INTERNATIONAL JOURNAL OF SOCIAL SCIENCES BULLETIN
ISSN: (E) 3007-1917 (P) 3007-1909
Volume 4, Issue 2, 2026

# TRANSLATION OF SHINA QUATRAINS OF JAN ALI JAN INTO ENGLISH

**Neelum[*1], Rashna[2], Hasnain Ahmad[3]**

[*1]*MBA Student – Innovative Marketing Chang'an University, China/ Department of Economics and Management*
[2]*PhD Scholar – Mass Communication Xi'an Jiaotong, China/ Department of Mass Communication*
[3]*Bachelor's Student – Public Amdministration University of Management and Technology Lahohore / Department of Management Sciences*

[*1]neelumyar.98@gmail.com, [2]rashna.2019@gmail.com, [3]yar.hasnain94845@gmail.com

**Corresponding Author: ***
**Neelum**
**DOI:** https://doi.org/10.5281/zenodo.18666629

| Received | Accepted | Published |
|---|---|---|
| 18 December 2025 | 02 February 2026 | 17 February 2026 |

## ABSTRACT

*This study is relevant to the pressing problem of language endangerment in Pakistan, and it is particularly concerned with Shina, a Dardic language spoken in Gilgit Baltistan and Indian-occupied Kashmir, which is on the verge of extinction due to a lack of documentation and a limited number of speakers. The study translates and documents 74 selected songs of Jan Ali Jan, a renowned Shina poet and singer whose work is representative of the indigenous literary tradition but has not been documented yet. The study uses a qualitative research methodology and a three-step approach: romanization of the Shina script, English translation, and analysis using digital hermeneutics and Poemage visualization software. The study has found that the major themes in Jan Ali Jan's poetry are love, nature, satire against the elite class and the orthodox clergy, sectarianism, patriotism, socio-political commentary on the constitutional status of Gilgit Baltistan, and autobiographical notes that reflect his military background. The translations show the richness of imagery, symbolism, and poetic devices typical of the Shina oral tradition. This documentation has a dual function: it preserves a language on the verge of extinction through written documentation and makes Shina literature accessible to non-Shina speakers. The study adds to the efforts of preserving endangered languages because it shows how poetic traditions are a reflection of cultural conceptions of reality that are at risk of being lost with the language. The study provides a basis for future studies by including both the romanized and translated texts.*

***Keywords:*** *Endangered Languages, Language Documentation, Jan Ali, Shina poetry, Translation*

## 1. INTRODUCTION

### 1.1 Background

Endangered languages are language varieties spoken by relatively limited number of individuals (Moore, 1999). A language that is in danger of dropping out of utilization as its speakers does not exist or move to speaking another language. Language misfortune happens when the language does not have any local speakers and turns into a dead language (Mehrotra, 1999). A dead language maybe contemplated through accounts or compositions, yet it is still dead or wiped out except, if there are familiar speakers. In general, language shift usually happens when its speakers move to speak another language based on social or financial dominance. Pakistan is one of the countries, which comprises an amazing linguistic diversity.

However, an alarming situation is that several languages are endangered, dying or extinct

(Anadolu Agenc). Doomas have given up the original mother tongue in favor of surrounding Dardic shina. Domaaki, once spoken in Gilgit Baltistan is believed to be dead. As only few Doomaki speakers in Nagar and Hunza have survived until the present day (Weinreich, 2010). This study particularly focuses on Shina, a member of the Dardic subgroup of the Indo-Aryan language family. It has more than 400,000 speakers in Gilgit-Baltistan and Chitral in Pakistan, and also in some parts of Kashmir. Many of those who once spoke Shina have adapted to Urdu or English. Consequently, it is put on the list of endangered languages as the numbers of speakers have been dwindling, in addition, the lack of documentation and research work are adding to its disaster at breakneck speed. Shina language and literature are in a genuine threat on account of number of difficulties that the language and its speakers are confronting conspicuous among them is: lack of documentation and lack of awareness. Shina literature (songs) emerged soon after the emergence of shina language but still it is portrayed by misrepresentation, mockery, illogical and vulgar ideas. Dr. Syed Sohail Iman, the dean of Social Sciences at Karakoram International University (KIU), Gilgit said that the literature of Gilgit Baltistan is comparably generative than the rest of the country. In 19th and 20th centuries, a large number of shina speaking population was occupied by Maharaja of Kashmir which came directly under British influence.

Now-a- days, Pakistan administers Shina speaking communities of Gilgit, Hunza, Tangir, Astor, Chilas valley as well as Indus Kohistan. On the other hand, India governs Shina speaking groups found in Neelum (kishenganga) drainage, the Gures, Tilel valleys, the Dras plain and ladakh. Hence, the status of Gilgit Baltistan is unsettled. Songs- like other oral genres, for example, folk tales, poetry proverbs, shapes individual's awareness and clairvoyant selves (Ali, 2012). The poetry of Jan Ali Janan mirrors numerous ills like sectarianism and ethnic biases which destabilize the present situation of Gilgit Baltistan. A diagnostician of the advanced society of Gilgit has been given by indigenous convention in the state of Jan Ali in Shina language. Jan Ali is saturated with the oral culture of the area. Jan Ali is soaked with the oral culture of the region. He imparts current sensibilities and experiences in regular groupings of Shina refrain (Dad, 2010).

## 2. LITERATURE REVIEW

A poem is a complex dynamic system. It consists of variety of structural and interpersonal information e.g. stanzas, lines, meter, intonation, words or genres etc. Furthermore, poetry is open to interpretation; it can be studied from different perspective. In many ways, close reading is a form of data analysis, in which scholars pay close attention to various individual linguistic, literary and sociological features in order to generate more productive meanings. This process is complicated, time consuming. Consequently, computer scientists in collaboration with literary scholars were able to formulate a rule based solution to address the need for high dimensional multivariate visualization of poems (Rahman et al., 2013).

