

## A Historical Account of Hoper Nager

Contributor: Mohammad Jabir

1 Mohammad Jabir ] k<sup>h</sup>uṭe nager abaaḍ apim , hopar ke abaaṭ apim , kepal doṅ sey baan , ine ravi yarne iik goor ečam ke ]

This Nager was not settled. Hoper was also not settled. There is a place called Dong.

2 Mehdi ] burušaski alp<sup>h</sup>aaziṅ hiṣ koošiš eṭas ḍila ]

You try to use more Burushaski words.

3 MJ ] barhaal ṭ<sup>h</sup>i ḷanaaber , mišaaski saween , ravi ṭaariix girminas ine , mišaaski saween ]

Anyways, just for the guest. In our language, it means saween. Ravi is the one who writes history. In our language, it is saween.

4 ine saween iik ḍilum habiib ibne hamze , habiibe yuuwe iik hamze , hamze iyi habiib ]

That historian's name was Habib so of Hamze. The name of Habib's father was Hamze. Hamze's son Habib.

5 k<sup>h</sup>iine mimere bee , eṭe waxṭulu , mii ḷotorkaro , kam umure mimay bam , leykin zahiin bayam ḷe ]

He did not for us (tell the story), that time we were young. We were in young age. But, I was smart/brainy.

6 map<sup>h</sup>eeřišore saace nuuro čaaṅ eču bam , iimo ham umure uweere ]

He was making tea for the old ones. To his age fellows.

7 beečan , čok senum iṭe mey bila , k<sup>h</sup>oṭ burušaski yačir mani bila ]

What should we do. Now, we said that our Burushaski has become hinny.

8 baharhaal ume p<sup>h</sup>arq ḍius eṭeulu ]

Anyways, you can distinguish the differences.

9 ine čaya muṭaabiḳ , na nager abaaḍ ḍilum , na hopar abaaḍ ḍilum ]

According to him, neither Nagar was settled nor Hoper was settled/inhabited

10 iṭe waxṭe zamaana , amiṭ abaaḍ ḍilum , haamḍar sey baan ulu , naneer leel ḍila , šiškkit sey baan , hapakum sey baan , ḷamu cum iṭum k<sup>h</sup>in ce ]

In that time, there is a place called Hamdaar, old man here knows about it. It is called Shishkit. Another place called Hapakum. The places on the other side of the glacier.

11 hoparan muu mojuud amiṭ hoparan abaaḍ ḍila , eṭe yutum k<sup>h</sup>at yamu bim ]

The place where Hoper is inhabited now was in glacier.

12 k<sup>h</sup>uṭe ilaaqa xat sinda ḍilum , eṭe ḍa ḷarmaṣ meymi čaya ḍaa muu beečam eṭ aḍaṭ mimanu baan ]

To this side, there was a river. Then the story will mishmash, what can I do. It has become a habit now.

13 ine habiib , alṭo hukumaṭiṅ bicum , masalan alṭo ṭ<sup>h</sup>amkuyan , mi burušaski zabaanulu ]

That Habib...there were two states. For instance, there were two princely states in our language.

14 hanere sey bam šaa nager , hanere sey bam zey nager ]

One was called Shah Nager and other was called Zey Nager.

15 zey nagerulo kepel doṅs ḍilum , eṭe doṅs beerum muḍaṭ ke baaḍ ṭabḍiil numan , k<sup>h</sup>uṭe amiṭ paayi ṭaxṭan ḍila ke , zaafar , sikandar , šokaṭ ali xaane zamaana balki kamaale zamaana cum , walṭo puṣṭiṅ ni bica ]

Kepal Dongs was in Zey Nager. That Dong Das transformed for a long time and then this state was established. It was during the time of kings like Zafar, Sikandar and Shokat...even during King Kamal's time. It passed four kingdoms.

