

بُرُوشُڪی الْفِيَ





اس کتاب کے جملہ حقوق محفوظ ہیں۔ حوالہ جاتی مقاصد کے لیے اس کے مختصر اقتباسات
نقل کئے جا سکتے ہیں۔ تا ہم اس کتاب یا اس کے کسی بھی حصے کی دوبارہ اشاعت یا نقل کے
لیے ناشر کی تحریری اجازت ضروری ہے۔

بُرُوشُسْكِي الْفِي با



برو شومر کہ، گلگت بلستان

جملہ ارکان و نمبر ان

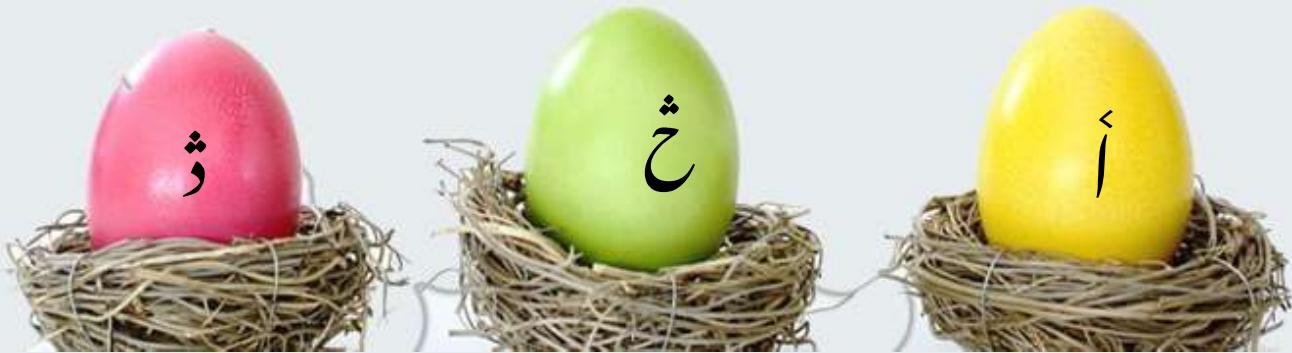
كتاب کا نام	:	برو شکی الف با
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ناشر	:	برو شو مرک
قیمت	:	200 روپے

انتساب

جملہ ادباء، شعراء اور ماہرین لسانیات کے نام خصوصاً علامہ نصیر الدین نصیر ہنزائی (مرحوم)، عالیجاه غلام الدین غلام ہنزائی (مرحوم)، سید یحییٰ شاہ الحسینی (مرحوم)، بشارت شفیع (مرحوم) اور عبدالحمید خان کے علاوہ دیگر کئی مقامی و بین الاقوامی اصحابِ ادب جنہوں نے بُروشسکی کی ترویج اور تحفظ میں اپنا کردار ادا کیا۔

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تعارف

برو شکی زبان ضلع گلگت کی دوسری جبکہ گلگت بلستان کی تیسرا بڑی زبان ہے۔ لسانی اعتبار سے برو شکی کو اب تک کسی بھی لسانی خاندان کے ساتھ یقینی طور پر جوڑنے میں ماہرین لسانیات کا میاب نہیں ہوئے ہیں۔ یہی وجہ ہے اب تک برو شکی تنہا منفرد زبانوں کی فہرست میں شامل ہے۔ یہ زبان ضلع نگر، ضلع ہنزہ اور ضلع غذر کی سب ڈویژن یا سین کے علاوہ گلگت شہر اور سری نگر میں بولی جاتی ہے۔ اس کے علاوہ برو شکی بولنے والوں کی بڑی تعداد پاکستان کے کئی شہروں کے علاوہ دنیا بھر میں پھیلی ہوئی ہے۔ برو شومر کہ گلگت بلستان کے تمام علاقوں میں رہنے والے برو شکی میں بولتے ہیں کا نمائندہ ادارہ ہے اور اس ادارے نے اس زبان کی ترویج اور پرائمری سطح تک تعلیم مادری زبان میں راجح کرنے کا عمل شروع کیا ہوا ہے۔ ملک کی دیگر اقلیتی لسانی گروہوں کی طرح برو شکی بولنے والے بھی اپنی مادری زبان میں تعلیم کے حصول سے محروم ہیں جبکہ علاقے کے سرکاری وغیر سرکاری اداروں میں اردو اور انگریزی میں بچوں کو تعلیم دی جاتی ہے





گوکہ بروشسکی پر علمی کام کی عشروں سے مقامی و غیر مقامی محققین کے قلم سے جاری تھا مگر سائنسی بنیادوں پر سب کے لئے قابل قبول، ایک مشترکہ رسم الخط کی عدم موجودگی کی وجہ سے ہر لکھاری اپنے ہی طرز پر لکھا کرتا تھا اور انکی لکھائی خود اکنے اور انکے قریبی ساتھیوں کے سوا دیگر بروشو لوگوں کے لئے پڑھنا قدرے مشکل تھا۔ مشترکہ رسم الخط کی عدم موجودگی کو مد نظر رکھتے ہوئے چند بروشو لوگوں نے اگست 2021 میں ہنزوہ، نگرا در یاسین سے تعلق رکھنے والے تمام چیدہ چیدہ قلم کاروں اور زبان سے دلچسپی رکھنے والوں کو فورم فار لینگو ٹچ انیشیٹیو اسلام آباد (ایف ایل آئی) کے تعاون سے اکھٹا کیا اور بروشو مرکہ نامی فلاجی و علمی ادارے کی بنیاد رکھی اور اس کے فوراً بعد اس ادارے کے اندر ایک ادارتی بورڈ تشكیل دیا گیا جو بروشسکی زبان سے تعلق رکھنے والے ماہرین لسانیات پر مشتمل ہے جسکی مدد اور خود قلم کاروں کے متفقہ فیصلے کے تحت مشترکہ رسم الخط پر اتفاق کیا گیا اور اس سے اس رسم الخط کو بروشسکی زبان کی متفقہ اور مشترکہ رسم الخط کی حیثیت حاصل ہے۔

