



- Woh to chale karhe ke pās, jī.  
 Mohrī pakkī banā dīā karhā Bhabūlī kâ :  
 710 Karhā se banāt banā dīe, jī.  
 Karhā par Dhol baithā Nal Rājā kâ betā.  
 Narwargarh se chal rahā Rājā Dholā,  
 Pingalgarh ko jāe, jī.  
 Pahilā pahrā rain kâ, Thākur Thākur merā,  
 715 Chal berīān pe āve, jī.  
 Kachi kachī ko jharhtā Rājā kâ betā :  
 Pakkoñ ko leve khāe, jī.  
 Dharke karhā daptā dīā Rājā Dhole ne.  
 Adhī rāt naukañdh gai Rājā Dholā ko ;  
 720 Woh to Pingalgarh ko jāe, jī.  
 Sarwar tālān meñ āwandā Nal Rājā kâ betā.  
 Sarwar tālān meñ jāe, jī :  
 Āke pānī pilā dīā karhā ko Sarwar tālān meñ :  
 Pānī dīā thā pilāe, jī.

- And he went to the camel.  
 He made a strong headstall for Bhabūlī the camel,  
 710 And he made him a cloth.  
 Dhol the son of Nal sat upon the camel,  
 And Rājā Dhol started from Narwargarh,  
 And went to Pingalgarh.  
 In the first watch of the night, O my God, my God,  
 715 He came to the (Queen's) plum trees.  
 The unripe ones he threw aside,  
 And he ate the ripe ones.  
 And then Rājā Dhol spurred on his camel.  
 At midnight at the dead of night Rājā Dhol  
 720 Reached Pingalgarh.  
 He went to the lake, did the son of Rājā Nal,  
 He went to the lake,  
 And watered his camel at the lake,  
 He watered his camel.





- 725 Pahar bhar rain rah gae, sun, Thâkur Thâkur merâ,  
 Woh to Pingalgarh men âe, jî.  
 Barî fajar pahrâ nûr kâ, Prabhû Prabhû merâ ;  
 Woh to Pingalgarh ko âe, jî.  
 Chalke bâghon men jâ bare Nal Râjâ kâ Dholâ.
- 730 Nanwâ Dhobî kapre dho rahâ Rânî Mârwan ke,  
 Bole Nanwâ, to kyâ kahe ? " Karhâ ke aswârâ,  
 Karhâ ko rokke chalâo, jî.  
 Rânî Mârwan poshâk sâkhe, karhâ ke aswârâ."  
 Sunke Râjâ usî kartâ jawâb, jî :
- 735 Sone kâ takâ de diâ Nanwâ Dhobî ko :  
 " Mujhe dikhâ de poshâk, jî."  
 Pallâ uthâke dikhâ diâ Nanwâ Dhobî kâ :  
 Woh to pallâ diâ dikhâe, jî.  
 Bolâ Râjâ, " Sun, Nanwe Dhobî ke,

- 725 There was a watch of the night left, O my God, my God,  
 When he went into Pingalgarh.  
 In the early morn at the hour of dawn, O my God, my  
 God,  
 He went into Pingalgarh.  
 Dhol, the son of Râjâ Nal, went into the garden.
- 730 Nanwâ the Washerman was washing the clothes of the  
 Princess Mârwan.  
 Said Nanwâ ; what said he ? " O camel-rider,  
 Stay thy camel and go,  
 That I may dry the Princess Mârwan's clothes, O camel-  
 rider."  
 Hearing this spake the Râjâ,
- 735 Giving a piece of gold to Nanwâ the Washerman :—  
 " Show me her clothes."  
 Nanwâ the Washerman lifted up his sheet and showed  
 the clothes.  
 He showed the clothes.  
 Said the Râjâ, " Hear, Nanwâ Washerman,





- 740 Mujhe Rânî de de dikhâe, jî."  
 Bole Nanwâ, to kyâ kahe ? " Karhâ ke aswârâ,  
 Mujhe kyâ kuchh degâ inâm, jî?"  
 " Rânî Mârwan ko milâ de, Dhobi ke,  
 Mûnh mângâ le le inâm, jî."  
 745 " Apnâ karhâ tû de deîye, karhâ ke aswârâ,  
 Tujhe Rânî ko dângâ milâe, jî."

Sat Jug sachâ pahrâ birt dâ, Thâkur Thâkur merâ,  
 Tan man kare jawâb, jî.  
 Barî fajar jaisi ho gai, Thâkur Thâkur merâ ;  
 750 Wahân Sammî Kachhwâhî kî khul gai ânkhen jî.  
 " Ik to bairî purwâ bâl thî, Prabhû mere :  
 Dûje bairî ho gai nînd, jî :  
 Tije bairî Dom kâ Sânwaliâ, jî ;  
 Mere khûntî de gâ mûnh ke bâr, jî."

- 740 Show me the Princess."  
 Said Nanwâ ; what said he ? " O camel-driver,  
 Give me some reward."  
 " Show me the Princess Mârwan, Washerman,  
 And take what reward thou wilt."  
 745 " Give me thy camel, O camel-rider,  
 And I will bring thee to the Princess."

It was the true time of the Golden Age, O my God, my  
 God,  
 When body and soul could speak.  
 It was early morn, my God, my God,  
 750 When Sammî the Kachhwâhâ opened her eyes.  
 (Said she) " My first enemy was the eastern breeze,  
 my God,  
 And my second enemy was sleep :  
 My third enemy was Sânwaliâ the Minstrel,  
 That put the key into my mouth."





- 755 Chalke woh âutî Sammîjî Kachhwâhî;  
 Woh to âve beriân ke pâs, jî.  
 “Yehân ko Râjâ Dhol giâ, merî berîo piyâri?  
 Mujhe dîjo batâe, jî.”  
 “Pakke pakke khâ giâ Nal Râjâ kâ betâ :  
 760 Woh to kachon ke lâ giâ dher, jî !”  
 Sarwar tâlân men âutî Sammîjî Kachhwâhî:  
 “Yehân ko Râjâ Dhol giâ, bhâî sarwar tâlo ?”  
 Bole sarwar tâl, kyâ kahe ? “Sammîjî Kachhwâhî,  
 Woh to pahunch âe Pingal des.”  
 765 “Karhâ ko mâr jâ bijlî, karhâ ke aswârâ !  
 Khâ jâo kâlâ nâg, jî !  
 Dil nahîn lagtâ merâ, kharî bâghon men dîlân.  
 Dhol giâ pardes, âj kis se bolân ?”  
 Rotî rotî chali âutî Sammîjî Kachhwâhî :  
 770 Woh to âi mahil ke mân jî,

- 755 Sammî the Kachhwâhâ went  
 And reached her plum trees, (and said) :  
 “Came Râjâ Dhol hither, my beloved plums ?  
 Do ye tell me.”  
 “The ripe ones ate the son of Nal  
 760 And threw down the unripe ones into a heap !”  
 Sammî the Kachhwâhâ went to the lake (and said) :  
 “Came Râjâ Dhol hither, friendly lake ?”  
 Said the lake : what said it ? “O Sammî, thou Kachh-  
 wâhâ,  
 He hath gone to Pingal land.”  
 765 “Lightning strike the camel and the camel-rider !  
 May the black snake bite them !  
 Unhappy is my heart, I weep in the midst of the gardens.  
 Dhol hath gone abroad, to whom shall I tell it to-day ?”  
 Weeping went Sammî the Kachhwâhâ,  
 770 Going into her palace.



- Wahân pakarke karhe ko le chalâ Nanwâ Dhobî kâ,  
Apne ghar ko âutâ, jî :  
Lâke charkhe se bândh diâ Nanwâ Dhobî ne !  
Dhoban kare jawâb, jî :
- 775 “ Aisâ bhondâ jânwar âyâ, sâjan sâjan merâ,  
Jis ko dekhke main ðar jâûn, jî.”  
Itnî bât sunke ghusse ho gâ Bhabûlî karhâ ko :  
Woh to charkhâ leke chal parâ, jî.  
Chalke bâghon men âutâ Râjâ Dhole pe ;
- 780 Râjâ se kare jawâb, jî :  
Puchhe, “ Dhol, tujhe kyâ kahâ Bhabûlî karhâ ?  
Mujhe man ke bhed batâiye, jî.  
Barî barî bâten woh kahî Nanwe Dhobî kî.  
Charkhâ leke chalâ âyâ main tere pâs, jî.”
- 785 Zînposh utârke Bhabûlî karhâ kâ,  
Râjà nîche leve bichhâe, jî.

- Taking the camel behind him Nanwâ the Washerman  
Went to his own house,  
And fastened it to his spinning-wheel ! did Nanwâ the  
Washerman.  
Said his wife :
- 775 “ Such a dreadful creature hath come, my love, my  
love,  
The sight of which doth frighten me.”  
Hearing this Bhabûlî the camel became wroth,  
And taking the spinning-wheel he went off.  
He went into the garden to Râjâ Dhol
- 780 And said to the Râjâ :  
What saith Bhabûlî the camel ? “ Dhol,  
Tell me the secrets of thy heart.  
Dreadful words said that Washerman Nanwâ,  
And taking his spinning-wheel I am come to thee.”
- 785 Taking off the saddle-cloth from Bhabûlî the camel,  
The Râjâ spread it beneath him.





- Chalke pâñî ko âutî Rewâ Mâlî ki,  
 Chalî kûen pe jâe, jî.  
 “Kyâ tere dâman ghâlîâ ? kyâ gal gâle zanjîr ?  
 790 Dâkh lakherî chhorke khâve jañd karer ?”  
 “Dâkh lakherî terî nâ charûñ, sun, Rewâ Mâlî kî ;  
 Merâ roz kâ khâ jâ jañd karer.”  
 “Kahân se âyâ ? kahân jâegâ, karhe ke aswârâ ?  
 Mujhe ðijiye sâch batâe jî.”  
 795 “Narwargarh merâ âunâ, sun, Rewâ Mâlî kî ;  
 Merâ Pingalgarh ko âunâ, jî.  
 Râjâ Dhol merâ nâm hai, sun, Rewâ Mâlî kî.”  
 “Yehân se karhâ nikâl lun, karhâ ke aswârâ !  
 Merâ bâgh kiâ thâ pâemâl, jî !  
 800 Birwâ bûtâ sârâ khâ liâ, jî !
- 

- Came Rewâ the gardener's daughter\* for water,  
 Coming to the well. (Said she to the camel) :  
 “Is thy skirt caught ? Are there chains about thy  
 neck ?  
 790 That leaving the ripe grapes, thou eatest the acacia ?”  
 “I eat not thy ripe grapes, hear Rewâ, thou gardener's  
 daughter,  
 Daily I eat of the acacia.”  
 (Said she), “Whence comest thou ? Whither goest, thou  
 camel-rider ?  
 Tell me the truth.”  
 795 “I come from Narwargarh, hear, Rewâ, thou gardener's  
 daughter,  
 And I go to Pingalgarh.  
 My name is Râjâ Dhol, hear, Rewâ, thou gardener's  
 daughter.”  
 “I will send thy camel hence, thou camel-rider !  
 He hath ruined my garden !  
 800 He hath eaten all the shrubs and trees !
- 

\* The chief of Mârwan's maids : see above line 323.





- Bâgh kiâ barbâd, jî !”  
 Bole Dhol, to kyâ kahe ? “Rewâ Mâlî ki,  
 Merî sun lo tâ bât, jî :  
 Terî Mâlî kî zât hai, sun Rewâ Mâlî kî :  
 805 Mandî bol na bol, jî ;  
 Main Râjâ Dhol hân ; sun, Rewâ Mâlî ki,  
 Terî mâr utâr dîn khâl, jî.”  
 Sunke Rewâ kare jawâb, jî :  
 “Hâth joṛ karûn bintî, karhâ ke aswârâ ;  
 810 Terî naubar lâgûn pair, jî.  
 Ham Râjâ ke rakhwâlîe ; sun, Râjâ Dholâ,  
 Hamâre kahue kê burâ na mân, jî.”  
 Pûchhe Dhol, “Sun, Rewâ Mâlî kî,  
 Tû mujhe apne bhed aur mahil batâiye, jî.”  
 815 Apne mahil batâutî woh Rewâ Mâlî kî :

- He hath destroyed my garden !”  
 Said Dhol ; what said he ? “Rewâ, thou gardener’s  
 daughter,  
 Hear my words :  
 Thou art a gardener,\* thou gardener’s daughter, Rewâ,  
 805 Speak not harsh words.  
 I am Râjâ Dhol ; hear, Rewâ, thou gardener’s daughter,  
 I will beat thee till thy skin is torn.”  
 Hearing this said Rewâ :  
 “With joined hands I beseech thee, camel-rider ;  
 810 I lay my head at thy feet.  
 I am the Râjâ’s guard (over the garden) ; hear, Râjâ  
 Dhol,  
 And take not my words ill.”  
 Said Dhol, “Hear, Rewâ, thou gardener’s daughter ;  
 Tell me the secrets of thy palace.”  
 815 Rewâ the gardener’s daughter showed all the secrets,

\* i.e., low-caste compared to a Râjpât like Dhol.





