

The Story of Shari Bano on Swing

Contributor: Dawar Muneeb

1 Speaker Piar Karim] bismilahi rahmaani rahiim]

In the name of Allah who is the most magnificent and the most merciful.

2 but šukurya muneeb bhai]

Many thanks, brother Muneeb.

3 maa taim waxt jachiman daa guṭe recodiṅe gane ma ḍamaaman k^holar]

You (jachiman & ḍamaaman) gave me time and you came here for the recording.

4 maa but maškuur ba]

I am extremely grateful to you.

5 pliiz šuru eṭin maymo ḍoro]

Please, start you work.

6 Speaker Dawar Muneeb] šua aḷa meherbaani]

Thanks dear, thanks

7 jiiie ḍaan , k^huulṭo but ḍalṭas guncan bila , waṭane ṭaariixulu , or ṭaarixe nim zamaana but ḍalṭas nazuman burušaski baaṣulo]

(Ji e Daan) Today, it is a very beautiful day in country's history.

8 zamaana han iṣṭaran han iṣqalan iṭee nazumate yate ṭ^her ḍuunilum]

On that poem, a layer and a sheet of time were piled up. (nazumate yate ṭ^her ḍuunilum)

9 ṭo xuḍavande meherbaani cum ṭaayiiḍ cum ḍaa uṣṭaaḍe meherbaani cum]

Because of God's greatness and teacher's greatness...

10 iṭe nazume han pas misra-ane nazume šakal ixtiyaar eṭimi]

A stanza of that poem shaped into a poem.

11 ṭo burušaski baaṣe beeruman samba eṭan ke iṭee šuruumu chir miyayas mumkin api]

No matter how deep you think about Burushaski language, it is not possible to find the main root.

12 albaṭa k^huulṭo jaa guṭe nazume amiṭ havaala-an bila ke iṭe šaari šaskum šaari baano mo minas bila]

However, today, the reference of my poem is the story of Shari Shaskum Shari Bano.

13 šaari šaskum šaari baano hazraṭi imaam husaine aley salame suju jamaaṭ bom]

Shari Shaskum Shari Bano was the virtuous wife of Hazrat Imam Hussain (A.S).

14 ḍimeyalum baaṣ bila ke guṭe šask amiṭan ṭoman bila ke mii waṭanulo , mii mulkulo , mii yurṭulo , miiyakulo]

According the language that we heard, this tree is a tree in our country (mii waṭanulo, mii mulkulo, mii yurṭulo, miiyakulo)

15 iṭe mepicarue sei bam ke guṭe memišo guṭe janaṭ cum ḍiim bila nusen]

Our elders have told us, ‘this has come from heaven, they said

16 goo (yaa) ke lafze janaṭ arbi ke bila faarsi ke bila]

However, the word Janat is Arabic and Persian.

17 magam mišaaski baaṣulo ṭalaaš bilum ke mišaaski baaṣulo ii janaṭe iṣṭilaa manaas awaaji nusen]

Nevertheless, there was a search to find an alternate word for Janat in the Burushaski language.

18 ṭo šhaari šask amiṭan bila ke iṭe k^huulṭo wusuux ka seya baan ke šhaari šaskan amiṭan bila ke iṭe janaṭe šaarar ii sey baan]

Today, we can say it with proof that Shari Shask is called the city of heaven.

19 šaari baano hazraṭe imaam huseene aley salaame sujukum jamaaṭ mumanasane neṭan]

Due to Shari Bano is being the virtuous wife of Imam Hussain (A.S).

20 jot kuši ḍumumanumulo but neekan meeymce , inṭihaayi sujuukuman meeymce , but ḍalṭasan meeymce , olṭalik kaaynaaṭinulo hasiin meeymce]

She would have been a pious born child. She would have been very virtuous. She would have been very beautiful. She would have been beautiful in both worlds.

21 ṭeylate muulusane , yaa muuvane , yaa muṭuane , ine mute nazuman girminay]

Thus, either her brother, or her father, or her uncle had written a poem on her.

22 iṭe nazum hunzuar tok ḍiim api , mišaaski baaṣar ḍiim api , burušaski baaṣar ḍiim api]

That complete poem has not reached Hunza. It has not reached in Mishaski or Burushaski.

23 burušu baaṣulo silaziyo mii yaṭuu mei bam yar zamaanaulo]

In Burushaski language, our silaziyo used to swing in old days.