16 k<sup>h</sup>oṭe doṅs , eṭe doṅs iik , qusaylimi , maṭlab sap<sup>h</sup>aye haṣṭi cum mita manimi , xaṭam manimi ]

This place Dongs. That name Dongs changed. It means it became nonexistent. It perished.

17 eṭ bes mita manimi , inšaala goor čaya ečam ]

That completely perished. And God willing, I will talk about that to you.

18 eṭe qušalas ke , eṭe doṅse iik , k<sup>h</sup>uṭe doṅs ce oosuman ]

When that was perished, that named this Dongs from that....

19 alṭolum šaḷira , bee balṭiṣṭan cum , sooniyan ḍumucu bam , zaafere iyianere , mene sey baan , sikandere iyianere , sikander ṭ<sup>h</sup>ame iyianere ]

The second lineage, there was a princess who was brought from Baltistan for the son of Zafar. Some people say, she was married to Sikandar's son...to the son of Sikandar king.

20 ine mu muyik haba yeṅiṣ ḍilum , ine haba yeṅiṣe nagerulo usko čiiiziṅ eḷaaḍ eṭu bom ]

Her name was princess Haba. That princess has invented three things in Nagar.

21 nagere hurteŋ tʰaayko bicum , kʰoŋ čoko ɖila bare ke , ike hurteŋ baar baar ɣas manaas ke , kʰole nanere leel ɖila , kʰin pʰoojɪulu hurutm bay ]

The walls in Nagar were high. This place is downhill. Those walls were fallen again and again. Here this uncle knows about it. He served in Army.

22 ziyaadaŋtar baltistaane haalaŋ kʰinere leel , ine ɣeniŋe oykinumo sey baan , balki ɖil aala bayam han ke čaŋaan goor ečam ]

He knows better about the situation in Baltistan. That princess taught them...Actually, I forgot about that and I will talk about it.

23 walto čiizišo ɖoocu bom , walto čiizišo ]

She brought four things. Four things.

24 ece walto čiizišo cum han mišaaski , maa ɣurkun sey baan mii ɣurkuc seya baan , ɣurkuc elum ɖoocumo , hurteŋ ɣas manaas ke sari ɖoocumo , or maaka gul baraŋ ɖuubam , mišaaski gu seya baan ]

From those four things, one was in our language.... you call it in HB Ghurkun means frog. We call it Ghurkuc same meaning frog.

25 uwe kaa ɖuu pʰaŋ ke , muu xatne niyasulo mayanči zuči šabaraŋ , kʰuŋe šabaraŋ ine haba ɣeniŋe ɖaamiir ootubo sey baan ]

Those came with them...Now, when you go back. You will see a polo ground. She made them built that polo ground too...It is said.

26 oor ine walɖiulum qisa , ɟaa walto gošam gosa bam naa , iŋe kepel doŋse iik api balki ine haba ɣeniŋe iik oosu bo , ine šigarum bom sey baan , kʰapululum yaa šigarum sey baan ]

Now, the four thing/story...I told your four. And I will do so. She also named that Kepel Dongs. It is said that she was from Shigir a place name in Baltistan. Some people say that she was from Shighir another place name in Baltistan.

27 šigare , ine senu bo ke ulo mii amulo doŋsan ɖila iŋe ɟuwanan ɖila , iŋe iik naqalate yaad neŋin , kʰuŋe iik doŋs oosu bom ]

From Shigir...She said that a place like this is also in Baltistan. She copied the name of that place. She named it Dongs (means a slop shaped in Balti).

28 alto lum , ɖaa maɟboor baa bečam , rawaani ]

The second thing...what should I do now...the flow...

29 alto lum qisa , nimas , gosulo balimiya ]

The second story...Are you following? Do you understand?

