hand I had tracked you and was pursuing you. Uzbashi Khaliel, don't let them go.

Khaliel the Uzbashi.—*(going near the Armenians.)* Oh! by God, if you move I will strike and kill all of you; throw down your weapons.

Makardij.—Oh, may I go round your head! We are no thieves; this man had obstructed our way *(points to Haji Kara.)*

Khaliel the Uzbashi.—*(turning to Haji Kara.)* Oh Manikin! don't move, throw down your weapons.

Haji Kara.—Oh dear brother! I am a disinterested man, a tradesman, and was going leisurely and thoughtlessly; these men had obstructed and detained me and wanted to plunder me. I held my own and exerted myself so much that I have not allowed them to plunder me up to this time,

Movarovff.—Uzbashi Khaliel, order them to throw down all their weapons; after that the guilty and the innocent will be found out.

Makardij.—Sir, by God we have no weapons; if you wish to know come closer and see.

Khaliel, the Uzbashi.—(to *Haji Kara*) You Manikin, Movarovff orders you to throw your weapons aside.

Haji Kara.—Oh, may I be your sacrifice! Is Movarovff here? On my eyes be it, here, I have thrown them. My property and life are a present for Movarovff; but these men are telling a lie, and have concealed their weapons. (*He throws down his own weapons.*)

Movarovff.—(*coming nearer, addresses Haji Kara.*) Man, it is three whole days I am searching after you. Uzbashi Khaliel, tie up his hands (*Khaliel the Uzbashi ties up Haji Kara's arms.*)

Haji Kara.—Oh, may I go round your head! What is my guilt?

Movarovff.—Don't prattle; ⁸¹ give the names of your companions, if not I will have you pulled up the gallows to-morrow.

Haji Kara.—Sir, why pull me up the gallows? The robbers and highwaymen are sent to the gallows, and I am neither a robber nor a highwayman.

Movarovff.—How are you not a robber or a highwayman? Are you not then the companion of the robbers of the Armenians of Eklees, who have plundered them and carried away their silk? ⁸²

Haji Kara.—Sir, your ransom, I am a poor man, and my occupation is trade; robbing people I cannot do. ⁸³

Movarovff.—Then at this time of night, with these weapons and arms, whose filth were you eating? ⁸⁴ Why should a proper man remain in such a place at such a time? Hold him fast boys, till I see who those fellows are. (*Turns to the Armenians.*) Men, what are you?

MAKARDIJ.—Oh! your sacrifice, we poor reapers from Towgh, were returning home from our field; this man stopping us in the way, would not permit us to proceed; had you not arrived we should have remained in his hands.

MOVAROFF.—Man, did you stop these men here?

Haji KARA.—Did I stop them! If they tell a lie, may God ruin their houses. They blocked my way, and wanted to plunder me.

MAKARDIJ.—Sir, I swear by God that he is telling a lie; it was he who wanted to plunder us.

Haji KARA.—These fellows have many tricks; never believe them Sir; they were making themselves known to me as your cavalrymen, and now they are changing their word.

MAKARDIJ.—Sir, by God this man is telling a falsehood; don't trust his word. From beginning to end we had been telling him we were mowers from Towgh, and were begging and beseeching him to desist from hurting us, but he would not; he had a companion too; who ran away just this moment,

MOVAROFF.—Uzbashi Khaliel, come and find out which of them tells the truth; even the Satan himself cannot discriminate between their speech. Who knows what sort of persons they are? Take all the three of them and go; to-morrow we shall show them to Nachalnick that they may be deposed, as we cannot understand; and whatever he orders we shall do. (*Khaliel the Uzbashi binds them all.*)

Haji KARA.—(*Weeping*) May your house be ruined, you who ruined my house! May you drink blood,⁸⁴ you who cast me in this unlawful bloody affair!⁸⁵ May you leave this world irreligious, who brought me in contact with this unlooked for calamity. What connection is there between me and the Court?⁸⁶ I used to flee from enquiry, and now that I have fallen in with it, they will ask me one by one, from the hair of the head to the tip of the foot-nails. Now then be prepared to reply to all their meaningly questions, and see that the whole of this be gone through.

ONE OF THE ARMENIANS.—Oh man! may I never see you with a happy heart and a smiling face, in the way you have unlawfully thrown us into this misfortune; who knows when we shall be released from this enquiry. The enquiries of Russia do not come to an end even in five years. Who will bring home our crop? Who will thrash our corn-ricks? How may our produce fare? And who will collect and stack it? Alas! Alas! may your father get burnt, you mounted carabineer!³⁷

KHALIEL THE U.—Man, prattle less and walk on (*All of them then go and disappear.*)

The Curtain Falls.

ACT V.

Takes place in the Oba.¹ Haidar Beg is sitting in the tent, having married and brought his bride the day before. All the children and young men of the Oba have gathered together and are playing upon the tambourine,² dancing, singing, jumping and tumbling.

HAIDAR BEG.—Almighty God! A thousand thanks to thy benevolence! Oh God! is it a reality³ or a dream that I am beholding that I am sitting before Suná Khánúm! Two years have I roved about the deserts, a companion to the anguish of separation; an age have I passed in isolation, till I have met my wish. How can I return thanks for this benefit!

SUNÁ KHANAM.—Haidar Beg, for God's sake do not go on your excursions hereafter; no power has been left in me to endure isolation, and no strength to bear up with separation. God forbid! if you do anything and abscond again, or fall into their hands and be captured, then I will not be able to live in this world. Hereafter, if I live one day without you, I shall die.

HAIDAR BEG.—Be easy, I will not go after robbery any more; Nachalnik himself has recommended that to me verbally. But I have found a good source of income; it is of no great moment⁴ to make you prevent me, and not consent to it.

SUNÁ KHANAM.—Tell me, and let me see what is this source of income.

HAIDAR BEG.—You know it yourself; twenty five days ago, did I not tell you that, having borrowed money from Haji Kara, we were going for French goods? You were not willing then, but you have reaped the benefits of it, simply for this, that we went, brought and in one day sold them all in the Karka Bazaar; Haji Kara's son taking the principal, we brought the profits. My friends in this journey gave me their share of the profits, which I spent in ten days in marriage expenses, and brought you home according to the customs of the Eleyát; had I listened to you, I should have been obliged to elope with you, or you should have remained in your father's house till now.

SUNA KHANAM.—Then how do they say that French goods are prohibited, and whoever goes in this trade is punished?

HAIDAR BEG.—Certainly, wherever they find helpless men, they will take their property and punish them too; but who can approach me?

SUNA KHANAM.—Then did they not stop you at all?

HAIDAR BEG.—Why not; suddenly ten men fell on us, but I put them all to flight, all of them dispersing and going away like so many ants and locusts.

SUNA KHANAM.—Mercy, Haidar Beg! This work even is perilous too, I am not pleased with this either; I will send word to Haji Kara not to give you money any more, and not to beguile and entice⁵ you away a second time. By God! whenever I think of it my heart beats.⁶

HAIDAR BEG.—Why does your heart tremble? What is the matter? Oh, Suna my life, Suna my life! (*He embraces her and kisses her.*) May I be your sacrifice! then what shall I do, what work shall I take in hand, what to support⁷ you with?

SUNA KHANAM.—(*weeping*) Keep off your hands and desist from these works, I do not want it; the dowry I have brought from my father's house we can live on for one year; then, if you do not get a good and safe work, you may do what you please.

HAIDAR BEG.—Then let me go once only and pay the debt of my companions; I will not go again.

SUNA KHANAM.—(*weeping*) Never; I will not allow you to go even once, not even half a time; let your friends wait.

HAIDAR BEG.—But we have made a stipulation; if I do not go, and if they ask for their money (what then?) They will not wait.

SUNA KHANAM.—Have nothing to do with that; I will request my mother to tell my father to silence them.

HAIDAR BEG.—Very well; but I do not know why you fear.

SUNA KHANAM.—My fear is this, that again your name may appear and some mischief may crop up for you, which may darken my days.

HAIDAR BEG.—An absurd idea has got hold of you ; it will never be so.

SUNA KHANAM.—What is the good, I cannot rest at ease ; my heart trembles like ^s the leaf of a tree ; I think as if they would take you away from me. (*At this time Takzeban the wife of Haji Kara enters.*)

TAKZEBAN.—Oh, may I turn round your head ! What have you done with my husband ? What has happened to him ? All of you came, but neither he nor his servant has put in his appearance.

