

A Historical Narrative and A Poem

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It is a historical narrative and a poem about Misgar valley

1 Speaker Piar Karim] misgaarar sis , une čaya ečam ke ak^hi nečanin balṭiṭ cum ṭ^hame
ḍooram nuse , iṭe baaraulo besan kaman ašuma .

You were talking about the people who were sent to Misgar from Baltit by the king. Will you tell me a little about that?

2 Speaker BiBi Nimo] iṭee

That.

3 Speaker PK] šurulum misgaarar ḍumišo sise baaraulo .

About the people who first came to Misgar.

4 Speaker BN] šuru eṭ aar leel api bee

The first one is unknown (Emph.) to me.

5 Speaker PK] bee yaa eṭ but šuruar bee ya .

No, not that very earliest.

6 Speaker BN] šuru eṭ aar leel api bee , ḍaa ṽlaṭ manumar muumušu nečan seyman ,

The earliest is not to me. And to become something wrong, they will say that she had told lies.

7 Speaker PK] bee yaa but

No, not very...

8 Speaker BN] iṭeete mii hihin ce ḍuunaan iṭi u aṅriiz opacyi .

On that we argued with each other there at English people.

9 Speaker PK] but šuru cum bee yaa , amiṭ ke , amiṭ ke taimanulo , belate amiṭ ke
waxṭanulo , belete bešal ḍuuṽam ke iṭe cyaya eṭi kaman .

Not from the very beginning. In whichever time, how and when they came. Talk about that a little.

10.1 Speaker BN] šuruu amin ḍiibam beleel iṭeete aṭimamaṽam .

We do not know who came first, on that we did not agree on that.

10.2 uu aṅriize gušinanc opači

At those English women.

11 Speaker GN] ye k^hu , lajek ke mamu đuurwam cyupe acro

O sister, those Lajek and Mamu came.

12 Speaker PK] bee u men đuwaaan kuli masla api , siruf i^he sen ke i^he be sey bam une belate t^hame đooram ke .

There is no problem on whoever came first. You only tell me about that which you were telling me on how the king sent them.

13 Speaker BN] awaa , t^hame đosqat đosqatinin , t^hame đosqat đosqat bal^ti cum akaabirtin oorimi , eh k^hu đilrerišo baan ele qiryis baan , qiryis cum ar oomanum ele abaađi ečuman nuse .

Yes, the king picked out. The king picked out from Baltit and sent leaders. These were the risk takers. Kirghiz were there. Having not scared from Kirghiz, they will inhabit there. Having said that.

14 đooruma k^hener ke , mii aštaanan bi ele , ise yaare han taltanasan bim , ise taltanase hik numa ise ak^hilate imupuše đan sey baan , ise aštaanar imupuše đan sei baan , mii baašulo , miimo aštaan seya baan , be t^hum baašanulo imupuše đan , mii daađue i^he čaya ečam .

After sending them...our shrine is shrine there. Under that there is big nose like stone. Being filled in that stone is called nose like stone in our language. To shrine they call it nose like stone. In our language. Our shrine, it is called. In other languages, it is called nose like stone. Our grandfather used to talk about that.

15 ise hik nee đel manume k^heenar , xaatum hunzu cum daak ulo qašqarar nucunin , qašqare uwe sise p^hiti đicunnin iseulo č^hamuriki ne šečam senuman , muu iljim iljum đimil es bes ke oomanimi , đaa saati k^hul^to aštaayuwe besan qađaran ke oomanimi , i^he ulo niya^tin ke but đoocay bim , ise wa^jate bal^ti cum t^hame mari^j mari^j akaabirtin đoorimi , “ ke misgaarar namaanin mak^hare besan điyuybi ke ma namaan barenin ” senumar

When that was filled with oil, down from Hunza taking the post to Kashghar. The people from Kashghar used to bring "Phiti" and make "Chamuriki" (Roti with oil or butter) in that oil and ate it, they said. Now, not long time ago, that enervated and nothing became of it. And, shrines have become insignificant now. In past, shrine fulfilled intentions. Due to that shrine, the king sent skillful leaders. "Having gone to Misgar, see what can you harvest" On saying that...

16 uu đunin hari e^tuman , hari ne , ar umanuman ele hurušar , qiryis bam , qiryis nu^tayan bam , mii ter bilim , terulo qiryis bam ulo , uuwe terum žucam xane čakar , ar numa girčaulo đunun basa meey bam , đaa c^hurđimo nuun c^hil p^huar nupara saasate ele basaar , ar umay bam .

