

HUNZA

IN TREBLE VISION

1930s and 1990s[©]

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*Created by
Julie Flowerday, 2000[©]*

Overview of Hunza Valley



Flowerday©

Central Hunza of more than half a dozen villages is on the right. Nagir, a different polity, lies across the river chasm on the left



Flowerday ©

On route to a high mountain pasture



Flowerday ©

Rakaposhi massif,
25,500' above sea level



Flowerday ©

Bubulimuting Peak,
dubbed 'lady finger'

Background

In the 1930s Hunza was situated in the State of Jammu and Kashmir of British India. It was located in the marked area of the map, verging on the People's Republic of China, Tibet, the USSR, and Afghanistan



British Colonial India

The 1990s, sixty years later, Hunza was part of the Northern Areas, a Protectorate of Pakistan, a political status conferred by the United Nations in 1949, soon after Partition (1947) when Pakistan and India became independent nations



Independent nation-states of Pakistan and India

Hunza in the Gilgit Agency



Hunza was a petty-state, one of several small polities administered under the colonial guise of a *Frontier Post (an insecure region)*. Though the Agency lay within the Maharaja's State, his government could not collect taxes, establish a judicial system, or station troops there

[The capital of Hunza was Baltit]

Hunza in the Northern Areas



On the heels of Partition (1947) Scouts of the Gilgit Agency led a coup and seceded from the State of Jammu and Kashmir. The United Nations made the area a Protectorate of Pakistan, and established a cease fire line (1949). In the mid-1970s Pakistan reconstituted the Protectorate as its unofficial fifth province. Hunza became a sub-district of Gilgit, one of five such districts of the Northern Areas

[Hunza does not appear as a location on this new map, and Baltit, which appears on it, was already known as Karimabad in the 1990s]

Time and photography

For fifteen months in the colonial period, Lorimer resided as a civilian in central Hunza (1934-35) in order to advance his study of Burushaski, an unwritten mystery language of Central Asia. Aided by his wife, Emily, Lorimer used photography to document a cycle of activity over a single year that reflected social practices of Burushaski. Photography was not a supplement but a parallel construction to his written work, the results of which he never published in his lifetime

Sixty years later I went to central Hunza with 175 contact prints from Lorimer's catalog of glass lantern slides. I estimated that roughly 85% of the materials he recorded were yet visible on the landscape in the 1990s. But there were also a lot of other things visible that were unknown in the 1930s. I asked, if landscape is changing, does that mean the way people understand themselves is also changing? I used my camera to explore how people understood changing constructions on the landscape



Flowerday ©



*Lt Col David Lockhart
Robertson Lorimer (1876-
1962)* Courtesy of the Lorimer
family

Combining materials from the 1930s and 1990s was fortuitous, providing rich detail of highly contrasting periods. From a local point of view, however, there was nothing inherently remarkable about either of these times

Focus

Two differences separating the 1930s and 1990s that caught my attention were :
1) political rule and 2) economy

In the 1930s political rule was a confederation of clans headed by a hereditary ruler under patronage to a colonial overlord. Residents depended on local, land-based agricultural resources to support themselves in this scheme

In the 1990s political rule shifted to elected and appointed leaders under the Protectorate of Pakistan. In place of farming, residents incorporated diverse livelihoods associated with the rising nation-state

Photographs documenting political and economic shifts are arranged by examples called

- Single Vision** Selected thematic photographs made by Lorimer in the 1930s
- Double Vision:** Paired versions of the early photographs that I made in 1990s
- Treble Vision:** Thematic prospects I recorded at the close of the 20th century

While viewing this presentation, focus on how activities and places of Single Vision fall to background in Double Vision then rise thematically under altered political and economic conditions in Treble Vision

Presentation Themes:

- 1-Political Access
- 2-Political Rule
- 3-Architecture of Rule
- 4-Hallowed Spaces
- 5-Education
- 6-Economy
- 7-Master Craftsmen
- 8-Bazaar
- 9-Community Activi
- 10-Portrait Gallery



Flowerday ©

1-Route of Access



Single Vision

Gilgit Transport Road (GTR)



Treble Vision:

International Karakoram Highway (KKH)

Shift

The GTR, a colonial construction, restricted access to official personnel only. The KKH, a Pak-China venture, constructed an open thoroughfare. There is no Double Vision here

2-Political Rule



Lorimer, Library, SOAS ©

Mir Tham Sir Mohammad Nazim Khan (c 1866-1938), KCIE (Knight Commander of the Indian Empire)



Lorimer, Library SOAS ©

Single Vision:

Mir hosted village leaders on roof of his residence at Baltit Fort



Flowerday ©

Double Vision:

