

FESTIVALS AND FOLKLORE OF GILGIT

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Introduction.

In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small

States, of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and' on the east by Skardu. The district extends along the Astor; Indus and Gilgit rivers from the Burzil Pass to the Sharot village, a distance of 143 miles to the south-east to- wards north-west with its small surrounding valleys of Kamri, Sai, Haramosh and Bagrot ; and along the Hunza river from Gilgit to C^ 1, with its adjacent valley of Naltar, a distance of 24 miles.

The country .was first conquered in 1846 by the troops of His Highness the Maha- raja of Kashmir under Syed Nathu Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar-Aman fled to Yasin, leaving the country to be- possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir,- have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizar and the Chilas republic, which all acknowledge

the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October, It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

The Yeshkuns are probably an Aryan race, having arrived from Central Asia via, the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavor wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even made from cow's milk, disapproved of the keeping of fowls and regarded, even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district. The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the skuka (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called pabboo, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call thauti.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and orial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

I. The Festival OF " Shino Bazono"

The advent of spring in the Gilgit country brings with it the festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions ' which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain begins to germinate. It is then taken out, dried and ground in one of the Gilgit mills. The flour so made is called diram, and of it a sweetmeat is compounded the month by adding some water, oil of apricots and walnuts to the flour and cooked whole without the addition of any sugar. This sweetmeat has been tasted by and is called wailai diram. It has a sweet flavour in spite of the absence of sugar. The fact being

regarded as in a way miraculous. The remaining flour is utilized for making small flat loaves called diram phiti. This bread is eaten with raisins and combination is called dracha bhat. The feast is not, however, wholly of a vegetarian. In the month of "Nos" (about November) each family kills several sheep, and is dried for future use. A leg and a tail are, however, set apart to be cooked on Bazono," and are then eaten with the dracha bhat.

The feast, which has been partaken of by all the members of the family being over, dancing commences and the following song is sung: —

- (1) Aju kal oota la Draroo aju kal chirring ga oota.
- (2) Goom di chhani tharega, aju kal chirring ga oota.
- (3) Ghi di chhani tharega, aju kal chirring ga oota.
- (4) Mos ai chhani tharega, aju kal chirring ga oota.
- (5) Mon di sarai tharega aju kal chirring ga oota.
- (6) Ash to sho dez ik alo aju kal chirring ga oota.

Translation : —

- (1) May this year come again, oh Brethren, may such a year come again
- (2) We will have our stores filled with wheat, may such a year come again
- (3) Much ghi will be produced, may the next year be such a one
- (4) Quantities of meat will be stored, may the next year be such a one !
- (5) Our vessels will be filled with wine, may such a year appear again !

(6) A blessed day has come to-day, may such a year appear again !

At noon all the fighting men assemble and make preparations for polo, while they ascend to the roofs of the houses on each side of the road along which the polo to the polo-ground will pass. In their hands are long slender sticks, with which the procession passes, they belabour their heroes unmercifully. Koliwals are specially the victims of this castigation. They are the trading community of the country opportunity of paying off" old scores is one not to be lost. An unpopular gener may consider himself fortunate if he escapes from the hands of these viragos payment of a forfeit of gold dust. Next comes the turn of the Ra or chief, who gauntlet mounted. Galloping through, he salams with both hands to the women side, but even he is not allowed to pass without the bestowal of liberal largess of subjects. It must be admitted that the ladies generally let him off lightly, for doubt they have their reasons. Possibly their position at court depends on it.

At the arrival of the procession at the polo-ground, a goat is killed on one of the goals. This sacrifice is called " Bazono-ai-Karai." The goat's head having been cut (is attached to it ; the players then touch the head with their polo-sticks. After the drum-beater sets off" at a run holding the end of the cord, to which the goat' attached behind. After him, rides the raja or trangfa of the village, who strikes repeatedly with his stick till they reach the opposite goal. This ends this part of the festival.

Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bozino." The day fixed for performing the ceremony was publicly announced by the Ra throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Ra's dwelling. The Ra used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Ra then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Ra's servants upon them. In the merriment which followed, the people would rush towards the Ra, endeavouring to seize him or his servants, if they were strong enough to do so ; while if they proved to be the weaker, the chiefs followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit ; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

II. The Ceremony of "Ganoni."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

The Duma Nikha Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer : —

(1) Bismillah ya Khudaya Barakat deh..

(2) Oosum, Doosum ai Barakat deh.

(3) Kharki jawan ai Barakat deh.

(4) Katawal, Batawal ai Barakat deh.

(5) Gilit Malik ai Barakat deh.

(6) Sharo ai Rat ai lo bu sing Barakat deh'.

(7) Owai ai sur ai Barakat deh.

(8) Jakun ai shing nikheh sang Barakat deh.

(9) Gogo ai dayin o sang Barakat deh*

Translation : —

(i) In thy name, O merciful Lord, give us abundance !

(2) Give us abundance like Oosum and Doosum (remarkable men of ancient times) !

(3) Give us abundance like the brave Kharki (Kharki, the people say, was 40 yards tall) !

(4) Give us abundance like Katawall and Batawall (also ancient heroes) !

(5) Give us prosperity like Malik, the Raja of Gilgit !

(6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn !

(7) Give us abundance like the long day of summer !

(8) Give us abundance till horns grow out of the ass !

(9) Give us abundance till a beard grows from the rocks !

After gathering their crops the inhabitants celebrate a festival called " Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted

and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

III. Marriage.

When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship : —

Cloth ... 5 yards.

Needle ... 1

Knife ... 1

Rope ... 1

A period is also fixed for celebrating the marriage, and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village, with three tuloos of gold (1 tuloo = 8 mashas), which is given to her

father, and fixes the number of individuals to join the procession, as well as the exact date of arrival. Returning home he makes all necessary arrangements and sends four seers of ghi called "taoi ghi" (ghi of the pan). The "Tao" (pan) ceremony cannot be performed until this ghi reaches the party, so that should there be any delay in sending it, the side in fault pays one tuloo of gold as a fine for being late. The "Tao" ceremony is performed before a number of the village people at 8. p.m. the night before marriage. A large iron pan is placed in the middle of the assembly, and a man of the Katchati or Babusi family rushes forth with some ghi, atta, and seeds of wild rue or leaves of chili ; and, putting these things into the pan, burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and, lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing this song : —

(1) Tung tao Bair Gul yao

Tung tao Jet Tanya na diayam
Tung tao aki Tananam.

(2) Tung tao Giiit Malika

Tung tao Jet Tanya na diayam
Tung tao aki Tananam.

- (3) Tung tao Rajat aiyashki, etc.
- (4) Tung tao Romot ai yashki, etc.
- (5) Tung tao Kashir Shah Mira, etc,
- (6) Tung tao polo Maqpuna, etc.
- (7) Tung tao beero Moghlota, etc.
- (8) Tung tao uzir Khana Ra, etc.
- (9) Tung tao Suchyo Girkisa, etc.
- (10) Tung tao Maryo Machotya, etc.
- (11) Tung tao Neelo But ajih, etc.

Translation-

- (i) The pan belongs to Bair Gul.

I will never let anyone place this pan on the hearth,
I will place it there myself.

- (2) The pan belongs to Malik, the chief of Gilgit.

I will never let any other place this pan on the hearth,

I will place it there myself.

(3) The pan is worthy of belonging to kings, etc.

(4) The pan is worth being kept by a family, etc.

(5) The pan belongs to Shah Mir, the chief of Kashmir, etc.

(6) The pan belongs to Maqpun, the chief of Skardu, etc.

(7) The pan belongs to Mughlot, the chief of Nagir, etc.

(8) The pan belongs to Khaha, the Raja of Yasin, etc.

(9) The pan belongs to righteous Girkis (the ruler of Hunza).

(10) The pan belongs to Maryo, the son of Machat (a celebrated person of the

Rono family), etc.

(11) The pan is placed on Neelo But, etc.

At the same time the women recite the following song : —

(i) Thoki loozham Bair Gulyao

Thoki loozham Jet Minyoiki na diyam

Thoki loozham aki Meenam.