24 iṭe yaṭuu manaasulo han lafzan sei bam]

They used to say a word while swinging

25 šahri šaskum šahri bano gal yaṭuuuu]

Oh, Shari Bano from the heaven swing on juniper swing.

26 iṭe lafz jaa gane but maani-xeez bilum]

That word had deep meaning for me.

27 ja beerum ḍenine sambaa cum baaḍulo k^huyin baliki nim bayulo ya k^huyin baymo seyan]

After many years of thinking, last year or I should say this year in winter.

28 iṭee ulo jaa sahibzaaḍi nafiisa ali jaa haale yaṭuu moṭas te]

That time, my daughter Nafisa Ali was being swung.

29 iṭe nazum iṭe pas misraa amiṭ tok apim ke iṭe nazume šakalar ḍiimi]

The incomplete stanza of that poem came into the shape of the poem.

30 or iṭe nazume šakalar neegin je jeimo batulo ayayayam]

After the stanza shaped into a poem and I was not fit in my skin. (jeimo batulo ayaghayam)

31 jaa as giraṭimi xušiye or ayaš naman]

My heart danced with happiness and I was so happy.

32 ṭeylate k^huultō guṭe nazum ač^har api kuli leikin ṭaariixulo jaa iljum nasale gane jaa guṭe rikaad ooša ba]

Thus, despite of no voice, I will keep this as a record for future generation.

33 ke guṭe nazum jaa jeymo kalaam e šaayir bezabaane šaayir iṭe anḍaazulo je mamar arz je ečam]

I will tell you this poem in that (my) style and my poem.

34 Speaker PK] kaman maymo baaraulo ke iṭ ' e nazum cum yarne senuman ke maymo ijaazat ' ke mič^himan ke]

Will you please tell us a little about yourself and also give us your permission.

35 Speaker DM] but šukurya]

Many thanks.

36 je burušaski zubaane hin but gamunum yaaniki gafinašue gamunum hin aḍna saa lap šaayiran ba]

I am a half poet of Burushaski from the lowest stairs.

37 burušaski baaṣulo but kam nazmin jaa ganulo ḍibican]

A few poems in Burushaski have come on my way.

38 magam je jeymo nazmin cum muṭmayin ba]

Although, I am contended with my poems.

39 or jaar amiṭan jot cum ke jot ḍaa uyum cum ke uyum šaxsiyaṭine , har ḍil aziizi-e uyarum kuše jaar jeymo amlii zindagiulo , jaar amiṭ sabuuṭ manila ke jaa kaman nazumine ii jaa uṣṭaaḍe moḥṭaram or kaa-kaa ine ḍua waja cum ḍaa ine jaar šalḍaa waja cum butan ṭaayiḍ ḍaayurkin]

Also, the appreciation with love and respect from the eldest, the youngsters from a few poems is due to the respected teacher's guidance and prayers.

40 ḍaa sufiyaana kalaamin , naaṭiyaa kalaamiṅ milii nayman , deḥqaane nazumin , jotkišumo nazumin , ḍaa butan k^heline nazmin , ḍaa ṭaaliime gane nazmin jaa jaymo anḍaazulo girminum bican]

I have written Sufi poems, Nat, Mili Naghman, farmer poems, children poems, sports poems, and educational poems in my own style.

41 or jaa guutee nazum k^huulṭo amiṭ risarčan mei bila ke burušaskia te ba]

And (my) this poem is for the research on Burushaski.

42 besan muuyik eṭuman]

What was her name?

43 Speaker PK] daktar saḍaf munši mo]

For Doctor Sadaf Munshi

44 Speaker DM] daktar saḍaf munši mo muyik ate ii močabaa]

I dedicate this to Dr. Sadaf Munshi.

45 or guṭe amulo senanke ya rikaad maziḍ manii ke guṭeeulo je apalṭayam]

And, If this poem is used anywhere, I will not get angry.

46 Speaker PK] but šukurya]

Many thanks.

47 Speaker DM] nazum ak^hiilaa te bila]

The poem is like this.

48 or jaa jeeymo heen ḍivsabaa jaa jeeymo hen cum ke but ayaš ba]

I have composed a melody for this poems and I am very happy from that melody.

49 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

50 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

51 une yaṭuvar ḍiibila ḍaṭasee garuu]

The beautiful Summer has come for you swing.

52 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

53 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

54 un ayaas̄ cum jaar ḍukovaam sujoo parii]

You have come from sky for me, oh righteous fairy.