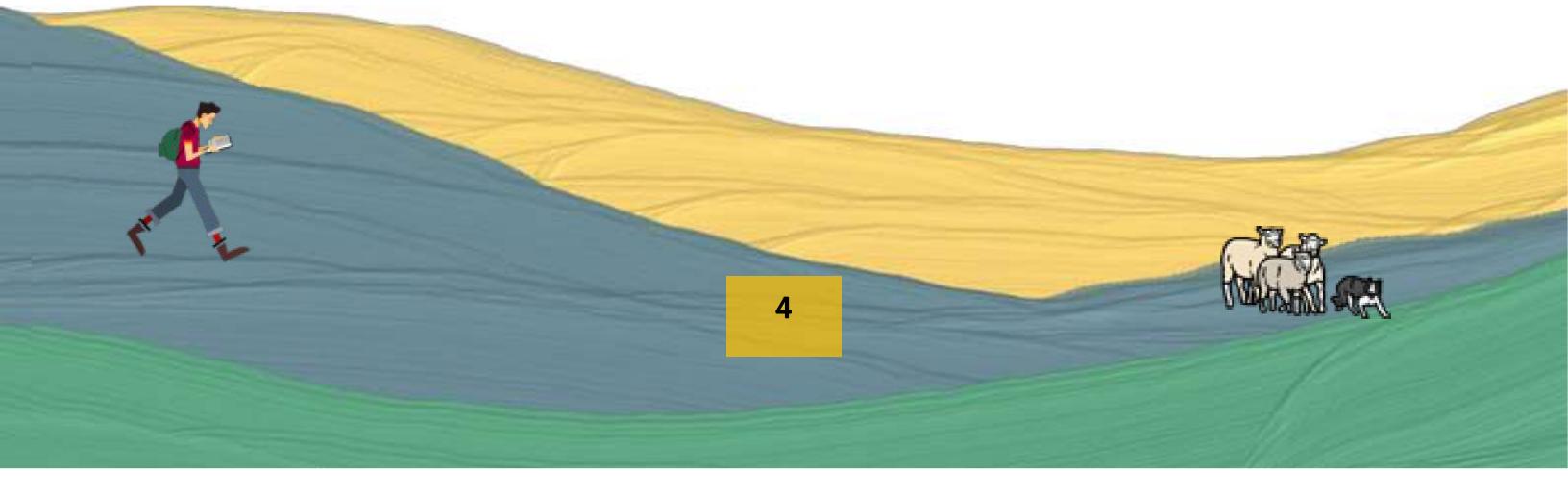


برو شکسکی ایک قدیم اور اپنی سمیت اور صوتی لحاظ سے ایک بے مثل زبان ہے۔ انہار و شواہد بتاتے ہیں کہ یہ زبان تیسرے ہزار یہ قبل وسط ایشیا کے ایک وسیع و عریض علاقے میں بولی جاتی تھی جو کہ اب گلگت بلستان تک محدود ہو کر رہ گئی ہے۔ اور اب یہ ہنزہ، یاسین اور نگر کے بروشو کیونٹی کی زبان کے طور پر جانی جاتی ہے بروشو مرکز نے اب تک کی شائع شدہ تمام کتب کو اس مشترکہ رسم الخط میں شائع کرنے کا فیصلہ کیا ہے جن میں شاعری، نشر، تراجم، قرآن پاک کا ترجمہ سمیت دیگر دینی کتب اور لغت شامل ہیں۔ اب تک کے برو شکسکی پر کام کرنے والے مقامی مصنفین میں علامہ نصیر الدین نصیر ہنزائی (مرحوم)، غلام الدین غلام ہنزائی (مرحوم)، سید یحییٰ شاہ (مرحوم) عبدالحمید خان، بشارت شفیع (مرحوم) اور کئی دیگر نام شامل ہیں جنہوں نے اپنی مذہبی کتب، لغت، قرآن مجید کا ترجمہ، گرامر اور شاعری اس زبان میں تحریر کی ہیں۔ برو شکسکی الفرب بروشو مرکز کے پلیٹ فارم سے جاری اولین مشترکہ تحریر ہے جو کہ اس مشترکہ و متفقہ رسم الخط میں قارئین کے سامنے پیش کی جاتی ہے۔ اس کتاب کی تیاری میں مندرجہ ذیل باتوں کا خیال رکھا گیا ہے:-





1. اس بات کا خاص خیال رکھا گیا ہے کہ حتی الامکان عام فہم اور آسان الفاظ کا انتخاب کیا جائے۔
2. الفاظ کا انتخاب کرتے وقت بچوں کی عمر اور ذہنی معیار کا بھی خصوصی خیال رکھا جائے۔
3. جہاں آسانی سے بروشکی لفظ دستیاب ہوا س کی جگہ غیر ضروری طور پر کسی دوسری زبان کا لفظ استعمال نہ کیا جائے۔
4. اس بات کا بھی خصوصی خیال رکھا گیا ہے کہ الفاظ کے چناؤ میں ایسے الفاظ کا انتخاب کیا جائے جن کو اشکال کی مدد سے آسانی سے سمجھا جاسکے۔
5. اس تمام عمل میں بروشکی زبان کی ترویج کے ساتھ ساتھ مواد کی تعلیمی افادیت کو بھی ملحوظ خاطر رکھا گیا ہے۔ بروشکی زبان کی اپنی کل 40 اصوات ہیں جن کو 34 حروف اور 7 مرکبات کے ذریعے وضع کیا گیا ہے۔ ان 34 اصوات کے علاوہ 7 اصوات اردو، فارسی اور عربی سے تعلیمی نظام کے ساتھ بروشکی میں در آئے ہیں۔





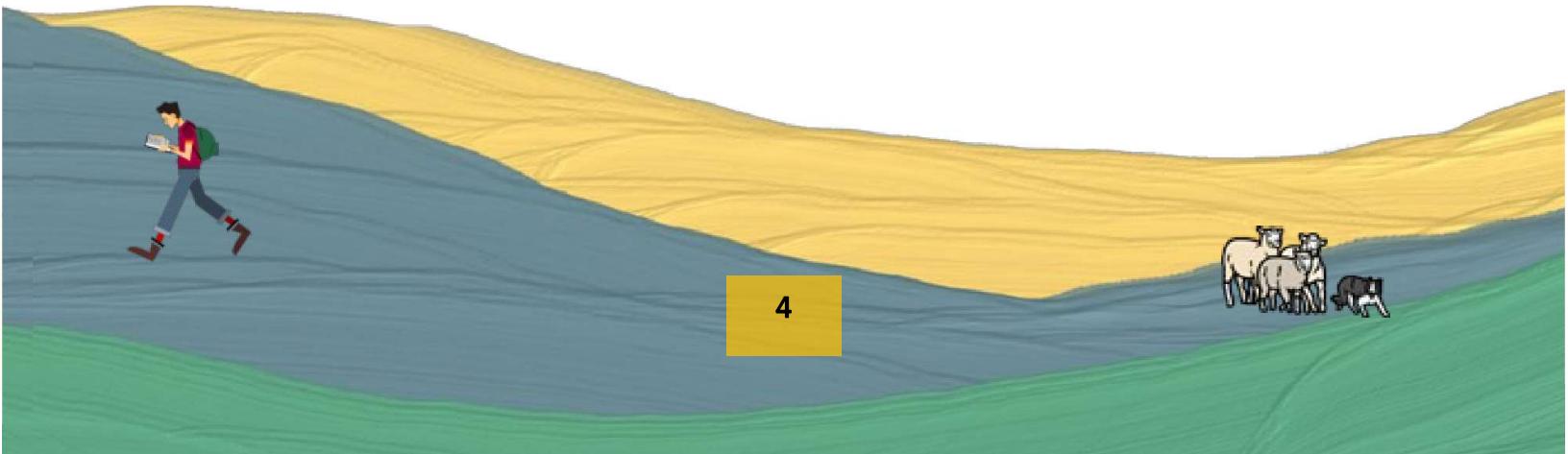
اسلامی تعلیمات بالخصوص قرأت سے آشنای کے بعد عوامِ الناس ان الفاظ کو صحیح مخزن اور تلفظ میں ادا کرنا سیکھ گئے ہیں اسکے علاوہ بنیادی 6 مصمتوں اور 5 لمبے مصمتیں بھی بغرض اصول قاعدہ کتاب میں شامل کئے گئے ہیں تاکہ بچوں کو سمجھنے میں آسانی ہو۔