HAIDAR BEG.—Well woman, has he not come, not arrived yet ?

TAKZEBAN.—No, but what is this you have done ? You beguiled and took my husband away, and let him go astray ; did you give him up to slaughter ?

HAIDAR BEG.—Do not be afraid woman ; you see he must have stuck in some village and remained there ; he will come and be here, do not be anxious.

TAKZEBAN.—He will not stick in a village ; if he had his own choice he would come by ^s this time. I want my husband from you, as you have taken him, in the same way return him to me.

HAIDAR BEG.—Are you acting the dun with us ? Your husband was not a minor for us to beguile and carry him away. We made a proposal to him, he considered it his profit to accompany us, and set out and came with us. We took care of him, escorted him through dangerous places : as soon as he reached an inhabited place, he took his way and went ; what then can we do if he has not come and arrived ? Do not trouble ^s us, go out.

TAKZEBAN.—I will go and complain to Movaroff and Nachalnik, that you have made away ¹⁰ with my husband.

(*At this juncture a noise is heard, and Movaroff and Nachalnik, with a horde of cavalry surround the tent.*)

MOVAROFF.—It is the command of Nachalnik that nobody move from his place.

HAIDAR BEG.—(*Coming forward*) Movaroff, what is Nachalnik's object, what are his commands ? There is

MOVAROFF.—Whether there be any criminal here or not Nachalnik wishes to see Haidar Beg.

HAIDAR BEG.—I am Haidar Beg. If he desires any service let him command it.

NACHALNIK.—(*Coming forward.*) Haidar Beg, my advice did not go down with you,¹¹ and you have again indulged in bad exploits; now you must go with me to the Fort. (*Suna Khanım begins to tremble and cry.*)

HAIDAR BEG.—Nachalnik, you ordered me not to go robbing; if I have gone, then have I disobeyed you, and my place is vacant¹² there; going to the Fort is no trouble.

NACHALNIK.—Yes, you *have* disobeyed me. Ten days ago, a little beyond the banks of the Aras, you plundered the Armenians of Ekkeles and took their silk, and the affair has come to light; it is better to own it at once and have your punishment reduced, and also show who your companions were.

HAIDAR BEG.—Nachalnik, you say the affair has come to be known, but I did not go robbing, nor have I plundered anybody; if anyone should stand before me and say that, my blood is permissible to you.

NACHALNIK.—Well, Uzbashi Khaliel, call the Armenians in. (*Uzbashi Khaliel brings in Owhan, the Uzbashi and his men.*) Uzbashi Owhan, was it this man who encountered you?

HAIDAR BEG.—Nachalnik, believing in the words of such a pernicious person, do you wish to ruin me?

OWHAN.—May I be your sacrifice! I never was pernicious. It is twenty years I have been serving the great men of the country, I have twenty notes of satisfaction.¹³ Last year they had written for a silver medal for me; the Colonel having an old grudge against me, did not allow the Military Secretary to pass the order for the medal. These are the papers of my services, take and read them. (*shows the papers.*)

NACHALNIK.—I have no time now to judge of your services, say what you have seen.

OWHAN.—The sacrifice of your head! I have got a document of evidence showing my being a Beg, take and read it. (*Pulls out the document and shows it to Nachalnik.*)

NACHALNIK.—You fool, say what you have seen, and leave the proof of your rank to another time.

HAIDAR BEG.—Nachalnik, a hundred of such documents are not worth a copper; he who has a doubt as to his descent, prepares a document of evidence for his genealogy.

OWHAN.—If you had not said this in the presence of Nachalnik, and had it been elsewhere, I would have replied to you with this gun. (*Puts his hand to the gun—then turning to Nachalnik says.*) May I go round your head! In this last census-register I have been written as a Beg, and now he wants to demolish my *Begdom*; ¹⁴ administer justice that I may not be ruined.

NACHALNIK.—If again you do not reply in keeping with my question, this moment will I order to give you fifty lashes, so that you may forget your *Begdom* altogether. I ask you 'Was it this man who encountered you?'

OWHAN.—Yes, your sacrifice, it was this man, with twenty armed horsemen who drew their swords on our heads, and held the gun at our faces; we were ten men all told; had they not been more than we, by the wealth of your head, ¹⁵ we should have arrested them. When they passed us they went and plundered the Armenians of Eklees.

HAIDAR BEG.—Nachalnik, whatever he says is all calumny and lie.

NACHALNIK.—The tribe of Tartars are all liars; ¹⁶ you too are from that body, and it is difficult to believe your word. Another one too, with arms and weapons, had stopped two Armenians of Tough in the way, and wanted to rob them; he now openly tells a lie (saying) that the Armenians wanted to plunder him.

HAIDAR BEG.—I do not know what kind of a man he is, I know all the good and bad of Karabagh, if I see him I will find out whether what he has said is true or untrue, and I swear by your head that I will tell you the truth.

NACHALNIK.—Uzbashi Khaliel, bring the man who is in custody here, that Haidar Beg may see him. (*Khaliel the Uzbashi brings in Haji Kara.*) Now then tell me what sort of a man this is.

HAIDAR BEG.—Nachalnik, I know this man; by the head of Nachalnik, he is not a plunderer, the Armenians have misstated the thing.

NACHALNIK.—Uzbashi Khaliel, bring the Armenians forward. (*Khaliel the Uzbashi brings up the Toughsees.*) Haidar Beg, it is from this that I cannot depend upon your word; come, think for yourself and see if these Armenians are plunderers. That man says that these fellows wanted to plunder him.

HAIDAR BEG.—It is not so; this man too has told a lie.

NACHALNIK.—(*Getting angry.*) Then how is it; it is evident that all of you tell lies, and all of you must be punished; but you I must take to the Fort.

HAIDAR BEG.—You have the power. (*Suna Khanam begins to tremble.*)

NACHALNIK.—(*To Haji Kara.*) Man, tell me and let me see for what reason you had detained these Armenians on the way.

HAJI KARA.—Oh, may I go round your head! They had detained me for plunder; I, a tradesman, have never committed highway robbery, it was not my business; I always purchase and sell, and every year I have rendered many services to the King.

NACHALNIK.—What services have you rendered to the King, you manikin?

HAJI KARA.—Your head's sacrifice,¹⁷ it is fifteen years I am benefiting the King's custom house by fifty *tumans* a year.

NACHALNIK.—Well, I know you have done great services and are deserving of great indulgences too.

HAJI KARA.—Yes, your sacrifice; in return for the services of mine a golden medal should be given to me, and not that.....¹⁸

NACHALNIK.—Yes, the King has many servants like you, and the sums you pay, must be given for making gold medals to be distributed again among you! Do not talk nonsense but answer and let me see why you detained the Armenians.

Haji Kara.—The sacrifice of your head! it was they who detained me.

MARKARDIJ.—May we be your sacrifice! He is telling a lie, he himself wanted to plunder us. (*At this juncture a horseman arrives from the Movaroff of Jawan-shire.*)¹⁹

HORSEMAN.—(*To Nachalnik*) Sire, Movaroff has sent me to you to tell you that the robbers of the Armenians of Ekkees have been found, and the silks have also been resumed (from them), and the robbers are also in custody; he will inform you subsequently of the particulars of the case in writing.

NACHALNIK.—Surely they are Tartars again.

HORSEMAN.—Yes, they were Tartars.

OWHAN.—Your head's sacrifice! robbers are always Tartars, our people never are robbers.

NACHALNIK.—Stop your gab;²⁰ this does not arise from your propriety,²¹ it is because you cannot do it, you haven't the courage to go robbing.

HORSEMAN.—Sire, Movaroff had captured a smuggler too, whom he has sent with his load, here (*Haji Kara's colour pales from hearing this news.*)

NACHALNIK.—Where is he, bring him into my presence. (*The horseman goes to bring him.*)

HAIDAR BEG.—Nachalnik, it is known to you now that I am not a robber and do not go robbing.

OWHAN.—Sire; those robbers who have been captured are doubtless his friends.

