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SÁSWÍ AND PUNHÚ.



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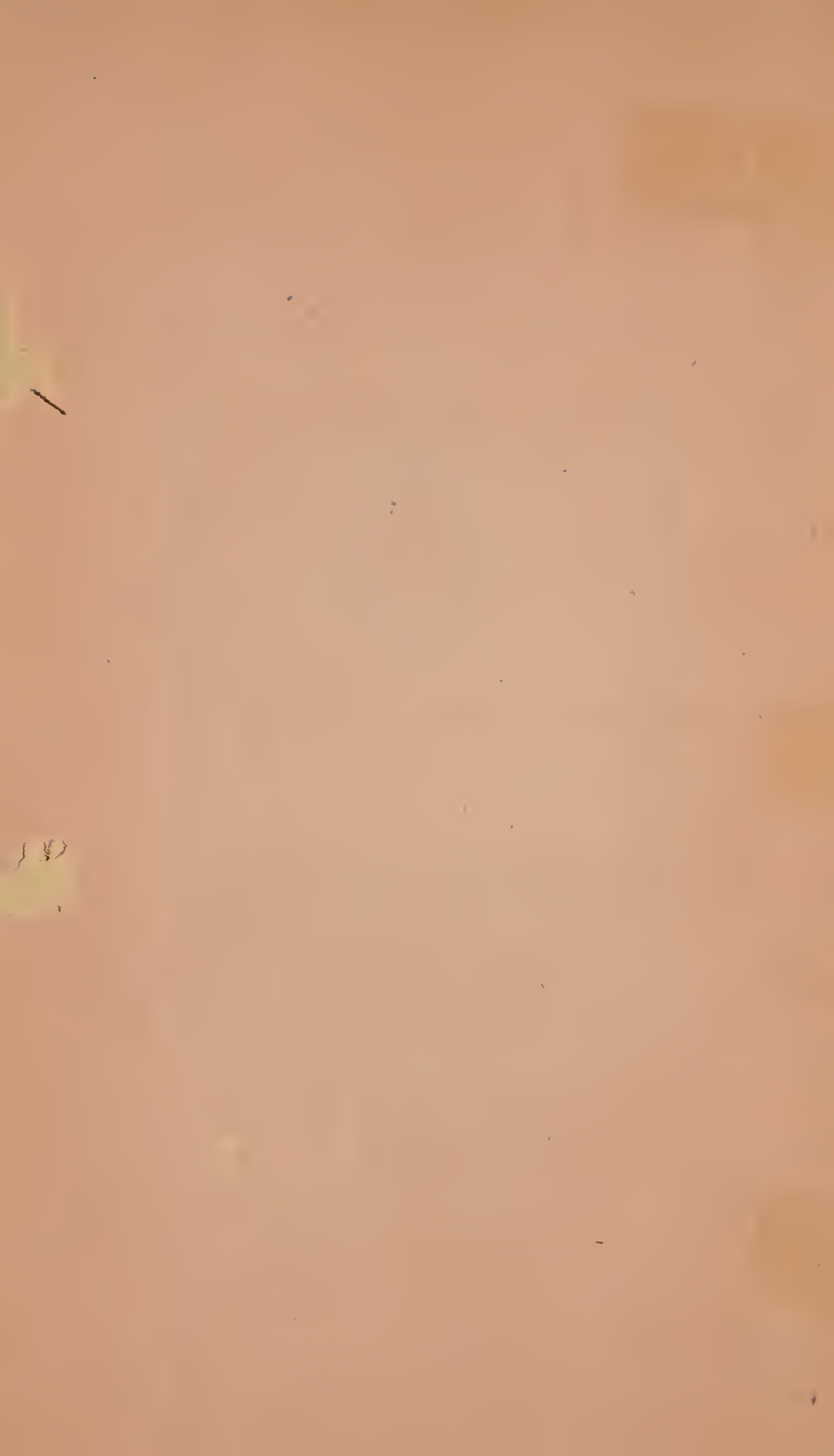
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# SÁSŪÍ AND PUNHÚ:

*Qiso Sasu' i 'ain Jāma Punū'a jo.*  
*"English + Sindhī"*  
A POEM IN THE ORIGINAL SINDI;

WITH

## A METRICAL TRANSLATION IN ENGLISH.

Così vo ricercando ogni contrada  
Ov'io la vidi; e sol tu che m'affligi,  
Amor, vien meco, e mostrimi ond'io vada.

PETRARCH.

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1863.

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TO HIS EXCELLENCY

SIR H. BARTLE E. FRERE, K.C.B.,

GOVERNOR OF BOMBAY;

THIS FIRST ATTEMPT AT A VOLUME OF PRINTED SINDI

IN THE HITHERTO RECOGNIZED OFFICIAL CHARACTER,

IS INSCRIBED,

IN REMEMBRANCE OF A PERIOD WHEN SIND,

NOW GROWING INTO REPUTE,

WAS YET, IN HER RELATIONS TO THE BRITISH EMPIRE,

AN INFANT PROVINCE IGNORANT OF HER ALPHABET.

109

22

28  
my 82





## EDITOR'S PREFACE.

---

THE system of Lithography commonly adopted by the British authorities in Sind having been found not only expensive, but inconvenient and unsatisfactory, as applied to Government notifications and Educational books published in the language of the Province, the following pages have been put into print in illustration of a type available at comparatively small cost. My original intention was to have added a Vocabulary specially prepared for the Poem, and a concise Sindi Grammar already lithographed in Karáchí; but a question having arisen on the probable adoption of a different letter from the so-called "Arabic-Sindi" (the character here used), I have confined myself to the publication of the Poem, explaining its purport by a metrical English Translation, intended to approach the original in measure and literal meaning as nearly as practicable, without violation of intelligibility.

The first page is a specimen of the full accentuation common to lithographed works. In the remainder of the book the accents have been sparingly used; but not so as to cause difficulty to the advanced Sindi student. He must, however, bear in mind that many of the words and terminations of

words are merely expletive: and a verbatim meaning must not be sought for any more than grammatical accuracy.

As I have stated elsewhere, it would be almost impossible to obtain two written versions of this popular Poem exactly alike. Hitherto it has existed solely in the memory of the minstrels, or in separate manuscripts obtained at different times by different persons. In the present copy I have as a rule preferred using a specially prepared manuscript of Munshi Údarám, of the Commissioner's Office in Sind, to the lithographed book published under the authority of the Local Government.

The Sindi Alphabet, applicable to the character here used, will be found at pp. 28, 29.

F. J. G.

HARROW ON THE HILL,  
8TH OCTOBER, 1863.

# SÁSWÍ AND PUNHÚ.

---

1.

To whom all Praise is justly due, His Praise I now rehearse,  
He who created, vast, entire, this wond'rous Universe :  
Sun, moon and stars, the Heavens, Earth, were made by Him alone ;  
The secrets of whose Wisdom are to none of mortals known.  
And He, who gave the Koran, knows, 'mid myriad things beside,  
How many beat the kettle-drums, and wave the flags of Pride.

2.

How many beat the kettle-drums, and prate of pomp and glory,  
Like Dilú Rá, who reigned in Sínd, when happened this our story.

\* \* \* \* \*

In Náo, the Brahmin's, house was born a daughter. Full of hope,  
He bade the sage astrologer consult her horoscope.

Then said the sage astrologer, full confident and skill'd,

“ Her Fate is to a Moslem's join'd ; for so it has been will'd :

“ Tho' Separation rend your hearts, Fate's Law must be fulfill'd.”

3.

Náo wept, and o'er both parents' checks the tears fell fast and free :

Who can efface the record of the Book of Destiny ?

Who can, without Divine consent, diminish aught in Fate ?

Thus feeling, Náo resolved he would the blow anticipate.

A boat-shap'd coffer soon they made, and in it plac'd, that day,  
 Their little daughter drest in gayest infantine array.  
 A dowry, rich enough to suit a royal maiden's dream,  
 They gave her, sewn in waxen cloth, with many a careful seam;  
 Then, sorely weeping, put her off, affianc'd to the stream.

## 4.

They watch'd and watch'd the coffer until fairly lost to sight:  
 A day of lamentation that, and void of rest the night.  
 One thought alone consol'd them—'twas, that infant Innocence  
 Was ne'er without a Guardian in a gracious Providence.

## 5.

At Bhumbra,<sup>1</sup> floating placidly, this bark of little size,  
 Mahmúd, the washerman, beheld, and scarce could trust his eyes:  
 "See, see, whence comes my Fortune here?" said he, and took the prize.

## 6.

Then Mahmúd sought his wife, and thus exclaim'd, with rapture wild,  
 "No longer, Zainub, need you pine, impatient for a child:  
 "Here's one for us, whose golden dow'r proclaims a noble birth,  
 "We'll call it Sáswí,<sup>2</sup> 'tis a name befits the fam'd of earth:  
 "Come, kiss it as a mother should, who feels her infant's worth."