30 leykin je ɖayalum muṭaabiḡ eṭ doṅs amulum ke maṇiṣ , eṭ doṅs ɖuwaasas , nager abaṭ manaas , hopere abaṭ manaas cum yarulo unere gosam , ke han iik ɖilum zey nager , han iik ɖilum ṣaa nager ]

However, what I have heard, it does not matter where the donges were from or that was named Donges, Nagar was settled, Hoper was inhabited....it was before all this...that one was called Zey Nagar and other was called Shah Nagar.

31 zey nagere t<sup>h</sup>ame iyanere , guṣṣuranere , ṣaa nager cum sooniyan ɖumucu bam , mii ne sooni sey baan , muxṭasar hunzu nagerulo ]

A princess Soni from Shah Nagar was brought for a prince or the son of king from Zey Nagar. We call them Soni. In short in Nagar and Hunza.

32 maṭlab in mure besen sey baan naa le , gas ]

What do they call her...? princess.

33 awa hunzu nagerulo gas sey baan ]

Yes, in Hunza and Nagar....she is called princess.

34 mii soni seya baan aam ṭorate , gas ]

We call her Soni....generally princess.

35 ine gasan zey nagere t<sup>h</sup>ame iyian ṣaa nager eyan ...]

That princess was married to a prince from Zey Nagar.

36 maa teemulo bes ales manaas ke api ]

I hope you are not getting late.... narrator speaking to fieldworker.

37 beeya maa araam kaa čaya eṭin ]

No, you can talk relax.

38 zey nagere gul , ine soonimu kaa , amin ṣaa nagere muc<sup>h</sup>uyas bam ke , eleyere biičulu kam marṭeṅ bicum , kača yaṣanc biyom , gilimucate gazat ne , mariṅ sis ɖaruc ɖuwaṣu bam , ṣikaari , aam ṭorate je juwanṅuko auley bam , ṭeylṅuko ɖusuwaar guzaar ɖiṣmiṅ bicum ]

The people accompanying the wedding procession with bridegroom from Zey Nagar, who were coming to take the bride from Shah Nagar. Between those places, there are gorges. The road was so difficult. In old times, very strong people, hunters would be able to walk on that. The guys like me generally would not be able to travel on that road. It was such a difficult road or track.

39 badi muṣkilate , u elere ṣaa nagerele ɖaaxil manumen , yate gunculu , ɖaa ṣaa nager cum in sooni numuya , zey nagere niyaṣu bam ]

In shirt, they entered into Shah Nagar. The next day, they were going to Zey Nagar after the wedding.  
40 bas ʔe uy hareŋulu ales ɖilum bare ke ]

They had that kind of customary relationship.... you see.

41 sahi ]

Ok.

42 manaasulu , u hanpači gul espasumen , hikum baqaaya bam elum yatum ʔʰamkuʂate , u ke  
u kaate garoono ke garooni ke , alʔo ʔʰamkuyaŋe kuyooč gati , han ʔaʂan bi , ese ʔaʂ ine iik  
eʔu bam , ʔe ʔil aalam ]

There they celebrated the wedding. There was a stop...which the narrator mentioned and I have  
forgotten the name.... the procession of two kingdoms who were accompanying the bride and  
bridegroom.

43 šiʂkin cum ulo bi , ese ʔaʂere ɖuu pʰaʔ ke , hukan nukuča bim sey baan , ganulu ulu ,  
yatum hal ɖeʔume nibaan , ʔeysa sabuur kʰuultu miyuul manimi , miwat manimi , waʔane  
rawaaʔ ke ʔil meelum ]

It is further away from Shishkin...They came to that stop.... there was a dog sleeping down there I  
guess...it is said.... on the road...they jumped and crossed it. Like these days, we are well off, and rich.  
We have forgotten the traditions of our country.

44 mii mepiye ɖaʂuriŋ ke ʔil meelum , ese miil miwate ayaaʂi nime , ʔeysa azaaɖiyan ɖila  
naa , iʔe waxʔulu ke ʔey meymce niʂi nimin , ɖaa xaas iʔe waxʔe zamaana islaame čarčaan ke  
apim ]

We have forgotten the customs of our forefathers. Our wealth has made us forgetful. The way there is a  
freedom, the same was probably the case during those days. And in those days, Islam was not popular.