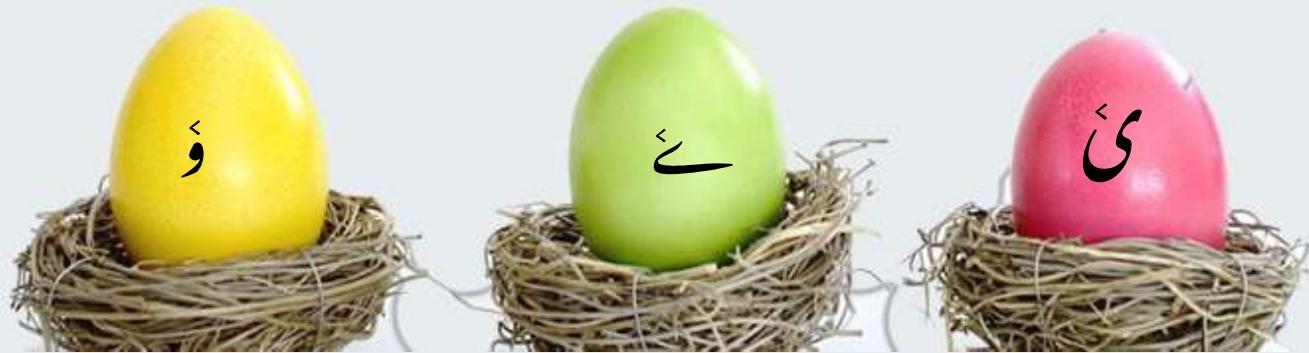
6۔ برو شسکی زبان کے تینوں اکائیوں کی پوری طرح نمائندگی کا خاص خیال رکھا گیا ہے، ایسے میں کچھ الفاظ تلفظ میں تینوں میں مشترک ہونے کے سبب وہاں متبادل اکائی والے لفظ کو بھی ساتھ لکھ دیا گیا ہے تاکہ بچوں کو برو شسکی کی اکائیاتی خصوصیت کے بارے میں پتہ بھی چلے اور بھرپور نمائندگی بھی ہو۔

امید ہے ہماری یہ کاؤش سب کو پسند آئے گی۔

ادارہ نشر و اشاعت

بروشور کہ، گلگت بلتستان





ہر فہد / ہر پھیں

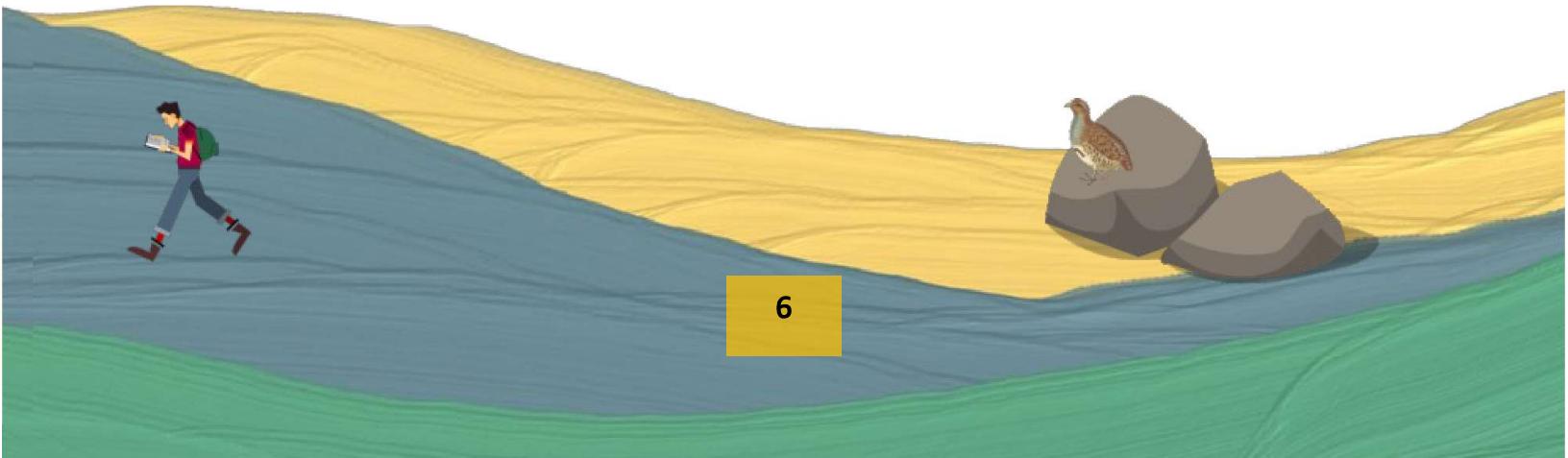
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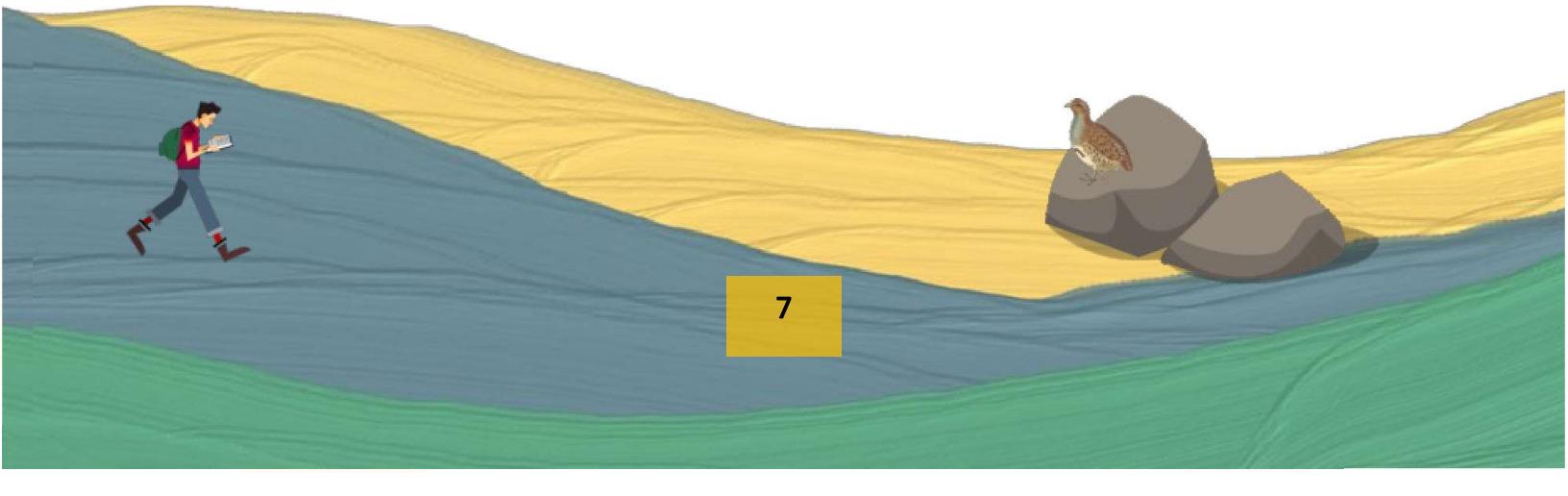