## 7.

She kiss'd it well, did Mahmúd's wife, she kiss'd it well and long;  
 Set it upon her hip astride, and cheer'd it with a song.  
 She took it in her humble room, where all she did behold,  
 Her soap, her clay, her soda, wore the semblance now of gold:  
 No longer mov'd the Washer now a man of humble mien,  
 His little daughter's advent gave new color to the scene.

## 8.

Why tell how Mahmúd's wife the child rear'd, fondled, lull'd to rest,  
 And found it nourishment herself, by marvel, at her breast:  
 'Twas not the Will Divine that thus it's mother should be blest!

## 9.

The Giver gives, in bounty, food to ev'ry creature: all,  
 Down to the ocean's depths, receive, tho' infinitely small:  
 Or man that walks erect and proud, or things that creep and crawl.

## 10.

Years pass'd: a beauteous maiden grown, to Mahmúd Sáswi said:  
 "Make me a garden, father dear, with choicest flow'rs array'd;  
 "A rose-bed here, a rose-bed there, I'd love to see the ground  
 "On which we tread, a gay parterre of roses all around.  
 "The plantain, lime, and mango leaves, I'd hear them in the wind,  
 "The mulberry and apple too, 'mid grass of ev'ry kind;  
 "A very Paradise I'd have;—dear father, make it mine,  
 "And in it place a summer-house of architecture fine.  
 "Give me a spinning-wheel adorn'd with gems of strange device,  
 "With handle wrought in solid gold inlaid with pearls of price:  
 "'Twould grace the *A'tan*,<sup>3</sup> when I sit within the friendly ring;  
 "Father, my garden's praise I'd wish the world itself to sing!"

## 11.

Then Mahmúd made a garden: it had flow'rs of brilliant hue,  
 Its Persian wheels of sandal-wood were beautiful to view:  
 Of inner charms its handsome gates did something sure impart;  
 Like pillars of Firdus<sup>4</sup> were they—no common mason's art.  
 It took one year to finish all, and months, moreover, seven;  
 But well repaid was Mahmúd—for to Sáswi Life seem'd Heaven,

So happy lived she here : and here, did Love, a simple dream  
Of girlhood, realiz'd, become a world-engrossing theme.

Wond'rous the ways of Providence ! She, whom no chance could kill,  
Liv'd on, her Fate of luckless love unwitting to fulfil.

Mahmúd, of her adoption proud, thank-off'rings tender'd still.

## 12.

Yes, who can seek to turn the blow from Fate's unerring hand ?

\*            \*            \*            \*            \*

In Kedj Mekrán a famine came, disastrous to the land :  
No food for man or cattle there ; dried up was every tree,  
No grain for gold procurable ; want, want, and misery :  
In Sind alone the starving folk could needed succour see.

## 13.

Said they : " Our Káfilas from Sind can grain enough procure ;  
"But who will to the caravans provide an escort sure ?  
"Entreat Jám<sup>s</sup> Ári that he give his son and dearest pride,  
"Jám Punhú, who would be to us a never-failing guide."  
Submissively, they sought the chief, who should their fate decide.

## 14.

Divining surely their intent, Jám Ári then did say :  
" Oh Ráj Mahájun,<sup>e</sup> what is this that brings you here to-day ?  
"I will not give you Punhú ; far too young is he to go :  
"Search out some other guide than he ; you cannot have him—no."

## 15.

Jám Ári's Hindú confidant, entitled the " Diwán,"  
Was next selected and approv'd to lead the caravan :  
A wise adviser he, withal, a young and handsome man. "

'Twas thus the Jám instructed him : “Go, get of grain a store ;  
 “In bulk some hundred *Khirwars* ;<sup>7</sup> bring a hundred and three score :  
 “If not in Sind, then further go : on, on to Jessulmeer.”<sup>8</sup>  
 He left . . . ere long, at Bhumbra, did his caravan appear.

## 16.

Arriv'd, the common rumor soon extoll'd his beauty rare ;  
 A place in each *Oták*<sup>9</sup> he found, a greeting everywhere :  
 As each was blest, so offer'd each a hospitable fare.

## 17.

And Sáswí, too—so fam'd a youth, unseen had ne'er gone past her :  
 She ask'd him, “Sir, are you the chief, or own you any master ?”  
 “I have a chief, Jám Punhú called,” was Bábího's reply,  
 “A noble chief, in Kedj Mekrán he rules in majesty.  
 “No Poet's known comparison will tell you of his face,  
 “No Painter could pourtray his form of symmetry and grace :  
 “Distracted would you all become, were he but in this place !”

## 18.

Then Sáswí quick rejoin'd : “Enough, bring here this favor'd youth,  
 “For till you do, we'll ne'er believe your words are very Truth.  
 “Nay, 'tis our just demand : your goods we'll place them under ban,  
 “Till payment of the tax. What, ho ! detain the caravan.”

## 19.

The fiat pass'd, no course had he, the messenger, but one,  
 To seek Jam Ári and relate all he had said and done.  
 He did so, and express'd a hope the Jám would spare his son.  
 “Punhú with us, your subjects all,” he vow'd, “obtain release ;  
 “Your Káfila comes back supplied with means of life and peace.”

## 20.

Jaid Ari to his minister : " I hear in ev'ry quarter,  
 " That Sáswí, whose behest you serve, is Bhumbra's fairest daughter.  
 " Should trouble to my son arise from her the Hindú born,  
 " Should harm befall his youth—beware my wrath and bitter scorn :  
 " Your ears from off your head shall drop, your body shall be battered ;  
 " By stranger's charms a second time you'll not be won or flatter'd."

## 21.

" Like her no Sáswí dwells in Sind," the false Diwán replied,  
 " These tales are pure invention all ; of this be satisfied.  
 " Get grain, or men will starve ; for food they must not helpless yearn,  
 " Your son will to his home and hearth in safety soon return."

## 22.

Then Ari bade Jám Punhú go. His words were these : "'Tis just !  
 " To Allah I entrust you, boy, in whom alone is trust.  
 " Come quickly back, arrange it so, my bravest of the brave,  
 " Allah is your Protector. He can shelter you and save !"

## 23.

Now Punhú called the Ráj to him, and thus address'd them : " Friends,  
 " Each man who calls me leader to my speech attention lends.  
 " For Sind, supplies of musk procure, good musk in plenty take ;  
 " In covers put the bags of musk, strong woollen covers make.  
 " A thousand silken bags we need, each swinging to and fro ;  
 " A thousand silken bags with bells, each tinkling as we go.  
 " *Doshálas*<sup>10</sup> bring, the best you have, most pleasing to the eye ;  
 " With which not e'en the silken cloth of distant climes can vie.  
 " And *Lúngís*,<sup>11</sup> too, red Lúngís bring, with fringe and graceful fold ;  
 " Nor least, but last, your camels, each with nose-piece made of gold :



“A string of pearls to guide them each, and, each one’s neck around  
 “Five bells must loosely be attach’d, to make a merry sound.  
 “When thus equipp’d, I’ll proudly ride, your true and chosen chief;  
 “Come, haste to join the hostages who wait our slow relief!”

## 24.

His wives he call’d and fondly kiss’d, ’mid signs of sore distress;  
 A weeping mother, too, was there, who lov’d their lord no less.  
 Each wife ten golden mohurs made o’er, a token, to the youth,  
 That she who gave the parting purse, vow’d constancy and truth.  
 “Now, on we go,” Jám Punhú said, “come, Bubbur, Mark, my men,  
 “No longer may we tarry here: away, thro’ yonder glen!”

## 25.

Two partridges they noted call, the journey scarce begun:  
 This omen thus explain’d the Seer: “A Lover’s meeting one  
 “Portends; the other brings us luck, our loyal mission done.”

## 26.

Arriv’d at Káhir Béla, night the caravan o’ertook:  
 They rested there till dawn; at dawn, all people came to look.  
 The praise of Punhú’s Káfila on ev’ry lip was rife;  
 No villager had seen before, such sight, in all his life:  
 And Sehján, ’mid the lookers-on, was there, the Goldsmith’s wife.

## 27.

A wise and wary woman, yet, at once with love inflam’d  
 Of Punhú’s face and form, Sehján in eagerness exclaim’d:  
 “The noble chief of Kedj Mekrán has honor’d us at last;  
 “We’ll find him grain, and all he needs, if here his lot be cast.”

## 28.

To him this message then she sent : “ If grain is all you need,  
 “ I have enough for you and yours ; I’ve stores of grain indeed.  
 “ No camel-driver here shall want a choice and plenteous feast :  
 “ I’ve *Atá*<sup>12</sup> for your people all—I’ve grain for man and beast.  
 “ At least, a day or two repose ; you’ve had a tedious road :  
 “ Accept my humble services, take rest in mine abode.  
 “ Sirdar, to prove my speech sincere you’ll not refuse the test ;  
 “ Or men or cattle, I’ll attend each living thing’s behest :  
 “ Now, make your choice, to stay or go—I’ve shown you which is best !”