55 un ayaas̄ cum jaar ḍukovaam sujoo parii]

You have come from sky form me righteous fairy.

56 kaa nukaan gokaa hayan jaa ruve xušii]

You have brought along a gift of my soul's joy.

57 kaa nukaan gokaa hayan jaa ruve xušii]

You have brought along a gift of my soul's joy.

58 ruuh ke jisumee šarumu hayaa ḍaṭas̄ gatuu]

The beautiful dress of the modesty and decency of the soul and body.

59 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

60 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

61 une yaṭuuar ḍiibila ḍaṭas̄ garuu]

The beautiful Summer has come for you swing.

62 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

63 hin xuḍaayee nuure ʔaxliiq unee kamaal]

You are a wonder, the creation of light from the one God

64 hin xuḍaayee nuure ʔaxliiq unee kamaal]

You are a wonder, the creation of light from the one God

65 un ce yom bilaa sujuu punar ḍaa eṭee jamaal]

Your beauty is like the beauty of Sujuu Punar.

66 un muqaam ʔ^haanum bilaa unee zaate sapuu]

You belong to heavens (that's your race)

67 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

68 une yaṭuuar ḍiibila ḍalṭas gatuu]

The beautiful Summer has come for you swing.

69 une yaṭuuar ḍiibila ḍalṭas garuu]

The beautiful Summer has come for you swing.

70 šaahri šaskum šaahri baano gal yaṭuu]

Shari Bano, swing on the heaven juniper's swing

71 Speaker PK] but but šukurya naa]

Many thanks.

72 Speaker DM] čuunki sahib guṭe buruškaski zabaanar ḍime havaala cum guṭe menar kuuli lel api]

Nobody knows about the reference of its entrance in Burushaski language.

73 alṭoo suuratiṅ bican yaa ʔo guṭee menanee ʔarjumaā eṭay]

There are two possibilities. It may have been translated.

74 yaa guṭee arabi zabaanulo ḍeyaāl buruškaskiulo ii nazam ḍiusum meimce]

Or, It was listened in Arabic and created into Burushaski poem.

75 leikin zamaana baḍal manaase kaa-kaa k^heen baḍal manaase kaa-kaa iṭe ḍaa ʔik šar meeyme nibilaa iṭee te]

However, the passing time has buried the original poem.

76 ʔo sis ʔil olaan nazum meimce]

So, people may have forgotten about it.

77 too čunki gale havala cum gal amiğan hunzulo bila ke gale tom iTEE mumkin api saudi arabulo manaas]

The reference of word gal is not possible to be found in Saudi Arabia.

78 or mumkin bila iraanulo meeym ce]

Or it might have been in Iran.

79 or iraane havala cum ke mumkin bila guTEE manaas]

Or, this might had been in Iran.

80 yaTUU lafze yaTUU burušaski bila]

yaTUU is also a Burushaski word.

81 guTEE beruman samba eTuman ke iTE inaa aTImiyuršabaan]

The root/base is difficult to find even after deep thinking.

82 Speaker PK] belate miimu baase inaa api ke iTE juvan]

Like, we don't have the base/roots of our own language.

83 Speaker DM] inaa api ke iTEE juvan guTEE falsafa ke aTImiyuršabaan]

We can't find its philosophy exactly like you said.

84 čunĳi šaari šaskum šaari baano đumubom ke mumkin bilaa inne janaT cum đumoobom]

Shari Bano might have come from heaven.

85 or janaT cum zuvase neTan fir đaa panjuTane paake haalar muvalas]

Because she came from heaven, she came in the family of Panjutan.

86 or panjuTan paake hisa mumanas]

Or, she could be part of Panjutan.

87 or noore řaxliqe misaal mumanas]

Or, becoming the example of the creation of light.

88 or imaamanTine silsila in mu cum đuvaasas in mo kamaal bila]

And the lineage of Imams continued from her.

89 to đarum xaa guTEE te risarče zaruuraT bila]

So, there is a need to do research on this.

90 or but risarče zaruuraT bila]

Burushaski Corpus by Sadaf Munshi – University of North Texas

Or a lot of research is needed.

91 šaari šaska te risarče zaruuraṭ bila]

Research on Shari Shaski is needed.

92 oor guṭe cee yom ne han minas an bila ḍa hik maar ečam]

And there is an attached story with this which I will tell someday.