NACHALNIK.—That part of it will be investigated and found out. (*At this juncture the horseman brings Karam Ali in the presence; Haji Kara, merely at the sight of Karam Ali, saying "oh! oh!" faints and drops down.*)

NACHALNICK.—(*In astonishment.*) What does this mean? How is this? 'Why did he faint? Bring him to himself and let me enquire. (*Movaroff puts water on him, and Haidar Beg and Khaliel the Uzbashi hold and rub his arm. Haji Kara opens his eyes.*) Man, what was the matter with you? Why did you faint? (*Haji Kara's tongue is tied, he cannot answer. Then Nachalnicks, turning to Karam Ali says.*) Boy, tell me the truth and I will set you free; why did this man faint when he saw you?

KARAM ALI.—Sacrifice of your head ! I do not know.

NACHALNIK.—Who are you, and with whom did you go after smuggled goods ?

KARAM ALI.—I never went after smuggled goods with any one.

NACHALNIK.—Boy, what are you saying ? They have captured you with²² the load, how can you deny this fact ?

KARAM ALI.—I have no knowledge of the burden.

NACHALNIK.—Then whose property is that ?

KARAM ALI.—I do not know.

NACHALNIK.—Then were you not on horseback ?

KARAM ALI.—Yes, I was.

NACHALNIK.—Then who put the load on the horse ?

KARAM ALI.—The devil has put it, I do not know anything about the load.

NACHALNIK.—My dear fellow, we know the devil better than you do ; he has many things to do, but does not trade in smuggled goods. Tell me the truth or else I will have you flayed.²³

HAIDAR BEG.—I have a word (to say) Nachalnik.

NACHALNIK.—Say and let me see.

HAIDAR BEG.—I am guilty before you, but I will own my guilt. I took this man with two other companions to bring French goods, and the man who has been captured is his servant ; from excess of stinginess, when he learnt of the capture of his goods he fainted ; and from fear of his property he had detained the Armenians too in the way.

NACHALNIK.—(To Haidar Beg) The affair is understood, but who were your companions ?

HAIDAR BEG.—Askar Beg and Safar Beg. *

NACHALNIK.—(To Movaroff) Send for them²⁴.

MOVAROFF.—On my eyes be it, just this moment. (Movaroff sends a horseman after them.)

* NACHALNIK.—(to Haidar Beg.) Then why did you not feel ashamed, and said that Owhan was lying ?

HAIDAR BEG.—Owhan has still told a lie, for this reason that we were six men all told, and were bringing French goods, and had four loaded animals; we encountered them, raised a hue and cry, frightened them and made them run away; then we returned and came. By your head, we have no knowledge of the robbery of the Armenians of Eklees. (*At this time a horseman ushers Askar Beg and Safar Beg in.*)

NACHALNIK.—Haidar Beg, are these your friends?

HAIDAR BEG.—Yes, these are they.

NACHALNIK.—Haidar Beg, although no guilt attaches to you from robbery, but as you have gone across the boundary without a ticket and brought French goods this side, and have threatened the horsemen of Movaroff with your gun, I must now imprison you and take you to the Fort.

HAIDAR BEG.—The authority lies with you Nachalnik.

SUNA KHANAM.—(*Hearing this runs and catches hold of the skirt of Nachalnik's garment, saying*) May I be your sacrifice! kill me but do not take him away; do not keep me unprotected²⁵.

NACHALNIK.—Haidar Beg, who is this?

HAIDAR BEG.—This is your slave;²⁶ I married and brought her yesterday, *she* is the sole cause of all my misfortunes.

NACHALNIK.—How is that? How can she be the cause of your misfortune?

HAIDAR BEG.—Nachalnik, we were extremely in love with each other; it was two years we were longing, and for want of money could not get married; at last I was compelled to get some money, but as I had given you my word for robbery, I would not do it, therefore I went, brought French goods and sold them, and with the profits got married. I brought her yesterday; I wish I had died and not seen this day!

SUNA KHANAM.—May I go round your head! sacrifice me for (the welfare of) the King's head. "A servant without fault and a master without bounty can never be."²⁷ Write about this affair to the higher authorities, perhaps they may show mercy to these tears of my eyes. I will give a written bond²⁸ that hereafter I do not permit Haidar Beg ever to go after bad work.

HAIDAS BEG.—Nachalnik, I am ready to wash this guilt in Daghistan, before the King's enemies with my own blood.

NACHALNIK.—(to Movaroff). By God, my heart aches²⁹ to separate these helpless (lovers) from each other; can they be let off on bail³⁰ according to law,³¹ till we inform the higher authorities of this affair?

MOVAROFF.—Yes, it can be done.

ASKAR BEG.—Nachalnik, we too are ready to strike the sword before the enemy.

NACHALNIK.—Take bail from them till we hear from above.

MOVAROFF.—On my eyes.

(At this time Takzeban, Haji Kara's wife enters, and falling on Nachalnik's feet says)

TAKZEBAN.—May I go round your head! Give me also my husband.

NACHALNIK (to Haji Kara). Man, you will not go any more after French goods?

HAJI KARA.—I repent Nachalnik, I repent, repent; I will pray for you night and day, for your turning me away from this deed.

NACHALNIK.—(to Movaroff). Take bail from him also.

MOVAROFF.—On my eyes.

HAJI KARA.—May I go round your head! Then what is to become of my goods?

NACHALNIK.—Wait a little in this matter.

HAJI KARA.—Your sacrifice! Should my goods not be given me I will die.

NACHALNIK.—That is your business if you wish to die or live. Uzbashi Khaliel, release Haji Kara's servant and the Armenians of Tough, and let them go. *(Then turning to the Begs.)* It is unworthy of men of good family and Begzadas³² like you ever to disgrace³³ yourselves by committing evil deeds, and unworthy actions, and to appear³⁴ debased and degraded in the sight of the officers³⁵ of Government. As robbery is a bad deed, and is despised and prohibited by all, so is attempting the other

deeds which Government has interdicted for its own welfare and the benefit of the nation. French commodity is prohibited by the Government, whoever attempts these deeds (i. e. to smuggle them), it is evident that he goes against the common weal,³⁶ and disobeys the commands of the King. And whoever revolts³⁷ against his commands and acts against his orders, it is as if he acts against the commands of God and the injunctions of His Prophet, because the commands of God, the injunctions of the Prophet and the orders of the King are united³⁸ for the welfare of the nation and the preservation of the prestige, and the progress and prosperity of the country. Whoever turns away³⁹ from the commands of God, he will get entangled in the tortures of the other world; and whoever throws off the obedience of the King, will encounter worldly punishment. And whoever acts against the injunctions and prohibitions⁴⁰ of the Prophet; he will be covered with ignominy⁴¹ and shame in both the worlds. Whoever obeys God, paradise is his lot, and whoever submits to the decrees of the King, kindness and benevolence is his portion.* Whoever is bedecked with the commands of the Prophet, he will be adorned with the pleasures of the next world and the glory of this world.⁴¹ The mercy of the officers of the State is greater than the barbarism and ignorance you possess, not to forgive you your faults; but it is your duty to gain knowledge and sense, and look to your own interest, and from a pure intention, become one of the loyalty-seeking subjects of the Government, and expel evil thoughts from your heads that you may become free.

THE BEGS.—On our heads and eyes be it, Nachalnik; we accept your advice with heart and soul.

NACHALNIK.—(*holding Suna Khanam's hand.*) See for your goodness and for the tears of your eyes I have not severed you from Haidar Beg; take good care of him that he may not plunge in bad deeds again, till we receive a reply from above.

SUNA KHANAM.—On my eyes, Nachalnick, be easy; I would rather give myself up to be killed than allow him again to go after evil deeds.

NACHALNIK.—I am very very pleased; your surety is more reliable than all the other sureties; God be your protector. (*He sets out to go.*)

Haji Kara.—May I go round your head, Nachalnik; the horsemen of Movaroff, at the time of my capture, had abstracted half an *abbasi* from my pocket; order them to give it back to me.

NACHALNIK.—(*to Movaroff*).—Order them to give his money at once. This kind of behaviour of these horsemen ought to be discontinued; how long will they remain untrained and frivolous? What does this mean? It is a disgrace to Government, and is a proof of your and my unworthiness.⁴³

Haji Kara.—May God increase your life and wealth! Sire, as long as I have life, I will not forget this kindness of yours

(*Nachalnik goes away, his men following him.*)

The Curtain Drops.

Finis.

APPENDIX.

ACT I.