## 29.—BĀBIHO (to PUNHŪ) :

“ Sehján’s a wicked, wanton thing, who haunts, without demur,  
 “ The *Bunya*’s<sup>13</sup> cot or *Kori*’s<sup>14</sup> loom ; no fear of caste for her !  
 “ She shuns not e’en the camel-man or vagrant of the Thur !”<sup>15</sup>

## 30.—SEHJÁN :

“ Clouds gather. Now the partridge calls ; and hark ! the falling rain :  
 “ To-morrow should you seek your folk, oh may the search be vain !”

## 31.—BĀBIHO :

“ Whom Fortune favors, happy ones, they meet no hapless doom :  
 “ They’ve sugar to their milk, altho’ their days are spent in Roum !”<sup>16</sup>

## 32.—SEHJÁN :

“ His very camel’s foot-rope is a trophy I caress ;  
 “ To damp Love’s flame, the relic to my burning heart I press :  
 “ Come, come to me, Jám Punhú, come, and cheer my loneliness !”

## 33.—(to BĀBIHO) :

“ Oh thou, like desert *Láni*<sup>17</sup> burnt ; unkind adviser, say :  
 “ Has he, my lov’d one, cloth’d in musk, has Punhú pass’d this way ?”

## 34.—BÁBIHO (to SEHJÁN):

“ Like Lání burnt am I, forsooth ? ’tis you should ’ware the fire :

“ Woman, your young Belúch has fled. For me reserve your ire.”

\* \* \* \* \*

## 35.

From Béla, soon, the caravan its course had wended far :

On mov’d the string of camels ; loud was heard “ Allah Tohár ! ”<sup>18</sup>

’ Ere many days, at Bhumbra town they found repose and ease ;

They pitch’d their camp outside the fort, amid the shady trees :

The camels glad to lose their loads, dropp’d down on ready knees.

## 36.

The hour of Punhú’s going none let luckless Sehján know :

Distracted, when she heard the tale, she wander’d to and fro ;

Her tatter’d garb and cord-bound waist her heart’s disease did show.

## 37.

At eve the Jám his men arous’d, and led a chosen few

’ Mid Bhumbra’s handsome streets : they look’d a gay and goodly crew !

They came to Sáswí’s garden, where, well pleas’d no more to roam,

They hail’d old Mahmúd’s welcome to a hospitable home.

The wond’ring townsmen flocking there, stood speechless side by side :

The Káfila from Kedj became a theme of joy and pride.

## 38.

The maidens at the Átan spoke : “ Your chief we fain would see.”

Their answer this : “ The man who wears Jám Ári’s robe is he.”

Then asked they of the Átan : “ Who ’mid this fair concourse reigns ? ”

Said they : “ The maid in crimson drest, whose feet have <sup>19</sup> *henna* stains :

Sáswí her name : her ancestry and birth no man explains.”

## 39.

“From Kedj Mekrán come Káfilas; of camels, what a string!  
 “For ev’ry house, for ev’ry shop, a bag of musk they bring:  
 “Henceforth may grain be their’s at home!” ’tis thus the women  
 sing.

## 40.

The fairest of the Átan, she, by no meet rival crost,  
 Sáswí was like the moon, like gold—a pearl of countless cost:  
 By her the straying Peri pass’d, unrecognis’d and lost.  
 Her walk observ’d, the fawn retir’d to wait the shades of night;  
 Yet darkness ne’er was night for her, whose eyes were constant light.

## 41.

Yes, Mahmúd’s lovely daughter, now, a child of light did move,  
 Adorn’d ’mid her companions all, a very Queen of Love:  
 The beauty of the caravan she heard the maidens praise,  
 Jám Punhú there stood eminent: oh, why came she to gaze?  
 Her eyes on his—his eyes on hers; what wine could thus inspire?  
 ’Twas War, attack without defence—a sharp exchange of fire:  
 The spears of Love made havoc round, for brandish’d well were they:  
 Old Prudence fled from Love, and Love right bravely won the day.  
*Lahotis*,<sup>20</sup> reckless, restless, they threw counsel to the winds;  
 The guardian cords of Wisdom snapt, nought else their passion binds.  
 Affrighted Patience fled, for Sense had lost Reflection’s aid;  
 The Victōry to Sáswí came in many griefs array’d,  
 Not all unshar’d, yet hard to bear: alas, poor conqu’ring maid!  
 With sighs and tears she turn’d away a homeward path to take:  
 Kalhora says: “Our destin’d path we never can forsake.”

## 42.

To Punhú, too, the thought of rest was poison. Full of care,  
 He left the garden, wonderstruck at what befel him there :  
 No more the lov'd one's voice was heard, not e'en a distant note ;  
 The clouds mov'd o'er his head ; of all, *his* cloud was most remote.  
 Fork'd lightnings lit the landscape round, the plain, and mountain steep ;  
 Tears fell : he wished to flee the world, in loneliness to weep.  
 The hunter seeks the path he mark'd the wounded chamois go ;  
 So follow'd he the spots of blood his arrow caused to flow :  
 He turn'd him here, he turn'd him there, went on, then turn'd him back ;  
 At length was found the wish'd for clue ; he recognis'd the track.

## 43.

Arriv'd before the house which held the prize he strove to win,  
 With skilful arm he drew his bow, and lodg'd the barb within.  
 Up Zainub rose, and angrily the bold intruder met,  
 While Sáswi ran to welcome one she never could forget :  
 His arrow she return'd and said : " Oh, mother, are you mad,  
 To scold a guest whose presence here should make us proud and glad?"

## 44.

To Mahmúd, then, the Washerman, drew near the courteous Jám :  
 " *Salám aleik,*" he said : his friend replied, " *Aleik salám.*"<sup>21</sup>  
 " Sit," added Mahmúd, " sit and talk. What is't your lot to do ?"  
 " My lot?" said Punhú, " Yours : You wash ; I live by washing too.  
 " My dwelling-place is Kedj Mekrán, and Punhú is my name ;  
 " My people Ári's people are ; our ancestors the same.  
 " He gave me presents oft, and held my house in much respect,  
 " But, covetous, I left Mekrán, too eager to reflect.

“Come, now, wilt take the chance? I’ll prove your washing, working  
brother,

“If bed and board alone you give.” “Agreed,” replied the other.

45.

Observing Punhú’s form and gait, men marvell’d much that he  
Of cloth and thrice-worn clothing could a humble washer be :  
The wiser of the party vow’d his mien spoke dignity.

“He must a prince be in disguise—perhaps, too, crossed in love,—

“At once his skill professional it would be well to prove.”

46.

Four suits of clothes they brought him out, four *wuggas*<sup>22</sup> all complete.

“Take these,” said Mahmúd, “wash them well, return them clean  
and neat ;

“An easy task ’twill be to you, to rub, and scrub, and beat.

“Hereditary washing makes the artist sure and steady :

“Early or late, this evening, mind, you have the *wuggas* ready.”

47.

He chang’d his clothes for coarser garb, which luckily he found :

He sat beside the earthen jar, and stealthily look’d round.

Before him Sáswí plac’d the suits, and whisper’d words to cheer him ;

Then quickly mov’d away, because she dar’d not linger near him :

Oh, how she long’d to see him pass his trial with success !

Poor man, he rubb’d, then walk’d away to dip each well-rubb’d dress.

48.

He reach’d the Ghât,<sup>23</sup> he dipp’d the clothes, he rais’d them with a  
groan ;

His hand was little merciful, quite merciless the stone :

In Bhumbra such a Washerman had ne’er before been known !

The water splash'd, the shingles leap'd, up-driven from their beds ;  
 The suits were suits no longer now—he tore them all to shreds.  
 'Gainst all the world, his jealous mind, by firm resolve, to steel  
 He strove ; but vain the effort—Sáswi brought his lowly meal,  
 And saw his plight : she found him there, dishearten'd, sad, asham'd ;  
 With sympathetic fire she felt her maiden's heart inflam'd :  
 She whisper'd kindly words like these : “ Believe me, gentle youth,  
 “ I'd give you open, ready aid, but fear my father. Truth  
 “ Is not for man : 'tis His in whom our Hope is fix'd, secure :  
 “ The storm of trouble once dispell'd, we hold the haven sure.”

## 49.

They pack the rags in bundles four, the rags they cannot fold :  
 In each Jám Punhú puts a mohur, a mohur of solid gold.  
 The bargain's gen'rous, the device is pertinent and bold.