Poetry like other genres, on a very basic level shapes individual's cognizance. In any case, since it has frequently been seen purely in terms of folk wisdom and individual manifestation, its role in social and political affaires has been overshadowed. Lila Abu-Lughodf, in her investigation on the place of poetry, exhibits how Bedouins comprehend, value and use poetry as an expressive medium that moves individuals consequently has the ability to alter their perspectives and actions. No doubt, poetry has frequently been used to control Yemeni tribal strife, in the same way, poetry or verse has also been used to control shia-suuni tensions in Gilgit Baltistan. As most of the poetry produced in Gilgit Baltistan revolves around the theme of sectarian prejudice and satire on orthodox clerics who are engendering sectarian hatred (Ali, 2012). According to Dad (2011), the history and folklore of Gilgit Baltistan is absolutely oral, hence, its social articulation and innovative media are likewise entwined with oral culture. Initially the music of different parts of the region was associated with unusual celebrations which gradually became an antique foundation for ceremonies, celebration, as well as, production of

melodic tunes. For an instance, in Gilgit Baltistan each musical tune is related with any ancestor's chivalrous deed or an essential occasion in the collective life of society. When a language goes extinct, not only the ideas go extinct but entire conceptualization of reality vanishes out. Asia is a region with the best linguistic variety in the Old World. However, numerous dialects in the region have become vanished in written history. The survival of individual dialects is basically controlled by elements which have nothing to do with their intrinsic worth , a system for the articulation of human thought, however by financial, environmental and statistic elements influencing the individual language networks (Van Driem,2007).

## 3. METHODLOGY

The study in hand has applied qualitative research method to unveil the themes in Jan Ali Jan's songs.

### 3.1 Research Model

The study aimed at the translation of seventy-three songs from Shina into English. There were three steps: Shina script, Romanization, and English translation

### 3.2 Design of Research

It is a descriptive/expository research. Krathwohl (2009) defined descriptive research as a purposive process of gathering, analyzing, classifying data about a prevailing condition, belief, process trend and cause-effect relationships and then making accurate interpretations about such data with or without the aid of statistical methods. Translation of the songs has been presented in form of poetry. There after the songs have been analyzed with poemage tool. Poemage is a visualization tool for interactively exploring the complex sonic patterns of a poem. Poemage was developed at the University of Utah as a part of ongoing, highly exploratory association between data visualization specialists and poetry investigators. It is a visualizing tool in support of close reading (Coles, 2017).

### 3.3 Theoretical Framework

Digital hermeneutic theory has been applied on the selected songs of Jan Ali Janan. Hermeneutics came from a Greek word "hermeneuo" which means to interpret. Additionally, it refers back to the Greek meth about Hermes one of the god's messengers, who interprets god's messages and conveys them to people. Hermeneutics is the method of text interpretation based on the changes in the world. Digital hermeneutics can be defined as the self-reflexive and critical usage of digital tool and advances for the improvement of new research queries, creation of refined logical understandings as well as evaluating analytical assumptions.

## 4. Introduction of the Poet Jan Ali

Jan Ali is a prominent poet, a singer, a composer and above all a senior musician of Gilgit Baltistan, Pakistan. He was born in a village in Gilgit near to Karakurum Highway named Nomal in district Gilgit, but his father was from another village called Sherot valley near the Ghizer District. His date of birth is uncertain yet, he said in an interview "my father died when I was 3 years old, my date of birth is not registered but my mother once told me that I was born 2 years after the war between India and Pakistan in 1947". He doesn't read and write in light of the fact that he didn't accomplish school. After death of his father there was none to guide him. Though, his mother was live but women role was very passive at that time. Shortly after, he became the only breadwinner of his family. In the age of 12 he was appointed in Pakistan army. He was famous in Army for singing and was respected widely in their Units.

He got retirement from Pakistan army and then started working as a Peon in high school number one Gilgit city. He got retirement from the second job. He is widely known in the whole Gilgit Baltistan as the most senior poet and a living legend of the mountainous region. He along with his musical band had visited more than 10000 wedding ceremonies in Gilgit Balistan. His cultural flute (surunai) is widely known and deeply loved across the region. He represents a rare blend of realism and romanticism. During the summers in Gilgit-Baltistan, his romantic sensibilities become intense—almost overwhelming—especially when surrounded by the lush greenery and towering mountains, which deeply move him. In

contrast, winter brings him mental calm and balance. During this season, he actively earns a living by performing at wedding ceremonies with his musical band. Despite his artistic nature, he has always remained practical, working with different organizations to support himself financially.

In the following picture the great poet, Jan Ali Janan is walking in Gahkuch city, the capital of Ghizer district, while playing flute in the market. This is summer time and as usual, the famous poet is made now because he goes made during summer and becomes healthy during winter and autumn, In a casual dress he is roaming in the streets and roads of the city and common people of the region know that he is going through this cycle each year. He is a patriot of Pakistan as well as a strong activist of the rights of Gilgit Baltistan. The constitutional rights issue of Gilgit Baltistan and non-empowerment of GB people is visible in his poetry.

Jan Ali speaks Shina language of GB, which is the language of majority in GB. Jan Ali Janan's father was also a poet and a well-known singer of his age. He started to sing songs of different poets and he was very used to go to weddings and sang songs. He fell in love with poetry, singing and tootling. Soon, he found his passion in poetry and singing. Jan Ali counts Mr. Abdul Khaliq Taj among his dearest and nearest ones. He says that Taj is one of his good friends who took great care of him whenever he needed.

"The poetic muses of my father came to me" said Jan Ali in the program "Acha E Osho" in 2018.

Jan Ali says that a poet ought not to be known as a poet if is not a paramour. A poet should have a restless heart. He says love is essence of poetry and is the medium to attract audience towards your poetry. In other words, Love, strong emotions, and profound feelings are the foundation of poetry. In the age 9 he played flute. He composed and sang his absolute first song when he was just 10, 11 years old. The first song by Jan Ali is:

**Aik be sahib yateem ek thai slam ot kon o alon**
**Mat kino yono alon, tu phunye bahar bo mai rajili tut basono alon**
**Surio hun bag ae sair the bala kal kherchupet alin**
**Mai hayon tukech alin, paor nush paizarie, zohra hun sujo usech alin**
**Sos zulm ne tha xaroo mai loli mithae aet**
**Safr mai ne baie kuyet mai bago dua slam**
**tha chinar bag ae gulari aet**

Translation:

From where an unaccompanied vagrant has come to greet you
Fall for me; you blossom since its spring for you
In the wake of meandering around the commons the sun is about to set
Without shoes zahra reached at the holly springs
Dear brothers try not to mistreat my darling
I can't visit mother land, pay my respects to the nurseries of Chinar Bhag

Jan Ali was enamoured with a woman, who undermined him. She gradually stopped meeting him and left him alone. Consequently, Jan Ali ended his poetic journey and composed his last yet the most favourite song for his lover. Jan Ali once said that he has sobbed a great deal while composing and singing melodies. As indicated by him a writer must be a petition, a sympathetic and a thoughtful individual. He believes that greater part of his poetry has been revealed on him meanwhile some idyllic terms came to mind in an unconscious state through his dreams and in his fantasies.