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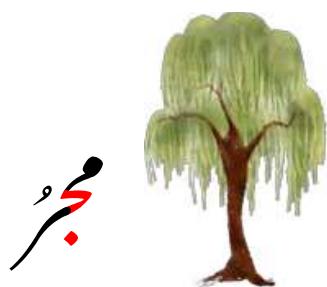


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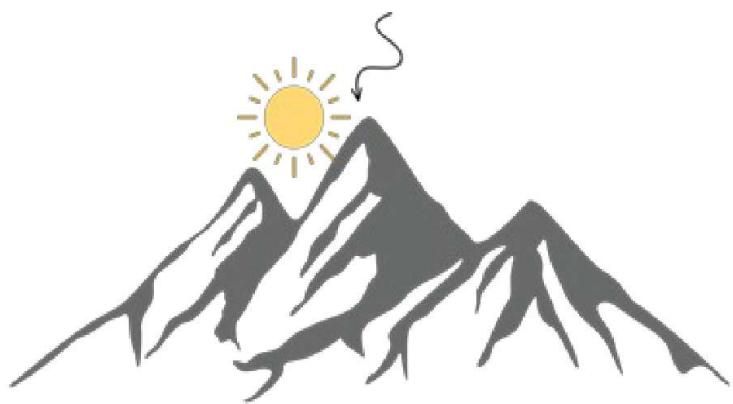


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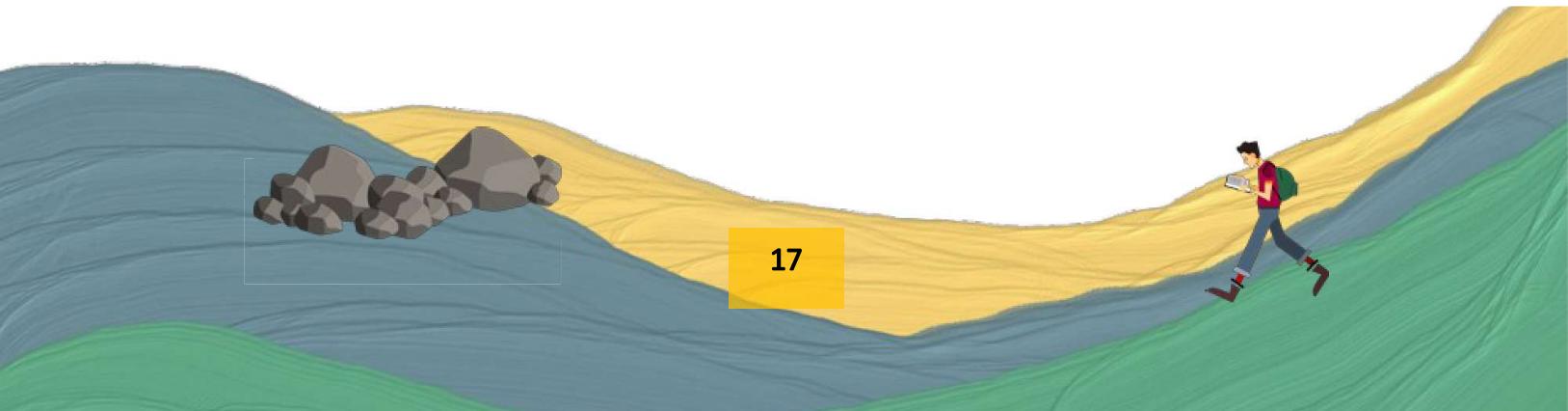