## 50.

The tatters, pack'd, were set aside and sprinkled : then, to claim  
 His needed suit, each owner up to heart-sick Punhú came :  
 Correct were all the bundles ; none detected aught of blame.  
 And, stranger still, when open'd all, no creature took offence :  
 The coin, tho' dumb, could plead its cause with matchless eloquence.

## 51.

The trial o'er, new hope, new heart, new courage Punhú gain'd :  
 Thenceforth not one presum'd to doubt he was a Washer train'd.  
 Consulting Mark and Bábiho, he bade them keep his plan  
 A secret ne'er to be disclos'd to any other man.  
 They vow'd a vow of secrecy. Contented, in repute,  
 He quickly found occasion to renew his pleasing suit.

Said Sáswí: “Lov’d and loving, I am yours, will be your wife:  
 “Demand me in betrothal: am I not your own for life?”

52.

To Mahmúd’s daughter fair to be betroth’d, he craves, he sues:  
 To Sáswí Mahmúd went and told the not astounding news:  
 Said she, “If parents both consent, how can their child refuse?”

53.<sup>24</sup>

Nine hundred cocoa-nuts entire, a thousand split in twain,  
 In motley colors painted all, are to the bridegroom ta’en.  
 That Punhú weds fair Sáswí when the common tongue reports,  
 Right loudly beat the kettledrums and instruments of sorts.  
 From branches firmly planted swing silk tassels ’mid the palms;  
 The horns resound: the bridegroom now distributes look’d-for alms:  
 Now resting in his palanquin, he hastens to the side  
 Of her whom he can claim to-day his blooming, beauteous bride.  
 No care the meeting mars—each guest, the proffer’d milk-cup sipping,  
 The marshall’d flocks and herds beholds, and slave-girls by them tripping.  
 But other marriage gifts are brought, and view’d with pride and  
 pleasure,  
 Gay cloths of woven silk, beside much property and treasure.

54.

The wedding o’er, three days had scarce elaps’d, when, worn and weary,  
 A Kossid<sup>25</sup> came from Kedj Mekrán, with tidings dark and dreary.  
 Jám Ári wrote in anger, thus, to Punhú: “Son, for shame,  
 “You’ve wash’d and whiten’d wuggas—yes, but blacken’d our good  
 name!  
 “Who nourish’d you in infancy? who watch’d you after growth?  
 “Who, but your parents, whom you treat as dead and buried, both?”



“Your brothers and your sisters you appear to wish to hate ;  
 “Your lawful wives and kinsmen too, deserted all of late,  
 “For what?—for Bhumbra, there to rise to Washerman’s Estate!”

55.

The missive read, Jám Punhú wept, his filial pride was hurt :  
 “My Fate,” said he, “is written, nor can I the blow avert :  
 “Who can efface the writing of the Book of Destiny ?  
 “In bowing to its dictates, there can rest no blame on me.  
 “I’ll ne’er again return to live in pitiless Mekrán :  
 “Go, tell my father this ; begone, you, Mark, and you, Diwán.”

\* \* \* \* \*

Away the camels, one by one, mov’d off, a stately train ;  
 And travell’d on till Kedj appear’d, and they reach’d home again.  
 To Ári’s eager questioning the answer was not kind :  
 “Alas ! he has not come with us, who’s foremost in your mind.”  
 The news imparted, struck to earth, the wretched father fell :  
 The mother wander’d maniac-like ; she lov’d the lost one well !  
 Their heads uncover’d, wept the wives, complaining : “Luckless Fate !  
 “Return again, thou Lord of Kedj, to us disconsolate !”  
 And Punhú’s brothers, noble youths of graceful form and mien,  
 Most bitter were the tears they shed ; so happy had they been !  
 Young Hoto, Noto, Chunro, three—but why recal their names ?  
 Each Kedj Mekrání beats his head, and striking hands, exclaims :  
 “Oh Bhumbra, cause of our distress, we doom thee to the flames !”

56.

Now, chok’d with tears, Jám Ári says to Mark : “I thought you brave,  
 “A brother of our noble house, no poor domestic slave :

“Than you I felt my Punhú lack’d no better helping hand :  
 “Betray’d your trust, a traitor’s blood I justly might demand.  
 “Why have you play’d me false, and left my son in foreign land?”

## 57.

Commended all to heav’n, equipp’d both night and day to ride,  
 See Hoto, Noto, Chunro come, with Bubbur as a guide :  
 Each eager leaps, in reckless haste, his camel’s back astride !  
 Away, away they speed, they fly, nor pause till Bhumbra greets  
 Their anxious eyes. They madly rush amid its wond’ring streets.

## 58.

Jám Punhú heard the horses’ tramp, its purport quick divin’d,  
 Ran forth, embrac’d and welcom’d all : he vow’d the visit kind !  
 Confus’d, the brothers could not speak, yet bitter tears they shed :  
 He bade them to his hearth and home : they follow’d where he led.  
 The brother’s wife, to kiss their feet, bow’d low her beauteous head.

## 59.

Alas, the trick was brief ! ’Ere long, the three discours’d awhile  
 Together thus : “She’s full of snares, a snake, a crocodile !  
 “To come with us he’ll ne’er consent, enchain’d by woman’s guile.  
 “We’ll seize and bear him off this night, by simple stratagem ;  
 “For nought but Stern Resolve and Force will serve to sever them !”

## 60.

Meanwhile, unconscious of the Fate which waited her at dawn,  
 To housewife’s cares anent her guests poor Sáswí had withdrawn.  
 She made them *keema*,<sup>26</sup> *khichrî*, too, she made these rich and good ;  
 With *sherbet* mix’d her *seera* prov’d a choice delicious food.  
 Profuse *pildos* of tasty mould, in cleanest guise were drest ;  
 She ne’er till now had entertain’d, at home, a stranger guest.

## 61.

These lords of Kedj were mischievous when once they found a foe :  
 They cook'd the morrow's food that night, a morrow dark with woe.  
 Unveil'd were you, oh brother's wife, to men who treat you so !

## 62.

A cup of wine, *Datura*<sup>27</sup> drugg'd, 'twas Punhú's doom to drink :  
 That brothers could such traitors be, why should the lover think ?  
 The cup was drain'd,—he senseless grew ; he slept and saw no more.  
 A saddled camel Bubbur brought, and set it by the door :  
 They lifted Punhú like a child, and plac'd him on its back :  
 The Jám fell heavily to earth : no fault of his, alack !  
 They quickly rais'd him, chaf'd his brows ; again they made him ride ;  
 With trembling hand, his legs and arms his brother Hoto tied.  
 Their prize secur'd, they fled ; and thus, without one parting kiss,  
 Unconsciously Jám Punhú left his home of love and bliss.

## 63.

Sad, sad the journey, though with none of outer ills beset ;  
 For him, the wretched captive—what companions had he met !  
 Arous'd from sleep, he tore his clothes, he beat his fever'd head :  
 No drop of water touch'd his lips, nor would he taste of bread.  
 Old Ari's grief what words can tell ? his lost one come again—  
 But how ! release was vain ; he must a captive still remain.

## 64.

'Twas midnight hour at Bhumbra, when, awaking all alone,  
 Poor Sáswí heard not Punhú's voice in answer to her own.  
 She rose, and call'd him yet again : she tore her silken hair :  
 " His cot is in its place," she cried, " but rests not Punhú there.

“Belov’d one, come, I call to thee ; oh, hearken to my cry :

“If disregarded, what resource is left me but to die ?

“No father, mother, kin have I, to bear me friendship true :

“I’ve none to save me from the grave, of mortal born, but you.

“Alas ’tis hard to die so young : oh, still be kind and good !”

She struck her head with knotted stick ; ’twas like to stone, the wood :

Disturb’d, the folk of Bhumbra came, and, wond’ring, round her stood.

65, 66.

She lays her down. At break of day, again to Punhú calls :

She seeks her brothers’ camel-men without her Átan walls.

She stoops, and Punhú’s footmark sees, imprinted in the ground ;

Then tears of blood she weeps—there is no surer solace found.

She cries, “ah, me !” and, on her head, the red *guldl* of woe

Outpours, in token that her heart has met a deadly blow.

67.

Her friends address’d her : “Trusting wives, who sleeping potion take,

“Will suffer loss like Sáswí ; why remain’d she not awake ?”

68.—SÁSWÍ :

“My husband’s brothers came ; I saw, and lov’d them for his sake :

“In secret consultation, long these men together spake.

“Their hearts’ desire they strove to gain, succeeded, smil’d and went ;

“That hearts’ desire I could not read, nor guess’d I what it meant !

69, 70.

“They saddle now the camels : I am weak, dear sisters, weak :

“The Jutts<sup>28</sup> attach the cords and bands, their *tobras*<sup>29</sup> too they seek :

“To Punhú foreign tongue they talk ; I know not what they say :

“Amid them two had camels dress’d as for a holiday ;

“Silk necklaces, red saddle-cloths deceiv’d all vulgar eyes :

“I treated as my husband’s guests these robbers in disguise.