The last song by jan Ali:

**Goto kulupi shay jatay gain mae dil bahaar huzoor nush**
**Galati mae tomi han thae jaik kusoor nush**
**Heyo sharay tain neesh ga peesh dok mohabatae dastoor nush**
**Yarae shiri jan tain thae jakoch phool nush**

**Translation:**

Where have you been since your entryways are cinched
I'm the insidious and you are honest
To play hide and seek after capturing heart, is not among norms of love
The blooms that once adorned your hair are no longer there
**Mohobat bareet thain aanyay haluwani ga siyasat han**
**Kuloob karab thay shaak bo thae poroni adat han**
**Kalamek themos kondet akhiri tut nashihat han**

**Thae phatini umarar anay halat han**
**Translation:**
Love breaths no more we are left with flirts and politics
Locking the doors is one of your long-time habits
Listen to my poetry, as it is the last advice for you
Ahh, even your future has the same condition too

**5. Translation of the poetry by Jan Ali**
**5.1. Ni Birgali Shaee**
**Ni birgali shaee tain goomae a duruyot wan**
**Shuru shuruae kuyot wan**
**Mat thai wafai gon bahar durue duruyot wan**
**Bush kyakeq saale jo perdais tom malae kuyet wan**
Wild vegetables grow with the streets
These uninhabited green edibles (birgali shai) now will grow to the alleyways of wheat
And to the early reap.
Bahar, in every route I receive the scents of your treachery
Who knows after how long an Immigrant backs to his country

**5.2. Kankasot Khas Xaow The**
**Kankasot khas xaow the shaheenae shiri uthal deni**
**Jagot shdali shal deni**
**Tom ashior dul ek de mae bash ga yomer gal deni**
**Hon the ek hayele toh umar buti shuriyar beni**
You smash crow and stroll like an Eagle
And so give a cold fever to the people
By putting on mascara (Dul) you hit my heart and injured liver
Your only laughter is enough to make life joyful ever

**5.3. Thai Gotye Darej**
**Thai gotye darej intezare maja**
**Mat yonooqi suri bara barek shatin**
**Furuwae shachekech Hagae nili chadar ek shatin**
**Kasar ek shatin mach asar ek shatin**
**Ma ranget na wamus mach kaise kae nazar ek shatin**
**Asar ek shatin mach kasar ek shatin**
On waiting at your door
It's about to dismal the sun of winter
In a bushes (Phuruai Shansh) stacked a sky blue (Hagae Nili) cloak
An effect has affected me
I'm getting pale as an evil eye has done on me magic black
An effect has affected me

**5.4. Tu Parizad Hani**
Tu parizad hani adam hani bush
**Makar khushi mae heyet gum hani bush**
**Yonae shadiae mazae o hagarae lum hani bush**
**Ma fasuwe aki begum hani bush**
Whether thou belong to fairies or Adam!
Either happiness for me or despair for my heart,
Or a fire scintilla of winter weddings
Thou entangled me and yourself is despair free

**5.5. Nazar gin asman chako**
Nazar gin asman chako jo bulajye lafa deni
**Mulaye khas yer phtu the tu aki maja beni**
**Thai hater dunatye ash han jaiket tu heyafa beni**
**Kare keli boot bani kare tu nana pa beni**
**Ma gareeb nachaar manuxo kay mae shotet ka beni**
**Ishiqae langoti wae thi darech intizaror tu mulai yo sath bilkisha bene**
While keeping eye on the sky you move like a Peafowl
Ah! You are in the middle of misses who are after and before
You have all the luxuries of life why you feel bore
Sometimes you wear branded shoes, in next hour you are with bare foot
I'm poor and deprived person why are you troubling me
Thai devotees are waiting at Thai door you are swinging with girls

**5.6. Jeelae Yar**
**Jeelae yar thai zulum ga sitam ispae bae**
**Thai chratye xigaye rate jo mat gam is pae bae**
**Be asar shapo jo thai jadum ispae bae**
**Ni jago khushi a jo mat gum ispae bae**
**Wa tu yer thare chake mos thai qadam ispae bae**
Oh my dear your cruelty and severity is sweeter
Your cruelty is sugary than the long nights of your departure

Your blaspheme is sweeter than inefficacious prayers
I admire the your footsteps when I let you to walk before me

**5.7. Mae Hater Khas Hokum De**

**Mae hater khas hokum de aki chirdiae chaal theni**
**Zing by ak haile to dunyat buti bhar theni**
**Mae lungi jawani ae la ash ko ben zimawar theni**
**Alee ta k qayamat wayosh ma bom thai khitmadgar theni**
**Jag se gucho nargis thenen mae nom mahr nigar theni**
**Mae beto heo babla thare gin jadugar han thai taroi ga na sitar thene**

While playing at cards, thee gave me Hukam and do the gate with queen
Your single smile makes spring arrival
You are asking...
Who will be responsible for my adolescence?
For that –till the end I will be your servant
People call me Nargis when my name is Mehar Nigar
My peaceful heart is restless there must be some magic in your flute and dombra sitar

**5.8. Yar Thai Dim Lalakok Han**

**Yar thai dim lalakok han la tirgalae gaseee a jo**
**Mas tom jeel qurban thema ya thai bazae ashiye a jo**
**Hindu baish mocho kali mos shaker ga mashee a jo**
**hazar qsumae mashalek benen shisha ban daree a jo**

Dear! Your body is flexible than the sticks willow
I would love to pay off my life for your eagle eyes (deep set eyes)
I profane, for me you are more than sugar and honey
Thousands of thrillers are veiled behind these glass doors