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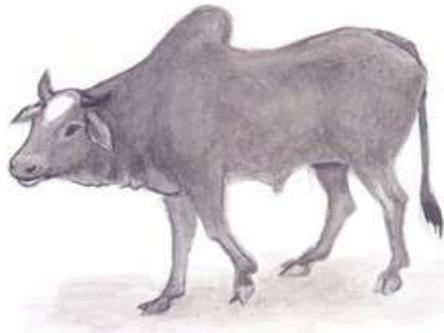
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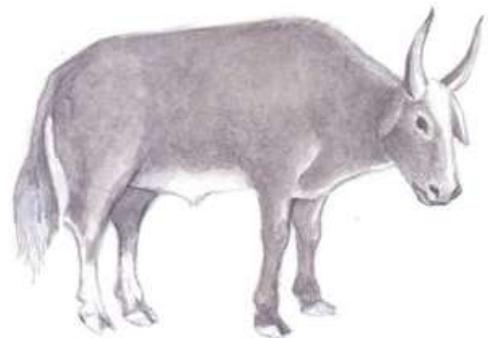
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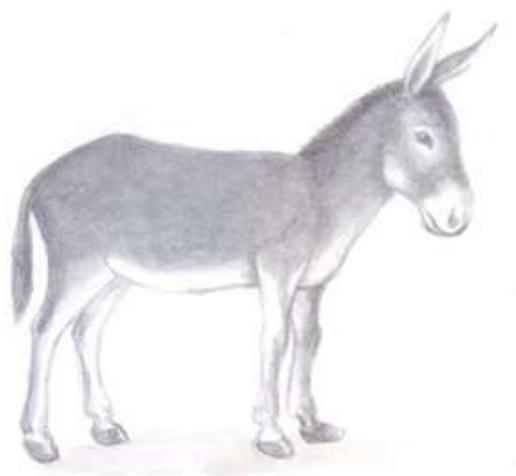
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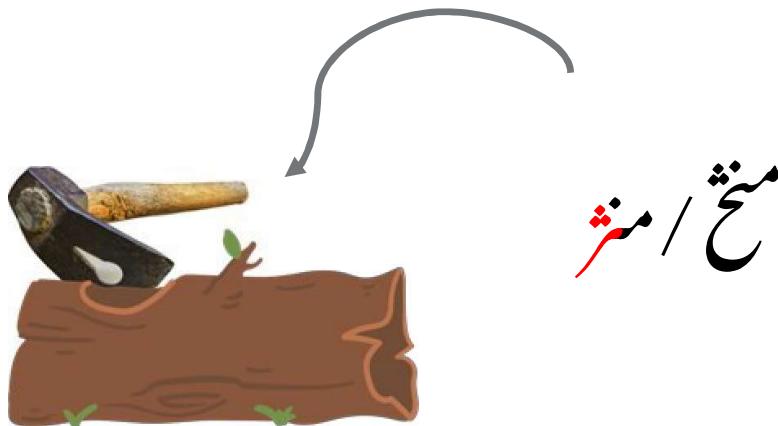
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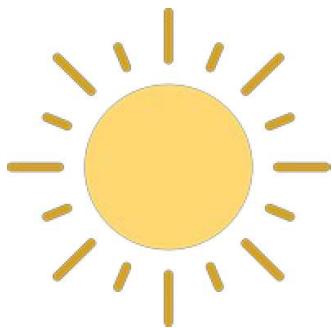
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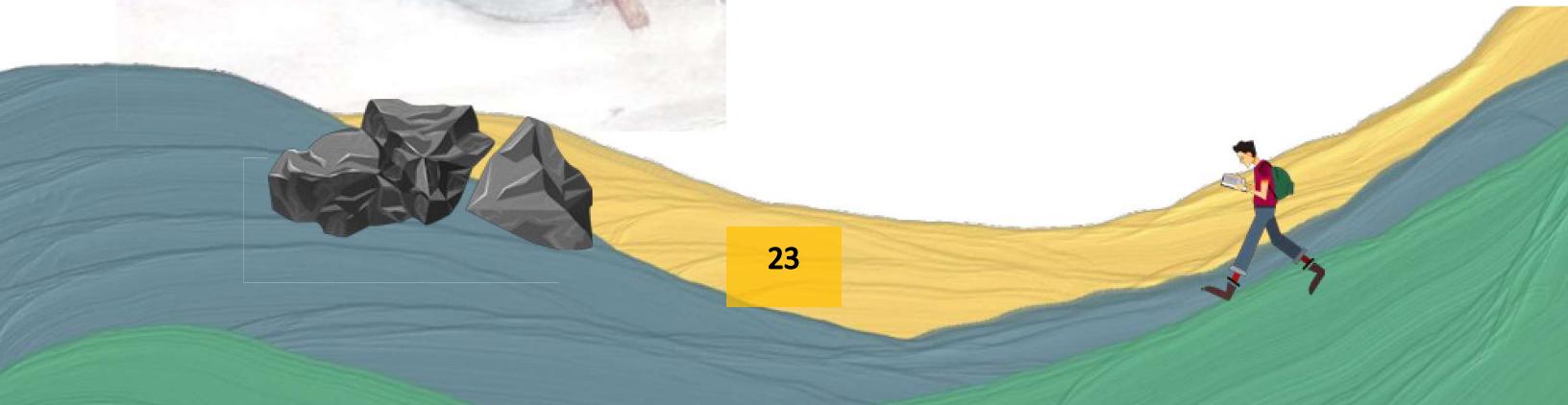
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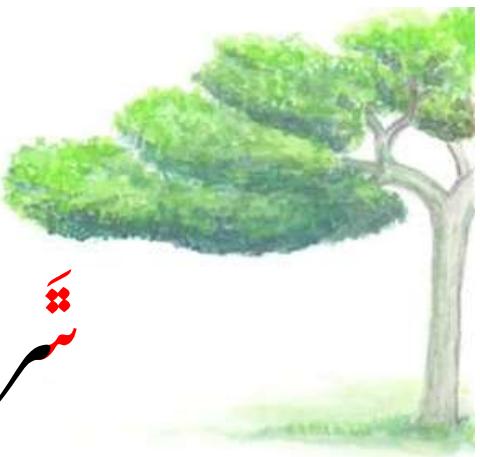
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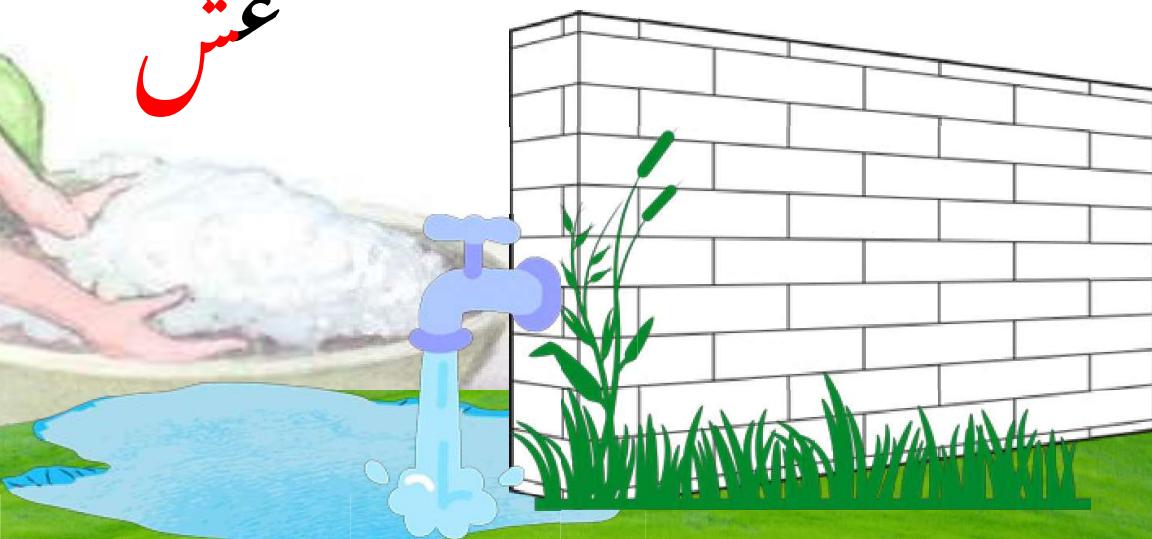
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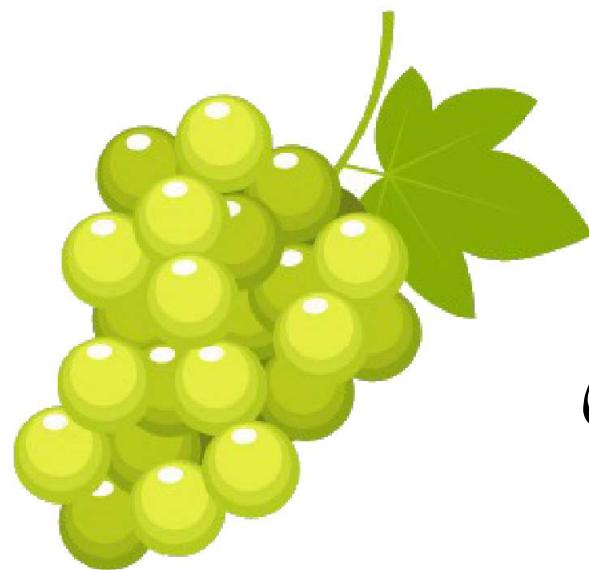
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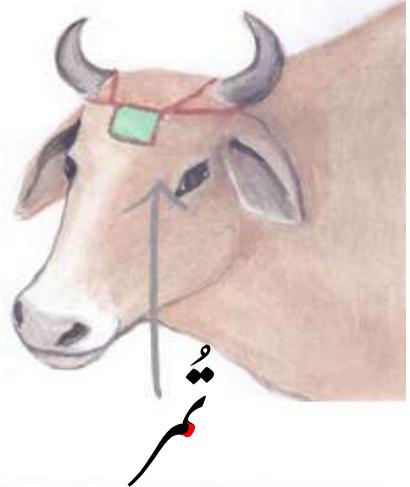