## 71.

“My husband’s brothers came: these hands their ev’ning meal prepar’d ;

“I welcom’d them with sister’s warmth, and ask’d them how they far’d.

“Their camel-men were hous’d and fed, the camels too protected :

“Alas! my friends, they snatch’d him hence, yet nothing I suspected.

## 72.

“Oh pray for me, dear sisters, pray ; and let your pray’r be this,

“That where I seek my dearest friend, his track I may not miss :

“The mountain passes I will search, o’ertake the men of Kedj ;

“The Peer will guide amid these hills, o’er valley, marsh, or sedge.”

## 73.—CHORUS OF COMPANIONS :

“Oh, Sáswí, go not far away ; the tract is wild and waste :

“Seek him you need amid these hills ; gird up your loins and haste.

“Alack for those who bitter cups of Separation taste!

## 74.

“Stay, Sáswí, stay, the mountain streams in reptile life abound,

“On ev’ry wayside jackals, wolves, baboons and bears are found ;

“From torrent beds black vipers hiss, your sure and bitter foes ;

“Above, the wasp, below, the snake—your onward path oppose ;

“*Luhárs*<sup>30</sup> disporting ’mid the trees, will swing with wild grimace ;

“These dangers past, perchance you’ll reach Jám Punhú’s resting-place.”

## 75.—SÁSWÍ :

“Oh, none will stop me. Kedj is far : at morn, look, sisters, forth ;

“See where the Pubb<sup>31</sup> dry Sind forsakes, inclining to the North :

“But why of Love to you discourse, who never knew Love’s meaning ?

## 76.

“And none shall guide or follow me ; no, let me roam alone ;  
 “’Tis not Jám Punhú’s home I seek ; nay, would it were o’erthrown !  
 “Would he were here, my head upon his manly bosom leaning !

## 77.

“Strong hills, hard hills, I fear ye not ; tho’ hard and strong ye be :  
 “The Pubb has rocks, but iron garb is now set over me :  
 “Were Punhú here, not rock or stone should Sáswí heed a jot.

## 78.

“What know ye, mountains, of my woe ; for did ye sympathise,  
 “These pebbles would not burn my feet, this blast inflame mine eyes :  
 “Oh come, belov’d one, come to cheer my wretched hapless lot !”

## 79—CHORUS OF COMPANIONS :

“Why, Sáswí, wring your hands as one who thought of solace scorns ?  
 “The trees have pleasant attributes ; why look ye for the thorns ?  
 “Call not your Jutt ; he cannot aid to bring your lov’d one back.”

## 80.—SÁSWÍ :

“Oh, sisters, pray that I survive the grief of Separation :  
 “Such smarting wounds as mine demand some balm of consolation.  
 “No longer can I climb these hills, or choose this rugged track.

## 81.

“Nor axe have I the rocks to cleave, nor strength to climb or scale,  
 “By Separation troubled sore, this flesh is doubly frail :  
 “But while betray’d I’ve been, not yet my heart’s Desire is mute ;  
 “I still my lover hope to find, and mock unjust pursuit.

## 82.

“It was not Punhú’s wish to go : they took him ’gainst his will ;  
 “He wander’d, weeping tears of blood, a red and restless rill :  
 “The men who bore him off, I would their camels’ track discover !

83.

“ When Punhú’s form appears, what joy; what smiles will Nature wear!  
 “ Hence, then, with idle doubts and dreams, and hence with fear and care!  
 “ His hands he’ll set upon his own—a true and constant lover.

84.

“ He did not injure me, no, no—I should have wept and died,  
 “ Not sought a blissful sleep of Love, neglecting all beside:  
 “ You should have kill’d me, Punhú, not have made a happy bride!

85.

“ Oh hills, to my unceasing cries no answer have ye given;  
 “ These flowing tears denote a heart with bitter anguish riven:  
 “ She to whom Love is sole companion, wayworn, footsore, strays.

86.

“ The brilliant stars are ever yours, oh Night; to me, the Sun  
 “ Is welcomer, because it brings (another day begun)  
 “ New hope to trace his footsteps, like a beacon in the haze!”

\*            \*            \*            \*            \*

87.

To those dear friends and sisters who had shar’d her toil and pain,  
 Poor Sáswí said: “ Return from hence, and seek your homes again.  
 “ Hard lot is Separation: should it harbinger your death,  
 “ Thirsting and faint, ye’d Punhú curse with scant and dying breath.”

88.

While toiling on, to lifeless trees and objects near she vow’d:  
 “ Should I return this rugged road, with Punhú’s presence proud,  
 “ To ev’ry tree I’d show by sign the grateful joys that fill me.”

89.

To ev'ry tree she told her grief, her pain, her lot so hard :  
 The wind her garments rent, and Love unblest her beauty marr'd :  
 "Return, Jám Punhú," still her cry, "these hills and passes kill me !"

90.

She wept and clomb, and clomb and wept ; now, mov'd by sudden whim,  
 She stopp'd a trav'ling man from Kedj, and ask'd, "What news of *him?*"  
 Another, who o'ertook her, she with eager suit beset :  
 "Tell Punhú, spite of absence, he must not his love forget !"

91.—SÁSWÍ :

"Belov'd one, 'tis not fair that men should 'sport with women's lives :  
 " 'Twill hurt your manly honor thus to treat poor loving wives :  
 "Thine absence, husband, sweetheart, life of all its joy deprives !

92, 93.

"Brown camels, black of head, from Kedj, a nimble-footed race ;  
 "Mayhap within the jungles here, their owners we may trace.  
 "These camels love the *chundun* tops, the *méndee*<sup>32</sup> branches too : . . .  
 "But ah ! long since they quitted Sind and pass'd the defile thro' !  
 "The rock my bed, the blasted trunk my pillow, I'll prepare  
 "To lay me down ; for night will come, the tiger leave his lair :  
 "On Punhú wholly bent, my mind admits no meaner care.

94.

"Camels are foes, and camel-men ; the third, Jám Punhú's kin ;  
 "The Sun the fourth, who sets when I my weary task begin ;  
 "The Moon is foe the fifth, because she will not early rise ;  
 "Sixth comes the Wind to hide with dust his footprints from mine eyes ;



“A seventh foe the Rock I find, to wound my tender feet.”  
Alack, poor woman, Fate’s Decree will grant you no retreat!

## 95.—SÁSWÍ :

“Belúchis move in thousands round ; but one exists for me ;  
“But one can quench my burning thirst, or soothe my misery :  
“His hand alone can Sáswí set from weary bondage free !”

\*            \*            \*            \*            \*

## 96.

The body felt a languor which the loving heart defied :  
’Twas then a robber Goatherd, who her beauties had espied,  
Ran forth with outstretch’d arms and stood, all hideous, at her side.

## 97.

Then Sáswí pray’d : “Oh Lord of Might untold, Beneficent,  
“Save, save me from this monster here, on wicked action bent :  
“Give me a place to hide me in !” No more she said : oh, wonder !  
The hard ground quak’d beneath her feet : hills, rocks were torn asunder.  
In yawning gulph she fell, but not in terror or despair ;  
She sank with grace, as us’d of old to sink in swinging chair.  
Now clos’d the reeling earth again ; no longer mov’d a straw :  
The Goatherd stood with open mouth, transfix’d in silent awe.  
Repentance-struck, this wild Belúch, this Passion’s brutal slave,  
Rais’d here the mound of earth which marks the spot of Sáswí’s grave.

## 98.

Four months had pass’d when Punhú left his wretched, lonely cell :  
His fellow-townsmen hop’d, henceforth, in Kedj he’d learn to dwell.  
“What ! linger here ?” said he : “Nay, nay ; where Sáswí lies conceal’d,  
“I’ll know : to me her hiding-place shall quickly be reveal’d !”

99.

With him went Hoto, Lullo too, he would not suffer more :  
 On camel-back he felt again the strength and pride of yore.  
 To Bhumbra led the road he took : as Árif says, "The wise  
 Are human, and the wisest men have human sympathies."  
 Arriv'd in Béla's wildest pass, he mark'd an earthy pile :

100.

"Stop, Lullo, stop," he said, "this mound I'll see : oh, stop awhile!"

101.

