

Whereon thou hadst declared : "The Sháh still liveth"
Sikandar was rejoiced at what was said,
And placed the crown in peace upon his head.

§ 4

*How Sikandar sent his Mother, Náhid, to fetch Rúshanak,
and how he Married her*

He called his mother from 'Ammúriya,¹ C. 1289
Told her upon her coming what Dára
Had said, and added : "Go to Dilárái,
And enter into gracious intercourse
With her, see Rúshanak within the bower,
And, having seen her, greet her on my part,
Take her a bracelet, earrings, torque, and crown
Of royal gems, a hundred mules with loads
Of tapestries and furthermore ten camels
With gold brocade of Rúm, and place withal
In purses thirty thousand in dínárs
Out of the treasury by way of largess,
And take with thee three hundred Rúman damsels,
Or more if more are needed. Give each one
A goblet worthy of a queen's fair handmaid ;
Take servants to escort thee and forgo
No circumstance of royal etiquette."

The mother of the Sháh, as he commanded,
Made ready and set off upon her journey,
With her interpreters escorting her—
Ten of the honey-tongued philosophers.
Now as she drew anigh to Ispahán
A crowd of nobles went to give her welcome,
While Dilárái came forward from the palace,
She and the magnates, as their custom was,
And gave such largess in the court that treasure

¹ Cf. p. 23 and note.

And money grew misprized. They held a conclave
 Of counsellors within the palace; all
 The chiefs attended: Dilárái the while
 Prepared such wedding-gear that the bázárs
 Looked busy everywhere, and league-long files
 Of camels carried stuffs for clothes and carpets,
 For hangings and for tapestries inwoven
 With gold and silver thread, and diverse-hued.
 There were such Arab steeds with golden bridles,
 Such Indian scimitars with golden scabbards,
 Surtouts and morions and bards withal,
 With golden sparths and maces ponderous,
 With stuffs for raiment cut or in the piece,
 That no one in the world e'er looked on more;
 Such aloe-wood, gris-amber, and pure musk,
 As gave to enemies good cause to writhe.
 They requisitioned servants from the palace,
 And made them ready forty golden litters.
 In one of them with parasol and slaves
 Sat Rúshanak rejoicing. From the halls
 Of Dilárái, for half the route, the way
 Was all gold, jewels, horses, and attendants.
 They raised triumphal arches in the cities;
 All lips were smiling, all hearts full. They showered
 Drachms on the bride's brocaded parasol,
 And mingled overhead musk and dínárs.

C. 1290

When that Moon reached the Sháh's own bower
 Sikandar

Much scanned her stately form and goodly face:
 Thou hadst said: "Wisdom nurtured her on love."
 Whenas her mother set her on the throne
 Of gold he poured out all his soul to her,
 And passed a se'nnight in her company,
 Conversing much with her, observed her shrewdly,
 And saw in her but majesty and meekness,
 Discretion, modesty, and fair behaviour,

So that his heart was joined to her in love.
 Then all the paladins throughout Írán
 Called blessings down on him as Sháh, and brought
 Great gifts of gold and royal jewelry,
 While justice o'er the world's whole face was spread,
 And everywhere the waste inhabited.

§ 5

*How Kaid of Hind had a Dream, and how
 Mihrán interpreted it*

A speaker of the tongue of days of old
 A tale that thou wilt muse to hear thus told :—
 There was in Hind a monarch, Kaid by name,
 Whose sole pursuit was knowledge and advice ;
 He had a sage's heart, a prince's brain,
 King's bearing and the Grace of archimages.
 He dreamed a dream ten nights successively—
 A portent : mark it well. The men of learning
 In Hindústán, the mighty both in word
 And lore, the sages and the counsellors,
 Met at his bidding, and he told his dreams
 At large without reserve ; but every heart
 Was full of deep concern, each visage wan,
 For there was none that could interpret them.
 Then said a sage to Kaid : “ O sovereign,
 Memorial of the great and man of wisdom !
 There is a famous one by name Mihrán,
 Who hath attained his fill of earthly lore.
 He will not sleep or rest him in a city,
 And liveth but with cattle of the field,
 Subsisting on the herbs upon the mountains,
 And not accounting us as fellow-men ;
 His home is with the onager and deer,
 Apart from habitation and mankind ;