1. *Teer-andazi* means to throw or shoot an arrow. It is also used now for shooting with a gun, though the proper word for it is *Tofang andákhtan*. The word *andákhtan* means to throw, to project, hence its compound with *teer*.
2. *Aláchik*, and *Alajik*, a Turcoman tent made of small timber and covered over with felt. This is a Turkish word, the same as *Oba* is for a camp.
3. *Kizil-bash* literally means "red-head," from the colour of the cap. The word is Turkish, and the Persians are called by that name by the Turks, the Afghans, and the Turcomans. The origin of the word is due to the fact that Shah Ismail, the Safavi king, the great upholder of the Shiah sect, caused red broad-cloth caps to be made, which had twelve triangular pieces with the name of an Imam on each piece, there being twelve Imáms. This cap was considered a gift of honor to whomsoever it was given, hence the appellation of "red-head" for the shuts. *Osmanloos* are Turks, from Osman the founder of the Ottoman Empire.
4. The proper word is *Lukzi*, which has been corrupted by the common people into *Luzgi*. This is the name of a tribe.
5. Literally to fall in one's hand, come in one's grasp.
6. Lit, who eat their bread.
7. The name of a tribe.
8. Lit: do not strike the way, i.e., do not commit highway robbery.
9. *Pashiemán kard ki goftam*. This means that "he so caused me to repent, that I said &c," or that "his admonition caused me to repent, that I said &c."
10. Lit: bread and gruel or broth.
11. That is to engage in trade or any commercial enterprise.
12. "Lak" is a tribe of nomads many of whom carry on petty

13. By a "stolen meat" is meant the flesh of sheep that has been stolen.
14. The word *Bismillah* means "in the name of God;" this phrase is made use of by the muslimans, generally in commencing some work ; and also in inviting a person to eat or do anything.
15. Literally, " what has been the cause that you should carry her off secretly."
16. In the text this is given in direct quotations, as is generally the case in Persian and Urdu. In order to make it more lucid and clear it has been altered ; the literal translation of the direct form is "you bring these excuses through fear."
17. *Ah*, and *ooh*, are exclamations of which use is made in pain or suffering ; sometimes *akh* and *ookh*, are made use of. Both mean alack, alas, and such other interjections.
18. *Námzad*, is a compound of *nam*, name, and *zad*, from *Zadan* to strike, to attach to apply. It means betrothed, or sweetheart, because the name of the suitor is applied to that of the betrothed.
19. Literally, 'you may know it yourself'.
20. Discontinue thinking of this ; literally fall off from this attempt.
21. *Sadá giriftan*, signifies literally the stopping of the voice. *Giriftan*, means to catch, to stop, to hold, hence to falter.
22. *Masha-allah*, means 'what God (heaven) may wish or grant,' but it is used in a sense which corresponds to the English "May heaven bless," and also with "Bravo" "God be pleased" "heaven be praised."
23. Literally, "have I got the money myself?" The word *Magar* often gives interrogative sense to a sentence.
24. *Tatmi Kardan* literally signifies to "Excite one's avarice."
25. Lit: "God be your protector," a form of parting salutation used by the Persians, equivalent to "good bye."

26. *Chashm bi rah*, literally means 'with eyes in the direction of the road'; i.e., she is looking in the direction where she hopes to find the object of her expectations.
27. That is, should the Government officials identify him.
28. Literally 'darken my days.'
29. The word *Mh* is used here in a sense corresponding to the English 'dear me.'
30. *Vasvasa*, is Arabic and signifies temptation.
31. This means that God willing he will not go after stealing sheep; or as she wishes him not to go, 'Would to God he does not go.'
32. The word *vah* means 'admirable,' 'how nice' an exclamation of joy, but here Suna uses the word in an ironical sense, as if in derision of her own thought.
33. *Ha* means there, and is also used to direct one's attention, such as in the word 'Hark.'
34. Lit: 'You will not see my face till the day of judgment.'
35. *Suna Khanam* here gives Haider Beg's own words as a direct speech; in rendering it into English we should say
 " 'What do you mean by saying you have not come to take me.'
36. Lit: I have seen or consulted better counsel.
37. Lit: 'You have taken pains'; she uses it here ironically.
38. *Eleyat* means the being of *Hel*. In Persia nomadic tribes, who rear horses and cattle, inhabit the plains, and keep moving to and fro, are called *Eshami* or *Eleyati*.
39. "Pool paida kardan" is a compound verb signifying to make money, and 'pool paida kun' is the agent or doer, i.e., one who makes money.
40. These people being nomads, betrothal among them is equal to marriage, but when she says she does not want marriage, she means the outward ceremony of bringing the bride to her future home.

41. Literally the girl's remedy being cut off from all sides.
42. This interjection is used to denote astonishment and surprise.
43. Literally, it is to consider such calculations that is not being a merchant it is not his business to turn these things in his mind or speculate upon them.
44. *Nachalnik* is a Russian word and means a chief, a governor, somewhat corresponding to the Persian word *Sirdar*. *Nachalstro* (subs. nent: abs.) in Russian means, authorities, chiefs, government.
45. *Toman* or *tuman*, is a gold coin worth ten *kerans*, and is equal in value to Rs. 4 of British Indian currency. This gold coin sometimes varies in its value, and fetches eleven, or twelve *kerans* too, but in currency a *keran* is always the tenth part of a *toman*. Hence the Persians make a distinction between the two; the gold coin is called *Tomani* and the currency value ten *kerans* is called a *tuman*. *Tuman* means ten thousand and there are ten *kerans* in the *tuman*, called also a *hazar* a thousand, from there being a thousand *denars*. the Latin *dinarius*, which is a small coin not in use now, the lowest being a *shahi* equal to fifty *denars*. Vide appendix.
46. *Bi Jahaunam*, and *bi guri si ah*, are expressions uttered in anger or in disregard for the thing they allude to, hence any one who hates a thing is likely to condemn it to the infernal regions. It is often used in a sense equivalent to the English expression 'I don't care a pin or 'I don't care a fig for his sales.
47. Literally this expression means 'Is your brain unwell? *Damagh* is properly speaking the brain, but the Persians use it also for the nose; and in expressions such as *damaghash chak ast*, and *damaghash sukhtah ast* i. e. he is healthy, and he is dispirited, the word '*Damagh*' means the brain and not the nose, as the former is supposed to be the seat of all emotions of joy and sorrow.

48. "*Hinn o hinn*," is an exclamation which escapes a person labouring under a pain or exertion, and is out of breath. Here as Haidar Beg was exerting himself to explain his ideas to his betrothed, she silyly perverts his exertions into a sort of laboured breathing and calls it *hinn o hinn*.
49. *Akhir* means then, at least, at last, but here it corresponds to the English 'but,' after all.
50. We have two words Turk, and Tajik, the former meaning a Turk i. e., a soldier, and the latter not a Turk, not a soldier, hence a tradesman a peaceful person.
51. *Bunyah*, is the build, and make of a person, a structure, but here it is synonymous with the Arabic word *kudrat*, power, courage.
52. *Rubah* is the fox, and *rubah bazi*, fox-play, cunning.
53. *Dast bi kar zadan*, to put one's hand to a work i. e., to do something.
54. The *ke* here is the *ke* of consequence or the *ke* of causes, showing that should Haidar Beg do a certain thing the consequence would be that he will have to flee.
55. The proper word is *gurusna*, hungry, but the common people call it *gushna*, in order to make it euphonious with *tashna*, thirsty. It will be observed in the next line that Haidar Beg corrects the error and uses the proper word.
56. Literally, 'there' is no one lower than I.'
57. *Al-an* in Arabic² means this moment, the Persians affix a *ha* (h) to it, making it *al-anah*, for the sake of emphasis, and then it means, just this moment.'
58. This with the three following expressions in the text are used in polite language or as terms of endearment, or entreaty.