There stood a Goatherd by the mound : him Punhú did accost :  
 "What means this pile?" The man replied : "To seek a husband  
 lost,  
 "A beauteous woman came this way, deserted and bereav'd ;  
 "She pray'd for help : earth burst in twain and Sáswí's form receiv'd."  
 He heard the name, he heard and fell ; the sorrow-stricken youth  
 Fell to the ground : no pow'r had he to test such mournful truth.  
 Oh bitter were the tears he shed, his cries were long and loud,  
 He humbly wept his absent wife,—this man till now so proud.  
 So great his woe, the hills around response convulsive made :  
 Disturb'd within his marshy bed, the crocodile, afraid,  
 Uprear'd his head : instinctively, the savage tiger moan'd :  
 With notes of wild alarm the birds the Lover's presence own'd.  
 From such distress, a suff'ring heart but Heav'n had means to save ;  
 And thus, by heav'nly guidance, came Jám Punhú to the grave.  
 "Hast thou a place for me, my love?" distractedly he cried :  
 "Yes, yes," exclaim'd a well-known voice. . . . He rush'd to meet  
 his bride.

Their union thus within the tomb, tho' known to small and great,  
Is myst'ry which no mortal skill can hope to penetrate.

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L'ENVOI.

“ Oh, enter, Punhú, think it not a dark and narrow tomb ;  
“ For fruits and flow'rs abundant in these fragrant gardens bloom.”

\*            \*            \*            \*            \*

How quick response Jám Punhú gave to Sáswi's fond petition,  
Has long since been in Kedj Mekrán a matter of tradition.



## NOTES.

<sup>1</sup> *Bhumbra, Bhumbōra*: a name common to some few villages in Sind; of the one here intended, the site alone remains. It is between Karāehí and Thatta, about 20 miles from the latter. In a note to Chapter IV. of Burton's "History of Sind," it is stated, in reference to this particular town: "it is supposed to have been built on the plain, and was destroyed by Divine wrath in one night in consequence of its ruler's sins." Now, it is worthy of remark that this legend is also applied to the ruins of Brahminabad, or Bhumbra, the site of which is found about 150 miles to the N.E. of the first-noted place. The king of the one Bhumbra, moreover, bears precisely the same name as the king of the other Bhumbra; for though Mr. Bellasis, in his pamphlet published some nine years ago on the subject, calls him by the more romantic name of "Dolora," there can be no doubt that the native "Dilú Rá," or "Rai," is the individual intended. That he is the Ruler of Sind at the time of the events narrated in the romance of Sáswí and Punhú, must be attributed to the natural desire of the narrator to introduce a well-known name—to the spirit, in fact, which would cause an English writer to commence: "In good King Arthur's days." At all events, he exercises no perceptible influence on the *Dramatis Personæ*.

<sup>2</sup> *Sáswī*, or *Sár-sui*. The notion supposes the name an abbreviation from *Sunsdr mén súi*, or, "heard in the world"—famous.

<sup>3</sup> *Ātan*: that part of the house where women sit and spin together.

<sup>4</sup> *Firdús*: Paradise, according to Mahomedan tradition.

<sup>5</sup> *Jám*: a title; and, though very ancient, still in vogue among Semmas.

<sup>6</sup> *Ráj Mahájun*: the body of merchants and traders: "corporation."

<sup>7</sup> *Khirwar*: a measure of capacity, literally, the "load of an ass."

<sup>8</sup> *Jessulmeer*: a remarkable city of Rajputána, whose picturesque streets and handsome temples and tanks, render it well worth a four days' journey across the Desert separating it from Sind, to visit.

<sup>9</sup> *Otúk*: the sitting or receiving-room for men, opposed to *Ātan*.

<sup>10</sup> *Do-shála*: a double mantle, shawl, or cloth; that is, two pieces sewn together, the seam being visible down the centre.

<sup>11</sup> *Lúngí*: a kind of scarf or body-cloth. Under the Amírs, the manufacture of these was much encouraged, but has now dwindled, and the trade is comparatively unimportant. The best, after those of Thatta, are, perhaps, procurable in the three villages of Koda, Ránipúr, and Gunbut in the Khairpúr State.

- <sup>12</sup> *Átá* : flour.
- <sup>13</sup> *Bunya* ; sometimes *Banyan*, *Waní*, or *Wumnyá* : a term of very general application to Hindús in Sind. Properly, the caste has five divisions in that Province. The Lohána Hathwáras, or common dealers of the bazár, are, doubtless, here intended.
- <sup>14</sup> *Korí* : a weaver ; one of low caste in the social scale.
- <sup>15</sup> *The Thur* : the so-called Desert, bordering on Lower Sind, to the eastward.
- <sup>16</sup> "They've sugar to their milk, altho' their days are spent in Roum !" An old saying, implying that bad as "Roum" is, if a man's lot be a happy one, he will be happy even though doom'd to live there.
- <sup>17</sup> *Láni* : (salsola), a wild plant of which there are various kinds ; it is much liked by camels.
- <sup>18</sup> "*Alláh Tohá* r : " a cry often heard among Mahomedans, especially Sindis and Belúchis, on the departure of caravans or detachments. It is expressive of trust in Providence.
- <sup>19</sup> "Henna stains : " in allusion to a common Eastern custom.
- <sup>20</sup> *Lahóti* : a religious devotee.
- <sup>21</sup> "*Salám aleik*," or "*aleikú*m," and the reply, "*Aleikú*m," or "*aleik salám*" : the ordinary salutation among Mussulmans.
- <sup>22</sup> *Wugga* : a suit of clothes, or set of clothes for washing.
- <sup>23</sup> *Ghát* : the shallow part of a river or stream, selected by washermen for their work.
- <sup>24</sup> Stanza 53 describes the ceremonies of a Belúch, but hardly a Mahomedan wedding.
- <sup>25</sup> *Kossid*, more strictly, *kásid* : a messenger.
- <sup>26</sup> *Keema*, *khichri*, *seera* : popular native dishes.
- <sup>27</sup> *Datúra* ; or *Dhatúro* : "thorn-apple ;" an intoxicating plant.
- <sup>28</sup> *Jutts* : a caste, or rather tribe in Sind and adjacent countries, following the profession of camel-men. The term is in common use to signify a silly fellow, an ignoramus.
- <sup>29</sup> *Tobra* : a grain bag.
- <sup>30</sup> *Luhár* : a kind of snake.
- <sup>31</sup> *Pubb* : a chain of hills, W. of Kuráchi.
- <sup>32</sup> *Chundun* : sandal-wood. *Méndee* : henna.

## THE SINDI ALPHABET.

The Sindi Alphabet consists of fifty-one letters, viz:—

NAME.	DETACHED FORM.	COMBINED FORM.			NAME.	DETACHED FORM.	COMBINED FORM.		
		Final.	Medial.	Initial.			Final.	Medial.	Initial.
<i>Alif</i>	ا	ا	ا	ا	<i>Jim</i>	ج	ج	ج	ج
<i>Be</i>	ب	ب	ب	ب	<i>Dje</i>	چ	چ	چ	چ
<i>Be</i>	ب	ب	ب	ب	<i>The</i>	ڄ	ڄ	ڄ	ڄ
<i>Bhe</i>	پ	پ	پ	پ	<i>Nje</i>	ڇ	ڇ	ڇ	ڇ
<i>Te</i>	ت	ت	ت	ت	<i>Che</i>	ڇ	ڇ	ڇ	ڇ
<i>The</i>	ث	ث	ث	ث	<i>Chhe</i>	ڇ	ڇ	ڇ	ڇ
<i>Te</i>	ت	ت	ت	ت	<i>He</i>	ح	ح	ح	ح
<i>The</i>	ن	ن	ن	ن	<i>Khe</i>	خ	خ	خ	خ
<i>Se</i>	ش	ش	ش	ش	<i>Dál</i>	ڍ	ڍ	ڍ	ڍ
<i>Pe</i>	پ	پ	پ	پ	<i>Dhál</i>	ڌ	ڌ	ڌ	ڌ
<i>Phe</i>	ڦ	ڦ	ڦ	ڦ	<i>De</i>	ڌ	ڌ	ڌ	ڌ

NAME.	DETACHED FORM.	COMBINED FORM.			NAME.	DETACHED FORM.	COMBINED FORM.		
		Final.	Medial.	Initial.			Final.	Medial.	Initial.
<i>Dál</i>	ڊ	ڊ	ڊ	ڊ	<i>Káf</i>	ق	ق	ق	ق
<i>Dhál</i>	ڍ	ڍ	ڍ	ڍ	<i>Káf</i>	ڪ	ڪ	ڪ	ڪ
<i>Zál</i>	ڙ	ڙ	ڙ	ڙ	<i>Khe</i>	ڪھ	ڪھ	ڪھ	ڪھ
<i>Re</i>	ر	ر	ر	ر	<i>Gáf</i>	گ	گ	گ	گ
<i>Re</i>	ڙ	ڙ	ڙ	ڙ	<i>Ge</i>	گھ	گھ	گھ	گھ
<i>Ze</i>	ز	ز	ز	ز	<i>Ghe</i>	گھ	گھ	گھ	گھ
<i>Sín</i>	س	س	س	س	<i>Ngě</i>	گي	گي	گي	گي
<i>Shín</i>	ش	ش	ش	ش	<i>Lám</i>	ل	ل	ل	ل
<i>Sád</i>	ص	ص	ص	ص	<i>Mím</i>	م	م	م	م
<i>Zád</i>	ض	ض	ض	ض	<i>Nún</i>	ن	ن	ن	ن
<i>Toi</i>	ط	ط	ط	ط	<i>Na</i>	نھ	نھ	نھ	نھ
<i>Zoi</i>	ظ	ظ	ظ	ظ	<i>Waw</i>	و	و	و	و
<i>Ain</i>	ع	ع	ع	ع	<i>He</i>	ھ	ھ	ھ	ھ
<i>Ghain</i>	غ	غ	غ	غ	<i>Ye</i>	ي	ي	ي	ي
<i>Fe</i>	ف	ف	ف	ف					