Roof of the Baltit Fort was a Museum

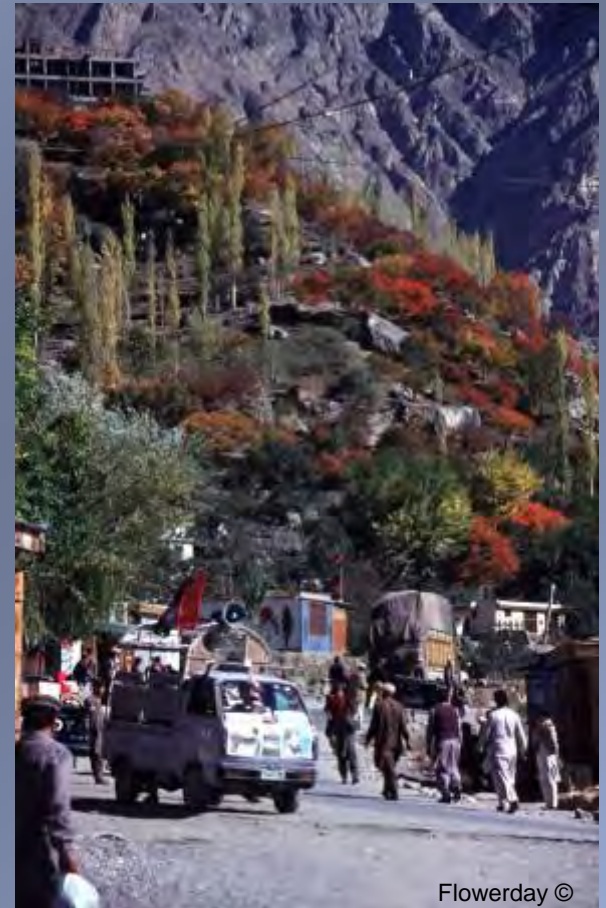


Treble Vision:

Boys imitated a *jalus* (meeting) for political electioneering

Shift:

In the 1970s Pakistan dismantled the former colonial state and introduced public elections. In the process, the Nation State conferred a new political identity on the people of Hunza-- an inheritable privilege of generations to come ... though lacking full entitlements



Treble Vision:

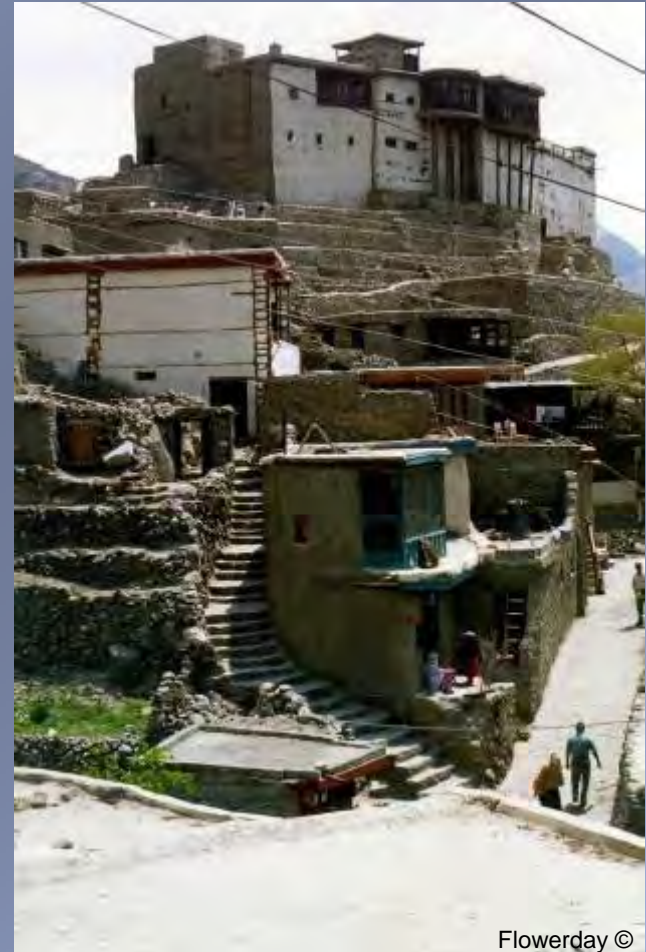
Public election campaign

3-Architecture of Rule



Single Vision

Baltit Fort, The Mir Tham's residence, above Baltit village



Double Vision

Baltit Museum Fort, above Karimabad village with full amenities of electricity, running water, sidewalks, and stairs



Single Vision:

This *Rest House*, an official British shelter, was begun in 1894 for a Political Assistant (PA) and enlarged over time. It was used as the Lorimers' residence



Double Vision:

The *Rest House* became the Pakistan Deputy Commissioner's office and residence, as photographed in 1992 from a field



Double Double Vision:

This was the same structure, as photographed in 1999 from a school roof



Flowerday ©

Treble Vision

Each village had its own Post Office



Flowerday ©



Flowerday ©

Treble Vision

This was the main police station of two such bases in Central Hunza

Treble Vision

Hospitals, schools, clinics, and government offices produced new pathways and networks

Shift

Center of rule moved from Baltit to New Delhi and London in the colonial period; then it moved from London to Islamabad under the Protectorate of Pakistan. Conversion to Pakistan embodied people's daily routines and dependency on state services

4-Hallowed Spaces



Single Vision

Kharum Bat (split rock), a place of local history



Double Vision

Kharum Bat broken



Double Vision

Specialists blasted it with dynamite



Lorimer, Library SOAS ©

Single Vision

At the time this carved wooden Shiah Masjid (mosque) was constructed, religion was secular, that is, it was practiced under the ruler's tutelage. Mosques like this one, which were common throughout the villages, spread from the late 17th century with the rise of Ithna Asharism, Shi'ism

Double Vision

This was the fate of many of these old masjids



Flowerday ©



Flowerday ©

Treble Vision *Jamat Khana*, a community house of the prevailing *Ismaili* sect of Islam in Central Hunza



Flowerday ©

Treble Vision *Shiah Masjid*, a mosque of a smaller sect of adherents in Central Hunza



Flowerday ©

Treble Vision *Sunni Mosque*, the leading Islamic faith in Pakistan

Shift

Religion was no longer secular, but manifested Islamic constructions.

5-Education



Lorimer, Library SOAS ©

Single Vision

Young girls imitated woman embroidering



Flowerday ©

Double Vision

Young boys imitated their male kin by setting up shop outside a school



Treble Vision

Students wore uniforms, learned to drill, sang prayers, recited a national anthem, and learned a regimen of behavior unlike anything known to the majority of their parents

Treble Vision

Children were taught in three languages-Burushaski, Urdu, and English-and were trained according to Eastern and Western syllabi



Treble Vision

'Follow-up Family Planning' was a new lesson. Large families were part of the earlier agricultural economy, not the prospects of an industrialized society

Shift:

Children were no longer solely educated by family, groomed by special tutors, or apprenticed to masters. Under the new scheme they learned to behave as a social class

6-Mixed Economy

The first three slides feature Single/Double Vision--of agriculture, tree cultivation, and herding--followed by Treble Vision