59. Literally, 'do not place me in shame before your parents,'
do not heap shame upon me.
60. Literally, it means 'to you by Allah,' which is 'I make
you swear by God that you will listen to me.' 'I entreat
or beseech you in the name of God.
61. *Davam* is perpetuity, and *Davam Kardan* means to hold
on, to continue, hence to be patient or enduring.
62. *Bargardanidan*, is to change, to cause to turn or return,
hence to take back or withdraw.
63. *Dil* is the heart, but is often used for the stomach, or the
bowels, as Haider Beg here means, but I have given the
word 'heart,' as being more English. In English too in
the word heartburn, it does not really mean the burning
of the heart, but the sensation of burning experienced in
the stomach.
64. *Ghossa Khordan*; literally to eat sorrow *i. e.* to be gloomy,
to brood over a misfortune.
65. *Biaban* is a desert, it also implies a lonely place.
66. *Linga* is the single one of a pair (joft) hence in Persian
slang, a person without an equal or a match is called
Linga, but always in a disparaging sense. The word is
derived from *ling*, the leg, from the groin to the tip of
the toe.
67. Literally means 'it went out of my foot.'
68. The correct word is *bijuyam*, but in colloquial, and vulgar
Persian they say *bijuram*.

ACT II.

1. *Kadak* is nothing more nor less than long cloth, dyed in different colours, and sold in pieces of five English yards. This stuff is generally exported from Bushire which is famous for its fast colours, to all parts of Persia. *Karbas* is a coarse cloth very much like the Indian *Khadi* or the finer tent cloth. *Shilla* is Turkey Red, a cloth known in India as Red *Madra*.
2. *Bi-damagh* is dispirited, gloomy, sad synonymous with *damagh-sukhta* Vide Note 47. Act I.
3. In Persia, as well as in India people have a belief that some persons' hands are light (*subuk*) and others' heavy (*sangin*;) i. e. whatever those proposed with a light hand do, is completed soon or is propitious, and anything done by the heavy handed folks is never finished, hence Haji Kara's remark regarding the unpropitiousness of the *Kodak* and *Shilla* merchants whose hands he calls as heavy as lead.
4. By Fort is meant the principal town, or the chief seat of the Government of the District; it may be the fort of Tiflis.
5. *Mana't* is a Russian word, and means *money, coin*, and not 'rouble' in Russian, the Russian word is *moneta* which has been made *manat* by the Persians, and they used it for *routle*, though it is not used in that sense by the Russians.
6. *Moazzin* is the man who calls the Moslems to prayers at the appointed time by chanting the *azan*.
7. Grey long cloth or any other stuff that has not been washed or bleached. From *na* premature and *Sheer* from *shostan* to wash.
8. The *Surah* of *Joma* is one of the chapters in the Koran; the mussulmans generally read this for the peace of the soul of their dead.

9. *Fatehah* is the first *Surah* in the Koran and since it is read for the peace of the soul of those who are dead; it has consequently become a by-word for divine blessings, hence the verb *fatehah dadan* to pronounce divine blessings.
10. In the text the direct form of address is given i.e., "tell your father, and come to me I will give him one *abbasi*."
11. *Sari khod* means on one's own account; *tura che shoda bud*, literally means 'what had happened to you;' it is equal to the English "what made you do so and so."
12. The word *magar* here is very idiomatic and cannot be translated as it is redundant, but it gives a sort of emphasis on the sense of interrogation.
13. *Nukli nadarad* means there is no story or importance in it, hence it has come to mean simple, not difficult and of no consequence. It is an expression of daily use.
14. *Shahi* and *Abbasi* are two copper coins, four *shahis* making one *abbasi*. The *abbasi* was first coined in the reign of Shah Abbas I the Sofavi king whose name it bears. The *abbasi* is one fifth of *Keran* i.e., = 4 *shahis* = 1 *abbasi*, and 5 *abbasis* = to 1 *Keran*.
15. *Dosht kardart*. The first favourable bargain of the day is called *dasht* hence the verb. Gamblers also make use of the word when they first win. It is equivalent to 'Lucky money' or the slang term *hansel* of the English.
16. This is a form of oath; *tora bi khoda* is contracted from *tora bi koda kasum mediham*. I make you swear by God. Vide note 60 Act I.
17. *Solamun alaikum* and *alaikum-us-salam* both mean the same thing but the former is used by those who enter, and the latter is used as a reply to the former salutation: the alteration I have made is to; avoid repetition.

18. All these expressions are polite, but meaningless, and are made use of in every day conversation by the Persians.
19. *Gholgan* is the *Narjili* of the Turks and *hokka* of the Indians. The word is also pronounced *kalyan*, as will be observed in the text in several places. *Ghalyan* with the letter *ghain* is the correct form as it is derived from the arabic verb *ghalyan* to boil, ebullition, from the bubbling of the water in the bowl while drawing.
20. The verb to smoke a pipe or *ghalyan* is *ghalyan kishedan*, to draw or pull the *ghalyan*.
21. *Chak kardan* to prepare, to make fit, to set right, to cure. *Chak* means sound health ; and healthy people look stout, hence fat people are also called *chak*.
22. *Haji Karah* means his own son, calling himself their slave out of respect to them.
23. *Baitollah* literally means house of God, name for the Temple of Mecca which is called the house of God.
24. *Biham Zadan* literally to strike fall out and fight. It has also come to mean to mix together, to turn over, to rummage.
25. *Komash* means quality, texture, it also means silken cloth, or goods stuff, merchandize.
26. Eve of holidays i.e., the night preceding the holiday. The Mussulmans reckon their day from sunset to sunset, hence eve of holiday *shab* is night, and is also used for the day preceding, for instance *shabi juma*, is the evening of Friday, but it also means Thursday, for which the Hindustani word *Jomarat* Thursday is taken, *Shabi Id* is of the same nature.
27. *Roughani gav* is the clarified cow's butter called *ghee* in Hindustani the word *roughan* is used for every oil.

28. *Tā che rasad* is a very idiomatic phrase and cannot be translated ; in meaning it quite coincides with the English, "much less," as given in the translation. Literally it will be, "what then may approach it," which conveys no sense.
29. *Tashrif bordan* and *tashrif avardan* are expressions used in polite language and to Superiors, instead of the words to go and to come respectively. This is a more respectful form of address than *raftan* and *amadan*. They mean to bring (one's) honour, dignity or glory or take away the same ; in English it would be, to honour with a visit.
30. Literally "what is the news," but it means, "what has occurred or happened to make you so rude and impolite.
31. *Zahmat keshidan* means to take the trouble of doing something, when it is said *zahmat bekeshid beravid* it means take the trouble to go away, *zahmat bekeshid* means do not take any trouble. These words are sometimes used, in an ironical sense, and will then mean "pray do or do not give yourself the trouble of doing so and so.
32. *Jawab kardan* and *juwab dadan* mean to give an answer to, or dismiss a person, send one away against his will.
33. These three words. haft, hasht dah (seven, eight, ten) are pronounced *hafajdah* and mean several. The letter J is pronounced like J in the French.
34. The construction of '*ajab mara pishē adam avardai*' is incorrect it ought to have been *marā pishie ajab adam avardai* and such it has been translated.
35. The word *khoshamadiid* means welcome ; but it is often used in the sense of, *farewell* also.
36. The expressions are used by Haji Kara in an ironical sense he really means, take yourselves away.

37. *Khoda* and *banda* mean God and slave, i. e., the creator and creature; these words are antithetically used to contrast the relative position of the two beings. Literally it means, 'what God takes away from man, a creature cannot give.'
38. This literally would mean how do you intend getting me a profit of hundred manants in fifteen days, when the words of the ellipsis are supplied.
39. *Harfzadan* and *sukhan guftan* mean to speak, to say, but *sukhan zudan* is never used as employed in the text, *harfi nazadam* would have been idiomatic.
40. *Deh* is almost synonymous with the English "well" it is also used for 'then,' I have introduced. Go on say on, proceed.
41. *Tarazu* is a scale, a balance, hence the use of the word balance in this place both for weighing scales, as well as remnants or residue.
42. Vide appendix on coins at the end of the book.
43. This is a proverbial saying and means that some persons have preference over others.
44. Literally 'casts a trembling into my soul or body'. Jan is soul, but is often used for the body too; for instance in the expression *Jan Shustan* to wash the body, to bathe.
45. *Vassa* is etymologically incorrect, the word being *Vasita* the common people pronounce it *vessa*. *Vasita* means mediation, mediator or medium, colloquially it is employed instead of for, and as such it has been used in the text.
46. *Naf* means both profit and interest.
47. *Akhir* means end at last, at least hence the substitution of the word but.
48. In most of the Eastern languages people are in the habit of using a meaningless word after a proper word, simply for the sake of effect, which rhymes with the former, as in this case, for instance *dozol-o-boxd* or in urdu *roti, moti*, these meaningless words are called *atba* or *tavable*, but are seldom if ever used by the educated classes and then only in conversation never in writing.