## قصو سسي ۽ ڄام پنو جو

عاشق جي به احوال جي ٻيو ڪير لهي ڪر  
 ڪري وضو قبر تي آيو الله آهر  
 آهي ڪا ڄاڻي اسانجي منهنجا پري تو وٽ پر  
 سسي سڏ ڪيو هي درس ويو منجهه در  
 سسي پنل گڏ ڪيا ته پاڪ ڌڻي پرور  
 ڌيه ڌڻي ڌاڻر - تنهنجو موليٰ ميراو ڪيو

بست

پنل آءُ پيهي سوڙهي پاءِ م منهي  
 اندر باغ بهاريا ٻيا ميوا منجهي  
 اٺو نور بني جو ٿيا سرها سڀي

ڪيچ خبر پي

پنو پرين سان مليو

پورو ٿيو

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پهه ٿر تي ۾ وئي اتي جا اڇر

نالو سا سسي هي سوڌي زال سپر

تڏه پنل ڪريو ان تون ٻڌي خان خبر

ڌوپي گڏيو ڌور ۾ وپريس سڌ سپر

آهءَ دانءَ ڪري ٿيا گهر گل گور اهر

مردنو محبوب لي ٿيا جالارا جر

آه ڪيڏي تان جل جلي مان نه مچ مانگر

جبل تهجي جوش کون ڏکن ٿا ڏونگر

مرن کي ما تار ٿيو ٻڌي هنجاهل حشر

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 آڻي تارو ڪوريو تاري تئو لڏن  
 ڪر گهل قرنائين جا گهور گهوت وجهن  
 پانه چاڙهي پالڪي آنداء لعل مٿي لائين  
 موهاري محبوب جي غصا غم وچن  
 سچو گڏيا سچي سڀي ڪليو ڪير پين  
 گائي گهوري بانهي چوڙي وڳ ڏين  
 مال خزانو مهر هلڪا هلاين  
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پاڻي گذريس ڏينهن ٿا پرني پڇاڻا

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تڏه پنل ڄام مون لاءِ به گمان

تههڪون پوءِ پنل ڪي بي ڪار ڏسن ٿاڪان

مارڪه ۽ ديوان ڪي جوڌي چيو جوان

مهنجي منصوبي جي ڪجورڪل ڪهي سان کان

دوهي اٿو خدا جي ڪجونه بات بيان

قدر قليلي ڏينهن ٿا هت خشي گذاريان خان

سسي چيو ڄام ڪي هاڻي چڪ ٿن سگ سچاڻ

هڪر چڻ زبان - پوءِ ڏس انصاف اسانجا

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پنل سگ چڪايو محمد کٽي گهران

ته وڃي پهنجي ڌي ڪي سڻايو سخنان

آءُ راضي آهيان جي راضي ٿي پي ماءُ

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 حال ڏسي ته هوت جو ڳوڙها گل ڳا رياس  
 آرانپا آتش جا سسي جي جگياس  
 گهري ڌواريءَ ڪپڙا پر باپي ڊاڻي دنياس  
 ڪچي اعتبار انهي تي جورا سخ آهي راس  
 ڏکن منجهه سڪڙا فرقان فرماياس  
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قِصو سَسِي ۽ چار پِنو ۽ جو

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ڪپڙا هَسَ قِيَمَتِي لاهِي دُورِ ذَرِي  
 وِينو ڪوناري تِي بي ڪاپو تِي هِي ت ڪري  
 وِيسَ سَمجھائي سَسِي وِگا وِتسَ ذَرِي  
 هُنرُ تَه هاتڪَ کي تِي ذَسِي پوءِ پَرِي  
 مانَه معلوم تِي هنجِي حِڪْمَتِ ذَرِي ذَرِي  
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 لُڙهندي پاڻِي ۽ وِجَن اگُڙِي پِي اگانسِ  
 لَکِي لَوحَ قَلَمِ جِي هِي دُڪَ دِيڪارياسِ  
 هِراڪَر اڪِين سان مَن ڪَڏَه ڪِين دِناسِ  
 سِي سِي اچَ نِي ماڻهن پيشِ پِياسِ

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قسمت قيد طمع جي مرد چڙايو مقام  
 هت تهنجي هاج جو آءُ ڪٽندس سڀ ڪمام  
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 ڪه فراق ڦٽي وڌو مانجهي ٿيوي مصلحت  
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 محمد چيو ملوڪ ڪي اڇاڪري اوجار  
 مني ڌوئي آوئن ڪري آباڻي ڪار  
 سانجهي اويل سوپل ٿا درس گهرجن درڪار  
 تڙ گهيري تڪرار - آڻي ڏي به اڇاڪري



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اُستا ڪتي آهيان ڪرت ڪندوسا ڪام  
رهان ڪيچ مڪران پر پٺل مهنجو نام  
سو اتي راڄ اساهنجو جت آهي عاري ڄام  
وڌي ڏيندو هو تعظير ڪندو هو ڌاڻ انعام

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 روندي موٽي گهرڏانه سخت پري سڌڪار  
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 پوءِ لڏاءُ پيچرو رهي رند ٿيو  
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 نين لڳي نين سان ٿيا ڪيا منجه ڄمار  
 لڳي جنگ جله ٿي ٿيا شيهي جاستڪار  
 چٽڪي برچي بريه جي جه چاڪ ڪيا چوڌار  
 عشق پڇايو عقل کي جنگ کڻي جهوڄهار  
 لا هوتي لا غرض ٿيا ننگ چڏي نروار  
 تدبير تاراج ٿي عقل بنا اظهار  
 صبر سڌ ايو ڏيه مان ٿو فهم ڦڪر کون ڌار

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 سڃاڻي هيڏانه هوڏانه ڊوڪڻ لڳي ۽ جي وات تي  
 ڪنڊي ۽ ڪانڊيرا پيا هيا تنر ڪپڙا ڦاڙجي چيرجي  
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اچ پرائي ان سان ڏيان ساري سپ قطار  
تهنجي ماڻهن کي مڏا ڏيان ائن ان اڀار  
تڪ به ٿي ڪي ڏينهنرا ڏانه منجه ڏوار  
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جڏه ساڻن سڻايو اچي ته ساڻ هليو آهي  
مارڪ پير به چڻا ڪيا سڄو سنڀالي  
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سهجان سوناري ڏنو چوري چپ چپات

ڄام پٺو ڇڻو راو کي هي سُخن سردار  
 منکي ٿا کڻو پاڻ سان ڪريو مصلحت ڪا موچار  
 سنڌو ست متان کڻو بنا کٿوريءَ بار  
 سي جي بنائت بنا ت جي وجهو برون کي ٻيهار  
 تهر کٿوريءَ وجهو توهي خاصي سان خنڪار  
 سي جي جهولا جهولن پت جالان لڳن هزار  
 جهت پت لالان گهنگهه و پٺاهريءَ هزار  
 ڪريو دُشالا دماغ خامشروءَ کان موچار  
 ڪريو لونگي لعل لطيف جي جهمڪن جهوريڍار  
 سوني ناڪيلي اٺن کي وجهونڪن ۾ نروار  
 سپڪه جي اٺ ۾ وجهو موتين ساڻ مٺار  
 وجهو پنج پنج تلي اٺ کي سي ڪن آواز اڀار  
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نه ته ڪن ڪپيندس تهجا ڏي لحظي منجهه لت  
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تن ان آڻي ڪر آذوقو ڪر ماڻهن سان منت  
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سوڀري سگهي موٽڻ جي ڪجاء مهجا مانجي ڪا مصلحت  
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تير تهنجو سنگ ۾ هت ساٿ جهلو سرڪار  
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چي ڏي موڪل ڄام پُٺو کي ٿي نرجونقارو  
تڏه مَن اُتون معاف ٿي اهو اچارو  
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اهو مرد هندان - ڪهي آيو شهر پٺور

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ساجا ڏسي سونه هندو جي سڀڪو ڪري هاڪ  
ڏنائ جائي جوان کي آڻي ۾ اوطاق  
جهڪي وس پٺو هوواڪ - ماڻهن مهماني ڪي