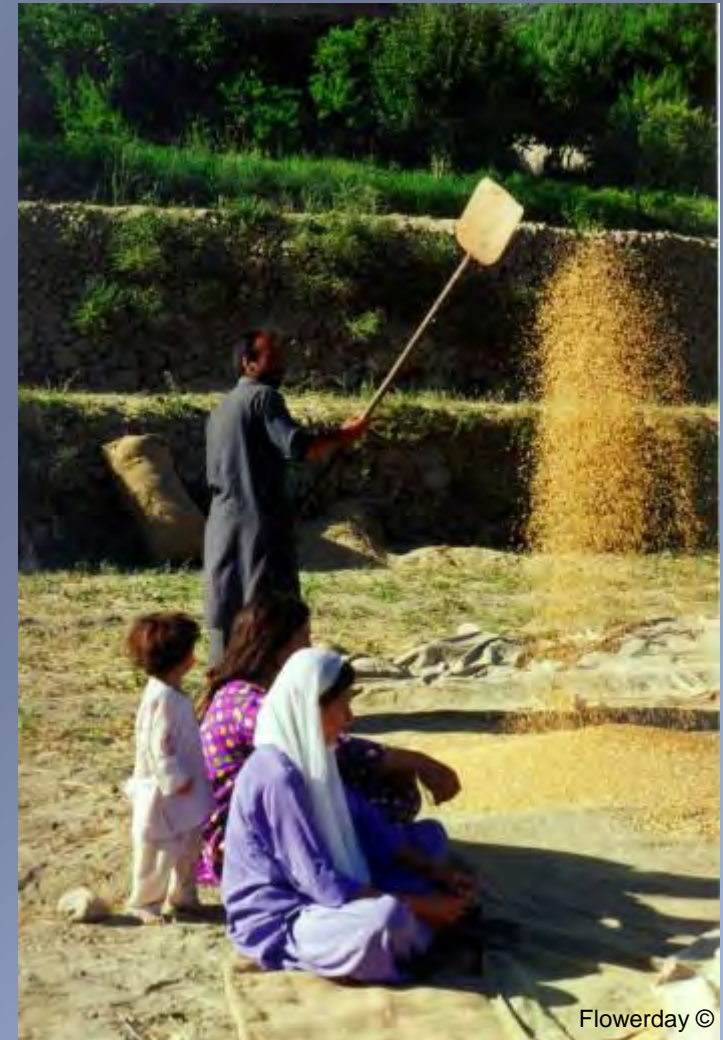
Agriculture



Lorimer, Library SOAS ©

Single Vision

A family winnowing grain over days, as winds permitted



Flowerday ©

Double Vision

A family winnowing grain over days, as winds permitted

Tree Cultivation



Single Vision

Apricots were dried on roofs



Double Vision

Apricots were dried on roofs

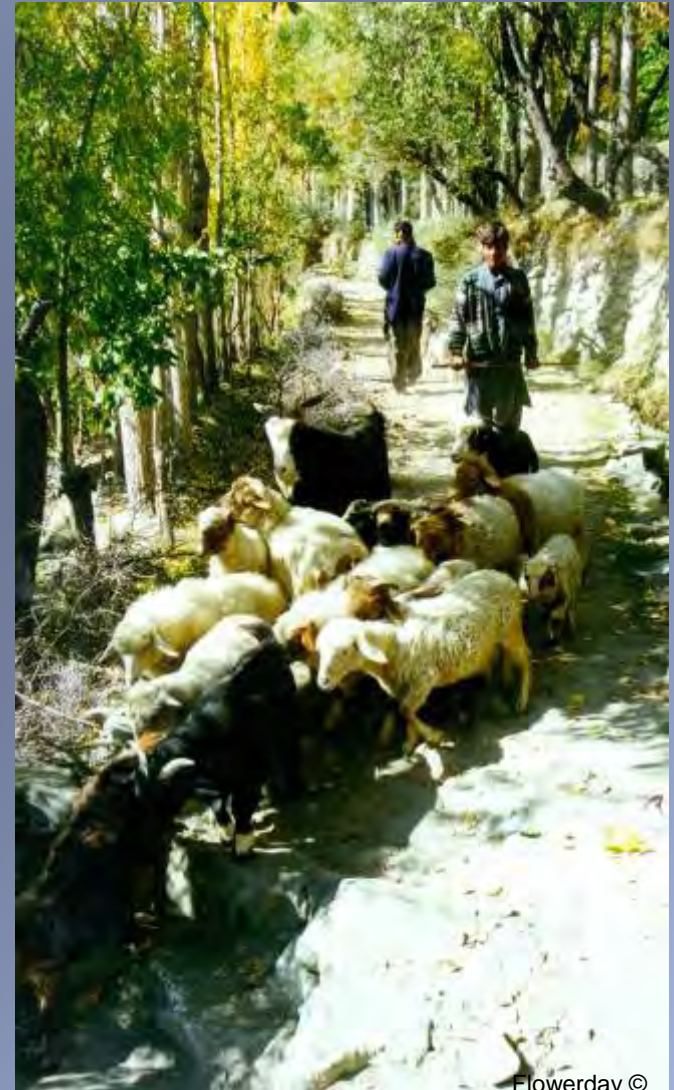
Herding



Lorimer, Library SOAS ©

Single Vision

Boys herded their family's goats on *toq-s* (high grazing grounds) above villages



Flowerday ©

Double Vision

Most boys attended school. Fewer lads combined and minded sheep of several families. They grazed them on grounds nearby villages



Treble Vision

Men threshed with machines, leaving them time to work other jobs for money



Treble Vision

Potatoes became a cash crop, but local flour had no place on the market



Flowerday ©

Treble Vision

Packages of apricots and nuts, store made baked-goods and global products occupied this shop window

Shift

Fields became real estate for houses and shops; trees were cut, and herds culled. People changed from land-based resources to bazaar-based dependencies



Flowerday ©

Treble Vision

Herds were diminished and meat consumption increased as marketers fed on other regions

7-Master Craftsmen



Lorimer, Library SOAS ©

Single Vision

Blacksmiths making and mending household equipment



Flowerday ©

Double Vision

Blacksmiths making and mending household equipment



Flowerday ©

Treble Vision

Architects, designers, plumbers, electricians, and skilled laborers of reinforced concrete constructed another landscape



Flowerday ©

Treble Vision

Some hotels received ratings based on international standards for their more privileged clientele



Flowerday ©

Shift

Building was the center post of the new economy, including roads, an updated trans-communication system, tourism, and an infrastructure of the nation-state

8-Bazaar

Single Vision

This *serai* (caravan rest house) was the official bazaar (market)



Double Vision

In the 1960s the serai was torn down and this Jamat Khana was raised in its place