Die makân kî nishânî batlâe, jî.  
 "Sîdhî galî pe âiyo, karhâ ke aswârâ,  
 Wahân haigâ nîm kâ per, jî."

- Sânjh parî, din dhul gîâ, jî ;  
 820 Dhan kâ lagâ bhîr, jî.  
 Chalke nagar ko âutâ Nal Râjâ kâ betâ.  
 Wahân galî men kûñtî dhân, jî,  
 Dhân kûñtî tag neve, " Mûsal kî nihâron.  
 Mujhe Rewâ kî galî do batâe, jî."  
 825 " Dhân kûñtî hamârâ tag neve, sun, karhâ ke aswârâ,  
 Ham haiñ mûsal kî nihâr, jî.  
 Nîb kâ per us kâ mahil hai, karhâ ke aswârâ :  
 Tô jâke lenâ dekh, jî.  
 Rahe to rîdhoñ khichrî, jâe to ras bhar khîr."

And the way to recognise the house : (saying),  
 " Go straight down the lane, camel-rider,  
 There is a *nîm* tree there."

- It was evening and the day declined,  
 820 And the crowd of cattle began.  
 The son of Râjâ Nal went into the city.  
 In the lane he found (women) husking rice.  
 They were husking the rice and bending their heads.  
 " O slaves, huskers of the pestle,"  
 (Said he to them), " show me Rewâ's lane."  
 825 " Husking the rice we bend our heads, O camel-rider :  
 We are slaves of the pestle.  
 Her house is by the *nîm* tree, O camel-rider.  
 Go and see.  
 (But) stay and we will give thee rice and pulse, go and  
 she will give thee rice and milk to thy desire."





- 830 " Bhîrî galî, khoṛ ghar, nahîn milan kâ jog."  
" Nainâ meñ ras bânḍh lo, jhak mârenge log."  
Charh karhâ ko âutâ Râjâ Nal kâ betâ.  
Karhâ ko biṭhâundâ Râjâ Nal kâ Dholâ;  
Karhâ se nîche âve, jî.
- 835 Nîb ke pere se bânḍhtâ Bhabûlî karhâ ko :  
Woh to deve nîb se bânḍh, jî.  
Safâ dalân andar kothrî, jî :  
Rewâ ne palang dîâ thâ bichhâe, jî.  
" Jam jam, Dhol, tum â jâo, Nal Râjâ ke betâ :  
840 Tum jâo palang par baith, jî."  
Rewâ kâ Mâlî wahân âwandâ,  
Woh kar rahî garam pânî, jî.  
Chandan chunkî bichhâ dîe us Rewâ Mâlî ne.  
Dahî phulel lîâ mangâe, jî.
- 

- 830 " Narrow is your street, dirty your houses, I have no  
wish to know you."  
" Then go and feast thy eyes (on her) and let the  
people jeer !"  
Riding his camel the son of Râjâ Nal went on.  
Making his camel sit, Dhol the son of Râjâ Nal  
Came from off it.
- 835 He fastened Bhabûlî the camel to the *nîm* tree,  
Fastened it to the *nîm* tree.  
Clean was her house and yard  
And Rewâ placed him a couch.  
" Come, Dhol, son of Râjâ Nal, for thou art welcome,  
welcome.
- 840 Come and sit upon this couch."  
The gardener, Rewâ's husband, came up,  
And she\* made him some warm water.  
Rewâ, the gardener's daughter, placed him a sandal-  
wood stool,  
And sent for curds and cosmetics,
- 

\* Promptly putting Dhol into a hiding place.





845 Bândhke dhâr âpar gertâ thî Rewâ Mâlî kî.

“ Kit karwâ ? Kit bakerû, jî ?

Kit sarwar ? Kit nîr, jî ?

Tâ nain kahân rahî lagâe jî ?”

“ It karwâ ; it bakerû ;

850 It sarwar ; it nîr, jî.

Baisar ulî hâr meñ nainon rahî suljâe, jî.”

Nhâyâ dhoyâ chal âutâ woh Mâlî kâ larkâ, jî :

Lîe rasoi jîm, jî :

Chal bâghon meñ âutâ Mâlî kâ larkâ :

855 Chalke Dhol pe âuti Rewâ Mâlî kî ;

Sârî râi chaupur kheltî larkî Mâlî kî.

Ho gai bhulke sawer, jî.

Boli Rewâ ; “ Sun, Râjâ, meri bâi, jî,

845 And she poured a stream of water over him, did Rewâ  
the gardener's daughter.

(Said he\*), “ Where is thy ewer ? and where thy pitcher ?

Where is the lake ? Where is thy water ?

Whither are thine eyes straying ?”

“ Here is my ewer : here my pitcher :

850 Here is the lake : here the water.

My nose-ring was entangled in my necklace and my  
eyes turned to it.”

So the gardener bathed and washed and came,

And had his food.

Then the gardener went into his garden,

855 And Rewâ the gardener's daughter went to Dhol

And played at *chaupur* with him all night.

It was early morning,

And said Rewâ ; “ Râjâ, hear my words,

\* Catching her eyes straying towards Dhol.





- Rânî Mârwan ko lăungi, tum chalo Nau-lakkhe Bâgh.”
- 860 Sunke karhâ par charh giâ Nal Râjâ kâ betâ :  
 Woh chalâ bâgh ko jâe, jî.  
 Chal mahilon ko âutî Rewâ Mâlî kî :  
 Chal mahil ko jâe, jî :  
 Mârwan se kare jawâb, jî :
- 865 “Narwargah se â giâ Râjâ Nal kâ Dholâ :  
 Woh to âyâ Nau-lakkhe Bâgh, jî.  
 Apnî bândî ko bhej de sahelî ke pās, jî.”  
 Us ne lî sahelî bulâe,  
 Tîn sau sâth sahelîân Mârwan kî
- 870 Chale mahilon ko âven, jî.  
 Bolî Mârwan, “Suno mere sang kî, jî, sahelî,  
 Merî suntî kyûn nahîn bât, jî ?  
 Tum karo ik rūp, ik singâr :  
 Tum karo bâgh meñ sairî sâth, jî.”

I will bring the Princess Mârwan, go thou to the Nine-  
*lakh* Garden.\*”

- 860 Hearing this the son of Râjâ Nal mounted his camel  
 And went into the garden.  
 Rewâ the gardener's daughter went into the palace.  
 She went into the palace,  
 And spake to Mârwan !
- 865 “Dhol, the son of Nal, hath come from Narwargah,  
 And into the Nine-*lakh* Garden.  
 Send thy handmaid for thy maidens.”  
 She called her maidens.  
 The 360 maidens of Mârwan
- 870 Came into the palace.  
 Said Mârwan, “Hear, my maidens ;  
 Why hear ye not my words ?  
 Put ye on the same form and the same jewels,  
 And go ye and wander in the gardens.”

\* See Vol. I., p. 488.





- 875 Chal bâghon meñ ântî Rânî Mârwan :  
Woh chalî bâgh meñ jâe, jî.  
Bolî Rewâ, "Sun, karhâ ke aswârâ,  
Tû suntâ kyûn nahîn bat, jî ?  
Kin desân se terâ âunâ, karhâ ke aswârâ ?
- 880 Mujhe man ke bhed batâiye, jî."  
"Narwargarh se main â giâ, sun, hâr-hamelî-wâlî :  
Nal Râjâ kâ main Dhol hûn, âyâ Mârwan ke pâs, jî.  
Kis Râjâ ke bâgh haiñ, hâr-hamelî-wâlî ?"  
Bolî, "Pingal Râjâ kâ shahr hai, Rânî Mârwan kâ bâgh,  
jî.
- 885 Yehân karhâ nikâl le, karhâ ke aswârâ :  
Hamârâ bâgh kîâ barbâd, jî.  
Tere barge Dhol bahot se âe, jî ;  
Sun, karhâ ke aswârâ, jî !"  
"Mere bargâ Dhol koî nahîn âyâ, sun, Mâlî kî larkî :

- 
- 875 Princess Mârwan went into the garden ;  
Went into the garden.  
Said Rewâ, "Hear, O camel-rider,  
Why hearest thou not my words ?  
Whence comest thou, O camel-rider ?
- 880 Tell me the secrets of thy heart."  
"I am come from Narwargarh, hear, thou wearer of  
necklaces :  
I am Dhol the son of Nal come for the Princess Mâr-  
wan.  
What king's garden is this, thou wearer of necklaces ?"  
Said she, "This is Râjâ Pingal's city and Princess  
Mârwan's garden.
- 885 Take thy camel hence, thou camel-rider :  
He hath destroyed my garden.  
Lots of Dhols like thee have come,  
Hear, thou camel-rider !"  
"No Dhol like me hath come, hear, thou gardener's  
daughter ;





- 890 Main Nalkotân kâ Râjâ hûn, jî."  
 Bole Dhol, to kyâ kahe ? "Sang kî rî sahelî,  
 Terî mâr urâ dûn khâl, jî !  
 Âth kûneî, nau bâolî, solâh sau panihâr !  
 Betâ pûchhe Râo kâ, kin chhelân kî nâr ?"
- 895 "Âth kûneî, nau baolî, sun, karhâ ke aswârâ,  
 Ham hai solâh sau panihâr, jî.  
 Un chhelân kî gorîyân, karhâ ke aswârâ,  
 Tere barge un ke charvedâr, jî !"  
 "Kâhe kâ terâ gharâ, jî ?
- 900 Kâhe kâ terâ dol, jî ?  
 Kâhe kâ lejû indvî, pâni ke bharnewâlî ?  
 Kyâ, Râni, terâ mol, jî ?"  
 "Sone kâ merâ gharâ, sun, karhâ ke aswârâ :  
 Rûpe kâ merâ dol, jî.

- 890 I am the Râjâ of Nalkot!\*"
   
Said Dhol ; what said he ? "O company of maidens,
   
I will beat you till your skins crack !
   
Eight wells, nine cisterns and 1,600 water-bearers !†
   
The son of Râjâ (Nal) asks, whose wives are ye ?"
- 895 "Eight wells, nine cisterns there are, hear camel-rider,
   
And we are 1,600 water-bearers,
   
We are the loves of those, camel-rider,
   
Who have servants like thee."
   
"Of what are your pitchers ?
- 900 Of what your buckets ?
   
Of what your ropes and pads,‡ ye bearers of water ?
   
What is thy value, Lady ?"
   
"Golden is my pitcher, hear, camel-rider :
   
Silver is my bucket.

\* i.e., Narwargarh.

† The badinage that follows is quite *de rigueur* between the bride-groom and the bride's companions.

‡ See Vol. I., p. 542.





- 905 Ratan jatan kî îndvî, sun, karhâ ke aswârâ :  
 Resham kî dor, jî :  
 Lâkh take mahârâ mol, jî !”  
 “ Mitîhî kâ tumbhârâ garhâ, sun, pâñî bharnewâlî :  
 Sarî chamrî kâ tumbhârâ dol, jî :  
 910 Ghâs phûs kî îndvî, pâñî kî bharnewâlî.  
 Thârâ kânî kaurî mol, jî !”  
 Sunke bât Rewâ Mâlî kî kare jawâb :  
 “ Bâwên pair terâ pâenchâ bhîjtâ, karhâ ke aswârâ :  
 Apnâ pæjâ\* lenâ sambhâl, jî.”  
 915 Apnâ pæjâ Râjâ ne liâ nṭhâe :  
 Sab ko giâ padam to dekh, jî.  
 Bolî Rewâ kyâ ? “ Suno, Râjâ, merî bât :  
 Sahelôn meñ se Mârwan le pahchân, jî.”  
 Bole Dhol, “ Tum suno, pâñî kî bharnewâlî ;  
 920 Tum sun lo merî bât, jî.

- 905 Jewelled my pad, hear, camel-rider :  
 Silken is my rope :  
 A hundred thousand pieces my value !”  
 “ Earthen is thy pitcher, hear, water-carrier :  
 Rotten leather thy bucket.  
 910 Grass thy pad, water-carrier :  
 A *kaurî* thy value !”  
 Hearing this said Rewâ the gardener's daughter :  
 “ Thy left leg is wet, camel-rider,  
 Look to thy drawers.”  
 915 The Râjâ pulled up his drawers  
 And they all saw the lotus (mark†).  
 What said Rewâ ? “ Hear, my words, Râjâ.  
 Choose out Mârwan from among her companions.”  
 Said Dhol ! “ Hear, thou water-bearer,  
 920 Hear my words.

\* For *pæ-jâma*.

† Evidently one of the “ signs” of this hero.