Having they come, they harvest Hari. Having harvested Hari, they were scared to stay there. There were Kirghiz. Having hid, there were Kirghiz. It was our pasture. In the pasture, there were Kirghis. They

used to visit there for picnic. Getting scared, they came to Gircha for spending the night. Having gone in the morning and looked after their crops and back there to spend the night. They were scared.

17 ar umanuman , ilji niin niinin , qiryise bešalar hamala manimi ke , uu ʔamaam bas misgaar abaadi manimi , duuman , duuman , ʔamaam abaadi numan , qiryis , qiryis alayum kiryis , seybaan , alayum qiryis duun misgaar ganuman .

They got scared. Later, after sometime, when Kirghiz attacked them, then they were inhabited in Misgar. After being inhabited, Kirghiz, the Kirghiz from Alay came and occupied Misgar.

18 Speaker PK] alayum bes sei bam mama ?]

Why they call it Alayum mother?

19 Speaker BN] ine be bam k^hole , iil ak^hilan , ʔaaj bay , ine ke mi alayum baan , seybam .

That one who was here, his lip was like this, Taj Bay. He used to say that we are from Alay.

20 Spaker PK] ač^ha alayum dišane iikan bila .

Ok, Aly is the name of the place, then.

21 Speaker BN] besan bila ke , alayum qiryis duun misgaar ganuman , ashurjaane lagari duu alayum qiryis dom oṭimi .

Whatever that was, Kirghis came from Aly and occupied Misgar. Lagri of Ashurjaan family came out and drove Kirghiz out.

22 Speaker PK] hmm

hm

23 Speaker BN] ašurjaane lagari hazaar aafariin maniš naa misgaar deštaṭum hinar , mii daaṭue yar ečar duunimi .

Bravo to the man, Lagari of Ashurjaan who protected Misgar. Our grandfather started singing the song.

24 mamu ʔ^hame be yar ales eṭuma

Mamy Tham, no this part comes ahead.

25 Speaker PK] bes ke maslaa api , une be čaya ečam ak^hi neṭan qiryis duuman nusenin , yar cum yarne iṭe haale belate dom be oṭimi daaṭuwe , iṭe čaya aar eṭi .

There is no problem. You were telling me that how Kirghiz came. Before the song, how he drove them out from his home. Will you talk about that?

26 Speaker BN] awa naa awa , iṭ daa diibila naa .

Oh, yes, yes. That was there.

27 Speaker PK] iṭe ɣaratar nima be , ɖaa .

You went on to that song, again.

28 Spaker BN] bešal , (hahahahah in background from listeners) abaš ɖaacay , hiṭ^haanar awaši bai naa čup eṭi

When? He has put me in trouble. He has put me somewhere. Be quiet.

29 bešal himalṭar uwe bilum , ban bilum , iṭum k^hiṭum danališuate ɖicun himalṭar ban ečam , ar numa qiryis cum , yate ɖanan bim ɖanan uyoondal ise ɖan ilṭikan hisaap oṭuman uwe , hisaap no uu kam ooyanuman , kam nooyan saasatar iṭe himalṭaratar hamala eṭuman , uu qiryis ɖuun hamale ne , iṭe čas ne ṭamaam hakičancar uci giyaman .

When they had a big gate, which was close. They used to lock the gate with livers from both sides because of being scared from Kirghis. There was a stone up there. On the top of that stone, they counted them from behind that stone. Having counted them they appeared short in number. Having appeared short in number, they attacked on the wall. Those Kirghis came and they attacked. They rooted out that gate and entered in their homes.

30 uci nikiyan , laq ke laq k^hok jaṭalanir ɖuun hurutuman , hunzue sis ɖušan nusen , men xa gucrar ɖuusinir , ɣuraše ice k^hatumuc bay bilum ɖanan ke ooyam ice ke šau neṭan kalamutumuculo nuṭil , hir gus ɖuwašan qiryis dom oṭuman .

Having entered in their homes, all ran naked to jungle and stayed there. They had said that they would bring people from Hunza. Some came out to throw them down and they did not find a stone and hit them on the temple of their head with frozen stools. All men and women came out and drove Kirghiz out.

31 bešalar lagari , ašurjaane lagariye hincar nuun , asɖa asɖap , čup eṭin naa , ṭ^halaa ṭ^halaa nusenir , uu sarikus ɖooyar ɖuunasar , lagari ɖiṭalimi , ɖiṭal harṭ numanir , api ruzi mepi bom ine hin ce cako numo ulo niinir , saranjaane gupalṭin mupalṭin nupel laquu bam eṭulo , ṭan laquu bam ɖaa be muuṭumo juwan gatuan bima , ṭap ne loq poq ṭap ne ɖiinir , ye holne šau eṭimi , šau ee , šau ee , šau ee , beske aṭiwasum , han ɖaroyowan lo batan baspin eṭama ulo čuuk ne , ise ɖiwasimi lagari besan ke aṭiwasimi senasar “ ɖicu mosimi , c^hoor ɖico ” senasar , ise iṭi k^hi eṭasar niza bi nuse , bas qiryis dom manuman .