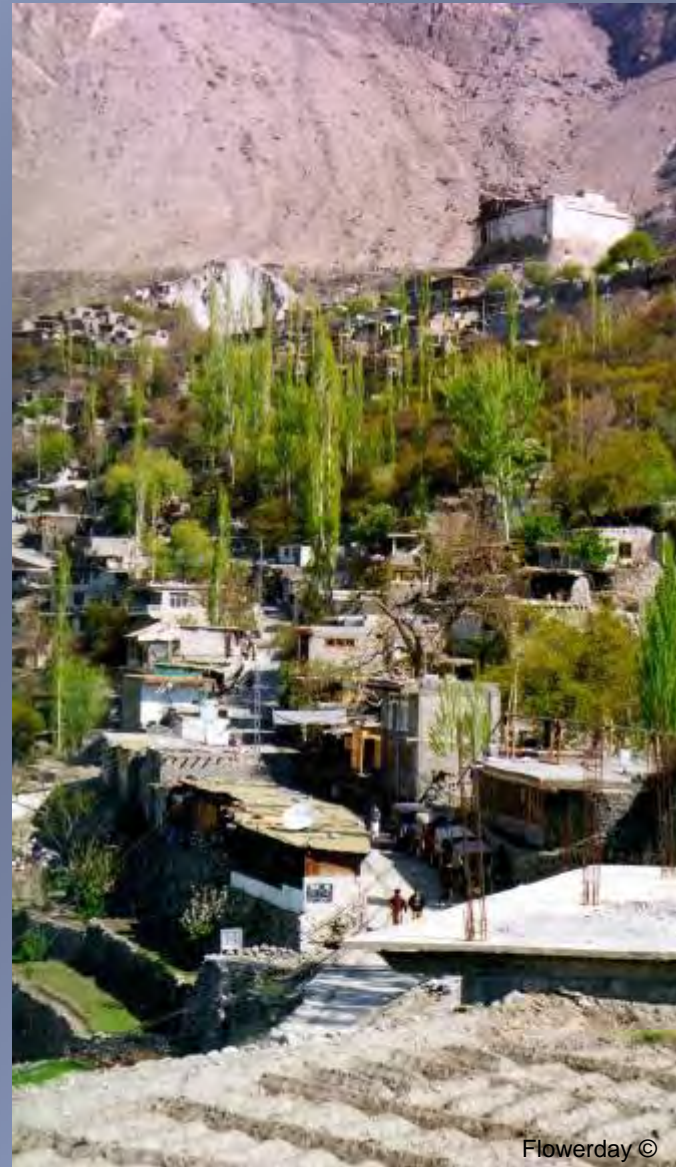




Lorimer, Library SOAS ©

Single Vision

With few exceptions, houses were prohibited in land reserved for crops



Flowerday ©

Double Vision

Shops and houses grew as fields diminished



Flowerday ©

Treble Vision

Shops captured goods from local, national, and global markets and channeled them to every household



Flowerday ©

Treble Vision

Local, non-local, national, non-national influences took on ordinary meanings in daily life



Flowerday ©

Treble Vision

A shop window fitted with shoes and socks from China reflected a *brickage* of hotel flags and electric lines



Flowerday ©

Treble Vision

Shops internalized goods from other Pakistani regions in a framework of international credit cards



Treble Vision

Things from disparate traditions juxtaposed new connections in shop interiors

Shift:

Fields could not bear what markets produced People worked for the bazaar--buying things that made their lives complete to make them happy and selling things they learned that made others happy

9-Communal Activities

Single Vision

Community activities were centered by family activities of the ruling house



Lorimer, Library SOAS ©

Double Vision

Community activities diversified through elected positions, community divisions, and special interests

This occasion opened the Hasegawa School



Flowerday ©

Single Vision

Formerly people in all villages celebrated their weddings on the same day of a year



Loimer, Library SOAS ©

Double Vision

Marriages occurred privately throughout the year



Flowerday ©



Lorimer, Library SOAS ©

Single Vision

Festivities at *Bopfau* (the first barley planting of the year) were celebrated over an eight day week

Double Vision

Village elders performed a fifteen minute traditional dance for a school's Parents' Day program