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- Karhâ charhke main baithûn, sun, pâni bharnewâli,  
 Mere sâmhne ko sab lakh jâo, jî.  
 Main lûngâ, Mârwan ko lûngâ, pahchân, jî."  
 Charhke karhâ, pâ karhâ ho gîâ Nal Râjâ kâ betâ.  
 925 Tîn sau sâth sahelîân Mârwan kî,  
 Woh lakhen karhâ ke pâr, jî.  
 Jab âi Rânî Mârwan, âi karhâ ke pâs,  
 Karhâ ne ger diê jhâg, jî.  
 Bole Râjâ Dhol, "Tîn sau sâth sahelî, jî,  
 930 Tum suno merî bât, jî.  
 Aglî sê picchlî Mârwan nâr, jî!"  
 Boleñ sahelîân, "Sun, Râjâjî, bât:  
 Kîtnê kâ terâ karhâ hai, jî?  
 Kitnî kî terî jân, jî?"  
 935 Bole Dhol, "Tum kyâ kaho, solâh sau panihârî?  
 Main araz karûn, suno man lâe, jî.  
 Nau lâkh kâ yeh karhâ, suno, tum sârî sahelî,

- I will mount my camel, hear water-bearer,  
 And do you all pass before me,  
 And I will choose, I will choose out Mârwan."  
 So the son of Râjâ Nal mounted his camel and stood,  
 925 While the 360 maids of Mârwan  
 Went past the camel.  
 When Princess Mârwan came, came to the camel,  
 It bowed down.  
 Said Râjâ Dhol, "Ye 360 maidens,  
 930 Hear ye my words,  
 The maid before the last is Mârwan!"  
 Said the maids, "Hear our words, Sir Râjâ,  
 What is thy camel worth?  
 What thy life?"  
 935 Said Dhol, "What are you saying, ye 1,600 water-  
 bearers?  
 I answer you, listen carefully:  
 Nine *lâkhs* for my camel, hear, all ye maids,





- Atharâh lākḥ kī jān, jī !”  
 Bolī sahelīān, “ Sun, karḥā ke aswārā,  
 940 Hamārī suntā kyān nahīn bāt, jī ?”  
 “ Do kauṛī kâ terā karḥā, sun, karḥā ke aswārā,  
 Terī tīn kaurī kī jān, jī !”  
 “ Terī Mālī kī zāt hai, sun, Rewā Mālī kī,  
 Tū to karē karē jawāb, jī !”  
 945 Bole Rewā, “ Rājā, tū kyā kahe ‘ Mālī’ Mālī kī ?  
 Mere se kaise karē jawāb, jī ?  
 Karḥā ko leke jāīyo Pingal kī Kachahrī, jī:  
 Mārke tīr kaṭorī ko utār lo, jī :  
 Kachahrī ko jāīyo jīt, jī.  
 950 Us Kachahrī ko jītke Kālī Bāghon meṁ jāe ;  
 Wāḥān jāīyo nāg ko mār, jī.  
 Khaskhas ke bangalā meṁ jāīyo baith, jī.”

- Eighteen *lākhs* for my life !”  
 Said the maids, “ Hear camel-rider,  
 940 Why hearest thou not our words ?  
 Two *kaurīs* for thy camel, hear camel-rider,  
 Three *kaurīs* for thy life !”  
 “ Thou art but a gardener, hear, Rewā, thou Gardener’s  
 daughter,  
 And thou givest sharp answers !”  
 945 Said Rewā, “ Rājā, why sayest ‘Gardener’ to the Gar-  
 dener’s daughter ?  
 How is my answer sharp ?  
 Go take thy camel to Pingal’s Court  
 And shoot down the three cups with thy arrow,\*  
 And go and win before the Court.  
 950 Winning before the Court go into the Black Garden,  
 And slay the serpent there,  
 And go and stay in the thatched house.”

\* A favorite ordeal on these occasions.





- Charhke karhâ ko chal paṛâ Nal Râjâ kâ kanwar, jî :  
 Chalâ Kachahrî ko jâe, jî.
- 955 Tarkash kanî nikâlke, jî pare takâe, jî :  
 Joṛke kanî katorî ke dîtâ mâr, jî.  
 Girke katorî niche âve Kachahrî ke mân, jî.  
 Nâ koî doṭ salâm kare Nal Râjâ kâ beṛâ :  
 Kaḥâ Kachahrî ke bâr, jî.
- 960 Bole Pingal, "Sun, karhâ ke aswârâ, jî,  
 Cherhke karhâ ko jâiye Kâlî Bâghon meñ.  
 Tere barge Dhol bahot âve, karhâ ke aswârâ.  
 Dhaske karhâ cherhtâ Nal Râjâ kâ Dholâ,  
 Woh to Kâlî Bâghon meñ jâe, jî.
- 965 Kâlî Bâghon meñ âutâ Nal Râjâ kâ beṛâ,  
 Âve darwâzâ ke mân, jî.  
 Wahân derâ lagâ dâ Nal Râjâ ke bete ne.  
 Âdhî rât naukanḍh gai, Thâkur Thâkur merâ,  
 Nikalâ wahân se sâmp, jî.

- Mounting his camel the son of Râjâ Nal  
 Went in the Court.
- 955 Taking an arrow out of his quiver, he took aim,  
 Letting fly the arrow he hit the cups.  
 Down fell the cups into the midst of the Court.  
 The son of Râjâ Nal would salute no one,  
 Standing at the door of the Court.
- 960 Said Pingal, "Hear, thou camel-rider,  
 Spur on thy camel into the Black Garden.  
 Many Dhols like thee have come, thou camel-rider.  
 Dhol, the son of Râjâ Nal, spurred on his camel,  
 And went into the Black Garden.
- 965 The son of Râjâ Nal went into the Black Garden,  
 And entered the gate.  
 The son of Râjâ Nal took up his abode there.  
 At midnight at the dead of night, O my God, my God,  
 Out came the serpent.





- 970 Râjâ Dhol ke ânkhi khul gae, jî.  
 Khandâ sûtke pâñch châr tukre banâ dîe, jî :  
 Dhâl ke nîchhe dabâutâ Nal Râjâ kâ Dholâ.  
 Barî fajar paharâ nûr kâ, sun, Gobind, Gobind merâ,  
 Dhol chalâ khaskhas ke bangalâ ko jâe, jî.
- 975 Khaskhas bangalâ ko âutâ Nal Râjâ kâ Dholâ :  
 Woh to chalâ bâghon meñ jâe.  
 Parke rahâ, jî, soe, jî.  
 Shâm parî, din dhul giâ, Prabhû, Prabhû merâ ;  
 Chal kûneñ pe âutâ Nal Râjâ kâ Dholâ.
- 980 Nhâve dhoe tilak lagâve, Karte ko shîsh niwâve, jî,  
 Baithâ palothî mâr, jî.  
 Pahar bhar rain bît gâi Nal Râjâ ke bete ko :  
 Pinjra kî kul khol dî sherbân ne, jî.  
 Sher khaskhas ke bangalâ ko âve, jî.
- 985 Paidâ Kartâ manâ lâ Nal Râjâ ke bete ne.

- 970 Râjâ Dhol opened his eyes,  
 Taking out his sword he cut it into four or five pieces.  
 And Dhol, the son of Râjâ Nal, hid it under his shield.  
 In the early morn at the hour of dawn, hear, my God,  
 my God,  
 Dhol went into the thatched house.
- 975 Coming out of the thatched house Dhol, the son of Râjâ Nal,  
 Went into the Garden.  
 He lay down and slept.  
 It was evening and the day declined, O my God,  
 my God,  
 And Dhol, the son of Râjâ Nal, went to the well,
- 980 Washed and bathed, put on his (sectarial) marks and  
 bowed his head to the Creator,  
 And sat him at his ease.  
 A watch of the night passed over the son of Râjâ Nal,  
 When the keepers opened the locks of the (tiger's) cage.  
 The tiger went to the thatched house.
- 985 He worshipped his Creator, did the son of Râjâ Nal ;





- Pahilâ hâth lagâutâ Nal Râjâ kâ Dholâ,  
 Sher ke tukre kar diê do, jî.  
 Parke woh so rahâ, jî, Nal Râjâ ka betâ, jî.  
 Pahar bhar rain rah gaî, Prabhû mere Thâkur;  
 990 Chale shernî jâe, jî.  
 Baithî mahilon mên dekhtî Rânî Mârwan.  
 Bolî sahelî, "Rânijî Mârwan, jî,  
 Râjâ Dhol ko yeh mâr de shernî khud âke :  
 Woh to sote ko deve mâr, jî.  
 995 Is shernî ko de mâr, jî, Rânî Mârwan."  
 Ger kamaud niche utar gaî Rânî Mârwan :  
 Woh to âve bâghon ke mân, jî.  
 Sûtke khandâ le lâ Rânî Mârwan :  
 Us ne hâth mên le lî dhâl.  
 1000 Paidâ Kartâ manâ lâ Rânijî Mârwan;  
 Sûtke khandâ jaisî mâtî Rânî Mârwan,  
 Shernî kar diê tukre do, jî.

- 
- And Dhol, the son of Râjâ Nal, at his first blow  
 Cut the tiger in two.  
 Then the son of Râjâ Nal laid him down to sleep.  
 A watch of the night passed, O my God, my God,  
 990 When the tigress came.  
 Sitting in her palace Princess Mârwan saw her.  
 Said a maid, "O Princess Mârwan,  
 This tigress will herself slay Râjâ Dhol;  
 As he is sleeping she will slay him.  
 995 Do thou slay this tigress, Princess Mârwan."  
 Throwing down a (scaling) ladder Princess Mârwan  
 went down,  
 And went into the Garden.  
 Princess Mârwan drew her sword,  
 And took a shield in her hand.  
 1000 Princess Mârwan called on her Creator,  
 And as Princess Mârwan struck with her sword  
 The tigress fell in two pieces.





Pakar kamand charh gaî Rânî Mârwan ;  
Chali mahil ko jâe jî.

- 1005 Barî fajar, pahrâ nîr kâ, jî.  
Boli saheli, "Sun, Rânî Mârwan,  
Is Dhole ko jagâe mahil men lâûn, jî."  
Chali saheliân bâgh men ;  
Boleñ saheliân, "Nal Râjâ ke Dholâ,  
1010 Tû suntâ kyûn nahîn bât, jî ?  
Bahot soyâ, uth jâg, jî :  
Karhâ apnâ tayyâr karo, Nal Râjâ ke Dholâ.  
Râjâ, chalo Kachahrî ke mân, jî,  
Pingal Râjâ pe jâiyo, karo us se do bât, jî."  
1015 Apnâ karhâ singârtâ Nal Râjâ kâ Dholâ :  
Jotish-rûp\* manâeke hûâ karhâ pe aswâr, jî.  
Charh karhâ ko âutâ Nal Râjâ kâ kanwar, jî,

---

Seizing the (scaling) ladder Princess Mârwan went  
up it,  
And entered the palace.

- 1005 It was early morn at the hour of dawn.  
Said a maiden, "Hear, Princess Mârwan,  
I will awaken Dhol and bring him to the palace."  
The maidens went into the Garden  
And said the maidens, "Dhol, son of Râjâ Nal,  
1010 Why hearest not our words ?  
Thou hast slept much, now wake up,  
And make ready thy camel, Dhol, son of Râjâ Nal.  
Go, Râjâ, into the Court,  
Go to Râjâ Pingal and speak to him."  
1015 Getting ready his camel, Dhol, the son of Râjâ Nal,  
Called on God and mounted his camel.  
Mounting his camel went the son of Râjâ Nal

---

\* i.e., Śiva.



- Usî Kachahrî ke mân, jî.  
Jai jawâhir kare Râjâ Dholâ,  
1020 Bole Pingal, " Sun, Mahârâjâ Dholâ,  
Kis desân se âunâ ? Kya hai terâ nâm ?"  
" Narwargah se â giâ ; Râjâ Dholâ merâ nâm.  
Sangaldîp ko â giâ, sun, Râjâ Pingal,  
Mujhe Rânî milan kâ jog, jî.  
1025 Sârî chaukiân sarkârî, sun, Râjâ Pingal,  
Chaukiân ko âyâ mâr, jî.  
Terâ hukm sab birt rahâ, Râjâ Pingal,  
Mujhe kyâ kuchh degâ jawâb, jî."  
" Apnâ pâûn kâ kaprâ uthâ le, Nal Râjâ ke betê ;  
1030 Main lân nishânî dekh, jî."  
Apnâ kaprâ uthâ lîâ, Nal Râjâ ke betê ne :  
Pair padam us kâ dekhtâ Râjâ Pingal,  
Mâthe men chandar mân, jî.  
Bole Pingal, " Râjâ Dholâ, jâo mahil ke bîch, jî."

- Into the Court  
When Râjâ Dhol made his salute  
1020 Said Pingal, " Hear, Râjâ Dhol  
Whence comest thou ? What is thy name ?"  
" I am come from Narwargah ; Râjâ Dhol is my name.  
I am come to Sangaldîp, hear, Râjâ Pingal,  
I am desirous of meeting the Princess.  
1025 All thy guards, hear, Râjâ Pingal,  
I have defeated and am come.  
I have obeyed thy commands,\* Râjâ Pingal,  
Make me an answer."  
" Draw up the clothes of thy leg, thou son of Râjâ Nal,  
1030 I will then see the signs."  
He drew up his clothes, did the son of Râjâ Nal,  
And Râjâ Pingal saw the lotus on his feet  
And the moon on his forehead.  
Said Pingal, " Râjâ Dhol go into the palace."