When they had gone to the door of Lagari, Lagari of Ashurjaan. Hush! hush! Be quiet! They tried to open the door hook. Lagari woke up. Having got up, he stood up. Grandmother Rozi was our grandmother. He made her to hold the door, and having gone inside, he put on some long trousers. At that time, they were naked. They were completely naked, and there was any clothes like we have these days. He put some clothes on and threw things outside. Nothing left to throw at the end. In a stick, the leather was tanned. When she said that O Lagari only that (stick in tanned leather) is left. He told her to

bring and bring it quickly. After he said. They had said that it was Javelin, when she brought to his view. Then Kirghiz ran away.

32 Speaker PK] iṭe besan , ič^haran ḡuusimi sey bam quwar quwar eṭasulo .

It is said that that thing made some kind of noise.

33 Speaker BN] beeyaa]

No

34 Speaker GN] quwar eṭai awa arco .

Yes, he made it make a noise, sister.

35 Speaker BN] be be iṅi k^hiil eṭay , ḡaa quwar maran bes ke be , qi quwar eeṭume ḡiusai , ḡiusasar niza ḡicaan nuse yeeecuman , hole halanc bim , ulo dutaṅ bilum , k^hiile kaa ḡuusin men marṭen xa čaar ilḡi yar gan bilum , men maḡal men sirgan , xar bilum iṭe c^hilmiṅ ṭaam ne bas niman , nime k^heener ke , seyam naa muu .

No, he made him (them) see that thing. And, he did not make it Qi Quwar (noise of tanned skin). He came out making "Qi Quwar". After he took that out, they saw it and said that they had brought Javelin. They walked in the water and ran away. Having they left.... Shall I say now.

36 Speaker GN] awa uci ṭaman

They (people from Misgar) followed Kirghiz.

37 uuci ṭaman , uuci nultānin xaanwaali yasatar ḡuusin , senimi ke , “ besan ḡaḡo ṭ^hišan ke ṣuk ayeṭum belate niman , ḡa amulum ḡamaan ”, senumar , yatane uymo iṭe ṭurki ulo imalcuman , imalcinin

They followed them, and having followed them, he got on to the top of Xanwali (place name). He said that how do you go like that without having Daudo (traditional soup). When he said that they abused him in their Turki. Having abused him...

38 Speaker PK] hik minetan catin naa , awa ṭurki uwe čaya ečam .

Could you please hold for a minute? Yes, you were talking about Turks.

39 Speaker BM] ṭurki uwe yatne ṭurki ne imalcuman , ine mii ḡaḡo lagariye ṭurki neṭan , yarne besan eṣim miriin cum belate ničaan nuse oor yarne laau eṭimi .

Turks abused him upwards in Turkish. That our grandfather speaking Turkish downwards "having not eaten something from our hands, how will you go" shouted downwards.

40 lau eṭuma k^heenar ke uwe yatane nimalcinin iski alṭar hayurkuyo bam , xaanwaali han ḡuṭan bilum , xaanwaali nuse iṭe ḡuṭate uwe tak no ḡuuwam , bas niman uwe , dom numa nimam , butan mici ṭabaan nuse , nime k^henar ke , ilḡi yuue yar mii ḡaḡuwe eṭimi ,

When he shouted, having abused him upwards...they were sixty horsemen. In Khanwali, there was pasture. It was called Khanwali. Having fastened their horses there, they came. They left. They left running. Having said that many have followed us, they left. After that, our grandfather sang his father's song.

41 Speaker GN] iirumar

After his death.

42 Speaker BN] irriasar ḍaal manaasar , yuue ɣar eṭimi , besan seyam

When he passed away, he sang his father son. What should I say?

43 Speaker PK] sen , awa yuuwe eṭimi .

Say, yes, he sang his father's song.

44 Speaker BF] iṭe ɣar

That song.

45 Speaker PK] sen awa yuuwe eṭimi

Say, yes, he sang his father's song.

46 Speaker BN] yuuwe ɣar eṭimi ,“ ašurjaane lagari ḍuu alayum qirgis ḍuunin misgaar ganam , ašurjaane lagar ḍuu xaanwaali cum ulo oṭimi , hazaar aafariin maniṣ naa ašurjaane lagariyar ”

He sang his father's song, " Lagri of Ashurjan came out when Kirghiz from Alay occupied Misgar.

Lagri of Ashurjan drove them out from Xanwali. Bravo to Lagri of Ashurjaan.