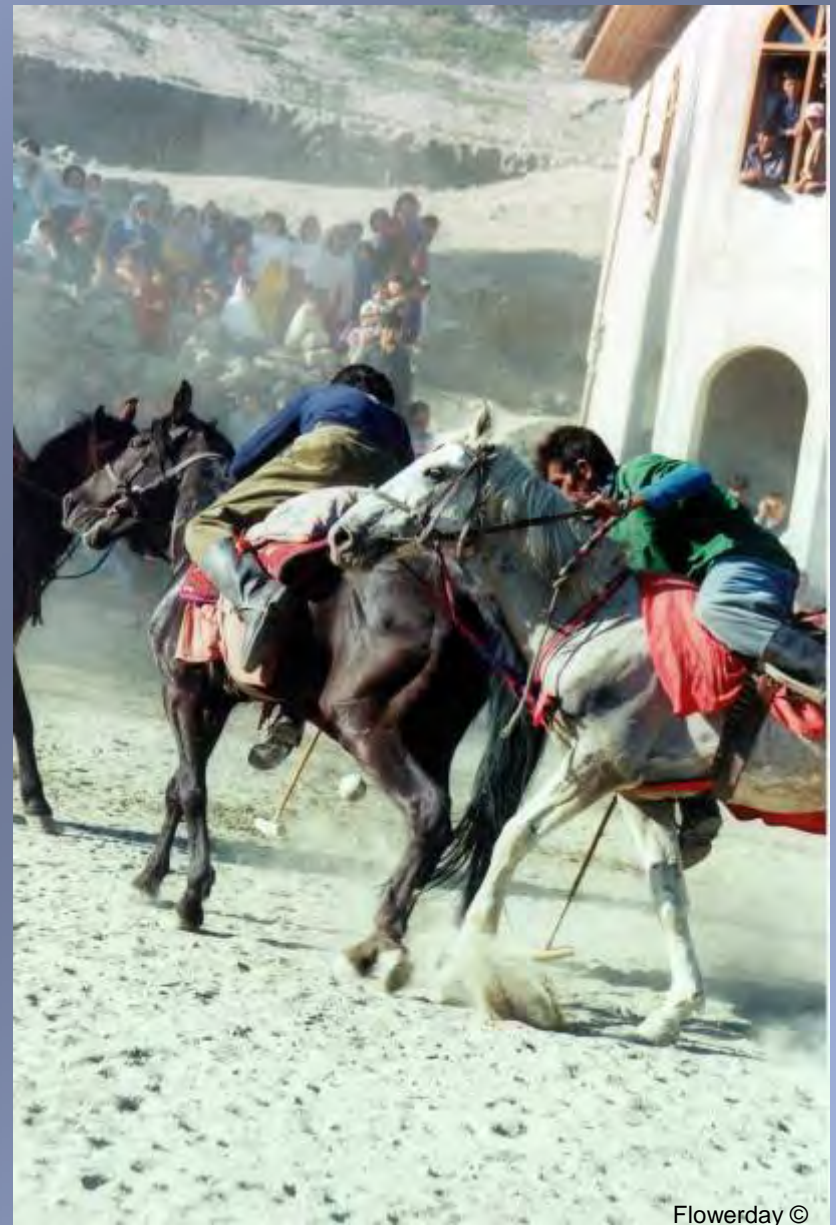
Flowerday ©



Lorimer Library SOAS ©

Single Vision

Competitive polo matches were played between villages and other factions



Flowerday ©

Double Vision

After a lapse of more than twenty years, polo was played in honor of the *International Conference on Tourism*



Lorimer, Library SOAS ©

Single Vision

A *bitan* (shaman) went into trance at a *Ginani* Festival (harvest of barley) to communicate with the fairies (1923)

Double Vision

A *bitan* (shaman) performed to a school audience at a Parents' Day event





Treble Vision

Communities of Central Hunza were increasingly discrete about religion, schools, politics, and their life pursuits

Shift

The center of communal activities changed from the ruling family to the nation-state, from secular to religious identification, from education by masters to class-bred schools. In spite of these changes, people were stateless

- The portrait gallery is ordered by time
- Three photos of youngsters from the 1930s are featured and these are followed by elders of the 1990s--thus tracing the generational cycle of young people in the 1930s becoming elders in the 1990s
- Portraits thereafter descend by age ... from elders to youngsters in a contemporary population--thus focusing on the diversity and complexity of a 'collective' population in transition





