\* To come here.





- 1035 Chaṭke mahilon ko autâ Nal Râjâ kâ betâ ;  
 Karhâ ko diâ bâghon men chhor, jî !  
 Nhâve dhoe, tilak lagautâ Nal Râjâ kâ Dholâ ;  
 Karte ko shîsh niwâ, jî.  
 Pânchon lâve bastar Nal Râjâ kâ Dholâ ;
- 1040 Pânchon lâve hatbiyâr, jî.  
 Khilwat-khânâ men jâ barâ Nal Râjâ kâ Dholâ ;  
 Woh to khilwat-khânâ men jâe, jî.
- Barî jo thî sahelî Hîrâ Mâlî kî,  
 Us kâ thâ Rewâ nâm, jî !
- 1045 Battîs abran sârtî Rewâ Mâlî kî :  
 Râjâ Dhol pe Mârwan banke jâe, jî.  
 Sej par jaisâ baithâ Nal Râjâ kâ betâ,

- 1035 The son of Râjâ Nal went into the palace,  
 And left his camel standing in the garden.  
 He bathed and washed and put on his (sectarial) mark,  
 did Dhol the son of Râjâ Nal,  
 And bowed his head to the Creator.  
 Putting on the five garments,\* Dhol, the son of Râjâ  
 Nal,
- 1040 Put on the five arms.†  
 And Dhol, the son of Râjâ Nal, went into the private  
 apartments ;  
 He went into the private apartments.

The chief (of Mârwan's) maidens was the daughter of  
 Hîrâ, the Gardener,  
 Her name was Rewâ.

- 1045 Rewâ, the Gardener's daughter, put on the 32 ornaments  
 And went to Râjâ Dhol as Mârwan.  
 The son of Râjâ Nal sat on the couch

\* i.e., full-dress.

† i.e., fully armed.



- Patel-soz jaisî báltî Rewâ Mâlî kî.  
Chalî Râjâ ke pās, jî,  
1050 Sewâ men ânkar phirî âs pās, jî.  
Pāen ko kharî hove Rewâ Mâlî kî,  
Râjâ sirhāne ko phire mūnh, jî.  
Hāth jor kare bintî Râjâ se :  
“ Main kar rahî terî âs, jî.”  
1055 “ Main Râjâ kâ betâ ; sun, Rewâ Mâlî kî,  
Mujhe rājān-wālî karnî rît, jî !”  
Itnî bāt Dhol ne kahe, sun Rewâ Mâlî kî,  
Apne man men hūî udās, jî.  
Chalke Mārwan pe āutî Rewâ Mâlî kî,  
1060 Rānî se kare jawāb, jî :  
“ Bārāh Khān ke yeh Dhol hai, jî :  
Kisî kî nahīn suntā bāt, jî !”  
“ Battīs abran sārke, larkî Sunār kî,

- And Rewâ, the Gardener's daughter, lit the torch.  
She went to the Râjâ  
1050 And wandered about him, doing him service.  
Rewâ, the Gardener's daughter, stood at the foot of the  
couch  
And the Râjâ turned his face towards the head.  
With joined hands she besought the Râjâ :  
“ I remain in hopes of thee.”  
1055 “ I am a King's son ; hear, Rewâ, thou Gardener's  
daughter,  
I can but love the daughters of kings !”  
Hearing these words of Dhol, Rewâ, the Gardener's  
daughter,  
Was abashed in her heart.  
Rewâ, the Gardener's daughter, went to Mārwan,  
1060 And spake to the Princess :  
“ Dhol is lord of twelve lords,  
And listeneth to none !”  
(Said Mārwan), “ Thou Goldsmith's daughter, put on  
the 32 jewels,





- Tum jâo Dhol ke pâs, jî."
- 1065 Battîs abran sârke Sunâr kî larkî,  
Âve Dhol ke pâs, jî.  
Chal sejân pe âve Sunâr kî larkî;  
Dekh sûrat ko boltâ Nal Râjâ kâ beṭâ :  
" Bhalâ châhe, tû jâo, tum Rânî kî saheli,
- 1070 Tum jâo mahil se bâhir, jî."  
Mâre sharam âutî larkî Sunâr kî,  
Woh to âve Rânî ke bâr, jî.  
" Beṭâ hai Râjpût kâ ; sun, Rânî Mârwan,  
Woh to kisî kî nahîn mânî bāt, jî."
- 1075 Pahilâ pahrâ nûr kâ, sun, Thâkur Thâkur merâ,  
Woh Târwan kare jawâb. jî :  
Battîs abran sârke Rânî Târwan,  
Âve Dhol ke pâs, jî :  
Bolî Rânî Târwan, " Nal Râjâ ke beṭe,
- 1080 Tû suntâ kyûn nahîn bāt, jî ?

- And go thou to Dhol."
- 1065 The Goldsmith's daughter put on the 32 jewels  
And went to Dhol.  
The Goldsmith's daughter went up to his couch,  
Seeing what she was spake the son of Râjâ Nal :  
" If thou seek thy good, go, thou maid of the Princess,
- 1070 Go thou without my palace."  
The Goldsmith's daughter went away abashed,  
And went to the Princess's door, (and said),  
" This is a Rajpût's son ; hear, Princess Mârwan,  
He listeneth to none."
- 1075 At the first hour of dawn, hear, my God, my God,  
Spake Târwan :  
She put on the 32 jewels, did the Princess Târwan,  
And went to Dhol :  
Spake the Princess Târwan, " O son of Râjâ Nal,
- 1080 Why hearest not my words ?





- Tîn dafâ main â chukî, Nal Râjâ ke bete,  
 Âi tere pâs, jî.”  
 “Sangaldîp kî padmânî tum sab sahelî.  
 Tumharî sab kî ik hî nihâr, jî.  
 1085 Jo chitthî mujh ko likhkar bhejî thî, jî,  
 Us kâ hâl sunâ de, jab main jânûn Mârwan.”  
 Bolî Târwan, “Sun, Râjâ Dhol,”—  
 Râjâ se kare jawâb, jî,—  
 “Ham Rajpûtân kî betiân, jî.  
 1090 Ham nahîn kartî pardâ fâsh, jî.  
 Motâ chalan tere des kâ, jî :  
 Motî dekhî châl, jî :  
 Aur Rajpûtân kî betiân, jî,  
 Kyûn aven tere pâs, jî,”  
 1095 “Koî dohrâ apnâ likhâ sunâ dêiye, jî,  
 Jab main jânûn Mârwan, jî !  
 Jab mere dil ko âve karâr, jî !”

- Three times have I come, thou son of Râjâ Nal,  
 Have I come to thee.” (Said he),  
 “Ye are all the maidens of the beauty of Sangaldîp.  
 Ye all bear the same form ;  
 1085 The letter that was sent to me,  
 Who can tell it me, will I know to be Mârwan.”  
 Said Târwan, “Hear, Râjâ Dhol,”—  
 Spake she to the Râjâ,—  
 “We are Râjpût’s daughters,  
 1090 We observe the rule of seclusion.  
 Unmannerly are the ways of thy land,  
 Unmannerly is thy gait.  
 And other Râjpût’s daughters :—  
 Would they come to thee ?”  
 1095 “Sing me some verses of thine own,  
 And I will know thee for Mârwan !  
 And my heart will be satisfied !”





- Ho dilgîr châl parî Rânî Târwan, jî.  
 Bolî Târwan, " Suno, sab sahelio, jî ;  
 1100 Nâ chûke talwâr se Râjâ kâ betâ ;  
 Nâ chûke tîr se, jî :  
 Woh to degâ ik hî rastâ kâdh, jî.  
 Battîs abran sâr le, Bahin Mârwan ;  
 Solâh solâh le singâr, jî."
- 1105 Patel-soz balke Rânî Mârwan  
 Âve Râjâ Dhol ke pās, jî.  
 Rânî Mârwan jûn dekhâ jûn korâ kûneî ke bār :  
 Angan sūkhe bājṛâ, bhû meî sūkhe jawâr :  
 Rânî sūkhe pîû kî, bap mard kî nâr.
- 1110 Basar rahî, basâr dîe, basâr, basâr !  
 Rânî sej charhî dekhî, jî,  
 Jûn kûneî pe dekhê panihâr !  
 " Mujhe takmâ tere nâm kâ, rakhiye nâm kî tek !

- Princess Târwan went away abashed.  
 Spake Târwan, " Hear, O ye maids :  
 1100 " This king's son failed not with the sword,  
 Nor failed with the arrow.  
 He will treat us all alike.\*  
 So put on the 32 jewels, Sister Mârwan ;  
 Put on the 16 ornaments."
- 1105 Lighting the torch, the Princess Mârwan  
 Went up to Râjâ Dhol.  
 Princess Mârwan gazed at him, like a thirsty woman  
 at a well.  
 The millet dried in the yard, the millet dried in the field ;  
 The Princess pined for her love, the great warrior's wife.
- 1110 Forgotten was she, forgotten, forgotten, forgotten !  
 The Princess sat on the couch, and looked  
 As a water-bearer looks at a well !  
 (Said she), " My hope is in thy name, my trust is in thy  
 name !

\* i.e., punish us.





- 1115 Tîn san sâth Dhol banke â gae, jî :  
 Dîe bâgh se nikâl, jî."  
 Pakar kalijâ baith gai Râjâ ke pàs :  
 Woh to gai sejân pe baith, jî ;  
 Dîe chaupur bichhâe, jî.
- 1120 Khilwat-khânâ meñ baithâ Nal Râjâ kâ betâ ;  
 Woh khilwat-khânâ meñ jâen, jî.  
 Bole Dhol, " Sun, Rânî, merî bât,  
 Narwargarh ko chal paro, suno hamârî bât."  
 Barî fajar pahrâ nûr kâ mâtâ se aur sahelion se kare  
 jawâb :  
 Bolî mâtâ, " Dîn jahez le lo, jâiyo Dhol ke sâth."  
 1125 Râjâ Dhol karhâ pe hûe sawâr :  
 Chalke âe Narwargarh ke mân,  
 Tore nukâre bajeñ Narwargarh ke mân,  
 Wahân ho rahe mangalchâr !

- Sham Dhols 360 have come  
 1115 And I turned them out of my garden."  
 Taking him by the waist the Princess sat beside him :  
 Sat beside him on his couch,  
 And they laid the *chaupur*-board.
- Dwelling in the private apartments, the son of Râjâ Nal,  
 1120 Went into the private apartments.  
 Said Dhol (to Mârwan), " My Queen, hear my words,  
 Let us go to Narwargarh, hear my words."  
 In the early morn at the hour of dawn she spake to her  
 mother and her maids.  
 Answered her mother, " Take thy dowry and go with  
 Dhol."  
 1125 Râjâ Dhol mounted his camel  
 And went to Narwargarh.  
 The drums sounded in Narwargarh  
 And there were rejoicings !





## No. XXXII.

## RĀJĀ RATTAN SAIN OF CHITTAUR,

AS TOLD BY A BARD FROM THE KAPURTHALĀ STATE.

[This story is a very garbled version of the well known Rājput legend of the sack of Chittaur by 'Alāu'ddīn Khiljī in 1303 A.D. The accepted version is given at length by Tod, *Rajasthan*, Vol. I, pp 202 ff, in his usual magniloquent fashion.]

[The story shortly is this. During the reign of Rānā Lākam Sain, Chittaur was attacked by 'Alāu'ddīn under the following circumstances:—Bhīm Sain, the uncle of the Rānā, had married Padmanī, the daughter of Hamīr Singh Sisodīā, of whose beauty 'Alāu'ddīn had heard, and whom he determined to possess. He accordingly entrapped Bhīm Sain into his camp and made his release conditional on the surrender of Padmanī. It was then agreed that Padmanī should be sent accompanied by her maidens, but they were to go in their *ḍolās* or covered palanquins. Seven hundred *ḍolās* were sent, but they contained armed men, and the bearers also were armed men. Bhīm Sain was given half an hour to bid farewell to Padmanī, of which he took advantage to escape to Chittaur, while a fierce fight took place between the Rājputs under Gaurā and Bādal, Padmanī's relatives, and the troops of 'Alāu'ddīn, after which 'Alāu'ddīn had to raise the siege. This is said to have taken place in 1275 A.D., an impossible date, as 'Alāu'ddīn did not begin to reign till 1295 A.D., and took Chittaur in 1303.]

[This expedient of using the *ḍolās* of a marriage procession to conceal an armed force was successfully performed by Nawāb Mūsā Khān Baloch of Farrukhnagar, in recovering his principality from the officials of Rājā Ranjīt Singh of Bharatpūr (1768-1806 A.D.) He filled the *ḍolās* of a large marriage procession with armed men and reached a fort called Shāhjahān-ābād, about 8 kos from Farrukhnagar, and full of Ranjīt Singh's troops. They all came out unarmed to look on at the sham procession and were therefore easily overpowered, and having possession of the fort, the Nawāb recovered Farrukhnagar and held it till his death.]