47 Speaker PK] mamu ṭ^hame ..

Mamu Tham

48 Speaker FA] beeya , c^hurḍi mo ḍiyen

No, having got up in the morning.

49 c^hordimo chor ḍiyen gaaršume , gaaršume qaburatar niyamar bes ke eycum ḍaayam , bes ke eycum ḍaayam , c^hor ḍimo c^hor ḍiyen qaburatar gaaršume gaaršume naan bes ke eycum ḍaayam , mamu ṭ^hame laqpis ḍoocam ašurjaane lagariye qaburate ḍelin nuse , mamu ṭ^hame lapis ḍoocam muu menar uč^hičabaan , mamu ṭ^hame mirbaani ne ašurjaane lagariye qaburate alam ḍelin senimi , hazaar aafariin maniṣ naa le ašurjaane lagariyar , k^hoṭate but ḍukari zap eṭabayam

Having got up early morning, when I went running and running to graveyard. Having not seen anything, I came back. Having not seen anything, I came back. Having got up early morning, when I went running and running to graveyard. Having not seen anything, I came back. Mamu Tham (the name of king) sent a handkerchief with a message to put in on the graveyard of Lagri of Ashurjan. Mamu Tham

sent the handkerchief, now to whom we will give this. Mamu Tham has gratefully ordered for hoisting the flag at grave of Lagri of Ashurjan. Bravo! O Lagri of Ashurjaan. I memorized this a while ago.

50 Speaker FA] misgaar ɖeʃtarwum

Protected Misgar

51 Speaker PK] misgaar

Misgar

52 Speaker MM] misgaar ɖeʃtarwum hīrar , lagariyar hazaar aafriin .

To the man who saved saved Misgar. Bravo! to Lagari.

53 Speaker BN] misgaar ɖeʃtarum hīrar , lagari niin qaburulo goč^habai , iik zinɖa bila , ʃil manaas yakal barenin ele iik zinɖa bila , hayuce ilʃi namaan barenin ele iik zinɖa bila , senumar t^hame seibai ke , “ ilʃi besan bila nii iik ” senumar , ɖaaɖue ɣar ečai t^hame marakaulo , “ be nazar lagariye koor be bi ilʃi yakalum iskil ce , p^hamer yakal ne ” senasar , “ aaa awaa awa el bi lagariye koor ”

To the man who saved Misgar. Having gone, Lagari slept in grave. His name is alive. Yonder at sunrise, there his is alive. Yonder at the back of glacier, there his name is alive. When he said that the king says, "Where is his name at the back" Having said that, grandfather was singing the song in royal court.

"Your highness, the grave of Lagari is towards Paamir" Having said that, "Oh yes yes, there is the grave of Lagari"

54 " ise iik zinɖa eṭimi k^hine ", senimi ɖaaɖu yakal , ɖaaɖuwe ɣar ečume girašam t^hamo marakaulo , hazaar aafriin maniš na le misgaar ɖeʃtarum hīrar , nuse ɖaaɖue ɣar eṭimi , k^hoṭ ak^huruman asate burɖi bilum , asate ačučila .

"He made his name alive". The king said towards grandfather. Grandfather was singing the song and dancing in the royal court. Bravo! To the man who saved Misgar. Having said that, grandfather sang the song. That's all. I remembered a lot. Now I cannot recall it.

55.1 Speaker PK] bes ke masla api , bes ke masla api , but aar sena .

No problems. No problems. You have told me a lot.

55.2 but gor šukurya maniš but gor mehrbaani maniš .

Many thanks to you. Many thanks.

56 Speaker BN] ek but bicum , k^hulṭo , une guṇo bamulo une eeṭas bilum guṭe cyaya bar , har han goor gošumce ,

There were many stories. Today...When your uncle was alive, you should have made him talk about these. He would have told you each and everything.

57 Speaker GN] mepiye cyagha oosaas awaaji bare .

We should record our grandfathers talk.

58 Speaker BN] guymo cyacya bamate , cyacay nim mušate je biyaqale besan goor ecyam .

When your father was alive. Having him gone, what I, fool can tell you.

59 Speaker PK] beeya

No

60 Speaker BN] jaa aqal ke kam , je bihuuš ke amana baa , iski alṭar manimi , ṭurma walṭi ḍen .

I have no brains, and I am senseless. I am 78 years old.

61 Speaker PK] iski alṭar ṭurma walṭi ḍen mainimi , senuma naa awaa .

78 years, you said yes.

62 Speaker BN] senume kaa , huuš aqal ke kam meey bila

Having said that, brain and senses have become less.

63 Speaker PK] bee but gosate oosa bare , but šukurya .

You have remembered a lot, (DM), Many thanks.