45 besan mazhaap ɖilum walaahuaalam ]

God knows what religion was followed during those days.

46 ete niʂi nimin uul uwat neʔi , iʔe maʂiye kaate , ese hukatum hal ɖeʔume , ʔaʂ manumen ]

They were so thankless having the food and good clothes. They jumped over the dog and went.

47 cʰan ]

Right

48 uciyate hin , mii ʔatkus seya baan , ʔatkus , mapʰeer silazinan , gusan ]

Following them, we call her old woman...old woman. Old woman...woman.

49 hunzu zabaanulu geeskus sey baan ]

In hunza she is called widow.

50 ine giyuus țeyan bom , inmor țeey sey baan ]

Oh, the one who loses her husband is called that...for that it is called.

51 mii jatgus seya baan , map<sup>h</sup>eer gus , umur , zayiiful umuran ]

We call her old woman...old woman.... old...aged woman...

52 c<sup>h</sup>an ]

right

53 hin momisan bom sey baan , momisan , ine olțayike ç<sup>h</sup>ame zamaana ḍilum , șaraa kuraan ḍișam nuse ]

He had one granddaughter.... they say...granddaughter.... that was time of poverty...she was searching for leftover food.

54 elum ke elum ke dișan ne , hiț<sup>h</sup>anum , ḍumoo muymo ise koorulu p<sup>h</sup>aț ețu bo , șaraa șarbaț wayeera , ç<sup>h</sup>ap ]

She was searching for it there and there...at one place. She left that leftover in her abode...leftover Sharbat (a dish name made for wedding festivals) etc. And meat.

55 ḍaa ițum ițeer ni bo , muymo marakoo niya ]

Then she went there.... she went to that place.

56 leykin jaa qisa kaman lambaa meymi , ḍaa ețer je beeçam ]

However, my story will be a little longer.... I cannot do anything for that.

57 bar api , mașyuul imaymi ]

No problems...he will be busy...

58 țo nazer aminșa , elum ke șaraa kuraa ḍiimi , asiir manaasere , bas xuđ baxuđ seyan , ik<sup>h</sup>ariņ , mișaaski ik<sup>h</sup>ariņe , quđarați țorate han mosulo rahuman peyđaa manimi ]

So, my dears...she collected leftover from there...when she was closer...we call it spontaneous.... on its own...in our language it is called itself.... naturally.... she felt pity in her heart...

59 numan inmuchum ḍalțas zabaanan ḍuusimi , kalaaman , ḍalțas çayaan ḍuusimi , ḍalțas çayaan ḍuus țey senumo , le mama nazer , mișaaskire , um janwaran bam ke k<sup>h</sup>u ak<sup>h</sup>uruman maxluuq iți k<sup>h</sup>iți manumen , gos nukus laaņ meymce , eț ke be je bareya baa , saarku ḍewaaku menan baa ke , inț<sup>h</sup>ihaanane gane besane gane ḍukoo baa ke pasoom k<sup>h</sup>uwe uyoon guyatum hal ḍejume galen , kaman maa luuk seya baan , mii p<sup>h</sup>aar seya baan , burușaskiulu ]

She uttered some nice words.... message...nice words uttered. When nice words spoke.... she said.... oh, my dear....in Burushaski. Addressing the dog...if you were an animal...all these people jumped over you.... you could have been scared and moved from here. If you are here for some test of nature...then it is so bad that all of them jumped over you.... you call it move...we call it move...in Burushaski.