[The story of Padmanī, or Padmāwatī as she is also called, has given rise to much popular literature. There is a *Qissa-i-Padmāwat* in Persian verse by Hussain Ghaznavī and in Hindi verse by Malik Muḥammad Jāsi, and a *Tuhfatul-Qulūb* in Persian prose by Rāi Gobind, dated 1652 A.D., translated into Urdū verse in 1796 by Mīr Zīā'u'ddīn 'Ibrat and Ghulām 'Alī 'Ishrat.]





QISSA RÂJÂ RATTAN SAIN, PISAR RÂJÂ CHITWAN  
SAIN, WÂLÎ CHITTAURGARH.

Bayân kîâ giâ hai, ki Shâh Ghorî ke 'ahid men Râjâ Rattan Sain hukumrân thâ, chunânche mabâin donon ke Chittaurgarh men Râvî Nadî par jang hûî, jis men Ghorî Shâh ne Râjâ Rattan Sain ko maghlûb kîâ, aur qila' Chittaurgarh par qâbiz hûâ. Is waqû'a ko 'arsa takhmînan châr sau baras kâ hûâ.

Shimrân Sâhib apnâ; dhan Âd\* Kanwârî!

Oîh dushâlâ Rattan Sain gadî kî tayyârî.

Lâkhe Shâh† Dîwân ne jhuk nazar guzârî.

"Lâ padmâwat Padmanî woh nâr hamârî!"

5 Itnî sunke Rattan Sain tan lagî katârî.

"Hat, re Baniye! pare ho! kare rîs hamârî!

Kaun kaun Bâman Bâniye biyâh lâe sab nârî?

Ab chalûngâ Sangaldîp ko tujhe lâ dûn Baniyânî."

Garh se nîche utar giâ Dîwân hazârî:

10 Garh nîche utarke soch bichârî.

Lâkhe Shâh Dîwân Bhûre pe âyâ.

Hâth jor mujrâ kîâ, jhuk sîs niwâyâ.

"Tû betâ Râjâ Shâm kâ: tû bage siwâyâ!

Râjâ ghar janamke kyûn lâhnâ lâyâ?

15 Sangaldîp kî Padmanî Râjâ biyâh kar lâyâ.

Hor ghanî se kyâ likhûn? Pânî kyûn na pâyâ?"

Itnî sun Bhûre ne jhat 'araz lagâi:

"Ham bhâi ik hain, hamârî qismat niyâri:

Jo Padmâwat khûs len jâ lâj hamârî."

20 Garh se nîche diâ utâr Dîwân hazârî.

Dîwân ne bhagwe rang lîe, kapre alfî dârî.

Aṭak langh, Kâbul gae Dîwân hazârî.

\* For Aditi: observe the mixture of Hindû and Musalmân expressions here.

† For Sâh.



- Âge baithe Ghorî Bâdshâh Kachahrî sârî:  
Lâkhe Shâh Diwân ne jhuk nazar guzarî.
- 25 “Charh, jo Ghorî Bâdshâh, thârî kalâ sawârî!”  
Itnî sun Ghorî Shâh ne jhat araj\* lagâi:  
“Kitnâ qilâ’ Chittaur kâ? kitnâ bastâr?”  
“Bâdshâh, bârâh kos men dhare niyo hissâr.  
Tin lâkh Chittaur men bândhe talwâr!
- 30 Chandah sai charkhe qila’ par kare mâro mâr.  
Basein mahâjan, bâniye, bare sâhûkâr:  
Motî, mohar, jawâhir kâ karen baranj beopâr.”  
Itnî sunke Bâdshâh dil men ghabarâe.  
“Mere Allah-dîn Alâu’d-dîn,
- 35 Nâr begâne dekhke na khoö dîn!”  
“Hain Râjâ Chittaur ke bare mard shauqîn:  
Hamâre mard ghorê ko kâṭ ke bhar denge zîn:”  
Kahte Ghorî Bâdshâh mere Allah-dîn.  
Itnî sun Lâkhe Shâh ne jhat araj† lagâi:
- 40 “Charh jâo tum Chittaur par thârî kalâ sawâi.”  
Itnî sunke Bâdshâh thumak bajwâi.  
Sât lâkh charh giâ Mughal sipâhî:  
Manzilon manzilon chalke Chittauron âe.
- Jabhî to Ghorî Bâdshâh parwânâ likhwâe:
- 45 Sharfû Qâzî khat likhe kar ’aqal shahûr.  
“Tum sun, Kâbul ke Bâdshâh, kyûn ban rahâ hosh?”  
“Bich men,” likhe, “Gangâ jalî, âpar,” likhe, “Qurân:  
Main âtâ terî mulâqât, tere darshan pâûn.  
Mujhe Sangaldîp kâ bhed de, main charhkar jâûn:
- 50 Sangaldîp ke bhûp sardâr ko pakarkar lâûn.”  
Itnî sunke Rattan Sain phardî mangwâi:  
Khat likh Rattan Sain kar ’aqal shahûr.  
Khat likh Rattan Sain kar ’aqal shahûr:  
“Tû sun, Kabul ke Bâdshâh, kyûnkas rahâ behosh?
- 55 Tere kanion lag rahe chughalkhor, Dillî ke dût.  
Bhale châhîye, tû Bâdshâh, dere ko kar jâ kûch.”

\* For ’araz.

† See above line 26.





- Itñî sunke Bâdshâh mârî jhat phûk.  
 "Milnâ hai to mil jâ, nahîn ðere ko kar jâ kûch."  
 Itñî sunke Rattan Sain tâjan purwâe,  
 60 Ghorî Bâdshâh ke dalân meñ chalkar âe.  
 Âge baithe Ghorî Bâdshâh, jhuk sîs niwâe.  
 Hânske bole Bâdshâh, lie pâs biñhâe.  
 Chaupur sâr mangâeke shatranj khilâe.  
 Bâñh pakarke le bare tambû ke mâñhî.  
 65 Pairoñ meñ pâe berân, gal tauq parâhe.
- Abhe Râm Dîwân ko dhake dilwâe.  
 Abhe Râm Dîwân garh andar âe :  
 Mâtâ Rattan Sain kî kiwâron âi.  
 "Kit gae Râjâ Rattan Sain hamâre, bhâi?"  
 70 Itñî sunke Abhe Râm ne kûk machâi.  
 "Ham donoñ rokar bichare, Bâdshâh ghar shâdî !  
 Thârâ Râjâ pakarâ, Bâdshâh ne naubat bâjî !"  
 Mâtâ Rattan Sain kî kiwâron lâgî.  
 "Kit Sanglâ ? kit Sangaldîp ? kit biyâñî ?"  
 75 Âwandî na sobhâ liâ niñ bhâgan âi !  
 Ab jidhar nûn terî khushî châhe chalî jâe !"  
 Itñî sunke Padmanî bhar âñsû roî.  
 Doli andar baith gai jhâmar girwâe.  
 Hâthon meñ lie paplî kamarân bandhwâi.  
 80 Manzilon manzilon chal parî Sibhijî pe âi :  
 Sibhijî ke bachan lî chalî dewar pe âi.  
 Hâth jor mujrâ kiâ, jhuk sîs niwâe.  
 "Dewar, nâ godî, nâ ungalî, merâ piyâ dûr.  
 Mere Râjâ ke band chhurâ lâ, tû dîkhe sharm huzûr !"  
 85 Itñî sun Bhûre ne dil hûe gharûr.  
 "Jâ, bhâwaj, tû chale jâ nere yâ dûr.  
 Mere bâp kâ sir diâ kât, chûlôn ne khâe.  
 Tum ko bhî de milûn Ghorî Shâh ke tâñî."  
 Itñî sun Mâtâ Bhure kî Bhure pe âi.  
 90 "Patîâ terî 'umar kâ likhwâkar nâ lâe.  
 Nau mahîne rakhâ udard meñ, jiû kar bachâi :  
 Tainûn ghuñî dî na zahar kî tûn bachdâ nâñî !"





- “Mâtâ, woh hî gharî kyûn gai bhûl kar rand bithâi ?  
Mere bap kâ sir kat chîlân ko pae ?
- 95 Mere bairî phans giâ dâu mei, tu dîe hai chhurwâe !”  
“Bachchâ, augun âpar gun karo, jag meñ bhalâi.”  
Itñî sun Bhûrâ Mâtâ se kahe, “Sun, mâi, bêt.  
Jehî Râjâ ko pakarâe dîn Bâdshâh ke pâs.”  
Itñî sun Bhûre kî Rânî Bhûre pe âi.
- 100 Hâth joṛ mujrâ kiâ, jhuk sîs niwâe.  
“Râjâ, tum charkhâ le lo rangalâ, pîphâ le lo lâl.  
Charkhe mere baith jâo, gharwâ le nâth,  
Tum pahino merî chûriân, main nûn le âo hathiyâr !  
Main takrî hoke jâ larûn Ghorî Bâdshâh ke sâth !
- 105 Haude se haudâ bher dîn, sir pareñ ajât judâ !  
Charhâ hai to charh jâ, nahîn de do sâf jawâb !”  
Itñî sunke Bhûre ke tan bolî khâi.
- Bhûre Bâdal ne chauk meñ kachahrî lâl :  
Badnî â gae Badan Singh kachahrî chhâe.
- 110 Shâh\* Mañdan â gae sahûkâr sampûran bare bhâgi.  
“Mere bâwan dhajâen mâl ke, main sabhî tyâgi !  
Mere Râjâ ke band chhurâ lâ, sab pûran lâge !”  
Itñî sun Bhûrâ Shâh Mañdan pe âyâ.  
Hâth joṛ mujrâ kiâ, jhuk sîs niwâyâ.
- 115 Bhûre se Mañdan kahe, “Koî hikmat kîjo.  
Solâh sai dolâ liâ, singâr hâth guptî dîjo.  
Dolâ andar deo bithâe : kisî bhed na dîjo.  
Mânî Pûni lohâr ko sâth le lîjo.  
Mânâ Pûnâ bharen bhes terâ chândî sonâ :
- 120 Jin kî chhatên âper dhare anâr lîmû se gahnâ :  
Jin kî zuluf laṭakke bhare mang motîn kî lachhî.”
- Solâh sai dolâ liâ singâr, sîn Sibh kî khâi.  
“Yehîn se haṭ jâiyo gharân nûn, jis se nâr piyârî !  
Hamâre gail so charhe bandhî dudhârî !”
- 125 Itñî sun sârme de rahe kalkâr :





- Ghorî Shâh ke dalân men par gaî shor pukâr.  
 Jab hî Sharfû Qâzî ne jhat mashlat joî :  
 "Tâm dîn duniyâ ke Bâdshâh chhûte Khudâe !  
 Dole men padmâwat hai nahîn padmanî bharâe !  
 130 Doloñ ke bâñs sarkde, kahâr hoñkde âe !"  
 Itnî sunke Bâdshâh ne araj lagâi.  
 "Doloñ kî talâsh de de mere tâñ."   
 Itnî sunke Bhûre ne jhat araj lagâe.  
 "Padmâwat\* roî ðolî men bhar âñsû âi.  
 135 Rattan Sain ko dekhtî kâman madâ mâi.  
 Rattan Sain ko bhej de ðolân ke mâhîn."  
 Itnî sunke Bâdshâh Râjâ pe âe :  
 Jandâ tor mabil kâ Râjâ khulwâe.  
 Râjâ chhutâ mahil se jaisâ chalâ kebrî.  
 140 Dekh Râjâ ðolân ko bhar âñsû rove.  
 "Mere jîwande ðolâ kyûñ dende lâj gaiwâe ?  
 Badlâ ab yeh bâp kâ tañ lîa sajâe !"  
 Itnî sunke Bhûre ne jhat araj lagâi :  
 "Mânân Pûnân ladlî terî ab lân gorî.  
 145 ðolân âñ baithke donân kî joî."  
 Itnî sunke Rattan Sain dil âi hoshiyar.  
 ðolâ andar jâ paṛa jhâmar girwâe.  
 Mânân Pûnân lohâr se berî katwâi.  
 Jab hî Sharfû Qâzî ik mashlat joî.  
 150 "ðolâ men thak thak ho rahî, ghan bâje bathorî.  
 Berî katî Rajpût kî ! Âi honî torî."

- Itnî sunke Rattan Sain kî turt'â gâi ghorî.  
 Hanwe hâth, pair rikâb, jhat jabar gaî ghorî.  
 Sarsar mârî koṛaî daurâ dî ghorî.  
 155 Wâjân wâjân dî rahî tâ bâgân morî.  
 Gach andar â baṛâ Rajpût hazârî.  
 Itnî sunke Bhûre ne jhat ghorî pherî,  
 Ghorî Shâh ke dalân jâ bâgân morî.  
 Doloñ se kûde sûrme deke kalkâr.

\* For Padmanî.