49. The word is *panzdah* not *poonzdah* the Persians pronounce the *alif* when it preceeds *nun* like *u* in the word 'tune'. The author purposely uses *poonzdah* to show how the speaker pronounced it.
50. This means that if he were equal in strength, even to a hundred dragons he would not be able to venture out on that journey.
51. *Hazir kardan*-to cause to be present hence to bring, also means to make ready, prepare or order.
52. *Khosh 'amtiadid* is welcome, but when used as a salutation at parting it means 'farewell'!
53. *Pidar sukhtais* one whose father has been burnt; i. e., the son of a burnt father; this is the Persian way of swearing at one, and we have substituted the word *curst* for it. *Pidar Sukhta Sahib* is an adjective, and qualifies the goods, i.e., the goods the father of whose possessor is burnt.
54. An expression used in time of sorrow and mourning; this custom of throwing dust on the head in times of sorrow obtains to this day in India among the lower classes at the death of a near relative. It is to show one's utter inability in repairing a loss, or remedying an evil.
55. By this expression is meant that such good luck seldom comes in one's way.
56. *Ghossa Marg* is a compound word like *Shadi Marg*, the former means death from sorrow or broken heart, the latter from excessive joy.
57. *Baz*-means back, still, again and sometimes 'used for then now.
58. This expression means to find a cure for one's disturbed or confused brains.
59. Literally bread does not go down my throat.
60. *Kab* is the Persian form of the word *kab* a cube a die. It means the cuboid bone of the ankle of a sheep with which children in Persia play, and for that purpose keep collecting them wherever they find them, much in the same way as children in Europe on the sea beaches collect shells.

61. *Gom Shodan* means to disappear but it is also synonymous with 'get yourself away,' 'be off,' or 'get thee gone.' *Cowli* means a gypsy and from their low habits and cunning it has come to mean a rascal; ruffian, when it becomes synonymous with *Kirishmal* for males, and harlot, strumpet for a female.
62. *Dasti Kishidan*, is to withdraw one's hand from doing or meddling with something, hence to forbear, cease, refrain, or desist from.
63. *Towk*, is a collar, a neckband or chain, and *laanat*, curse; this in allusion to the wife and children who are supposed to be like a collar round one's neck who cannot be easily shaken off but stick to the person like shackles.
64. This is a colloquial way of expressing the idea. The literal rendering is "I, in my life, my harm has touched nobody."
65. *Nan Khordan* is to eat bread; it is used idiomatically for eating and dining.
66. *Be ham rasiddn* literally to come together, hence to be found.
67. This expression is very much like *korbanat be ravam* (may I be your ransom.) It is the custom among Persians, Arabs, and the Indians to turn something round one's head and give it to the poor in charity as alms, to counteract the effects of the evil eye, or to prevent any evil from befalling.
68. This has been curtailed as it is in the text. It means 'may I be your sacrifice.'
69. This is a common idea among the Persians that the gall-bladder bursts through tear.
70. This means that 'I never thought or imagined that the Haji is an expert in the use of weapons' being a tradesman.
71. *Zar-a* is a measure almost equal to the English yard; the Haji means to say that his friends, the Begs, take him simply for a person who can only measure out cloth, and can do nothing else, hence his remark.

72. *Yasavol* is a horseman, a cavalryman, and *'karafol* a foot-soldier, an infantryman, a watchman. Both the words are Turkish.
73. Literally translated it would be 'Yotoo,' what do you know you say they are poor wayfarers.
74. *Majal* ability, opportunity, occasion, power; *Majali dast a pa Jam-a kardan*, the opportunity of collecting, or bringing together one's hand and feet.
75. *Lokht* or *baralma kardan*, to make one naked, i.e., to rob, plunder.
76. Literally from fear and carelessness all these come down on one's head; the word *adam*, man, is used in much the same sense, as the English 'us,' and this form is used in Persian to avoid being personal, as in German.
77. *Che be sari shan mi-avaram*, i.e., what I will bring down upon their heads, or do to them. *Be sar amadan*, is to come to a head, to a close, and also to happen.
78. *Towla hardan* to repent, and *Towba dadan*, to give repentance to, to make one repent.
79. *Azdast dadan* is to let go from the hand or grasp, and *ihitiyat*, is caution, hence to be cautious and wary.
80. Karam Ali puts it in the direct form, saying, 'you say yourself that "I am going to take you also,"' but in the translation the narrative form is given.
81. *Gorda*, kidneys, but it is idiomatic to use it in the case of beasts of burden for the back, from the region of the kidneys in a horse being quite close to the back or the hinder portion of the spinal column.
82. *Bileet* is the French *billet*, a ticket hence its use in Persian for a passport or a ticket of leave; it is synonymous with *Tazkira*. *Tazkira* originally means 'anything by which to remember any other thing;' it afterwards came to be used for 'biography,' and latterly has come to mean a 'passport' which is the modern acceptation of the word.
83. *Movaroff* seems to be a Russian word, for description, vide note 19, Act 5.
84. Literally 'my stomach even is not filled here.'

85. *Ki* is often used pleonastically, and has no meaning beyond emphasising or intensifying the meaning of the verb or action. In some instances it gives the sense of 'certainly,' 'surely.'
86. *Ja giriftan* literally to occupy room, or space, hence, to contain, hold.
87. This is the polite form of address instead of saying simply '*beraveem*,' let us go, the Haji uses the polite expression, 'Be pleased and let us go,' *Befarmá-eed* by itself means 'command' or 'order,' but when compounded with other verbs it acquires the meaning of 'be pleased to'; often the verb is omitted and simply, '*befarma-eed*' is used, where it may mean anything; for instance, water or sherbet is offered by simply using the word *befarma-eed* which will mean, be pleased to drink, or in giving the *ghalyán* or the pipe, the word would mean, *befarma-eed*, *bekesheed*, please smoke.
88. *Tabeedan* to twist, spin, here it means that the Haji's friends spun round him to gain their own end, i.e., deluded or mislead him.

Kadaghan or *ghadagan* is an old Turkish word and means stress, corroboration, injunction, and is synonymous with *takid* hence to interdict, proscribe.

ACT III.

1. *Ghej há ghej* is the gurgling or murmuring noise of the river during its flow. The letter *k j* should be pronounced like the French *j* in *jardine*.
2. *Kil o kól*, chitchat, gossip; sometimes used for a noisy jargon or dialogue, clamour. The *háyoohooy*, hue and cry is almost synonymous here with *kil-o-kál*. The Persians as well as the natives of India are very fond of using two such words together, where either one of them is quite meaningless, as *bazd* and *mozzák* in the words *dazd-o-bazd* thieves, and *kozzák mozzák*, Cossacks. Often synonymous words are used to produce this jingling sound, as in *sin-o-sól*, age or years, or in *kil-o-kál*, talk.
3. *Har kos ki mikhábad bóshad*, in this the singular number is used, because the Cossack refers to the *kachakchees* as a body; in the translation the plural sounds better.
4. Literally it means 'to strike or dash into the water'
5. *Sikandri khordan*, to trip to experience or suffer a fall from stumbling, *khordan* when compounded with other words gives rise to a number of new verbs. Compare the meanings of *bikár khordan*, to be of use, *bi ham khordan* to get deranged or out of order; *bar khordan*, to understand to come across one, to strike against.
6. The sentence is left unfinished purposely to show that *Haji Kara* went down, or that his mouth was filled with water in his descent, and consequently he could not finish the sentence. He perhaps wished to say *Bara-i-Khoda* for God's sake.
7. *Khana Kkarob Shoda*, is one whose house is ruined; this a sort of curse; but as the *Haji* is the speaker's friend he corrects himself and says *khana kharaf noshola* he whose house is not ruined.
8. 'Five days' means the short term of one's existence in this world.
9. Literally 'what disease of yours can he cure,' or 'to what disease of yours can he be applied.'
10. Literally 'throw or cast me in with this dgy.'