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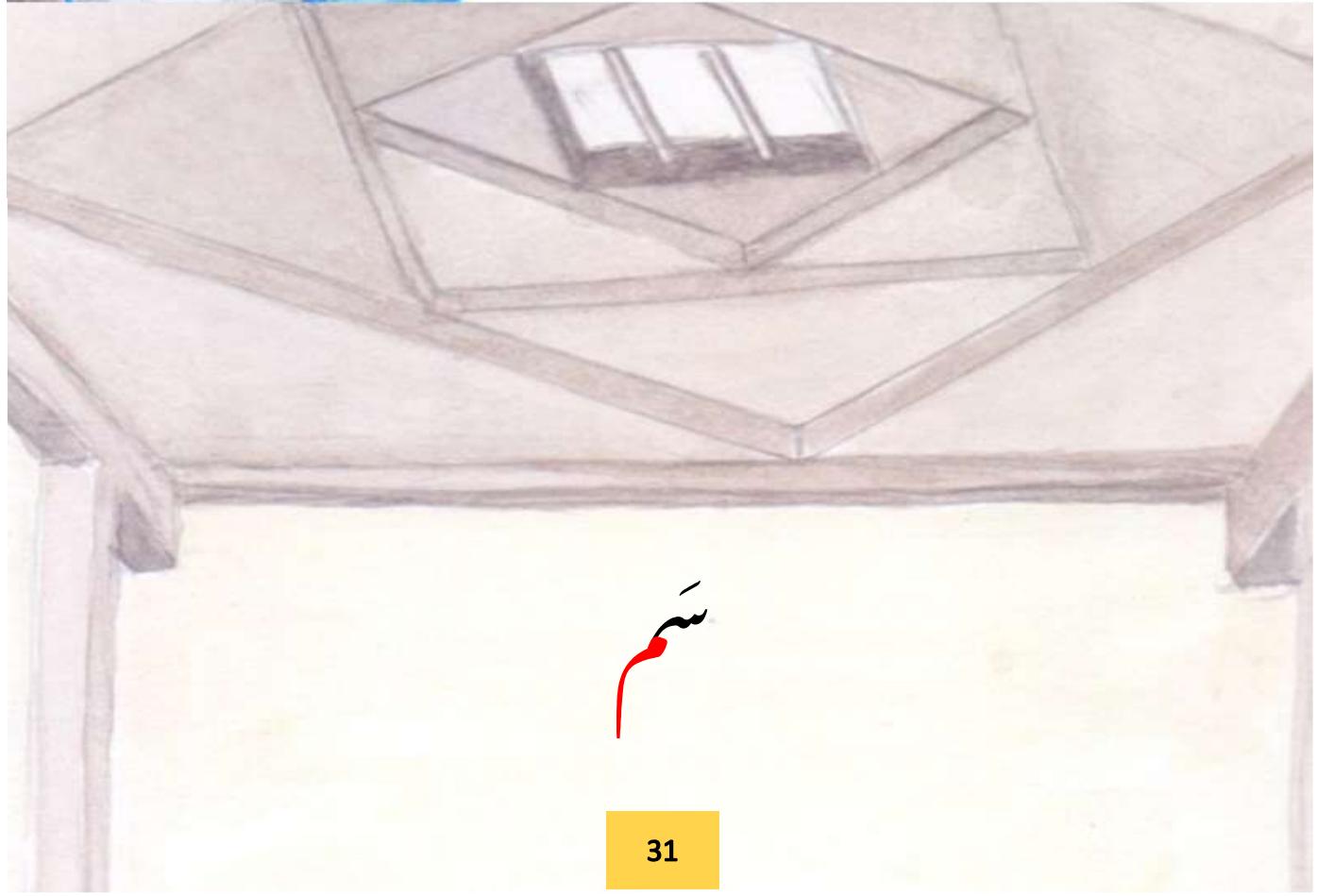
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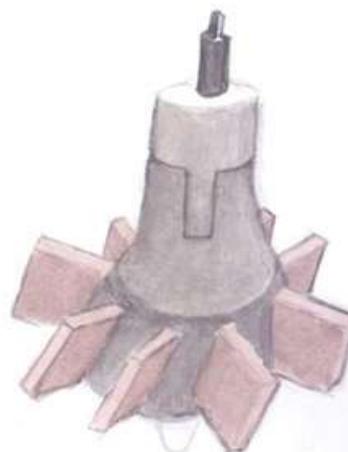