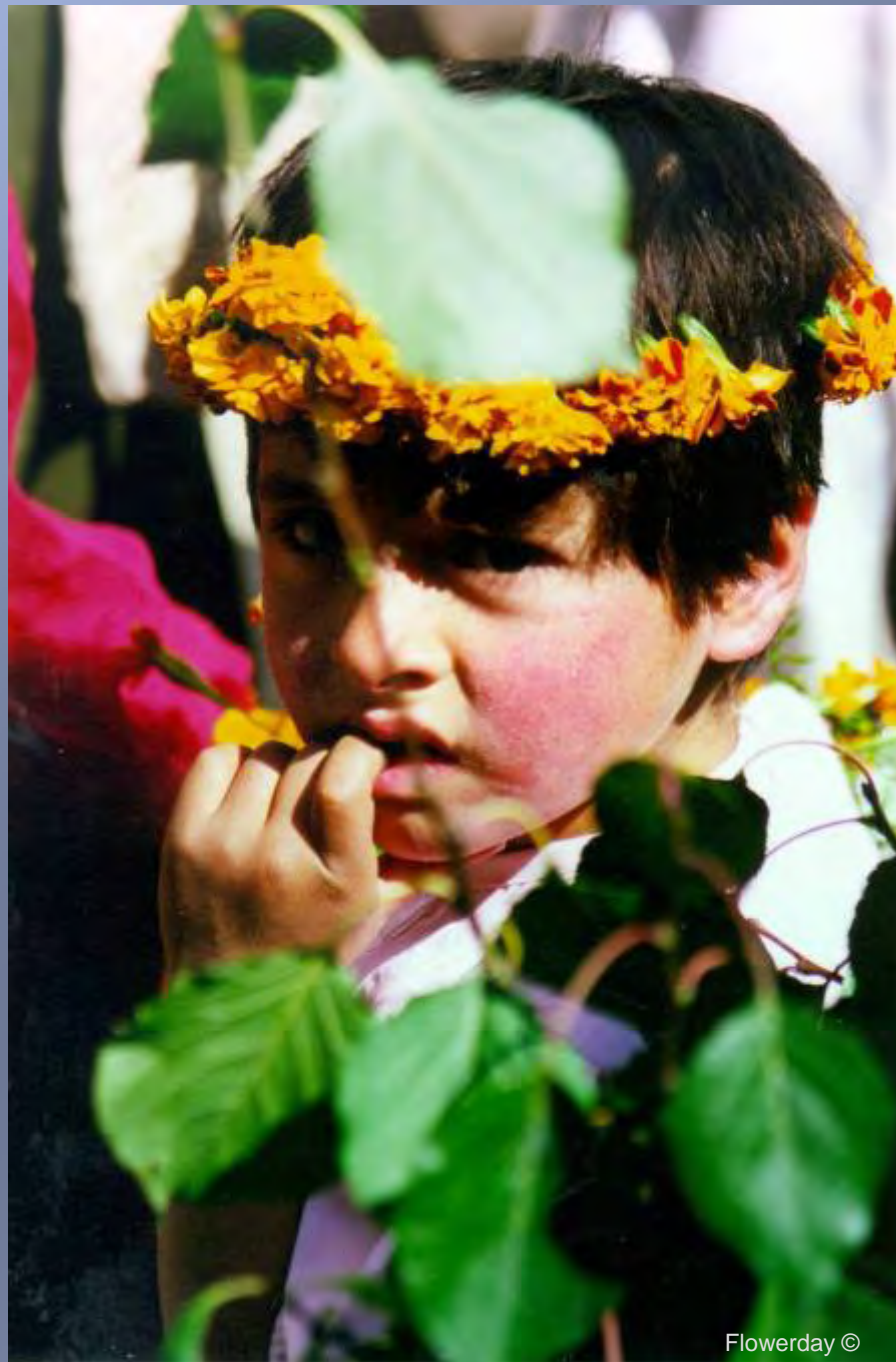








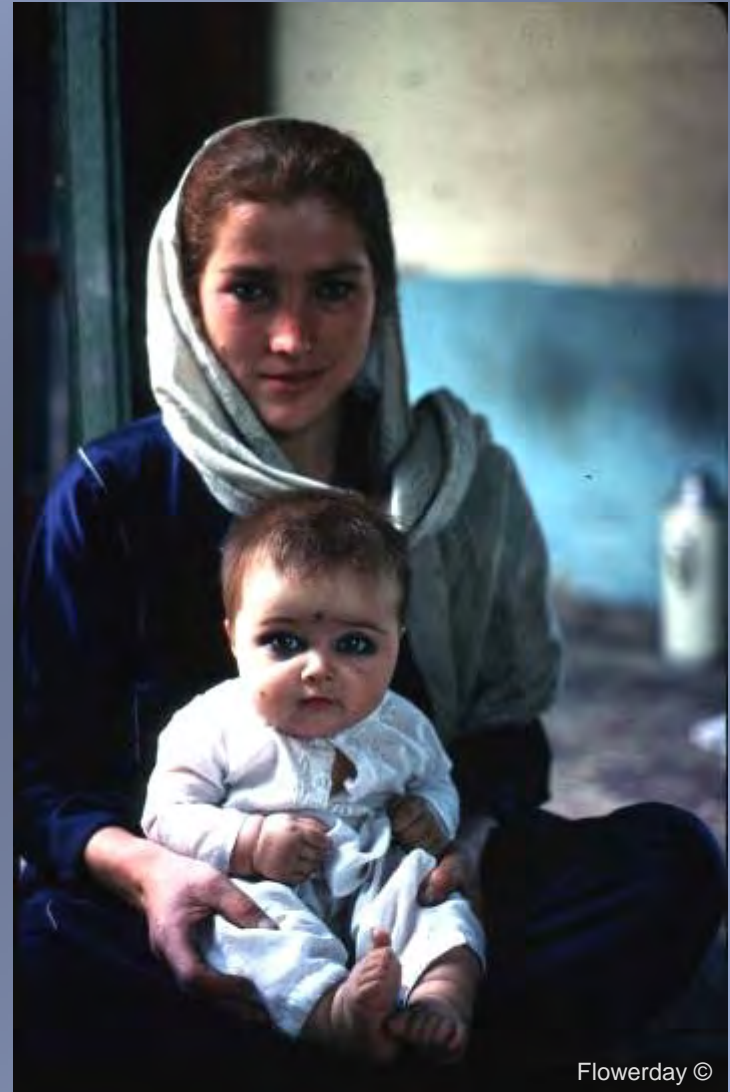






Single Vision

Father holding a child of a new generation



Double/Treble Vision

Mother holding a child of a new generation

Conclusion

Things happening around us happen through us, making memory/knowledge consequential to our changing political and economic conditions

Citations

Maps:

British Colonial India, and

The Gilgit Agency

Sources unknown. Presently in the Lorimer Collection, SOAS, University of London

Pakistan and India. South Asia. 1987. United States Central Intelligence Information. Approximate scale: 1:23,650,000. Publisher Washington, D.C.

Northern Areas. South Asia. 1993. United States Central Intelligence Agency, Approximate scale: 1: 3,860,000. Publisher Washington, D.C.

Photographs

Lorimer as a young Army Officer. By courtesy of the Lorimer family ©

1930s Images: Taken from glass lantern slides in the Lorimer's Hunza Collection held in copyright and by courtesy of SOAS, University of London, Lorimer ©

1990s images. Taken from SLR camera work by Julie Flowerday, Flowerday ©

Grateful acknowledgement is given to the people of Hunza who allowed themselves to be viewed, to the School of Oriental Studies (SOAS) and the Lorimer family for permission to use their photographs, and to the Wm. Fulbright Scholar Program, the American Institute of Pakistan Studies (AIPS), the Mary Duke Biddle Association, and the Aga Khan Cultural Service Pakistan (AKCSP) for funding. *Please continue to next page*

