

## NO. VII.

## A MASNAWI REGARDING THE DEATH OF MIRZA FAIZO'S CHIPPAK.\*

Alas ! alas !† by the hand of fate,  
 In the aviaries now has this grief arisen ;  
 From its head every hawk has thrown off its hood,‡  
 And every falcon put on a blackdress.§  
 The hearts of the birds are half dead from grief,  
 And sparrow-hawks, falcons and hawks have become orphans.||  
 Whether tatehris, kuhas, or besarās,¶  
 Fate has turned against them all at once in this same way.\*\*  
 If they wish to hunt the tomtit,  
 They have not even this much power of seizing left in their claws.  
 On beholding a number of puddas,†† they are afraid of them ;  
 They play tricks even with the butterfly.‡‡  
 The tarmati§§ before the gnat is weak,  
 And, in the sight of insects, the dhоти||| even is contemptible.  
 Alas ! do not now ask the cause of this.  
 What shall I tell you O friends ? It is a calamity,  
 For the chippak of Mirza Faizo has died,  
 And made the aviary of the world depopulated.  
 How vastly inconsiderate is the sky (fate),  
 Alas ! it has destroyed such a precious falcon.  
 The conduct of the heavens is very unjust ;  
 Look ! what an injustice is this, O friends !  
 That the Mirza should be so mournful and the birds so happy,  
 And the nests of the feathered tribe so thickly populated ;  
 Behold the jay how gay it is,

\* The chippak is a sparrow-hawk, but this was a wonderful specimen, for it hunted not only small birds, but even large ones.

† Lit, "sighs and lamentations."

‡ "Sir se kulah phenkna" is an act generally performed in time of mourning ; the play is, that the hawks which have a kulah (hood) by nature, they even, following the example of men, throwing it off, commenced to grieve.

§ The colour of the falcon is very dark, almost black, and this is the black dress, or mourning, here referred to.

|| All these birds are supposed to have looked on the chippak as their mā bāp, as the natives say, that is, as their mother and father, and, in consequence of its death, they are supposed to have become orphans.

¶ These are the various kind of hawks, and are mentioned by the poet, as relatives of the chippak.

\*\* That is to say, leave them without any patron or guardian.

†† The pidda is an exceedingly small bird, and, in Oordoo, the secondary meaning of it is "a very small creature, contemptible both in mind and body."

‡‡ The meaning of this line is, that they had become so powerless, that they dared not attack even the butterfly, but were obliged to resort to all sorts of stratagems and deceits to catch it. "Wail gānthnā, or karnā" is an idiom signifying "to play tricks, make excuses, pretences, &c."

§§ The tarmati is a kind of hawk.

||| The dhоти is a species of falcon, the female of which is called besarā.

While the maina is even ten times happier than it ;  
 Behold what joy there is in the partridges' dwelling to-day,  
 And royalty has come to the house of the peng and ghoghai ;\*  
 How gaily does the kabk give forth its notes,  
 And how happily does the daher go warbling about.  
 Alas ! that it should give up its food and die thus,  
 And make all the other animals happy ;  
 The quail, from fear of it, used to tremble,  
 From the time it was made to hunt† the jay ;  
 From terror the cranes used not to sleep their full,  
 And crows too, from fright, were never off their guard.  
 Whether pigeons, sandpipers, or bazas,  
 Ringdoves or partridges or starlings,  
 None ever used to scratch themselves with their beaks from fear,  
 Or dared to put their heads under their wings ;  
 Geese never grazed in the fields near the woods ;  
 Cranes used to feed sometimes but on the watch ;  
 Why need I mention the alarm of the kulung ?  
 The sarus too always was in fear of its life.  
 When it turned its thoughts to the water birds,  
 It used to flay off the skin of pelicans.  
 One day the Mirza went to take an airing,  
 And, in this interval, there occurred some delay in giving it its food ;  
 From hunger that creature became pettish and angry,  
 And very violently went and attacked the Mirza himself ;  
 It has now fallen on the heap of dust without tail or feathers,  
 And swarms of birds wander round it feeding.  
 Alas ! for that Mirza, from hearing whose name,  
 The heart of the simurgh used to be turned into water ;  
 Heaven has so degraded him,  
 That, on the death of his chippak, all this misfortune has fallen on  
 him in a lump.‡  
 The crows even peck the Mirza's head with their claws,  
 And the jays fly about, insulting him to his face.  
 Wherever the Mirza used to take it,  
 He would say to the slave girl, " Put a caldron on the hearth,"§  
 And he used to make this promise (remark) to his own wife,  
 " Who, but a fool, would eat anything but prey ?"  
 Now all the bird-catchers eat dopiyazas,||  
 While the Mirza fears to eat a piece of meat, as if it were a cala-  
 mity.  
 The Mirza formerly used to take a tax from bird-catchers  
 To the extent of half of whatever they caught,

\* These, and the following, names are those of small birds.