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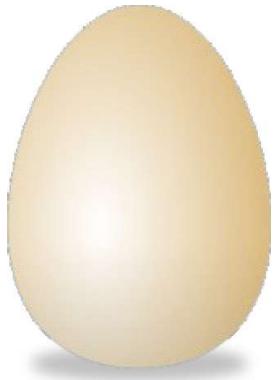
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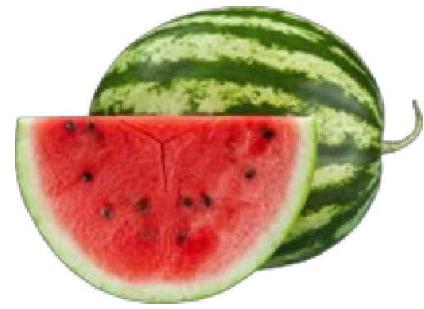
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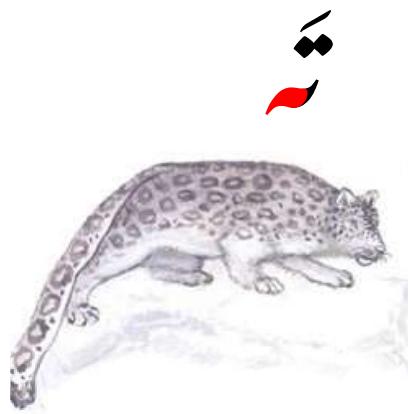
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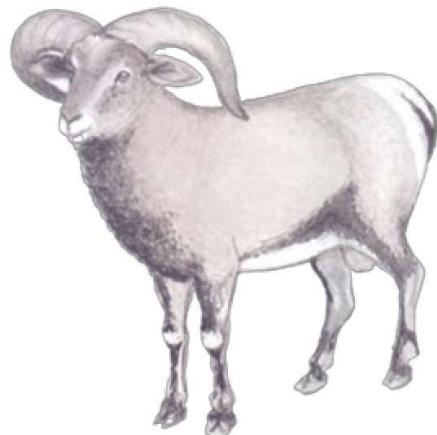
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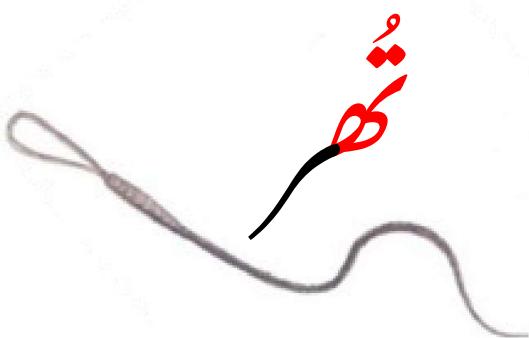
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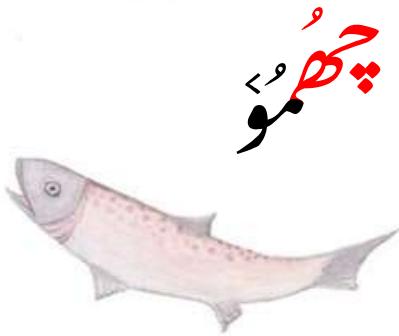


پھوڑ



تیس اچھرِن / چھرِن

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مشق نمبر 2



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A Short Note on

The Development in Burushaski Orthography

Dr. Mueezuddin Hakal

Nearly seventeen decades of research on Burushaski (Bur), a language isolate, visibly expresses a proper development of Burushaski orthography. Before this, historically speaking, we have no evidence that this language ever existed in a written form, despite having dedicated vocabulary relevant to reading and writing. Though, one Bur name of mahakshatrapa ‘Dhoi Hola’ in Kharoshthi script from Hunza-Haldeikish (Dani 1985) is the sole so-far known evidence from second century AD. Therefore, this language remained purely oral even besides written Prakrit in Kharoshthi, Sanskrit in Proto-Sharada, and Sharada characters during the classical period. The history of Bur orthography, dating back to the colonial period, shows three distinctive phases of its development. First, the initial documentation phase includes the contributions with little care for Bur phonology. Second, the emergence of various standards based on Roman and Perso-Arabic scripts. Third, the phase leading towards the standard scripts in both Perso-Arabic and Roman characters along with the emergence of Burusho Maraka.

The first and earliest record of documentation is evident in the publication of Alexander Cunningham (1854: 38, 398-418, Čašule 2020), which relates the expansion of the Dogra rule from Kashmir to Gilgit after the mid-19th century. Here, he only mentions the language of ‘Khajunah’ spoken in Hunza and Nager, placed in the category of ‘Dardu dialects’, and provides a brief list of words in Roman script, comparing all surrounding languages. He collected this information from the Wazirs of Nager and Gilgit, attending the Dogra Darbar of Ghulab Singh in Kashmir. In this initial record, no one should expect a proper standard script. Someway, he tried to write a set of vocabulary, for the first time, including arrow ‘hunz’, moon ‘halans’, brother ‘achu’ day ‘guns’, grass ‘shiqa’, hair ‘gogeyang’, honey ‘macché’, water ‘chil’ buffalo ‘hés mahés, grass ‘shika’, horse, ‘hághor’ etc.

More to this initial information was added by George Jonas Whitaker Hayward (1871), visited Yasin two times, unfortunately, murdered at Darkut on 18th July 1870 and was later buried in Gilgit. He provides a comparative list of more than 350 Bur words of Hunza-Nager and Yasin dialects separately, also comparing other local languages, again in Roman script. In this list he used a different standard than those above mentioned, such as for two ‘altazh’, five ‘tsundo’, ass ‘jakún’, bow ‘jamma’, brother ‘acho’, bridge ‘bash’, door ‘hing’, father ‘aya/tati’, flower ‘haskor/gambúri’, fowl ‘kárkamosh’, crow ‘ghán/ghámun’ knife ‘chur’ etc.

After the above preliminary documentation, further elaborated documentation and study of John Biddulph (1880: iii-xxxix) offers a better-organized investigation of this language under ‘Boorishki’. He attempts to explore its grammar based on Nager dialect, and a long list of vocabulary, where he extensively offers detailed grammar and sentence structure. This is again in a different orthography of Roman characters for Burushaski. He mentions, “As the following languages are not found in a written form, transliteration is not possible: they are, therefore, written according to simple English pronunciation, eked out with signs”. He offers a list comparable to English vocabulary and mentions Bur words, for my hair ‘ágoyiung’, to abuse ‘multsâs’, bitter ‘ghákowm’ boy ‘hillus’, care ‘shung’, day ‘gúnts’, apricot ‘Joo’, brick ‘dishtik’, to be broken ‘kháruss’, calling ‘kow’, knife ‘chúr’, water ‘tsil’ etc.

Moreover, Leitner’s (1889) handbook on Burushaski compares the dialects of Hunza and Nager, helps us to explore the dialectal differences and similarities. His writings were also on a different model in the same script, such as Bur word for arrow ‘huntze’, brother ‘atshu’, day ‘gúntz’ egg ‘tingán’ etc. However, this work becomes a base for developing the idea of its different “non-Aryan” origin, different than Dardic languages (Grierson 1919: 551, Barbour 1921).

In the early half of the twentieth century, the contributions of Zarubin’s (1927) are prominent, adding more to the grammar and vocabulary of the Yasin dialect (Lorimer 1928). However, Lorimer, after 1930, the first phase of preliminary documentation ends, and the second phase of the systematic study is leading towards a standard orthography but not receiving broader acceptability. Lorimer for the first time produces three extensive volumes on Hunza-Nagir (1935-1938) and Yasin (1962) Burushaski. Lorimer’s orthography, very different than all above, even having some basic issues connected to his required training (Berger 1985), appears to be an inspiration and motivation for all later contributions. His designed letters were unique based on Roman alphabets.