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- Below is a list of the old photographs used in this presentation. They are listed in the order of their appearance. Those images taken from the SOAS Library's Lorimer Collection of glass lantern slides include the identification number and the caption created by Lorimer.

<u>Web Page</u>	<u>Collection ID#</u>	<u>Lorimer Caption</u>
Background	I.1	Map of India
Background.	I.2	Map of Gilgit (Agency)
Background		Courtesy of the Lorimer family; Lt.-Col.David Lorimer
1-Route of Access	II.1	Earth <i>Pari</i> West of Nilt
2-Political Rule	II.42	Sir Mir Muhammad Nazim Khan, <i>Tham</i> of Hunza
2-Political Rule	II.31	Mir gives feast on roof of fort
3-Architecture of Rule	II.30	Baltit Fort from Village
3-Architecture of Rule	II.9	Aliabad Rest House
4-Hallowed Spaces	III.10	Kharum Bat
4-Hallowed Spaces	II.38	Baltit. Old Mosque
5-Education	IV.32	Apicho, Kaniza etc.
6-Agriculture	III.40	Winnowing. Rahman Big (?) -with <i>hari bui</i>
6-Tree Culture	III.47	Drying apricots in the sun. (On Baltit roofs)
6-Herding	IV.3	Goats coming home from <i>toq</i>
7-Master Craftsmen	V.35	Blacksmiths at work (2)
8 Bazaar	II.41	Baltit. The Bazar
8 Bazaar	II.27	Baltit from near Graveyard
9-Communal Activities	V.11	Hunza-Nagir Wedding: Bridegroom and Mir, at Karimabad
9-Communal Activities	V.1	Aliabad Himahtar. Bridegrooms
9 Communal Activities	IV.49	The Himahtar at Aliabad. Dancing. Middle section
9 Communal Activities	V.6	Blatit Pologround and Fort
9-Communal Activities	V.8	Baltit Pologround. Woman <i>Bitan</i> (dressed in red) 1924
Portrait Gallery	IV.44	Gulu
Portrait Gallery	IV.43	Nihat
Portrait Gallery	V.17	Sangi Khan's house. Bulul and Jabeli
Conclusion	IV.35	Modes of carrying small children. Demonstrated by Afiato