**5.9. Jangi Pailete Maja**

**Jangi pailete maja schooli shudaryo khail bae**
**Tu geet phatu mat lail bae**
**Dais ba dais phuno jo wan a**
**Mukheye rang kunulye lail bae**

War grounds will change into play ground
Realization is fruitless after loss
You are blooming day by day
As your face is growing reddish as blood of a pigeon

**5.10. Asman Mat Door Han**

**Asman mat door han zameen sakht bae na**
**Naseeb wala hani thai bakht bae na**
**Ade by na muche na dunyat tujo phat ga bae na**
**Bo qayamatye shaq adalat ga bae na**

I cannot approach to sky nor can I dig the soil
You are lucky that you have whole good luck
But this will not last long
I'm looking for the day of judgment

**5.11. Kay Kalima Ram**

**Kay kalima ram saa han kalimayee**
**Fasad tha rayt ta zamanayeay ulmayay**
**Membari bey bashanan shuwi ga kayeee**

Tell me, which kalmia do I recite '
Out of six
Demoralization is the product of scholars of the age
Politicians are barking and buzzing as crows and dogs

IEER
Institute for Excellence in Education & Research

**12. Bahar**

**Bahar aki shelok ten chairmani gini wam**
**Yer gite kheni gini wam**
**Nayek dok dubalos toh**
**Tom proni hani gini wam**

Along chairmen I will plead before Bahar
I'll come to you with previous precious moments
If I couldn't make a new one,
Then I'll present my old melodies before you

**5.13. Pao Pazari**

**Pao pazari naye nana pa yayo jo ale**
**Peeti duroyo maja slow march a qadam de zing zing by hayo jo ale**

Though you have new shoes still you are bare foot
Smiling, laughing, and walking slowly in the mobbed paths

**5.14. Darenot Moqa Dais**

**Bes ak se ak khe darenot moqa dais**
**Khuda to phat the rasool et dhoqa dais**

**Shos gileet tw na dait tom heye hisa dait**
Our bouts let openings for outsiders
We are no more sincere with God and are deceitful to (pbuh)
You didn't cede just a city (Gilgit) but a part of your heart

**5.15. Hukumat Hani**
**Hukumat hani cha shaal balo hayeee**
**Bays vote thay khada thaygas cho gadayay**
**Memberey biganait kha fundo rupayay**
Government is just entertaining kids
Our votes elected you scarecrows to become members
Now you're in position so chow down on the funds

**5.16. Ana zamanye**
**Ana zamanye mulayot tu badal na them**
**Ko tujo yer na them**
**Koh-e-kafer gay shaan been thay ko tut brabar na them**
You'll be my priority over 10 girls of the present age
There will be no one before you
Even after scrutinizing koh e kaaf I cannot find anyone equivalent to you

**5.17. Nu Sandurae Shaq**
Nu sandurae shaq na gardi bag dajaye
**Haram ga halae a hisab dajaye**
**Ani adatat thegait to phatut thak dajaye**
**Tehseel kachi han shong tha sae hisab dajaye**
This Monday will burn Gardi Baag
The account of forbidden and lawful will burn
If this condition remains, it will burn until the end
Beware; it may burn your calculation

**5.18. Ala Ik Glassak Mo Pee**
**Ala ik glassak mo pee mae namaz nay bain**
**Toh riswatay yo gee khay tus roza gina**
**Ik kanal ae naqal day shoqa gina**
**Qayamat ga phat thay doonya taey faida gina**
One glass of wine annuls my prayer
Whereas, you're fast turn out to be effective by eating butter of bribe
By vending land illegally, you sold your hereafter
Just for a piece of cloak!

**5.19. Ala Sae Masjid Ga Bas**
**Ala sae masjid ga bas, ma sai hamam ga bs**
**Ye beheshteye hurani mae gulam ga ya**
**Fasadgir alim tu mai imam ga bas**
**Fasatot tak thare thai islam ga bas**
Neither I want your mosque, nor look for your hamam
Thereby, I dismiss your influence of houris of heaven
O irascible cleric, I'm fed up of yours style of Islam that encourages friction

**5.20. Ak Chee Manzoor**
Ak chee manzoor ash anth tw mas charap thas
Rakha ranger wan khin lai adab thas
Guspureai ni faur katay hari jab thas
If one yew passed I cut ten
On arrival of rangers I showed inordinate hospitality
By me, in the hay, the logs were hidden

**5.21 Thai Talunye Otye**
**Thai talunye otye kagazye sane gin a**
**Thai asheye malaikanis mhobaty sane gin a**
**Thai khayali misti adatye sane gin a**
**Ashiye bazyai dim nagochae ashikote danae**
**Thai shamuyoni churi khalbatu a sane gin a**
Thy delicate lips are made up of paper
Thy eyes are made by angels for love
Thy thoughts provoke good deeds
Thy eagle eyes, body as weeping willow tree, eyebrows like prongs of catapult
Thy hair has some shimmering spark in them

**5.22. Sumachal Nish Shanior**
**Sumachal nish shanior xow kalin a**
**Gareeb miskeen yateem jaro kalin a**
**Tu gurbi bay ma fagoro kaline**
**Ghumech ma zam na the yar kam as kam ma yo kali a**
**Tomo shigato o baso kalin a**
Nurseries are not producing vegetable, a serious threat for her
I'm poor, even pauper, orphan in consideration of her
In her concern I'm an unproductive fig tree while she is grape vine

As I cannot reach to the level of wheat, hence, you call me millet
Or your cantankerous calf

**5.23 Jagot Muto Dudh Shure**

**Jagot muto dudh shure mat cha then a powder gini**
**gulka lang the phut ek the tom mohobatye nazar gini**
**yar se ma sath mori na thein mushini qasar gini**
**kare kare bash ak bo mat taza khbar gini**
**duyatye halite jo wakif nush**
**tu maqsoom han ontiye jab the tom chader gini**

For me, powdered tea whereas you save yogurt for others
Remove the veil and gaze once with love
She closed up because of a previous gaffe
At least come to me with some newsflash
You are not familiar with the state of the world
You are innocent hide your lips with your scarf