11. *Koyem* means standing, but *koyem shodan* is to become firm and secure, hence to conceal oneself. *Koyem kordon* to make firm, also to conceal or hide one. The word *koyem* means standing, erect, hence firm, secure; and as the primitive way of securing anything was by secreting or concealing it from view, it has come to mean 'to conceal or hide' also.
12. *Uz* or *Yooz* in Turkish is a hundred, and *Uz boshi* is an officer at the head of a hundred soldiers; *bosh* is the head. This officer is in rank almost equal to a Lieutenant.
13. *Armani* is an Armenian, and *aramina* is the Arabic plural of the word *Armani*.
14. 'My lion' signifies 'my brave fellow'; it is used in the sense of the English expression 'jack, my boy.'
15. Literally 'stay behind our head.'
16. *Dast boz Kordan* literally 'to open the hand,' but it is used for striking, as the hand is instrumental in the performance of that action, hence to attack.
17. This means 'I will cut them into small pieces like beet-root'. The word is *changal*, beet-root not *khangal*, which is an error of caligraphy. *Chaugal* is beet-root in the Tabari dialect.
18. This is used much in the same way as we use the English word Captain in addressing.
19. *Khorjin* or *Khorchin* is a sort of double bag put upon the back of horse or mule containing the goods and effects of the traveller.
20. *Sarkas* means that the *Uzbashi* has the power to deprive the smugglers of their goods if he wished.
21. *Molahiza Kordan* here means to consider one's claims and is synonymous with partiality, or showing partiality.
22. 'God knows' is contracted from 'God knows what I am saying is true' i.e., I call God to witness.
23. Among the Persians to swear by one's death is considered a binding and solemn oath; and to swear by one's death is considered a great calamity for the person who takes the oath, because should the man by whose head he swears,

die, he will lose a great support ; hence Owghan's request of Sarkaz to swear by his death. In the next line the word *Lori* means according to the fashion of the *Lors* or the people *Loristan* in Persia. These being nomads and very simple people whenever they take an oath they never violate it, hence the expression that 'I swear by your head in the *Lori* fashion.' This is a common form of adjuration among the Persians.

24. *E-râ'il* is the archangel of death.
25. Here it will be observed that Oshan is quite frightened at the sight of these armed men ; the Author here wishes to depict the timidity of the Armenian soldiers, since they are considered as a peaceful people, and not at all war like, though they may wear arms.
26. *Kirishmal* means a low person, a rascal a ruffian, when used in the case of a male ; but when applied to a female, it is synonymous with *cowl*, and means a strumpet. It is a Turkish word.
27. *Bishasm* means on my eyes, i.e. I obey, your commands
بیگم are on head and eyes.
28. *Krâsuran* kora dark, black, and *guran* a driver or a cattle-lifter in Turkish ; it alludes to the Turcomans who drive away cattle by night, hence high way men, robbers. Turcoman guardsmen are also called *Korasuran* but this is rather doubtful. .
29. *Rahdar* means both a person who guards the road as well as one who knocks about highways for the purpose of plunder.
30. *Hâr* is always used for a rabid or mad dog, as *sogi hor*.
31. *Amukhtan* to learn, to teach ; and *amukhtan shodan* to get accustomed to. .
32. *Bigir ki amâd* literally means 'take, it is coming,' in allusion to the bullet.
33. This means that they are not going to stop them or prevent them from passing.
34. That is, we shall settle that amongst ourselves.
35. *Istintâk* is derived from *nulk* speech, and means to ask for a reply or speech, hence the deposition taken down in a

court. *Engar* literally means 'you would suppose,' 'you would fancy;' it is equal to 'as if' in English, and is the imperative of *Engashtan* to suppose, consider or to take for granted.

36. Literally 'the smell or odour of blood emanates from them.'
37. It literally means 'when a dark thing appears.'
38. A *farsa* or *farsang* is equal to three English miles or a
39. The word *Machakchee* has no meaning at all, and follows and rhymes with the preceding word without altering its sense. It is like the English words 'hurly burly' or 'pell mell.'
40. This is a proverbial saying, and there is a story connected with it which is as follows:—Three travellers were going on foot, and were overtaken by a man who enquired of them if they had seen an animal pass by. One of the three asked if it was a camel; another asked whether it was loaded with *ghee* or clarified butter; the third remarked that it had also honey loaded on it. These remarks confirmed the belief that these were the thieves who had waylaid the camel with its burden, and he forthwith had them taken up before a magistrate. On enquiry it was found that the first traveller had ventured his remark on the sight of the footprints, which were those of a camel; the second had guessed the contents of one side from a few drops of *ghee* on the road; and the third, from the honey which had oozed out of the skin and dropped on the road. The Magistrate discharged them at once, and praised them for their clearness, at the same time counselling them to remain silent, by saying "Whenever you are asked if you have seen the camel, say no."
41. *Eel* is a Turkish word for a nomadic tribe also called *siyâh choder*, black tent, from their living in black coloured tents. The community is called an *eel*, and the people *Eliyati*, belonging to *eel*. The Arabic word for it is *habila*
42. Literally 'to come *vis a vis*,' 'to meet face to face.'
43. *Shaksevand* is the name of a tribe in Persia.

44. This is an exclamation for justice; *bidad* means no justice; here it is 'Oh vengeance for the injustice.' Also used in the sense of 'Oh, woe!' 'Oh, vengeance!'
45. This is used in the singular in the text, but the Persians are not very particular in their every day and colloquial speech, in this respect.
46. *Boghal* is the Arm-pit or the Arm; here it means that the Cossacks carry a hundred tricks in their pockets.
47. This expression is borrowed from the archers, who wear a thumb-stall, which is also called *shast*. The Haji alludes to his own strength, and means that he would have made them feel his blow.
48. *Râst amâdan* is to come by, to come in one's way; also to be propitious.
49. In small towns and villages certain days of the week are fixed for periodical sales, called market days, which take their name from the days on which the sale takes place.
50. *Kâsas* is the vengeance or retaliation, ordained by the *koran*;
51. *Lit*: 'I should bring down such an injury upon their head, the taste of which will not go out of their mouths till the day of judgment.'
52. *Damag* is the brain, and is commonly applied to the nose-*sukhtan* is to burn but, it is an idiom which means 'to dispirit one,' 'to crush one's pride or haughtiness.' We say *dâmâghas sukht*, he was dispirited, and *damagachak shod*, he was reassured, inspirited, hence the expression. *Damaghi ahoma chok ast?* Are you quite well? and not as some people translate it, 'Is your nose fat?' though *chak* also means fat and healthy.

AGT IV.

1. This alludes to the proportion of seed sown to the product.
2. *Châh* is a well, and *ambar* a reservoir, a store-house; *châh-ambar* means a well which is used for stowing away the grain in years of plenty against dearth or scarcity, hence a storing-well. It answers the purpose of a celler.
3. *Tâpoo* is a large earthen vessel used for storing the grain in, or for holding water, but generally for the former.
4. *Hammal* is a carrier, but here it probably means the beasts of burden, but it is not idiomatic, as the word *hammal* is usually employed for men who carry a burden.
5. The word given in the text is *yorâk* spelt with the letter *kôf*, but the proper word is *yorogh* and spelt with *ghani*, which means a powerful riding or draught horse. The Persian text is not clear about these two words *hammal* and *yorak*.
6. *Dast o pâ zadans* literally means to strike the hand and foot, i. e. to move one's own limbs; hence to exert oneself.
7. *Poosh* is a small piece of straw hence a mere nothing; *khilâl* is a tooth-pick.
8. Literally it means till their eyes become blind. This is an idiomatic expression, and means till they be punished for their evil deeds, that is, when they had eyes they could not discern good from evil, so if they lose their eyesight they will learn a lesson. It really means 'till they get their deserts.'
9. *Tamakardan* is to covet or eagerly desire the possession of foreign property. *Tama* means avarice.
10. *Sari rôh roftan* literally means to go in one's way, i. e. to oppose one's progress; *sari rôh* means the head of a road or street. Similarly *sari rôh giriftan* to block one's way, to obstruct the road.
11. The word *hâ* is an exclamatory particle, used to direct one's attention to something, as in *hâ! âmad*, there, he is come; and also as a warning, as in the present instance, for 'take care'.
12. *Shallâ hoo!* is the vulgar form of *shallâ koo!* lame and blind.