60 kaman p<sup>h</sup>aar numa ðiš mič<sup>h</sup>i ke je ke amis mełtalik guyatum laaŋ mayaan , gan mič<sup>h</sup>i ke , zal zal numa , insaanate batulu niki , harɫ numa ɽey senimi sey baan , “ ye šabaš goore , k<sup>h</sup>uɽe waɽunule insaani c<sup>h</sup>iriš ɽuwaasas bahaana numa , ume k<sup>h</sup>uɽe jaare čaya eɽuma , warna k<sup>h</sup>uɽe ulo bikul bel neeri p<sup>h</sup>aɽ ečam ce , ye je p<sup>h</sup>alaan k<sup>h</sup>use ruje , k<sup>h</sup>use ɽamuwe gus baa , k<sup>h</sup>u jaare besan ehɽraaman ayeɽumen , niši numi , uul uwat neɽin , beehurmaɽi naa , ayate hal ɽejume nimen , ye ni , jimɽeen k<sup>h</sup>u gul iɽepa zaš numa šaa nagere niyašu bam , uwe cum uyar nukoo un ɽuus amit muqaam ɽila ke , ume amiɽ ðiš ɽila ke , eɽe dišer c<sup>h</sup>oor ɽukoşqalɽ , ɽamaša bareŋ , besan yeecca ka yeešuma ” ese huke mosimi ]

If you move a little and give us some space...me and my granddaughter will go from here. Give us some space.... that dog in a skin of a human stood up suddenly. Having stood up...he said, " Well-done! there was a reason for the continuity of human life here...so you talked. Otherwise...I was going to destroy this whole place...I am the fairy or woman of this glacier. They did not have any respect for me...They ate and marry.... they jumped over me pitilessly. You can go...the next day these people in the procession of the wedding are going to cross the glacier and will go to Shah Nagar. You had better leave this place before them...to your place. You should reach to that place really quick...and watch the scene...you will see what you see.... That dog told her.

61 aɽɽolum čaya k<sup>h</sup>uɽe ke iljim goor eɽam , leykin k<sup>h</sup>uɽe čaya yarulu ɽila , yarkamaasulu gul , men zey nagere nibaan , eɽe waxɽulu guɽe waaqiya ɽumanum bila senimi habiibe ]

The second thing is that I told you. However, this talk is ahead of that...those people who were accompanying the bridegroom...those who went to Zey Nagar...during that time...that thing had happened. Habib narrated this story like this.

62 k<sup>h</sup>uɽe numa , u ke u kaa holne zuwasulu , ɽamu nuɽili ɽabaa oɽimi , in šaraa yaguyesere , amulu şapik yaguyesere kirkar numuma , eɽ ese huke mosum bar ɽil moolu bom , momise mosumo , “ waa api sabuur es huke besan gosi bim , go go go ”]

When they were coming out.... the glacier hit them and destroyed them. The old woman was collecting the leftover.... during that time. Her granddaughter reminded her and told her that what the dog told you...she had forgotten about that...Oh dear grandmother what the dog told you.... let's go go go...."

63 čok nane gosim iɽe , go go aŋreeziulu ke mey bila , mi api nazer go ɽalaš mane ]

Just now.... what the uncle told you...go go is also is in English. Go in ours mean hurry up.

64 ɽuu , uymo bes giramulu bes bim ke , ine han čiizan mootiru bam , šiškin , nazer amaŋša , eɽe eley nuko eleyere ɽuus , in ɽumoo muymo besan abaaɽıyan meymce , bes muymo

samaan nuka , elyer munṭaqil manaas ke , zey nagere kuyooč , šaa nagere kuyooč , in sooni , in sooni , in garoono , in garooni , alṭupuyo kuyooč uyoon , iṭe marṭe yaṣer zuwas ke yamu galimi seybaan ]

They came and whatever was there in their village...he showed her something...shish means a metal thing like a coin. My dear...he told her to pick that go there...she came where she had some vegetation something. She picked her stuff and transferred that there. All the public from both places...Zey Nager and Shah Nager....that princess...that prince.... public from both sides.... when they came to that stop...glacier hit them....it is said.