- 160 Ghorî Shâh ke dalân men pâi dhand ghubâr.  
 Golî chalî karâkar, parê rahe sankâr,  
 Jaisî mârî pawan kî kinârî kâhî.  
 Pânch hazâr parâ khet, gintî na pâi,  
 Akelâ Bhurâ kyâ karo lashkar ke darmiyân ?
- 165 Lekar ghorî jâ parâ lashkar ke darmiyân :  
 "Tum men naushâ kaun dal kâ singâr ?"  
 Allâhdîn 'Alâu'ddîn karde do pahâr :  
 Haude se nîche dîe ger, dîkê tar-kasâr.  
 Itnî sun Ghorî Bâdshâh ne pakare kumân.
- 170 Bharbhar marî giâsiyân Arjun se bân.  
 Tîr mârâ Bhûre Kaîwar ko langhâ dîâ pâr.  
 Ghorî se nîche dîâ ger, kar tîrkahî sâr.
- Râjâ royâ Rattan Sain deke kalkâr.  
 Fanjân andar ân barî deke lalkâr.
- 175 Ghorî Shâh ne dîe bâng namâz guzarî !  
 Karo deotâ giâ naṭ iko bârî !  
 Ghorî Shâh ke hûe fatah kachahrî sârî.  
 Itnî sun Padmâwat ne tan barchhî mârî :  
 Nârî thîn, sab mar gaîn Chittauron mâhîn !
- 180 Ghorî Shâh dekhâ koî nazar na âîn !  
 "Jhuthâ re, Lâkhe Shâh Dîwân ! Padmâwat koî na pâi !"  
 Lâke jandâ chal parê Chittauron mâhîn :  
 Chhat Banûr men âke dere dîe lagâe.  
 Bâdshâh wahân mar giâ, makân lie pâe.

## TRANSLATION.

THE STORY OF RÂJÂ RATTAN SAIN, THE SON OF RÂJÂ CHITWAN  
 SAIN, LORD OF CHITTAURGARH.

It is said that in the days of the Ghorî\* kings Râjâ Rattan Sain was an independent prince, and there was war between them on the Râvî River at Chittaurgarh, in which the Ghorî king conquered Râjâ Rattan Sain, and took Chittaurgarh. This happened about 400 years ago.†

\* For Ghorî read Khiljî throughout.

† 600 would be nearer the mark.





I worship my Lord and the Infinite Goddess!

Clothed in shawls Rattan Sain sat on his throne.  
Lâkhe Shâh, the Minister, bowed and made his (customary) gift, (and said) :

"I would have the beautiful Padmanî to wife!"

- 5 Hearing this Rattan Sain was very wrathful (and said) :  
"Off, thou Merchant.\* Be off! Thou makest me angry.  
Shall Brâhmans and Merchants marry all the women?  
I will go to Sangaldîp† and get thee a Merchant's daughter."

The great Minister went down from the fort,

- 10 And going down he pondered (within himself).

Lâkhe Shâh, the Minister, came to Bhûrâ,‡

With joined hands he prayed forgiveness§ and bowed his head.

(Said he), "Thou art the son of Râjâ Shâm and the best of all.

Born in the king's house why art thou disgraced?

- 15 The Râjâ (Rattan Sain) hath wedded Padmanî of Sangaldîp!

And what shall I say of his wealth? Why hast thou not received thy share?"

Hearing this spake Bhûrâ quickly :

"We brothers are the same, but our fate is separate :

If I take away Padmanî, the shame will be mine."

- 20 And he sent down the great Minister from the fort.

The Minister dyed his clothes of a red hue, and put on a mendicant's dress.||

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\* This means that Lâkhe Shâh was a Baniyâ, (merchant) by caste.

† See *ante*, p. 276.

‡ Rattan Sain's brother.

§ For speaking : Oriental custom.

|| *Alfî* is a sleeveless shirt worn by mendicants as a distinguishing mark.





Crossing the Aṭak (Indus) the great Minister went to Kâbul.

The Ghorî king was holding his Court:

Lâkhe Shâh, the Minister, bowed and made his gift.

- 25 (Said he), "Start thy army, O Ghorî king, (to Chittaurgharh)."

Hearing this said the Ghorî king quickly:

"How large is Chittaur fort? What is its population?"

"O king, it is a large fort covering twelve *kos*.

Three *lâkhs*\* of swords are there in Chittaur.

- 30 And fourteen hundred guns blaze forth.

Bankers and traders and great merchants dwell there,  
And deal largely in pearls and coins and jewels."

Hearing this the king was astonished in his heart.

(Said the Court), "O Allah-dîn 'Alâ'uddîn,†

- 35 Lose not thy virtue over a strange woman."

(Said he), "The Râjâs of Chittaur are men of luxury,  
And my men shall fill their horses' saddles."

Thus spake the Ghorî king 'Alâ'uddîn,

And hearing said Lâkhe Shâh quickly:

- 40 "Go thou with thy army to Chittaur."

Hearing this the king had the (war) drums beaten.

Seven *lâkhs*‡ of Mughal soldiers advanced,

And stage by stage they reached Chittaur.

Then the Ghorî king sent a letter,

- 45 And Sharfû, the Qâzî, wrote the letter with discretion.

(And said) "Why be uneasy, thou King of Kâbul?"§

And he wrote, "The Ganges is between us, and above  
us is the Qurân;||

I have come to visit thee and see thee (only),

- 50 That thou mayest tell me of Sangaldîp, whither I would  
advance."

\* *i.e.*, 300,000!

† Meant for 'Alâ'uddîn Khiljî.

‡ *i.e.*, 700,000!

§ This must be a blunder of the bard: the "King of Kâbul" is writing the letter.

|| Apparently an oath.





- When Rattan Sain heard this he sent for paper,  
And Rattan Sain wrote a letter with discretion.  
Rattan Sain wrote a letter with discretion, (and said),  
“Hear, thou King of Kâbul, why art thou uneasy?  
55 Beside thee are the tale-bearers, the spies of Dehlî,  
If thou wishest thy welfare march thou back.”  
Hearing this the king forthwith exclaimed,  
“If thou wilt meet me meet me, or I will march back.”  
Hearing this Rattan Sain got ready his mare  
60 And went to the Court of the Ghorî king.  
The Ghorî king was sitting there and he bowed his head.  
Smiling spake the king and sat him down beside him.  
Sending for a *chaupur* board they played at chess (!)\*  
Then seizing (the Râjâ) by the arms they took him into  
the great tent.  
65 They put fetters on his feet and an iron ring about his  
neck.

- Abhe Râm, the Minister,† was pushed away.  
And Abhe Râm, the Minister, went back into the fort,  
And went to the door of Rattan Sain’s mother.  
(Said she), “Where went my Râjâ Rattan Sain, friend?”  
70 Hearing this Abhe Râm raised a cry (and said):  
“We two were separated weeping while the king’s  
household rejoiced!  
The king hath seized thy Râjâ and is beating his drums  
(over it)!”  
The mother of Rattan Sain leant against the door, (and  
said):  
“Where is the Maid of Sangal? ‡ where is Sangaldîp?  
whence came the bride?  
75 Unfortunate§ art thou, that thy coming brought no  
happiness.

---

\* For the bardic notion on such things see Vol. II., p. 282.

† Who had accompanied him. ‡ i.e., Padmani.

§ This term implies a reproach.





Go now whither thou mayest desire !”

Hearing this Padmanî wept bitterly.

She sat in her covered palanquin.

She took a dagger in her hand and girded her loins.

- 80 Going stage by stage she reached (a temple of) Siva,  
And taking an oracle from Siva she went to her husband's younger brother.

With joined hands she asked forgiveness and bowed her head (and said):

“ Brother, nor chick nor child (is mine) and my husband is afar.

Release the Râjâ, for thou seemest an honourable man !”

- 85 Hearing this Bhûrâ hardened his heart (and said):

“ Go, sister, go where thou wilt.

He cut off my father's head and the kites ate it.

I will send thee too to the Ghorî king.”\*

Hearing this came his mother to Bhûrâ (and said):

- 90 “ I have no written prophecy as to thy length of life.  
I bore thee nine months in my womb, and saved thee alive.

Would that I had poisoned thee, that thou hadst not lived !”

“ Mather, hast thou forgotten that hour when thou wast made a widow ?

When he cut off my father's head and gave it to the kites ?

- 95 My enemy is in trouble and thou wouldst have me save him !”

“ My son, do good for evil, that it may be well with thee in the world.”

Hearing this said Bhûrâ to his mother, “ Mother, hear me,

I will let the king keep the Râjâ his captive.”

Hearing this came Bhûrâ's wife to Bhûrâ;

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\* And so dishonour thee.





100 With joined hands she craved his pardon and bowed her head (and said) :

“ Râjâ, take my painted spinning wheel, and take my red stool.

Sit down to my wheel and make thee a nose ring.

Take thou my bracelets and I will take thy arms !

I will be strong and fight the Ghorî king !

105 Elephant shall meet elephant and heads shall fly about !

If thou be going, go, or deny outright !”

Hearing this, her words sank into Bhûrâ’s heart.

Bhûrâ and Bâdal held an assembly in the market-place.

Badnî and Badan Singh attended the assembly.

110 Shâh Mandan, the richest of all the merchants, also came (and said) :

“ I give up (for thee) my 52 bags of riches !

Expend them all to release my Râjâ !”

Hearing this came Bhûrâ to Shâh Mandan.

With joined hands he asked pardon, and bowed his head.

115 Said Shâh Mandan to Bhûrâ : “ Make this plan.

Take 1,600 palanquins (with you) and take secret arms in your hands.

Seat yourselves within the palanquins and tell the secret to none.

Take Mânâ and Pûnâ, the iron-smiths, (as women) with you ;\*

And cover Mânâ and Pûnâ with thy vesture of silver and gold ;

120 And put limes and pomegranates on their breasts for ornaments :

And fill their hanging locks with coral and pearls.”

They adorned 1,600 palanquins and took an oracle from Siva, (and said) :

“ Go hence to your homes, all ye that love your wives !

---

\* *i.e.*, dressed up as women : observe the force of putting the names of these men into female forms in the text.



- They that go with us must fasten on swords !”\*
- 125 Hearing this the warriors raised a shout,  
And the noise of it reached the Ghorî king’s Court.  
Whereon Sharfû, the Qâzî, quickly made remark :  
“ God hath made thee king of the world and the faith !  
They are no fair maids and girls that fill the palanquins !
- 130 The poles of the palanquins creak and the bearers  
breathe heavily !”  
Hearing this spake the king :  
“ Search the palanquins for me.”  
Hearing this spake Bhûrâ quickly :  
“ Padmanî is weeping bitterly in her palanquin,  
135 And when she sees Rattan Sain she will be filled with joy.  
Send Rattan Sain into her palanquin.”  
Hearing this the king came to the Râjâ,  
And breaking open the lock of the prison took the Râjâ out.  
The Râjâ came like a lion out of his prison,  
140 And seeing the palanquins his eyes filled with tears, (and  
he said to Bhûrâ) :  
“ Why sent ye her in marriage here, whilst I was alive  
to shame me ?  
Thou hast taken full vengeance for thy father !”  
Hearing this said Bhûrâ quickly :  
“ I have brought Mânâ and Pûnâ,† thy beautiful darlings,  
145 Sit down in the palanquin and meet them.”  
Hearing this Rattan Sain understood,  
And went into the palanquin and put down the blinds.  
Mânâ and Pûnâ, the iron-smiths, cut off his fetters.  
Then Sharfû, the Qâzî, made remark :  
150 “ There is a noise of hammering and clanking within the  
palanquin !  
The Râjpût’s fetters are being cut ! Thy fate hath come,  
(O king) !”

Hearing this Rattan Sain quickly came to his mare.

\* As the enterprise is very dangerous.

† The names are still female in the text.





Hand on saddle, foot in stirrup, quickly he mounted his mare.

Striking her quickly with his whip he galloped off the mare.

155 They shouted out to him to turn back.

The great Râjpât entered his fort.

Hearing this\* Bhûrâ quickly turned his mare,

And turned on the Ghorî king's camp.

The warriors leapt from the palanquins and gave a shout.

160 And there was a great slaughter in the Ghorî king's camp.

The guns thundered forth and there was a great disturbance.

As when the wind blows the scum (of a pond) to the bank.

Five thousand fell on the field beyond counting,

But what did Bhûrâ alone in the midst of an army ?

165 He took his mare into the midst of the camp, (saying) :

" Who is the jewel† of the army among you ?"

And he cut Allahdîn 'Alâu'ddîn‡ into two halves,

And cast him down from his elephant with a stroke of his sword.

Hearing this the Ghorî king seized his bow,

170 And shot arrows forth like Arjuna.§

An arrow struck the Prince Bhûrâ and went through him.

And the blows, arrows, and swords threw him down from his mare.

The Râjâ Rattan Sain wept and cried out.

And the (king's) army entered the fort shouting ;

175 And the Ghorî king made the (Muhammadan) call to prayer !||

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\* Something probably omitted here.

† *Lit.*, bridegroom.

‡ The bard seems to think 'Alâu'ddîn to have been a personage apart from the " Ghorî" king, whereas they were really the same.