13. *Az dast i shoma* means 'from your hands,' but this is contracted from *az dast i zulmi shoma*, from the hands of your oppression, hence through your oppression.
14. This does not really mean a brother, but is used in entreating even a stranger.
15. Literally 'we keep our heads.' Mark the English expression of keeping one's head above water.
16. *Kasib* in Arabic means an acquirer, hence one who lives by trade or labour; *kasibi*, trade, labour.
17. Literally 'who are we that the country should not be tranquil on account of our oppression.'
18. *Saram namishavad* or *bisarm namishavad* means 'it does not go into my head,' i. e. I cannot understand it. Similarly in the next line *Sardar namibaram*, is, 'I cannot dive my head into it,' hence, 'I can make nothing of it,' or I can make no head or tail of it?
19. *Bigar kosh* is a ryot or labourer, who carries burden for the State without receiving any payment in exchange; this is considered in the East as part of his duty as a ryot; for instance in times of war or some such state contingency.
20. *Kurush* is a piastre, and is a silver coin.
21. This means that 'we oblige you from the penalty of spilling our blood.'
22. This is a proverb, and is the Persian equivalent of the Arabic proverb *man hafara biran-le akhih, faked waha-a fish*, 'whoever digs a well for his brother verily falls into it himself.'
23. *To fang khali kardan* means to empty the gun, to discharge the gun.
24. *Sari dil* literally is 'at the heart,' but *dil* means stomach here (vide note 63, Act I.) The Persians use this word very loosely in colloquial language for instance they say *dilash dard mikonad*, his heart aches, but they mean 'he has a stomach ache.' *Haji Kara* here means that he will discharge his gun at their stomach.

25. *Koromsak* means a go between, but here it does not mean more than a rascal or a scoundrel.
26. *Kar* is an affair, a work, but here it shows that state in which an obstacle presents itself on every side, and makes it difficult for one to determine which course one should pursue.
27. *Moft Khor* is one who gets his food for nothing, i. e. without working for it; hence one who preys upon other people's earnings without having a title to it.
28. These words all mean the same thing, and are oaths. In Arabic, *vàw*, *ba* and *ta* are employed for *kasam*, *qath*, adjuration.
29. *Nigàh dàshtan*, to have an eye upon, also to keep in possession, or in custody, or to detain.
30. *Haràm Zàda* is one born out of wedlock, hence a rogue a rascal.
31. *Chàna* is the lower jaw, the chin, and *chàna zadan* is to strike or move the chin or lower jaw, hence to speak; it is used in a sense of contempt, equivalent to the English 'don't bobble,' or 'shut up.'
32. *Azam* is the abbreviation or the short form of *az man*; *azam bar nami-àyard* means 'it cannot be accomplished by me,' hence 'I am not made for it,' or 'it is not my business.'
33. *Movoroff* here means 'what was this filthy work you were engaged in then?'
34. *Khun bokhori* is contracted from *khuni jiqari khod bokhori*, may you drink the blood of your liver (heart.)
25. This is not quite correct in the text, because no murder was committed; the *Haji* probably alludes to the threat held out to him by *Movaroff* of sending him to the gal-lows.
36. He is astonished at the thought of being dragged to the court of justice. Literally translated it is 'where was I and where the Court' i. e., there used to be such a distance between him and the court; and now they both have been brought together.

57. *Sawàrd-i tofangi* is a rider having a gun: *Sawara* is the noun, and *tofangi* the adjective qualifying it; but in the translation it has been transposed to avoid the Persian construction, which would have been 'carabined rider,' which is not English.

ACT V.

1. *Oba* means a Turcoman camp.
2. *Daf* and *dazera* are both one and the same thing, being small shallow drums with only one skin. *Dazera* also means a circle in Arabic.
3. This sentence is a *misra* or a line of poetry, (often used as a proverb) in the metre of Ramal. Literally it is "Oh, God! is this thing which I am seeing in a dream, or waking."
4. *Nakl* has many meanings, one of them being to relate, to narrate. It has come to mean 'worthy of consideration,' because when, there is something of importance, its description or narration becomes lengthy, hence in a certain sense the words narration, and important, or worthy of consideration have become synonymous. In the text *nakli nodarad* &c., means 'it is such a trifling thing that you will not object to my adopting it.'
5. *Tire pa neshastan* means to sit under one's feet, i.e., to undermine one's belief in order to win him over to one's own cause: hence to entice away, to seduce.
6. Literally 'trembles or palpitates.'
7. *Nigah dashtan* to keep an eye upon, to keep in custody, also to support, to keep in possession.
8. *Hamcho* and *misli* are synonymous, and therefore one of them is redundant, either one or the other conveys the sense.
9. Literally 'do not pain our head,' 'do not give us a head ache.'
10. *Gom o goor*; (*gom* means to lose, and *goor* a grove,) that is you have lost him and put him in a grove, hence 'made away with him.'
11. Literally 'did not go down into your ear.'
12. *Jaye man sabz ast* lit: my place is green; and so is *Jayash gulistan ast*, his place is a rose garden, which both mean that 'he is missed there' or 'his place is vacant,' which both stand for *Jayash khaliast*.

13. This alludes to the letters stating the satisfaction of the writers, that is the writers were pleased with the possessor of those letters.
14. I have taken the liberty to coin this word for *Begi*, the being of a *Beg*, after the example of dukedom and earldom.
15. This is an expression of respect which signifies that by the benefit or boon which is bestowed upon mankind by your head, that is by your life.
16. *Dorrigh gu* and *hazzab* are synonymous, the former is Persian for a liar and the latter Arabic.
17. The correct word is *Korbani sarat*, but Haji *Kara* pronounces it *karbooni sarat*. In conversation the *alif* preceding the letter *nun* in Persian is often changed in pronunciation into *vaw*, but it is wrong to write it; here the translator has purposely spelt the word with *vaw* to show how the Haji had pronounced the word.
18. This sentence is left unfinished, which shows that Nachalnik cuts the Haji's conversation short.
19. It will be seen from here that the sub-districts are each under an officer called a Mavoroff, who exercises police functions and is under the Nachalnik who is in rank a *Sartee* or Colonel in the army, but is the Governor of the Province. In the *Dramatis Personæ*, the word governor for Mavoroff appears to be incorrect. How far, this conjecture, in the absence of trustworthy information on this point, may be borne out by the actual facts, remains yet to be solved. It will also be observed that there is one Mavoroff already with the Nachalnik, and this partly proves the existence of another of such functionaries in charge of the Javanshir sub-district, and this fact lends more weight to the conjecture.
20. Literally 'let your breath stop or cease.'
21. *Dorost kari* means straight-forwardness, propriety, right 'doing.'
22. Literally 'on the head.'
23. Literally 'I shall have your skin pulled or torn out.'
24. Literally 'send (one) to bring them.'
25. Literally it means without a master or a guardian.

26. *Kaneez* is the feminine of *gholam* a slave; it means a female slave. Haidar Beg calls his own wife the slave of the Nachalnik, out of respect to him, and not from sycophancy; such words as *gholam*, *fadavi* and *Khana zad* are of every day conversation in Persian and Urdu.
27. This is a proverbial saying and means that a servant is apt to make blunders and commit himself in every way, but that he can never get on without the master's forbearance or connivance.
28. Literally 'I will give a paper from my own word or tongue.'
29. Literally 'burns.'
30. Literally 'can they be given to a security or surety.'
31. *Zakon* is a Russian word for law, regulation, custom.
32. *Beg* and *Begzada*, are the Begs, and those born of the Begs, these mean men of high and noble families, which they really are.
33. *Bad-nam Kardan* is to slander one, but when used for one's self it means to disgrace oneself, by giving others the opportunity of maligning or slandering oneself.
34. *Nazar adnodan* to come in sight or view, to appear.
35. *Omana* is the plural (Arabic) of the word *Amin* one to whom something is entrusted, from *amanat* a trust; hence by *omana* is meant those persons who are put in charge of offices of trust, that is Government officials.
36. *Jamhoor* means a republic, a commonwealth, hence the translation.
37. *Biroon raftan* is literally to go out or out of, hence to shake off the yoke, to revolt.
38. *Towam* means twins, joined, hence united, at one, not at variance.
39. See note 37.
40. Some people like to use the words commission and omission for *Amr-o-nahy*; I have however given injunction and prohibition as substitutes.
41. Literally 'black-faced and ashamed.'

42. This means that whoever invests himself with the garment (the badge) of the Prophet's obedience will be surrounded with the glory of this and the pleasure of the next world.
43. This also means thoughtlessness.