(2) Thoki loozham Gilit Malika

Thoki loozham Jet Minyoiki na diyan

Thoki loozham aki Meenam.

(3 — 11) Etc. etc. etc.

Translation : —

(1) A large coral grain belongs to Bair Gul.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the chief of Gilgit.

I will never let another string this.

I will string it myself.

(3—1 1) Continues on the lines of above song till its end.

The Katchata then places the pan on the hearth for a moment, and then, lifting it up again, commences to dance and sing in the above manner. Once more he repeats his performance (the one which closes this "Duban" ceremony), and then bringing out a maiden from the crowd, employs her to cook, without assistance, some small cakes on the pan. When four or five

cakes are ready she hands over her task to other women, who readily take it up. Leaving the women to cook a dinner for them, the men go to another room, where they make merry by dancing and singing throughout the night, which is called after this ceremony " Tao ai Rat" (the night of the pan). If the procession has to go to a village at some distance, the bridegroom is bathed at dawn.

Then, wearing as neat and clean clothes as they can afford, the retinue starts with the following song, which is recited by the bridegroom : —

" Aroo rake ar ga stomal dodai ajeh at salam ik theam."

Translation : —

I will go into my home and salute my dearest mother, whose milk I have sucked.

Herewith he proceeds to his home to salute his mother, and, on his return, the party recites the following poem : —

(i) Agooroo bai la agooroo but

(2) Ash to sho dez ik alo agooroo bai la agooroo but

(3) Nuh but sonai tulishi agoroo bai la agooroo but

Translation : — ss

(i) Grow heavy, O stone, grow heavy!

(2) A bleissed day has come to-day.
Grow heavy, O stone, grow heavy !

(3) 'This stone will be weighted with gold.
Grow heavy, O stone, grow heavy !

At evepittgj When the party approaches their destination, a merry shout makes known their arrival and is echoed from the opposite party. Both parties, on entering the bride's house, compete with each other in reciting songs boasting of the noble and heroic deeds of their ancestors and their chiefs; and then, having taken their food, they continue dancing till late in the night. The next morning a mullah, who always accompanies the procession with the bridegroom, reads the marriage service. The girl's' father then brings the ornaments, clothes and utensils, etc, for his daughter. If he is a well-to-do man he presents the above things without charging their price' to her husband. If this he doner his son-in-law cannot, through all his life, lay any claim to the property, which is always considered to be that of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full

control over the property; on his death his wife cannot marry anyone without obtaining the consent of his relatives. This custom is called kalak malak.

When the ceremonies are over, the bridegroom's party makes its preparations to return. To entice the damsel out of her home the people recite the following song : —

- (i) Nikha mal ai bilili to ke khiaranini.
- (2) Nikha dhar ai barai to ke khiaranini.
- (3) Nikha Sonelo jako to ke khiaranini.
- (4) Nikha garo achiai to ke khiaranini. , ,
- (5) Nikha mukhailo doni to ke khiaranini.

Translation : —

- (1) Come out, O beloved of your mother, why are you delaying?
- (2) Come out, O water sprite, why are you delaying ?
- (3) Come out, O possessor of golden locks, why are you delaying ?

(4) Come out, O mistress of charming eyes, why are you delaying ?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song :—

(i) Phonar ai molai ae nai ro Thhy fong bujai.

(2) Hun khin ajeh bujai molai ae Thhy rong bujai.

(3) Thy hiyo dija ae na'ro molai ae Thhy rong bujai.

Translation : —

(i) Do not weep, O flower-like girl, thy complexion will turn pale !