§ The Pândava ; allusion to the story of the *Mahâbhârata*.

|| A dreadful thing to happen in a Râjpât fort.





- And all at once the millions of (guardian) goddesses fled !  
The Ghorî king gained the victory over the whole Court.  
Hearing this Padmanî ran a spear through her body,  
And all the women that were in Chittaur died !\*
- 180 And the Ghorî king could find not one (and said) :  
“Lâkhe Shâh, the Minister, was a liar ! I have found  
no Padmanî !”  
Putting his lock on Chittaur he set out,  
And rested at Chhat-Banûr,  
Where the king died and had a tomb erected to him.†

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\* Allusion to the well-known Râjpât ceremony of the *sâkd*, or *jauhar*, or immolation of the women, before making the final sally, when it was no longer possible to save a place from destruction. The Râjpûts claim that a *jauhar* was performed on this occasion, and again at the second sack of Chittaur by Akbar in 1583.

† This place is probably meant for the Chach or Indus riverain tract of the Râwal Pindî District, just as the bard has placed Chittaur on the River Râvi. 'Alâu'ddin, as a matter of fact, was buried at Dehlî in 1316 A.D.

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## No. XXXIII.

THREE VERSIONS OF SARWAN AND FARÍJAN,  
AS TOLD IN THE DEHLÍ AND KARNÁL DISTRICTS.

[Sarwan and Farijan is the usual name of a well known ballad widely sung in the Dehlí, Gurgáoñ, Karnál, Hissár and Rohtak Districts. It is specially interesting as being a pure myth concocted within the last fifty years for what may be called political reasons, and because it bids fair to become a permanent legend among the people.]

[Farijan, Farídan, Faríjar and Pharijan are vulgar forms of the name of Mr. William Fraser, formerly Political Resident at the Court of the Mughal Emperors of Dehlí, who was murdered from personal spite at the instigation of Nawáb Shamsu'ddín Khán of Lohárú on the 22nd March 1835. The murder formed the subject of a judicial enquiry and the Nawáb was executed on the evidence on 3rd October 1835. He was a man of very dissolute character, and the people who best remembered him, were the courtezans of Dehlí that lived on his gifts. These women for some time afterwards were in the habit of singing songs in his praise and are, no doubt, responsible for the concoction of the purely mythical story of Mr. Fraser's intrigue with Sarwan, a *zamindár's* or farmer's wife, at the hands of her outraged husband. Sir William Sleeman, who, in his *Rambles and Recollections of an Indian Official*, 1844, Vol. II., p. 210ff, gives a complete account of the murder of Mr. Fraser, says that songs in honor of Wazír 'Alí the murderer of Mr. Cherry and others at Banáras in 1798 A.D. were sung by courtezans there twenty years after the massacre for the same reason.]

[The true story is that Mr. Fraser had practically brought up the Nawáb Shamsu'ddín Khán, and was so disgusted at his debauched and licentious proceedings when he grew to man's estate, that he at last refused to admit him to his house at Dehlí, of which the Nawáb had previously had free use. This so exasperated him that he employed Karím Khán and Uniyá, an associate and an old servant, to assassinate him. The opportunity offered on the night of the 22nd March 1835, when Mr. Fraser was returning from a party given by the Rájá of Kishangarh, and Karím Khán shot him dead about eleven o'clock at night. Uniyá got wind of attempts that were to be made on his own life by the Nawáb to destroy proofs of the affair and with some difficulty escaped from his clutches. He afterwards confessed his share in the crime to Mr. Simon Fraser and explained the whole of the circumstances at the trial held by Mr. Colvin, the judge. The result was the execution of Karím Khán and the Nawáb.]





[In an Urdû work called *Târikh Makhzan Panjâb* by Mufti Ghulâm Sarwar Qureshî of Lâhor, 1877, at p. 26, the following account is given of Mr. Fraser's murder :—"Nawâb Shamsu'ddin Khân succeeded Nawâb Ahmaḍ Bakhsh Khân of Lohârû. He had two brothers, Aminu'ddin Khân and Ziâ'u'ddin Khân, who claimed shares in the estate under their father's will. The case was laid before Mr. William Fraser, the Agent at Dehli, who reported to Government that according to the will all three brothers ought to have shares in the property. In revenge for this in October 1835 Nawâb Shamsu'ddin Khân had him murdered by his people. After an enquiry, which lasted a year, he was convicted and hanged and his estate at Firozpûr confiscated and added to the Gurgâon District." Sir William Sleeman, however, is of opinion that the Government proceedings as to the partition of the estate had very little to do with the murder.]

## I.

## THE STORY OF THE MURDER OF MR. FARÎJAR.

*Mân Singh, a farmer of the village of Nagdhû, in the District of Karnâl, told the following story on the 22nd February 1884.*

A very handsome youth, named Amî Chand, a farmer of the village of Ghughîânâ, in the Karnâl District,\* got into trouble and became a convict, working on the Canals being made through the District.† One day it so happened that Mr. Farîjar went out to examine the works and remarked Amî Chand and said to a convict warder,‡ "what a pity it is that so handsome a youth should be employed as a convict on excavation works!" He was so struck with the beauty of the youth that he mentioned it again and again§ till at last the warder said, "his beauty is nothing to his sister's." Upon this Mr. Farîjar strongly desired to see her, and that same evening he sent for Amî Chand and promised to release and reward him if he would bring his sister to him. He consented and was released by Mr. Farîjar, who supplied him with a horse and a servant, and sent him off to his village.

When Amî Chand reached home his friends were much surprised to see him, as they knew his time had not expired,

\* It is really in the Dehli District.

† They were taken in hand by Lord Hastings and completed between 1817 and 1830.

‡ *Met qaidî* was the expression used, *met* being the English word *mate*.

§ This is a purely oriental notion and quite foreign to English habits, of course.





but he put them off with a story of services he had rendered so as to cause his premature release, and concealed the real facts.

He then went to his mother's house, but did not find his sister at home, for she had gone to her husband's house, and so he went there and told her that their mother was very ill, in fact dying, and wanted to see her. Her husband, however, declined to let her go home, and Amī Chand then told her privately that unless she could get away somehow that very day she would never see her mother alive again; so it was arranged between them that she should go to a certain well to draw water that evening, where he should meet her, and that they should go off together.

They met accordingly and he took her up behind him on his horse, but, instead of taking her to their mother, he took her straight to Mr. Farījar's tent, as he was then encamped upon the works.

As soon as her husband missed her he guessed that Amī Chand had taken her off and went at once to his mother-in-law, and found her quite well, and that she had seen neither her son nor her daughter. After a while he ascertained that Amī Chand had carried her off to Mr. Farījar.

This drove him quite wild, and going home to his village, he collected three or four friends and went with them to Mr. Farījar's tent, and found his wife Sarwan there, as he had been told. He addressed a petition to Mr. Farījar about the injustice of his acts, but got no answer and was turned out of the camp. So he went home and, watching his opportunity, murdered Mr. Farījar in revenge for the abduction of his wife.\*

## II.

### THE SONG OF SARWAN AND FARĪDAN.

*From a version procured from Dehlī.*

#### TEXT.

Dhur Kalkatte se chalā Farīdan, Pānchoñ Pīr manāe.  
Lāndā ghora budhā Farīdan Sarwan dhūndan jāe.  
Pānch muqām Dehlī men bole, chhaṭṭā Ghūngānā gānū.

\* There was nothing in the language of the story as taken down to make it worth while printing it in original.





- Dhaule kûnen par tambû tan gae, mekhen de garwâe.
- 5 Galî galî chuprâsî dolen, Sarwan lajhî nâhîn.  
Bachhre chugâwandâ Amî Chand pakarâ mushkîn de  
bandwâe.  
“Mushkîn merî chhor de, Farîdan; Sarwan dûn batlâe.  
Bare bagar se Sarwan nikasî, chhoṭe bagar nûn jâe  
Sarwan bājre mân.”
- Bājrâ kattî Sarwan pakarî, dāntî dhūngî mân.
- 10 Sir par pîrhâ, baghal men charkhâ, pûnî latakî jâe :  
Hâth men belâ, bele men kanghî daurî nâhî ke jâe.  
“Ultî sultî mendhiân gandhtî, thādâ lewan jâe.  
Âo, rî bahino, mil lo, suhelî : phir milâ nâhîn jâe.”  
Ungalî pakarke, ponchhâ pakarâ, haude lî biṭhlâe.
- 15 Hâthî ke haude baithî, Sarwan tap tap rondî jâe.  
“Shahr Ghungânâ, jam jam basîyo ! Amî Chand basîyo  
nâhîn !”  
Addhî râṭ pahar kâ tarkâ târe gindî jâe.  
Pānch Pîr kâ malîda sukhâ faujon men batâ jâe.  
“Lahnge kâ pahinâ chhor de, merî Sarwan, sâya sinâ  
lagâe.
- 20 Sûp kâ pahinâ chhor, merî Sarwan, topî se naihâ lagâe.  
Angî kâ pahinâ chhor de, merî Sarwan, peṭîkoṭ se naihâ  
lagâe.  
Pîrhî kâ baithnâ chhor, merî Sarwan, kursî se naihâ  
lagâe.”  
“Topî kâ pahinâ chhor jâe, rūî ke, pagîâ bandhan le.  
Patlûn kâ pahinâ chhor jâe, rūî ke, dhotî kâ bandhan le.
- 25 Koṭ kâ pahinâ chhor jâe, rūî ke, mirjâe kâ pahinâ le.  
Bûṭ kâ pahinâ chhor jâe, rūî ke, jûṭî se naihâ lagâe.  
Git-piṭ bolî chhor de, Farîdan, sîdhî bolî le.”

*Translation.*

Farîdan came all the way from Kalkattâ, worshipping  
the Five Saints.\*

Old Farîdan on his bob-tailed nag was searching for  
Sarwan.

\* See next version.





Five days he stayed at Dehli, the sixth at Ghūngānā village.

The tents were pitched at the white well and the pegs driven in.

- 5 The messengers searched in all the lanes and found not Sarwan.

Amī Chand was seized grazing the cattle and his arms were tied behind him.

“Loose my arms, Farīdan, and I will show thee Sarwan. Sarwan went out of the great street through the little street into the millet-field.”

Sarwan was caught cutting the millet with her sickle at her side.

- 10 Her stool upon her head, her wheel under her arm, and the skein hanging down :

Her cup in her hand and her comb in her cup she ran to the barber's wife.

“Braid up my tangled locks, the oppressor hath taken me.

O my sisters and my companions, come and see me ; we shall not meet again.”

He caught her hand and seized her by the waist and sat her in the (elephant) litter.

- 15 Sitting in the elephant litter, Sarwan dropped tears.

“Be happy, Ghūngānā ! But be not happy, Amī Chand !”

All night long till dawn she counted the stars.\*

The sweets that had been vowed were distributed in the name of the Five Saints (by Farīdan).

“Leave off wearing thy (native) skirt, my Sarwan, and put on a (European) skirt.

- 20 Leave off thy (kerchief), my Sarwan, and wear a hat.

Leave off thy (native) petticoat, my Sarwan, and wear a petticoat.

Leave off sitting on a stool, my Sarwan, and sit on a chair.”

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\* Idiom : to be very unhappy.



LEGENDS OF THE PANJÂB.

“Leave off wearing thy hat, thou doomed one, and fasten on a turban.

Leave off wearing trowsers, thou doomed one, and wear a loin-cloth.

25 Leave off wearing a coat, thou doomed one, and wear a quilt.

Leave off wearing boots, thou doomed one, and wear (native) slippers.

Leave off thy jargon, Farîdan, and take to plain speech.”

III.

THE BALLAD OF SARWAN AND PHARÎJAN.

*This version is from a beautifully written manuscript in the Persian character sent to Mr. Delmerick in 1872 by the late Nawâb 'Alâu'ddîn Ahmad Khân of Lohârû, nephew of Nawâb Shamsu'ddîn Khân. It is in his own handwriting, with some 26 notes in English also written by him, for he was a man of considerable literary attainments.*

TEXT.

*Châma-i-Sarwan.*

I.

Dhur Kalkatte se chalâ Pharîjan, Pânchoñ Pîr manâe.

Pânch muqâm Dehlî ke bole, chhattâ Gungânâ gâne.

Allah jâne, rî, Pânchoñ Pîr manâe.

II.

Dhaulî kûnî par tammû garâe, mekhen dî garwâe.

Huqqâ kîtà Mîn Chand pakayâ, berî dî thukwâe.

Allah jâne, rî, Pânchoñ Pîr manâe.

III.

“Ik chîz terî, kahe, Amîn Chand, dūsri kahû kî nâe.”

“Merî ho, to de dûn, Pharîjan ; dūsri kî de na jâe.”

Allah jâne, rî, Pânchoñ Pîr manâe.

IV.

“Sarwan kâ jo bhed batâ de, bâthî dûn in'âm.”

Ghar ke bhedî bhed batâyâ, “Sarwan bâjrâ mae.”