۱۷

پٽي سونه هندو جي سسي آڻيو اظهار  
اڙي ميان ٿن آهي صاحب ساٿ جو ڪي پٺو سند سردار  
چار پٺو صاحب سندم آهي ڪامل ڦر ڊار  
ڪامل ڏٺي ڪيچ جو هو جو مرد آهي مختيار  
مثل مانند ماه جي آهي صورت جو سينگار  
چيڪراوهي جي هت ڏسو نراچي نروار

## قصو نَسِيءَ ۽ چام پِنوءَ جو

۱۳

سات آڻِي سنڌُ مان اَن سان پِراڻِي  
 سو ڪيَن وڃِي قافلو بنا بوراڻِي  
 وٺو عارِي چام کون پُنلُ پهاڻِي  
 سُونهون ڪري سات جو هلي اُنڪي هلاڻِي  
 پاند گچِي پاي - اچي وينا عارِي چام اڳيان

۱۴

تڏهَ عارِي چام اڀي اُتيو ڪري سڌَ صحيح  
 اوهي راڄُ مهاڄڻ آڻو ڪهڙي ڪم ڪهي  
 آءُ پُنلُ ڏيندس ڪينڪي جهنجي وڃڻ نه آه وهي  
 ٻسُو ڪو پُرسُ پهي - سُونهون کڻجوسات سان

۱۵

تڏهَ ٻاٻيهو ديوان هو عارِي چام اڳيا  
 هوندو هو صورت سٿرو ڏهون زينت ۽ زيبا  
 سُونهون ڪياءُ سات جو ڪڍي سر ڪردو سهجا

## قصو سسي ۽ ڄام پنو جو

جنت جهڙي جائي ٿي جهڙ بهشت ٿو برحال  
 سسي صورت ته وچون ڏنو ٿي خوب خيال  
 محمد عمارت ڪي ست مهنا هڪ سال  
 تهنجي زينت ٿي ڪيوسپڪه ڪي سر حال  
 جه سان پيڪن پوڻا ٿي ڪئي جن پوري هئي برحال  
 ڏسو ڪم ڪريو جا جو بچائي برحال  
 جهنجو لڪو لعل پوچ سان ڏس پلي جا پال  
 تڏه ڏيو خزانا مال - محمد سر صدقي ڪيو

۱۲

لڪيو پڙي نه ٿري ڏس قادر جي قدرت  
 پيئي ڪيچ مڪران ۾ ايتي جابه قحط  
 ان نه لپي آڌو اتي درد سڙيا درخت  
 ان بهاس نه لپي تن هراس ۽ همت  
 ماڻهن ڪئي مصلحت - ته ساڻ اتي سنڌ کان

قصو سسي ۽ ڄام پٺو جو ۵

مُنڪي بابا باغ جوڙائي ڏي جهڙ چمن هُن چوڌار  
لڳي گلاب تڻ گُزارِي جهنجا دُرس ڪري ديدار

ڪچنالي ۽ ڪيوڙا تڻ ليما انب اپار

سُوف توت ۽ ڊاڪه وڻ گل لائڻ گُذار

فردوسي مڪان ٿي جهنجي هاڪ پوي هيڪار

جائي چڱي جوڙائي ڏي موج گهڻو موچار

بنگلا وڏي نياءَ سان تڻ نقاشي نروار

اٺ گهراڻي ڏي عاج جو- جواهرن سان جنسار

دڀسُ گهراڻي ڏي سون جو موتين سان مڙهيار

آءُ وجهان آتڻ اتي ميڙي هڪ جيڏي هيڪار

بابا ٽهنجي باغ جي هاڻي مَر پئي سابه پچار

۱۱

تڏه محمد باغ بنايو نوان باغ نهال

جهڪي چرخا چندن جا چيروان صاحب ڪياسرحال

تهڪي درطاقي سڀ سون جا پڻو فرش اڏيو في الحال



## قصو سسي ۽ ڄام پنو جو

سسي وٺي پاڻ سان ٿيا داخل پهنجي در  
 اڱڻ منجهه اچي ڪري ٿا گهميو ڏسن گهر  
 ڪار صابڻ سڀ سون ٿيو پي ظاهر ڏسجي زر  
 لڳو خوب ڪٿي سان چوي عارف بخت اهر  
 در آئي دختر - شيهي منجهون سون ٿيو

۸

ٿڻ چو پاپس پاهنجا ڪٺيا ٿي ڪٺي  
 ڪلن منجهه ڪير پيو اهڙو آه ڏٺي  
 اوءِ واحد ڪي نه وٺي - هوند ماءُ پياريس پاهنجا

۹

قدرت ساڻ ڪري ٿو رازق رزق ڏئي  
 پرور ڪين پاتال ۾ ٿو ڏياري قوت ڪئي  
 سڀ ڪو طرح تي - ٿو روزي رازق کون وٺي

۱۰

جڏهه سامهائي سسي ڪيا گوي اها گفتار

قصو سسي ۽ ڄام پنو جو

ارتو آب اکين مون ڳلي ڳاريا  
 گهرو نير نيائي تي هي جوهاريا  
 ائي اٿيا - ته آهي امان الله جي

۵

ساٿي شهر پنيور ۾ لڙهي صندوق سي  
 هت آئي محمد کتي جي اها ڀرت پي  
 هي جاڪتان ڪهي - آئي بخت اسانجي

۶

محمد سڌيو زال کي پرس ڪري پڪار  
 ظاهر زنب ٿي ڪئي ٻر ٻر ڪارڻ ٻار  
 هي جاسوني ٻاروتي ٻڌي آهي ڌي ڪه دنيا دار  
 نانور ڪياس سسي جن سي ۾ سنسار  
 خوب چڱي خنڪار - ٿرت چمي کڻ چيله تي

۷

چمي ڪيا چيله تي چنهي چوڪر

۲  
قصو سسي ۽ چار پٺو جو

هنجو بخت بلند آهي قابو ڳال نه ڪمي  
لکيو مسلمان سان صاحب رب سمع  
انگ پاڙيندي هيءَ - تڳو توڙي پاهنجو

۳

نانون نرت قتي ڪئي نئون هاري نار  
ڪير مٿي قادر جي جه جوڙي رب جبار  
لاهي ڪير لکي منجهون ري قادر ڪلتار  
انگ پاڙط کان اڳڙي ڏي پيڪن کون ڌار  
ستري تن صندوق ڪئي جوڙي نرت تيار  
ته ۾ چوڪر تن رکي جن باروتي ۾ بار  
ڏاج ڏنائس ڪيترو بچد پيشمار  
تهنچي مٿان مٿو جڙيا ڇو قبلو چو ڌار  
روئي زارون زار - ڪيا داخل درس دريا جي

۴

داخل ڪري دريا جي لوڙهي ڇڏيا

قصو سسئي ۽ چار پٺو جو

۱

جوڙ جڳاي جهنجي ڪريان صفت سندي سبحان  
پيدا ڪيا پاهنجا جوڙي جملہ جهان  
سج چنڊ ۽ تارا ڪيا زمين آسمان  
آڳي جي اسرار جي ڪل ڪهينڪي ڪان  
آهي خبر خداڪي چيڪي فرمايو فرقان  
نقارا نيشان - ڪئي وڃائن ڪيترا

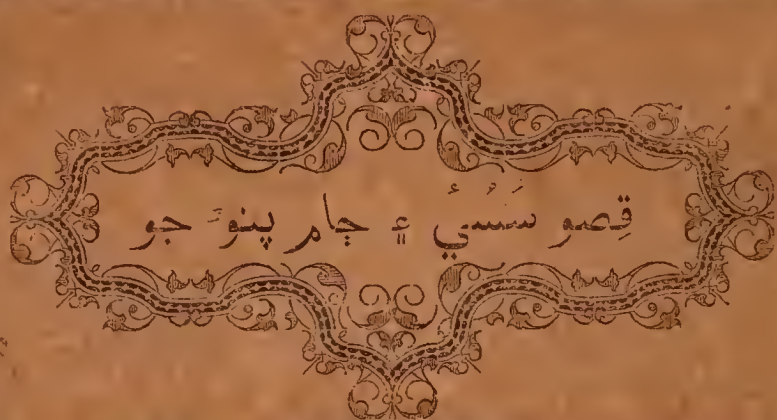
۲

ڪئي وڃائن ڪيترا سندي سک صحیح  
واري دلورائي جي سٺ حقيقت هي  
گهر نانون بانپي جي هڪڙي ڄاڻي ڌي  
طالع ڏسي تهنجو چيو نرتيون نجومی



H 256. 84





قصو سسي ۽ چار پنو جو











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Neutralizing agent: Magnesium Oxide  
Treatment Date: July 2007

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