**5.24 Khe Pee Fatu Shikayet**

**Khe pee Fatu shikayet ke thenet dilbharae sos**
**Mae jeelae yarae sos**
**Jawab ga na shaq bileta mae sawalae sos**
**Ma gunagarae sos**

For what reason do you whine about Dill Bahar after ingestion?
Why? About my dearest friend
Without responding to my question, you left
As if I'm the sinner

**5.25. Yar Maga Tu Chunor**

**Yar maga tu chunor gati by ijeeloch bonisis**
**Kachakek miloch bonisis**
**Bes kuchulai udarok uthale inloch bonisis**

In our youth days we were grazing sheep
We were used to go many miles high
We were so habitual to go on high mountains to find true morels

**5.26 Tom Sha Churuq Then**

**Tom sha churuq then a mun khatar gi ma ken marene**
**Mae dim hari shunwet wee shish akokech ken shurene**
**Ashee khatare the kai mae laili shuarene**
**Kosh biloq hazaren na, khush na biloq rowarene**

Why not slaughter me with your blunt vegetal knife?
Why not keep my body near while give my head to dogs?
Than threating me with your eyes
You cheer up favorite however snub unwanted one

**5.27. Ba Beye Ga Beye Moos To**

**Ba beye ga beye moos to ho chuu ba bayon na**
**Janatet na wiget dozakher ga du by bayo na**
**Ak se ak chako jo ru ba ru bay bayon na**
**Khache jag se ranen ashiqani dozakhi han the**
**Dozakhe ni gunagarot ga khushbu bay bayon na**

We will be irresponsible to the weights of world after demise
We both will be happy in hell if fail to earn paradise
Ruthless people say lovers belong to hell!
We will be wellspring of scents to the sinners of damnation

**5.28. Kau Gunagar**

**Ko gunagar hano toh tus tom musheno dostet khuje**
**Tom bhagai maroshet khuje**
**Jan ali jatay gaow the tom talunye aontot khuje**
**Balko ga karkoshet khuje**

Who is the culprit, ask your friend
Ask from the mulberry tree in your garden
Or go to your Chapatti Block

**5.29 Mukhach Kinarongi Han**

**Mukhach kinarongi han thai dono qimat lakh hana**
**Galti mai tomi han thai gila thok haq hana**
**Khudae se azad thogon dunater tom tom raq hana**
**Nao on han year the tus jipee de**
**Onech on wai thai hater barkat hana**

Though your complexion is dark but teeth cost for one lakh
I was flawed thus; to grumble is your right
We are naturally free so we do have our own choice
You must taste the new wheat
As your hand is honored it may bless the production wheat

**5.30. Jakur Thather The**
**Jakur thather the ainair phutek the tom surate war**
**Thai khayali bujen yar gite waqte war**
**Heo share ten phut ga na the ga ma kambakte war**
**pae dajenen wayoket thai hate war**
Open your hair and take a gander at the mirror
You will return to the past times
Now you ignore me when my heart only knows to cherish you
My feet are dismissing my craving to visit your localities

**5.31. Fariadi Themos**
**Fariadi themos khudae se ma maren ga na**
**Hajat mai puri then ga na**
**Khazane mas na bhishe mos dill bhar mat den ga na**
**Ek toh ashiqiye bemarye jo mujen ga na**
I'm idealizing death yet God is not reacting to my calls
Neither has He satisfied my yearnings
I'm not requesting for treasure but He hasn't written Dilbahar in my lines
Indeed, even does not liberate me from the infection of affection

**5.32 Tom Dimae Nishan**
**Tom dimae nishan gin wa makech amanat bae na**
**Heo khosh the na degi toh o cheez mat khayanat bae na**
**Tu gar the harige toh dunyat mat kayamat bae na**
**Alee ade mas phat na them mai janae zamanat bae na**
**Aayach haloowayni nargas hyoor jack niat bae naa**
**Tu tom shasharo goder ga mastana be akot baye gum ga fikar srif mat bae na**
Give me an emblem of your body as devotion
It will be deception, on the off chance that you didn't give it with full-heartedly
Your marriage will transform the world into moment of retrbution
I will never let it happen in any case
Oh Nargis, I'm unaware of your intention yet your words flirt so well
You will be fine in your new settings, strains and sorrows will stroll to me

**5.34. Ni Gareeb Awam**
**Ni gareeb awam se sasta kotot khosh thenen**
**Mimbari ga chairmanis tom tom votot khosh thenen**
**AGPR nis ga lolie notot khosh thenen**
**Bes ek ek the khuje ges giltae awame jo**
**Ni awam se ga tom GB sikotot khosh thenen**
Poor public is happy with cheap attires
Members and chairmen are only concern with the number of votes
AGPR looks for joy in ruddy notes
When we asked the people of GB we got that they admire GB Scouts

**5.35 Mae Jaik Be Nir Wae**
**Mae jaik be nir wae taam bigas toh soche benen ne**
**Dilbharae tareef they mae heyor dokiye benen ne**
**Ajuu saal mulayay kay rugootay banan nay**
**Dakter se jack thay ApCs kary ga theek ma nay thae**
**Saaf mas nom nay demos tom tom heyaye rogi benen nay**
How do I get sleep whenever I lay down millions of thoughts make their access to mind?
Adulating Dilbahar harms my heart
Specialists have no prescription for me
I don't show bramble but each person has his own heart bugs

**5.36. Ya Khudayi Ma Loko Maray**
**Ya khudayi ma loko maray ma gunahghar hanos**
**Zamanay ne bewafa jago jo ma bizaar hanos**
**Mirokae des mat lail nush beqarar hanos**
**Na shayi dunaater aik hajat mae puri nay bil**
**Akhiri safar tujo lukhoket tain tayar hanos**
Dear God exterminate me since I'm a sinner
I'm tired of the faithless people on the planet
In this world, I have no relief
Know I'm ready to bid farewell

**5.37. Ala Shoot Thay Mor Tha**
**Ala shoot thay mor tha zamana hoshiyar bilin**
**Giltech gilito karay akhtiyar bilin**
**Mae sargin gilit thay khachi hal bilin**

**Tu khach darino nomech inteqal bilin**
Be cautious with talking boisterously, the time is snooping on you
O people of Gilgit you never have the authority-
To define your fate
Dear Gilgit you're not enjoying your deserving status
You are breathing out in an alien lab