† " Ser karna" is the term used by hawkers, with reference to birds, meaning " to train a bird to hunt ;" for dogs and other animals, the idiom is " baoli dena."

‡ Lit, " The indigo has been spoiled;" this is a metaphorical idiom used to express the continued persecutions of fortune.

§ Meaning, " Be ready, I am just going to catch some prey with my chippak, and you will have to cook it for my supper."

|| A kind of curry, well flavoured with onions !

But alas ! O friends ! since the day that that bird died,  
 All the bird-catchers have been let off their tribute,  
 Rather they give out to high and low,  
 "The Mirza is now caught in our net,  
 We will take the money we gave before, and our present tax also,  
 Otherwise we will go to the kotwal and get him caught by him."  
 When he used to go out from his house to market,  
 He used there to sharpen the edge of his knife,  
 And all the merchants, on seeing him,  
 Would shut their eyes and say, "Rām Rām,"\*  
 While he would say to them "If your religion approved  
 Is by you, and you for your own religion have any zeal,  
 Let not the birds go, which have been caught in the traps,  
 But collect all the money according to their (number),  
 And send it quickly, and let it not thus happen,  
 That I should loose the chippak from its stand."  
 When they heard these words,  
 Immediately they used to say, "Be pleased to take whatever you  
 want."

What (occasion to mention) the merchants, for, after a few days,  
 Bribes came from Rajpootana (for the Mirza); †  
 But, since the certainty of its death was known,  
 No one gives him a kauri. ‡

Alas ! never has there been grief like this,  
 For the Mirza's benefactor is dead,  
 And the Mirza's house has become a house of mourning ;  
 His friends and acquaintances came to condole with him, then,  
 Having torn the collar of his coat before his friends,  
 With sobbing face, thus he explained to them,  
 "Alas ! that chippak of mine was only a chippak to itself,  
 But, O my friends ! it was to me as my father and mother.  
 When I used to loose it from its stand,  
 It used to fly and come on my hand with the same affection,  
 As the leaf of a rose, when blown off by the wind,  
 Falls with longing on the wings of the nightingale ;  
 When I used to go and throw it at any prey,  
 Then that violent and cunning creature would go and catch it  
 In the same way, as the glance of some mistress  
 Sheds the blood of her innocent lover.§  
 What shall I say ? It was in short so expert in flying,  
 That the noise (rumour) of it had spread from city to city ;  
 A podna of this city went to Bengal,  
 And told this tale to a maina ;  
 On hearing it from the podna,

\* Here meaning "Have pity ! O God, have pity !"

† That is to say, the renown of his chippak had reached that country, and bribes were sent him from there to prevent his going there.

‡ A kauri is a small shell, current in India as coin, three hundred and twenty of which go to the penny.

§ The meaning is, that as the bird, when it has caught its prey, is ready to bleed it, so also a lovely woman, according to the native idea, when she finds a man in love with her, wishes to make his heart bleed by her glances.

The maina was quite astonished.\*  
 From my youth I have had a desire to hunt,  
 I have educated various birds from the burgad† to the sparrow-  
 hawk;  
 I have a good eye for them,‡  
 And have made my beard white in finding out their diseases,  
 But I have never seen such an animal,  
 Which being a chippak, would yet chase the goose.  
 In short it was master over every animal,  
 And if any flying thing escaped from it, it was an arrow.  
 What shall I say? Was it a chippak or falcon?  
 Was it the young of a hawk or an eagle?"  
 When his acquaintances hear this painful story,  
 They say to him, "It is indeed true O Mirza!  
 Assuredly, this grief is disagreeable to you,  
 But what can we do against The Almighty?  
 Mirza! do not weep so in your grief for it,  
 And do not cry so violently, lest you lose (the use of) your eyes.  
 Although a huma was caught in your net,§  
 Still your fortune was not in the ascendant;  
 Now banish this sorrow from your heart,  
 In the same way as Sauda has shortened his story."

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\* Lit, "The parrot on the maina's hand flew away." The idiom "hath ki tote urnā" means "to be surprised or taken back," and is used when one has heard some wonderful event, and is of frequent occurrence in the Bagh-o-Bahar. It arises from the idea, that when one has trained a bird, and it is in the custom of sitting on one's hand, it is a very astonishing thing for it to fly away.

† A kind of hawk.

‡ Meaning, he was a good judge of them.

§ It means "although you had very lucky days." The huma is a bird of good omen, and, over whosoever head its shadow falls, it is said, he will become a king.