In this connection, Morgenstierne (1945) felt the Sanskrit inspirations in Bur for the first time. After a long gap, Edel’mann-Klimov’s (1970, 1997) description is furthering previous tentative research. Besides this, a primer and short grammar on Bur in Urdu by Qudratullah Beg (1980) is an addition to the literature. Moreover, Tiffou and Pesot’s (1989a, 1989b) vocabularies are the significant contributions to Yasin Worshikwar, as known among northern and western neighbors.

This is the period; the local poetry is emerging with documented text not based on the foreign model but on locally known Perso-Arabic script with required diacritic additions. In this connection, after the 1940s, two contemporary poets Nasiruddin Nasir Hunzai and Ghulamuddin Ghulam Hunzai appear with their regular presentations of their Sufi poetry.

This poetry evolved in Burushaski with Perso-Arabic script based on a similar medieval Persian model that is mainly related to Ismaili tradition. Handwritten manuscripts reached readership initially, and later in printed versions mainly after the 1960s. This poetry with huge Persian inspirations, for the first time presented in written form in the locally known Persian script, inspired the Bur speakers intensively and continued throughout this phase. The script designed by Nasir Hunzai, mainly during his exile in Chinese Turkistan with Turkish inspirations, and that of Ghulam Hunzai was having several commonalities, anyhow, both were not in agreement on some aspirated sounds. There were complexities in Nasir's script as numerals were marking the phonetic extensions. However, Ghulam preferred to use diacritic marks same as in Arabic script.

This phase of detailed studies on various topics, such as vernacular literature, more dictionaries, and more work on grammar, translation, vocabulary, and morphological analysis, appears after 1990. However, still everyone is using his own standard script for writing either in Roman or Perso-Arabic with diacritic additions by foreign or local scholars, respectively.

The major and authoritative contributor of this period is Hermann Berger (1998), a linguistically trained scholar of Indology, who placed an extensive contribution to Hunza-Nager and Yasin dialects, dealing in grammar, texts, and Burushaski-German dictionary.

This efficient linguistic attempt, based on the original as well as on secondary data, is letting us understand more about the phonology of this language. His work in orthography being accepted by other scholars too has helped us a lot to have a standard roman script, and useful to base it on the Perso-Arabic model also.

Differently, M. Wazir Shafi (2006) and Abdul Hamid Khan (2016) put their different proposals in the evolution of writing. Both Hamid and Shafi differently proposed English-based Roman script, having little relation to earlier Hermann's contribution. However, they informed us about additional sounds in the Yasin dialect with palatal stress on 'l' or 'll' and noticed the sounds with aspiration before the semi-vowels 'l' and 'r' or h l and h r (Shafi 2006)

Anderson's (1997) contributions help us to have a better understanding of Burushaski phonology, morphology, and syntax (Anderson-Eggert 2001). In addition to this, Willson's (1999) basic Burushaski vocabulary gives a better guideline for exploring this language. However, oral texts and expressions from Hispar (Nager), with the transcription, translation, and annotation by Skyhawk (2003) are an addition to the anthropological inquiries on Bur. Burushaski-Urdu dictionary by Nasir Hunzai (2006) and the Burushaski translation of the Holy Quran (2007) Ghulam Hunzai are the major additions to the literature, besides many published and unpublished monographs.

Phonetic Description	IPA	Cunningham 1854	Hayward 1871	Biddulph 1880	Leitherer 1889	Lorimer 1927	Berger 1966	Tiffou 1989	Nasir 1960	Ghu-lam 1968	Shaaf 2006	Hameed 2016	Burusho Maraka 2022
Voiceless Dental Affricate	tʂ	nz/ns/n	zh	ts	tz	ts	č	č	ڇ	ڇ	ce	c	ڙ
Voiceless Aspirated Dental Affricate	tʂʰ	ch	ts	ts		ts	čh	čh	ڇh	ڇh	ch	ch	ڙh
Voiceless Retroflex Fricative	ʂ	sh/s	sh	sh		ʂ	ʂ	ʂ	ڻ	ڻ	sh	ʂ	
Voiced Retroflex Fricative	ʐ		ja	J		J	ʐ	ʐ	ڙ	ڙ	za	ڙa	ڙ
Voiceless Retroflex Affricate	tʂ	ch	ch	t	tsh	č	č	č	ڇ	ڇ	čh	č	ڇ
Voiceless Aspirated Retroflex Affricate	tʂʰ	cch	ch	ch		čh	čh	čh	ڇh	ڇh	čhh	čh	ڇh
Velar Nasal	ŋ	ng	ng	ng	ng	ŋ	ń	ń	ڻ	ڻ	ñ	ń	ڻ
Voiced Retroflex Approximant			ya	wa		y	y	y	ڙ	ڙ	ý	ڙ	
Voiced Velar Fricative	v	gh	gh	gh	gh	v	ڻ	ڻ	ڻ	ڻ	gh	ڻ	ڻ
Voiceless Uvular Stop	q	k	k	k	q	q	q	q	ڦ	ڦ	q	q	ڦ
Voiceless velar fricative	qʰ	kh	kh	kh	x	qh	qh	ڦ	ڦ	ڦ	qh	k	x
Voiceless Lateral Liquid (YB)	hl								hl	hl	ل		
Voiceless Alveolar Liquid/Approximant (YB)	hr								hr	hr	ر		
Velarized/Pharyngealized I "Dark I" (YB)	ll								í	í	ll	ڦ	

Table 1 – Development of Burushaski script since 1854.

From a perspective of the historical phonology and morphology of Bur and its internal reconstruction, Berger's (2008) later contribution is the major addition.

A long and extensive thirty years of research work of Čašule (1998, 2001, 2003a, 2003b, 2004, 2009a, 2009b, 2010, 2012a, 2012b) provides a detailed etymological analysis of Burushaski vocabulary of different semantic fields like body-parts, rituals, shepherd vocabulary, numerals with the object to trace its Indo-European connections, especially to ancient Phrygian language, with reference to its origin. His etymological dictionary supports us in exploring the stems and roots of the words compared to other IE languages. He used Berger's model of the script for his research throughout his contributions. Sadaf Munshi conducts the most updated catalog, online presentation of data, and research. Her Ph.D. research (2006), and her work on the Burushaski speakers who remained in Kashmir after the partition of the Subcontinent is of novel value. Our contemporary scholars working on various aspects of Burushaski may include Volker Rybatzki (2009) Piar Karim (Munshi 2012), Jan Henrik Holst (2014), and Noboru Yoshioka (2014).

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Muhammad Wazir Shafi,

President,

Burusho Maraka, Gilgit Baltistan.