**5.38. Gham Ga Fikeror**

**Gham ga fikeror bay shilo shek tharait**
**Xaray bay ases be aiko aik tharait**
**Me sargin gilit gin jaiko jaik tharait**
**Makaye laray tom maidaan shech tharait**
I'm full distresses and desolations
You broke the fraternity bond between us
You did very wrong to my dearest Gilgit
You transformed the fields of corn into ground

**5.39 Thae Hakik**

**Thae hakik nayanos thay mat jurum thay gay to**
**Tut aki ubaal wayi ashiqanoch zulum thay gay to**
**Tu tofaan e oshek bay ma udum thay gay to**
**Tom sutay tak maja ma luzum thay gay to**
You would be rebuked,
If you become cruel to a devotee on losing a gemstone( Aqeeq)
Like a storm, if you demolish me

**5.40. Ne Sikotis**

**Ne sikotis ban thay gin ma kafasay maja**
**Ko khudayae banda nay nikhat mae abashay maja**
**Takleef ga lail nay bae thae mohbatay maja**
**Thae kotae ne mashi es mae baraar report dain tut**
**Bazamae awazi benen yar thae balkay maja**
These moles have constrained me
No human being is the to help me
But in your love I would welcome these troubles
Even the flies are updating me about your engagement
Your bread block is producing certain spectacular sounds

**5.41 Umer Buti**

**Umer buti thidi shairi mae dariya war gae**
**Fariyad khuda war gae**
**Khayal ga hosh ga gam ga fikar mashuka war gae**
**Yar tu bewafa war gae**
She tossed water on my life time poetry
She overlooked my solicitation yet God recognized it
She is in my care, contemplations, ideas, and emotions
That unfaithful woman has imprisoned me

**5.42. Ala Mae Hathae Namak Khay**

**Ala mae hathae namak khay khay tain gaayay dega tus**
**Shisech payi dega tus**
**Yer tareefut dar fadar bay thain ezayi dega tus**
Earlier, you enjoyed the earning of me;
Now you considered me nothing?
From the start, you were never tired of lauding me;
Now are you really reviling me?

**5.43. Nargis Aki Shilok**

**Nargis aki shilok tain member gini waamos nay**
**Thae gotae dar gini waamos nay**
**Bakhshish thae mat yaqeen han aayor cher gini waamos nay**
**Taza khabar gin waamos nay**
Along chairmen I will plead before Bahar
I will be at your entryway, with having grass in my mouth
I'm sure you will forgive me
With new talks I will come to you

**5.44 Ay Deser Nir Alin**

**Ay deser nir alin to tus asmanae taarot khujay**
**Mae heyay khayalot khujay**
**Ma bewafa hanos to tom haitae yarbarot khujay**
**Ya tus tom jaxaarot khujay**
**Gawah tain ko layin tus tom shotae harot khujay**
Stars are witness that I haven't dozed during those days
My profound emotions were with me ask from them
If you believe, I'm wicked at that point as from your mates
Or question your brothers
Still if you don't find any witness then go to your necklace

**5.45 Jaiket Khapa Honos**

**Jaiket khapa honos to khataar ga tom kotet khujay**

**Balko ga korkoshet khujay**
**Thae goom nay leganos to paar gay kayay shotet khujay**
**Jan Ali jatay gao thay tom talunay ontot khujay**
Ask your companions for what valid reason I irate
Or ask your chapatti board and spoonula
Whether I haven't reaped your wheat you can ask the sheaves
Interrogate your lips where I escaped

**5.46. Mae Janae Zimawaar**
**Mae janae zimawaar to yar thae thuli shash hanay**
**Dunatet jaik abash hanay**
**Majo khapa tain nay bo heyair sabar phash hanay**
**Yer thay tarifi thay tain gaibat thok lash hanay**

Your mother in law is responsible for the troubles in my life
What is wrong with the people?
Try not to be huffy with me as I have no more patients
It's a disgrace, first to acclaim and after that to grumble

**5.47 Umer Buti**
**Umer buti thidi shairi to mae beqaar nikhat**
**Heyay jo aitbaar nikhat**
**Nargis ga dil baharay jo nargis wafadaar nikhat**
**Mae jilae yar nikhat**
Lifetime poetry ended up being pointless
The heart didn't trust anymore
Among Nargis and Dilbahar Nargis turned out to be faithful
She turned out my dearest friend

**5.48. Heyet**
**Heyat sukoon nush besukoon pagelek hanos ma**
**Daru dar dang dang bain bash bo sawalgarak haus ma**
**Oshor garak hanos ma**
I'm insane on the grounds that I hold a restless heart
See, if the door knocks because I'm a Friar
I'm deeply dunked in tempests

**5.49. Sadqay**
**Sadqay mae dilbahar thae gitay zamanojo nay**
**Thay bahano jo nay**
**Chaymo hisa mat ga day tom khazanay jo nay**
**Khujay tom deewanay jo nay**
I love to devote me for the days went through with you,
For your justifications and apologies
I'm one of meritorious persons of your possessions
Ask from your lunatic what he wants

**5.50. Watan Bahar**
**Watan bahar bayi nay ni fojiye yaar chuteech aal to**
**Dabdaba gin waan tom dipteech aal to**
**Nokri mushkil bae kuyae meshtay yari hejay aal to**
**Mujahid koto bil boundareech aal to**
When the soldiers return home on vacation, spring comes to the country
The soldier goes on duty with far fanfare
The job appears to be unreasonably hard for them,
When they miss great companions in the zone
Warrior is one who comes on the border

**5.51 Kon Ameerek**
**Kon ameerek mooh to ral qataar chachae**
**Kon gareebek mooh to ral tilawat nay bae**
**Mout purinot han la keset phat nay bae**
**Ala baak thay sot maska dok mai taqat nay bae**
Wherever rich people pass on, there are million condolers
But when penniless people bite the dust, there is not one to recite
Alas! No one can escape demise
I cannot give enough butter