65 kepel doṅs gosam , ese ulu , but maṭḥaner ḍila , sumayar bar sey baan , ulo ḍaa beske beske iikinčij bica , xeer , meen ḍaruc ni baan , iṭe haṭ xa je au ḍaṣqalṭa baa ]

I told you Kepel Dongs....from there....it is far from there. It is called Sumayar...there are other places too...Anyways. Some went for hunting there.... I could not reach to that place.

66 ṭabaa oṭimi , laapaṭa umanumen , šaa nager ke xaṭam , zey nager ke xaṭam , mamlakaṭ šaayeṭ han ṭḥamkuṣan ḍuwaṣum ce , kḥu uyoon ṭabaa umanuman , hane waṭan ke kuyooč gati xaṭum oṭimi ]

It destroyed them.... they disappeared.... Shah Nagar and that place Zey Nagar all destroyed. There was probably one kingdom saved...but the public were completely destroyed...perished.

67 gosulo balimiya , in api manaas , “ waa jii amis han čiiizan ṭil meelumun , besan ṭil gooluma api ” ese pḥalo ḍadap eṭas esere mii yarbel seya baan , garbel ṭil moolumo ]

Have you understood.... that old woman..."oh dear grandson.... we have forgotten one thing...what have you forgotten dear maam...we forgot the sieve that is used for cleaning wheat floor. She forgot sieve

68 yamulum hulne pḥal moor manimi sey baan , yarbel holne pḥal manimi , kḥine ine mompis numuya ḍumoomo , ḍumoo kooranulo basa numa , kuyooč xaṭum umanumen ]

It is said that it was thrown out from there...the sieve threw itself out. She came taking her granddaughter along. She came and stayed in the room...the public were perished.

69 yaka ḍuka , hin alṭan , ḍaa iṭe pretise muṭabiq yaka ḍuka ḍiimi , maap aar eṭi , hin alṭan , be ne , ruṇanate huyes kaa bam huyleṭarčo , ḍuwasu bam sey baan ]

One or two...one or two...again the other language word mix because of our practices...please forgive me. One or two...who were in the pastures with the flock...the shepherds.... survived...they said.

70 uwe mišaaski kḥuṭe waxṭ , mii guṭe ḍaṭukimo teem seya baan , ṭḥumin zabaanulu xazaanin , pḥalaanin biṣṭaanin sey baan , iṭe ḍaṭukimo waxṭ numa , huyes ḍoskuyas teem manaas ke , uwe huyalṭarčo yaare ḍraṇ ḍeluman ]

They in this time. In our Burushaski...we call Datuki for autumn...in other languages they call it Khazaan or something...In the autumn...it was the time of bringing the flock.... they came down.



71 walaahulaalam , xuḏa behṭar hey bay , čaḡa ḡeyse inee eṭu bay , zeer zabare p<sup>h</sup>arq  
ayeṭumate , uwe aḡtaraṅ umanumana , u ṭooruman umanuman , be eṭ cum ke hiiṣ bama , ḏuu  
p<sup>h</sup>aṭ ke menan rehnumaan , sarkarḏaan , ṭ<sup>h</sup>aman , maṗ<sup>h</sup>eeran , uyate , menen ke auyan ]

God knows better.... the way the old man narrated.... I have not changed a single line in it.... they may  
be being twenty or ten...maybe there were little more in number than that...they came and they did not  
have any leader....no king....no elder for leading them...

72 hine ḡe mayaam , hine ḡe mayaam , hine ḡe mayaam , au ḏumaḡumen , gunc čak dak p<sup>h</sup>aw  
manimi , ṭey zeele waxṭan ḏusumen , k<sup>h</sup>ine amin momis bom ke , k<sup>h</sup>ine hin huyelṭarcaner gar  
moṭumen ]

One of them said I will be the leader and other said I will be.... They did not agree...they fought with  
each other every day...like that the time passed...This granddaughter was married to one of the  
shepherds.