Allah jâne, rî, Pânchoñ Pîr manâe.



SARWAN AND PHARĪJAN.

V.

Dhalâ ghorâ bhûrâ Pharĭjan bâjrâ kûndtâ jâe.  
Bâjrâ kattî Sarwan pâkarî, drântî dhûngî mâe.  
Allah jâne, rî, Pânchoñ Pîr manâe.

VI.

Hâth pakarkar ghore bihlâ le, tis tis ânsû jâe.  
Pânch pîr bâjrâ kâtâ, chhattâ na kâtâ jâe !  
Allah jâne, rî, Pânchoñ Pîr manâe.

VII.

“ Bâp ko tere Chaudhrî kar dūn, bhâi Thânedâr.”  
“ Châchî tân sab â mil len, Mîn Chand milnâ nâe !”  
Allah jâne, rî, Pânchoñ Pîr manâe.

VIII.

“ Milnâ ho, to mil le, Mîn Chand ; phir milne kî nâe.”  
Hâth meñ bilwâ, bilwe meñ kângî, nâi ke ghar jâe.  
Allah jâne, rî, Pânchoñ Pîr manâe.

IX.

“ Ultî sultî meñdhî gundhe, nâi kî : gundhan phir nâe.”  
Hâth pakarkar haude bihâ lî, hirnî kî jûn ðakar âe.  
Allah jâne, rî, Pânchoñ Pîr manâe.

X.

Âdhî rât pahar kâ tarkâ târe ginte jâe.  
“ Pîrhî baithnâ chhor de, Sarwan ; kursî baithnâ sîkh.”  
Allah jâne, rî, Pânchoñ Pîr manâe.

XI.

“ Lahngâ pharnâ chhor de, Sarwan, sâya pharnâ sîkh.”  
Âge sunâr kî, pîchhe munihâr kî, bîch meñ Sarwan,  
jâe (1) Allah jâne, rî, Pânchoñ Pîr manâe.

XII.

“ Pânch mohar kâ tîkâ gharâ dūn ; mâthâ damaktâ jâe.  
Assî mohar kî nath gharwâ dūn, totâ pharaktâ jâe.”  
Allah jâne, rî, Pânchoñ Pîr manâe.

XIII.

“ Assî gaz ka lahngâ silâ dūn parû pharaktâ jâe.”  
“ Pânch bhâi ke pâg utâre, phir bândhan ke nâe !”  
Allah jâne, rî, Pânchoñ Pîr manâe.





## XIV.

Bare bhâi ne dene kahe the, chhotâ detâ nâe.  
 Pâñch gânû kar lie bas meñ, Mîn Chand bas meñ nâe.  
 Allah jâne, rî, Pâñchon Pîr manâe.

## XV.

Chhotî bagar se Sarwan nikasî bare bagar ko jâe.  
 Galî galî chuprâsî phir gae, ghar ghar thânedâr.  
 Allah jâne, rî, Pâñchon Pîr manâe.

Dhur Kalkatte se chalâ Pharîjan, Pâñchon Pîr manâe.

## TRANSLATION.

## THE BALLAD OF SARWAN.

## I.

Pharîjan came all the way from Calcutta, worshipping  
 the Five Saints.\*

Five days he halted in Delhî, and on the sixth he went  
 to Gungânâ village.†

God knows, dear, he worshipped the Five Saints.

## II.

He pitched his tents at the white well, and drove in the  
 pegs.

Mîn Chand was seized smoking his pipe and fetters were  
 fastened on him.

God knows, dear, he worshipped the Five Saints.

## III.

"One thing hast thou, they say, Amîn Chand, that  
 none else possesseth."

"If it be mine, I give it, Pharîjan : another's I cannot  
 give."

God knows, dear, he worshipped the Five Saints.

\* The *Panj Pîr* are really any five saints the author may remember or worship. The Nawâb says that here they mean (1) Khwâjâ Qutbu'ddîn Bakhtiâr Kâkî Ūshî of Dehlî, *ob.*, 1235 A.D.; (2) Khwâjâ Mu'ainu'd-dîn Chishtî, of Ajmer, *ob.*, 1236 A.D.; (3) Shekh Nizâmu'ddîn Auliâ, of Dehlî, *ob.*, 1325 A.D.; (4) Nasîru'ddîn Abû'l-khair Abdu'llah Ibn 'Umar Al-Baizavî, *ob.*, 1286; and (5) Sultân Nasîru'ddîn Mahmûd, Emperor of Dehlî, *ob.*, 1266. The origin of the *Panj Pîr* is in the Five Holy Personages, *viz.*, Muḥammad, 'Alî, Fâtima, Hasan and Husain.

† The Nawâb says it is in the Sumpat sub-division of the Dehlî District.





## IV.

"Tell me where Sarwan is hid, and I give thee an elephant in reward."

The house-spy told the secret, "Sarwan is in the millet-field."

God knows, dear, he worshipped the Five Saints.

## V.

Brown Pharjan on his white horse destroyed the millet-field.

Sarwan he caught cutting the millet, with her sickle by her side.

God knows, dear, he worshipped the Five Saints.

## VI.

Seizing her hands he sat her on the horse, dropping tears.

Five sheaves of millet she had cut, but could not cut the sixth.

God knows, dear, he worshipped the Five Saints.

## VII.

"I will make thy father a Chaudhri, thy brother a Police Officer."\*

"Let me go and see my aunts, Min Chand I will not see."

God knows, dear, he worshipped the Five Saints.

## VIII.

"Min Chand, if thou wouldst see her, see her now : thou shalt not see her more."

A cup was in her hand, a comb was in the cup, and she went to the barber's house.

God knows, dear, he worshipped the Five Saints.

## IX.

"Braid up my tangled locks, O barber's wife : thou shalt not bind them again."

He took her hand and seated her on the (elephant) litter, weeping like a doe.

God knows, dear, he worshipped the Five Saints.

\* A Chaudhri is a local country magnate, and the country Police Officer is the embodiment of power in the villagers' ideas.



LEGENDS OF THE PANJÂB.

X.

All night till the dawn she counted the stars.\*

"Give up sitting on a stool, Sarwan, learn to sit on a chair."

God knows, dear, he worshipped the Five Saints.

XI.

"Give up thy (native) skirt, Sarwan, and learn to wear a (European) skirt."

Sarwan went off in the midst of goldsmiths' and jewellers' maids.

God knows, dear, he worshipped the Five Saints.

XII.

"I will make thee an ornament of five gold pieces to shine on thy forehead.

I will make thee a nose-ring of eighty gold pieces and of glittering jewels."

God knows, dear, he worshipped the Five Saints.

XIII.

"I will make thee a skirt of eighty yards to become thy loins."

"Thou has pulled off the turbans† of my five brethren, not to be fastened on again!"

God knows, dear, he worshipped the Five Saints.

XIV.

The elder brothers agreed to give her up, not so the younger.‡

Five villages were in their power, but not Mîn Chand.

God knows, dear, he worshipped the Five Saints.

XV.

Sarwan escaped from the little street into the great street.

The messengers searched every lane and the police every house for her.

God knows, dear, he worshipped the Five Saints.

All the way from Calcutta came Pharijan, worshipping the Five Saints.

\* Idiom, for being very unhappy. † Idiom, for utterly disgraced.

‡ i.e., Amin Chand.





No. XXXIV.

## PŪRAN BHAGAT,

AS SUNG BY SOME JATTS FROM THE PATIALA STATE.

[This forms the first *mahā* or division of the legends about Rasālū, and purports to relate the events previous to the stories told in the first legend given in these volumes, the Adventures of Rājā Rasālū. It will be seen, however, on a comparison of the two legends, that as a matter of fact the stories told in the Panjāb about Śalivāhana of Siālkoṭ and his legendary sons, Rasālū and Pūran Bhagat, are all mixed up together, and evidently, to some extent, form a cycle of tales, of which any one of these worthies is made the hero at each individual bard's pleasure. The close resemblance of many of them to the cycle represented by the *Story of Sindibād* is again apparent in the following poem].

[It is still probably too early to fix the date of Rasālū with anything like certainty, but yet I think it may be fairly hazarded now that he represents in Hindū Legend the king who so successfully fought the first Muhammadan invaders of India about 700 A.D., and is known to Muhammadan historians as Ranbal, Reteil, Zenbil, etc. The facts bearing on this identification will be found in my paper on Rājā Rasālū in the *Calcutta Review* for 1884, p. 390 ff.].

## TEXT.

*Rāg Pūran Bhagat dā Pizar Rājā Salwān Sakna Siālkoṭ.*  
Tillōṅ Gorakh charhiā, charhiā nādh bājāe.  
Bāwan sai chele guptiā, bāwan sai chele nāl.  
Batwe līe bhabūt de lainde ang ramāe :  
Chhāh chūṭiāṅ mirgāniāṅ bhawande bīch akās.

## TRANSLATION.

*The Song of Pūran Bhagat, the son of Rājā Salwān of Siālkoṭ.*  
Gorakh set out from Tillā\* sounding his conch.  
Fifty-two hundred invisible and fifty-two hundred  
(visible) disciples were with him.  
Ashes had they in their wallets for rubbing on their  
bodies,  
And their deer skins hurtled through the heavens.

---

\* In the Gujrānwālā District.





- 5 Siálkot Râje Sankh dâ jogî bâge lathe â.  
 Sûkhe ban hariâule pâñî pie talâo ;  
 Bah gae chaplî mânke dhûnî dende lâe.  
 Bhagtî kamâunde kahir de charne dhyân lagâe.  
 Raunak lagâ dî Râm ne ditte bâzâr lagâe :  
 10 Khalkat mâthâ ãekde, kyâ râjâ, kyâ râe.

Râjâ mahilân se turîâ, man bich Râm dhyâe :  
 Hatth bândh kardâ bintî charnoñ sîs niwâe :  
 "Jagat nûñ târan â gîâ, mainûñ târke jâ.  
 Kanne Gurû sun lîâ, âñkhân vekhan â."

- 15 Gorakh âge boliâ ; "tainûñ sachlân deân sunâe.  
 Terî aulâd kothâñ haiñ aukhâ bikhra thâññ.

- 5 They halted at Siálkot in the garden of Râjâ Sankh.\*  
 The groves became green for them and the lakes full of  
 water.  
 And they sat cross-legged, lighting their sacred fires.  
 Performing austere penance they turned to the (Gurû's)  
 feet.  
 Râm (God) prospered them and made there a town for  
 them.  
 10 And all the people did homage, high and low.

The Râjâ set out from his palace meditating on God in  
 his heart.

With joined hands he spake, bowing his head at the  
 (Gurû's) feet :

"Thou art come to save the world, save thou me also.  
 I had heard of the Gurû with my ears, now have I seen  
 him with my eyes."

- 15 Then spake Gorakh : "I tell thee truth.  
 The way for thy offspring shall be rugged and steep.

\* ? Meant for Śâka; according to the bards he is the father of  
 Śâlivâhana. This is important.





Udānagarī Shahr hai Rāje dā Chaudhāl nān.  
Us dī betī Achhrān lāven byāhke, tāt hove aulād.”

Koṭon Rājā chaliā, chaliā sat imān.

- 20 Fanjān bāhir kadhā lān, lāke bahe dīwān.  
Gawwān dān Brahmanān, sonā kardā dān.  
Ūdānagarī nūn dhyāunā ; pat rakhe Bhagwān !  
Rājā chaupat mādhiā rohi bich maidān :  
Chauṇ Bīrān nāl kheldā sundā dīn imān.
- 25 Bārān mange tāt chhe pie ; chhe mange tāt chār :  
Chauṇ Bīrān se bāji jīt lē, āe Bīrān nūn hār.

There is a city Ūdānagarī\* and its Rājā's name is Chaudhāl.

If thou marry his daughter Achhrān, thou shalt have posterity.”

The Rājā set out from his fort with a righteous intent.

- 20 He took with him his following and held an assembly.  
He gave alms of cows and gold to the Brāhmans.  
He set out for Ūdānagarī : God preserve his honour !  
The Rājā played at *chaupur*† in the midst of the desert plains :  
With the Four Saints‡ he played, celebrated for righteousness and faith.
- 25 When they cried twelve it fell six, and when they cried six it fell four.  
He won the game from the Four Saints, and the Saints lost.

\* An undefined locality and a name claimed by many old cities in the Northern Panjāb.

† See Vol. I., p. 243, and Vol. II., p. 282.

‡ *Bīr* is a Hindū word, but I think it is clear that the *Chār Pīr* are meant here. The *Chār Pīr* or Four Saints are the reputed founders of all the sects of Musalmān *faqīrs*. They were (1) 'Alī himself ; (2) Khwājā Hasan Basrī, 642-728 A.D., who is buried at Basra ; (3) Khwājā Habib 'Ajami or the Persian, who died in 738 A.D. ; (4) 'Abdu'l-Wāhid bin Zaid Kūfi. 'Alī is said to have invested Khwājā Hasan Basrī with the *khilāfat* or deputyship to himself, and the last two were the followers of Khwājā Hasan.