**5.52 Shukar Ga Sandurae**
**Shukar ga sandurae shak khushatek baynay nay**
**Tu mae shongay kaar belain mat dishawatek benay nay**
**Karay karay tu ma sath ga rozatek benay nay**
**Nay da shikayatay dibaharae jan alay kech**
**Tu mae heyet ga ashiyet jugu jaati banay nay**
You appear to be very crisp on Friday and Monday
You are the muse of my voice and grape syrup for me
Despite the fact that occasionally you battled with me
In any case, nobody should set out to gripe about Dill Bahar

As my heart and eyes both admire her

**5.53 Gairatmand**
**Gairatmand mushaye chaye(aurat) se qadar thae**
**Alee thae baro ga me baro jaik aik hany thay**
**Chayay maja bari fakhar thae**
He worth man is one, whose spouse obeys him
She feels glad among ladies
That her better half's level is inconsistent to others

**5.54. Nishan e Haider**
Nishan e haider to sher khan ga lalik janae han
**Anu nishan to paar jangae maidanae han**
**Bahadur fojiye wafadaar to tom pakistanae han**
Nishan e Haider belongs to Sher Khan and Lalik Jan
This is a symbol of that battle field
Yet the brave soldiers are loyal to their homeland

**5.55. Dim Thy Kargiler**
**Dim thy kargiler han thae rooh to beheshtay war gao**
**Madinay khusboo thae sandukay waar gao**
**Pranoos tuwari lalao thay khabar gi om goter war gao**
Your body is in Kargil whereas your soul is blessed with Jinnah
Your coffin received fragrances from Medina
While a moth stared at you and took the news to the home Land

**5.56 Mohobat Bareet**
**Mohobat bareet thain aanyay haluwani ga siyasat han**
**Kuloob karab thay shaak bo thae poroni adat han**
**Kalamek themos kondet akhiri tut nashihat han**
**Thae phatini umarar anay halat han**
Love breaths no more we are left with flirts and politics
Locking the doors is one of your long time habits
Listen to my poetry as it is the last advice for you
Ahh, even your future has the same condition too

**5.58 Tu Alifae**
**Tu alifae shiri bain huun bay baitait**
**Mae jaik chara tu besukoon bay baitait**
**Thuruto lolo thay tu jon bay baitait**
**Mae jaik chara tu besukoon bay baitait**
**Khuda ga nay manay inkaar thay firaoun be baitait**
**Mas ga chagem dunatet thuun bay baitait**
You are as straight as aleph
What is fault if you are restless?
With the reddest lips you sit like a snake
I will see how long will you fight with death
And to what extend will you live like Firon by denying God?

**5.59 Gareeb Asus**
**Gareeb asus to mohobat k thegay**
**Tus dish dishor gay mae sifat kay thigay**
**Mae ajee dok bae khin tus wesekech gaibat ky thigay**
**Afsos bot tus ma aik thay phat ky thigay**
Why you cherished me when I was poor?
Why you praised me in a few social occasions?
You reviled me before my mom why?
Tsk-tsk! Why you left me alone?

**5.60 Zamanay Jago Jo**
**Zamanay jago jo mae aitbaar ga nush**
**Har waqt mat yono han bahaar ga nush**
**Naya shae dunater ko mae yar ga nush**
I don't trust in individuals of the day
No spring is for me yet it is consistently autumn time
Nobody is my companion in this entire world

**5.61 Thae Duruyay**
**Thae duruyay makar thay ajonay bil**
**Tuch ditay gayay butay ponay bil**
**Naway naway jag tu sath sujonay bil**
Now I'm a stranger in your door ways
Now the songs dedicated to you are worn-out
Besides, you are building new relationships

**5.62 Nazar**
**Nazar gin asman chako jo bulajae qadam deyni**
**Thae na mohobat to mas akhir boshin chakem theyni**
**Ma hagharae guyet we jaiket tus matam theyni**
**Zing bay aik hayilay to dunaat puri bang sang theyni**
**Bae bae ma bujok moka dar ashiyor ashay kang theyni**
**Dunatae dolat ga hussan yaar tut khudaas dogon**

**Shat thay ky tom heyet gham theyni**
While keeping eye on the sky you move like a Peafowl
You calls love into question
At the time of departure your eyes fill with tears?
By putting me into fire why are you lamenting for?
Your single smile makes spring arrival
God has gifted you all the beauty and luxuries
Still your heart is down?

**5.63 Nishan e Haider**
**Nishan e haider the puniyal ga yasinocho han**
**Napurae gah paar baseenocho han**
**Wayi tu khir siner nikhan piyokay kaar hinocho han**
Nishan e Haider belongs to the people of Punial and Yaseen
The stream of Napur is among the possessions of people of Baseen
Though water follow in river but only few people can consume it

**5.64. Moshot Baak Baa**
**Moshot baak baa shairi tain ko banda nush yah thoket**
**Gilit ga Kashmir gin aik hisa tho ket**
**NLI jalidin laa Lathaak than qabza thoket**
Keep moving forward, nobody one can stop us
To unite Gilgit and Kashmir
NLI has roused up to capture the area till Ladakh

**5.65. Jakuray keiy phalateny aal**
**Jakuray keiy phalateny aal thae puch se shahadat day gao**
**Luk phukek hanek tom jarot phat thy gao**
**Jannathae hurano waar tom kamo jo rukhsat by gao**
For what reason are you pulling your hair since our child was martyred?
If there was smidgen ownership, he left it for his siblings
He left the works of the world and went to the houris of heaven

**5.66. Baro Ay Postech**
**Baro ay postech jamacho sharegin ...**
**Paar Ghandiyay shiri siyasat han thai**
**Mori yayarokae khachi adat han thai**
**Phatini umaror aani halat han thai**
You are too political like Ghandhi...
As you have put thine son in law on the spouse's post
Defaming is a negative behavior pattern
This is the situation for who and what is to come

**5.67 Ma Jo Khapa**
**Ma jo khapa han shairi mas themos yar tain ko gin**
**Babalaa asilos mas tu mashogin**
**Mukhet oshee thokae waqt khatam bil shishae pasho gin**
**Tom khudayae ga amutay jamocho gin**
You are irate with me, how can I compose poetry now?
Being with you made me felt like I'm in the air
The time when you used your scarf to air my face, is no more
Tis! With son in law you even forgot God

**5.68 Faislaa Khudayi**
**Faislaa khudayi se thae maga tu maja guwah han o**
**Har waqt mae dua han o**
**Suchee mohabat thok alimano futwa han o**
**Heyo tuch balaan bay han mae dim tujo juda han**
God will decide he is the only onlooker
I always pray for this
True love is a fatwa in the eyes of intellectuals
My heart still breaths in you though body is a part

**5.69 Mae Pranu War**
**Mae pranu war rok thigay tu achanak dambash nay bo**
**Morek thy tu lash ny bo**
**Kam az kam osek bay boa day by wapas ny bo**
**Karay dilbahaar bayni karay mat tu nargis nay bo**
Yours sudden encounter with me, makes my cognizance lost
Come converse with me, don't be bashful
In any event take a gander at me once, don't return this way
Once in a while you look like Dill Bahar and at times Nargis

**5.70. Sheye Dunaat**
**Sheye dunaat sy to bay khojo walae**
**Nas mishty mishty nayo jo walae**

**Mominek laye gi to chaan been thy udarojo walae**
**Ako phatu dy dadalojo walae**
The world unfaithful thrashes man
It loses inordinate individuals
It searches and damages great beings
It hauls devout persons behind her

**5.71 Kharay Piyaray**
**Kharay piyaray fatu dujay gy jaket**
**Heyay mishides ny luwagay jaiket**
**Chaal baalek theta thy jul paal thay haluway gy jaiket**
**Ma tom hetay jo uchaaray gay jayket**
Firstly you served me then why you washed all your good deeds to me
Why did you break our integrated hearts?
You treated me as I'm a little kid
Why did you make me escape from surroundings?

**5.72 Goto Kulupi**
**Goto kulupi shay jatay gain mae dil bahaar huzoor nush**
**Galati mae tomi han thae jaik kusoor nush**
**Heyo sharay tain neesh ga peesh dok mohabatae dastoor nush**
**Yarae shiri jan tain thae jakoch phool nush**
Where have you been since you entryways are cinched
I'm the insidious and you are honest
To play hide and seek after capturing heart, is not among norms of love
There are no blooms in your hair as before

**5.73. Kashmiri Bazaaray**
**Jaik waly gy Kashmiri bazaaray jo**
**Khabar gin tom neelo dar ga yaray jo**
**Tain azaad hanos thae giriftaray jo**
What have you bought from Kashmir Market?
Ask for some information from your green gate and friend
Now I'm free from your chain

**Conclusion**
The research problem focused on the diminishing status of Shina language since it has lack of documentation and written records. The research focused on the translation and analysis of Shina poetry particularly songs by Jan Ali Jan. Some frequent themes in his poetry are: Nature as a source of tranquility, love, ordinary people, satire on elite class, religion, art, beauty obsession with old age and loss of beauty, etc. His poetry is also enriched in imagery and symbolism. Digital tools are not frequently used to study songs yet current study endeavor these songs through poemage tool. When the author put the put the translated songs into poemage tool, he/she saw that identical rhymes i.e. the, to, on, and, a, have been frequently used in them.
The author also fined some autobiographical element in the poetry of Jan Ali Janan. For an instance, he was a soldier and has frequently talked about lives, duties and responsibilities of a soldier in his some songs. Sectarian conflicts and class division are the most frequent themes in his poetry. Language is an indestructible part of any culture therefore death of the language means death of that particular culture. Shina, a language spoken in different areas of Pakistan and India, has been enlisted in the list of endangered languages. Consequently, this was an effort to save an endangered language specifically Shina. In order to show resistance the researcher intentionally has not translated some words or terms into English, for example, birgali shaee, bahar, and namaz etc. The author randomly selected few songs in shina language then he/she translated them into English and analyzed the songs with poemage tool. A part from this, the author wrote down all these songs in shina original script and in romanized form. The study finds that Jan Ali's poetry has many glimpses of William Wordsworth poetry. Therefore, the author has applied William Wordsworth's theory of poetry. Practically, this study will provide an official recognition to an endangered language and it will survive at least in books. In this way, status of the Shina language and literature will improve. Similarly, not only Shina speakers but also the non shina speakers will be able to read and understand Shina language literature.

**References**
Language Shift in Northern Pakistan:The Case of Domaakí and Pashto in:Iran and the Caucasus Volume 14 Issue 1 (2010). (2018,

October 7). Retrieved from https://brill.com/view/journals/ic/14/1/article-p43_5.xml

Poemage: Visualizing the Sonic Topology of a Poem - IEEE Journals & Magazine. (n.d.). Retrieved from https://ieeexplore.ieee.org/abstract/document/7192712

(2016, August 19). Retrieved from http://ijllnet.com/journals/Vol_3_No_3_August_2016/2.pdf

Endangered language. (2018, December 17). Retrieved from https://en.wikipedia.org/wiki/Endangered_language

Jagot Muto Dut Shura | Jan Ali Songs | Shina songs. (2010, December 10). Retrieved from https://www.youtube.com/watch?v=_3GuhsnUX0E

New Shina Songs 2018 | Zamany Jag | Vocals & Lyrics: Jan Ali Jan Ustad | GBTube. (2018, February 13). Retrieved from https://www.youtube.com/watch?v=_YGL0i8VTlk

Poemage: Visualizing the Sonic Topology of a Poem - IEEE Journals & Magazine. (2016, July 16). Retrieved from https://ieeexplore.ieee.org/abstract/document/7192712

shina classical song of Ustad Jan Ali Jan _ enjoy the song _ gb new songs. (2017, November 15). Retrieved from https://www.youtube.com/watch?v=OIVon1aGhLw

Shina Song: Ustad Jan Ali. (2009, April 27). Retrieved from https://www.youtube.com/watch?v=f6udKiPcp-8

Ustad Jan Ali jan legend of Gilgit Baltistan 2018. (2018, November 5). Retrieved from https://www.youtube.com/watch?v=9uzkv4GGgHA

Ustad Jan Ali the Shina poet, singer and musician). (2016, December 23). Retrieved from https://www.slideshare.net/Bargo12/ustad-jan-ali-the-shina-poet-singer-and-musician

Ustad Jan Ali. (2016, August 18). Retrieved from https://www.youtube.com/watch?v=okQAKeoZdlQ

IEER
Institute for Excellence in Education & Research