(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called " Kao." If a young man has determined to marry a certain girl but her parents are not

willing to give her to him, the young man either calls out in an assembly of the village headmen :— " The girl is mine, and I will perform ' Kao ' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:— "You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

IV. The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives.

On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner: — "O thou white goat, if my daughter "(or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her

virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

V. The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Ra to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him !" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

"Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

VI. Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little ghi, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until they lose their senses and commence to dance to the noise of the drums. They also eat some of the extremely bitter leaves of the "chili" (*Jtmiperus macrocarpa*) while dancing. The music then becomes fast and furious, and the onlookers cheer loudly. The Danyals glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Danyals place their hands on the shoulders of the drum-beaters and their ears on the drums, as if they are very attentively listening to what the drums says. In a short time they again commence dancing, and sing the; prophecies they have been told by the drums. If there be anybody present wearing red clothes when Danyal is dancing, the Danyal is much annoyed and rushes at him. No man clad in red' clothes is therefore allowed to be present. After an hour's dance the performance closes, and one or two strong men appear in the circle, and the

Danyals climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Danyal woman of Gilgit how she had become a Danyal, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chili tree and eating its leaves. Her eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well feasted there. Hearing this I lost my senses, and as I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd boys who were also feeding their flocks at some distance saw me fall; and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to fourteen, of whom seven were Muhammadans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat.

In these days they taught me to dance, and the following two incantations called "Gano" and "Wiyo" :

Gano.

Ganam, Ganam, Trakhan ai Zooli ganam ; Zooli ai Hazooli ganam ; Yun ai ganooli ganam ; Pa ai paroni ganam ; Ding dolok ganam ; Tip philil ganam ; Jin janwar ganam ; Ashpo ai choro ganam ; Jakun ai goko ganam ; Ajeh ai oran ganam ; Ayi ai chhal ganam ; Turmuk ai shoolo ganam ; Bun ai shara ganam ; Neeli jut ganam ; Shiril ai shani ganam ; Dewak ai chhai ganam ; Chai chatri joo ganam ; Musha birga ai joo ganam ; Dewak ai pun ganam ; Aga ai tare ganam ; Birdi ai bathai ganam ; Sat khap

When I first saw a dance by a Danyal woman in 1893 at Gilgit, a man with a red umbrella came into the circle. This enraged the danger, although she hrerself was wearing red- chintz.

paryan ganam ; Hul ai sar ganam ; Sar ai nistai ganam ; Yujan ai batheli ganam ; Batheli ai Chhai ganam ; Sum ai sumading ganam; Joo j an war ganam; Soni sarplok ganam ; Sat khap barai ganam ; Drang ai dam ganam ; Khirte das ganam ; Hunte rong

ganam ; Chin chili ganam ; Neeli nistai ganam ; Jun ai ayin ganam ; Taru ai shur ganam ; Trakhan ai Yudaini ganam ; Yudaini ai Hazooli ganam ; Gao ai bashoshi ganam.

Wiyō.

Muti, Muti, Trakhan ai Zoolimuti; Zooli ai Hazooli muti, &c. &c., continues in the same way up to end of Gano.

Translation —

Gano.

I will bind, I will bind, I will bind Zooli (a fairy) of Trakhan (a chief of Gilgit). I will bind Hazooli the daughter of Zooli. I will bind Ganooli the daughter of Yun (a fairy, also the moon). I will bind the sole of the foot. I will bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the markhors of the jungle. I will bind the green pastures. I will bind the fields of fairies.

I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of ocean.

I will bind the outlets of springs. I will bind Bathelo (a fort of fairies) on Yujan (Nanga Parbat or Dyamur Mountain, situated on the west of Astore). I will bind the key of Bathela, I will bind Sumading (a giant) of earth. I will bind all creation. I will bind Soni (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the chi/z trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the flute. I will bind Yudaini (the fairy drum which is said to be beaten by fairies on Khama, a mountain near Bulchi, a village in the Bagrot Valley) of Trakhan, I will bind Hazooli (a fairy) of Yudaini. I will bind the calf of the cow.

I will release, I will release, I will release Zooli of Trakhan. I will release Hazooli, the daughter of Zooli. &c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gano" is read by the Danyals on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wiyo" in the same way on another stone, the person or thing is again rendered active.

Yathini.

Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction of

the Kargah and Naupur nullahs. A large image of an erect Buddha has been sculptured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yathmi (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle.

The Danyal, according to his usual custom, put some chili (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstasy, he commenced dancing and singing some magic incantations, which were repeated by his companions.

The Yathini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation : — "Have

not you heard, O lovely princess, that your father has expired to-day?"

Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows : — " Have not you heard, O charming princess, that your brother has also died to-day ? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yathini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal, who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yathini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river, in which case the Yathini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Soglio at once. A man was appointed to accomplish the horrible task, which he

did, and Soglio was at the same time buried close to the figure on the rock.

VII. Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows : —

- (i) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.
- (2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.
- (3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.
- (4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

VIII. Lunar Eclipse.

The Gilgitis say that Grahn is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Grahn, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of these parts beat their iron pans (on which they cook bread) like drums and cry loudly, " O Grahn, we have brought a large force, beating drums against thee, leave her (the moon), or we will rush upon thee? " In the meantime the eclipse ends, and they become happy at their success.

Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the giant Grahn becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.

IX. The Creation of the World.

It is said that the earth was at first enveloped in water, which was at some places frozen, and where some Yaths (giants) had taken their abode under Yamlo Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bojare Shal who lived at a place named Milgamok (old ice) and who, owing to his great genius, would be able to perform this work. "Provision V' was first sent as a messenger by the Yaths, but the wolf refused to come, saying that he would not keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse

brought out all the soil which was beneath the water. In this way the Earth was turned over the water.

X. "Neelo But" (The Blue Stone).

There used to be at Gilgit a blue stone Called " Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. , There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Ra" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Ra, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

The danyal (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstasy that accompanies prophecy by the soothsayer. Before being dismissed at night all present

partook of a feast; some were gratified with handsome khilats and other distinctions; some gratified by a gesture of kindness

The Ceremony of Shri Bai.

Shri Bai is the name of a goddess who, as the people say, lived on a rock at

Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin " still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz : "Mulkum."

"Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very, large boulders and five small stones, called respectively " Dev-ai-Maron " and " Mos Samaran Ken " {i.e., stone for distributing flesh). Here the " Rato " ceremony, also called " Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective " Ratos " with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the " Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the " Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of " Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the " Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the

following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny : kindly endow us with children. We are destitute of money : kindly favour us with gold and silver. We are in want of grain : please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to- what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the atia on the chili branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called " Aju Bin," at Sinakar " Shri Bin," at Gilgit and Darnyor " Rato-denaken," and at Naugam " Shri Bai." The "Shri Bai" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

Sculptured Stones.

On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's Tiuts. It bears a figure of a Buddhist Mane [?]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that although it has been exposed for so long a time to the action of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures is also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages. At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size and on its river side there are a good many figures. There are also two or three carvings of temples with a

large number of men, goats, horses and cows, &c., engraved on them.

On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies." The tradition is that in ancient times the land was frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of " Shino Bazqno ; " and that on the, same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankarik, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

" JAINKISH " AND "DEWARO."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called " Jainkish " and " Dewaro," The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at " Jainkish," and a few days after they gathered and carried away the bones to " Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in " Jainkish ;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of chinar wood, deep into the ground, prayed again to the Almighty to make it into a large chinar tree. This prayer; was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah, The tree was afterwards burnt by the Mongols, but after a short period five shoots ; sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

A Pearl Tree on the Deobani Mountain.

On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life ; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy ; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor,

Shangali Ween.

At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called " Shangali Ween " (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner : " O Sojio Shangali (sacred chain), whoever of us is sinful please accuse him by striking his neck ; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much

enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

NONG AND CHAKROT BARI.

Near Laos village in the Astor district there is a small fountain called Nong.

The people consider it a sacred one and offer sacrifices at the place for the fulfillment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring ; and took it out when the rain was no more required. There are two other similar springs : one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

"Rashoo ai Yudaini." (The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this — The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh — some say that the Darwesh was no one else but Hazrat Khizar himself— halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

XI. The Foot of Malik the Ra of Gilgit.

It is said that one of the feet of Malik, an ancient Ra of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Ra to disclose the secret. The servant kept it from becoming known for a long time, in fear lest his life should be in danger should he breathe but a single word. But his belly began to swell day by day, owing to his keeping the knowledge to himself. He was at a loss to know how to cure his disease without betraying the secret, but at last thought of a remedy, and went up a lofty mountain to search out a lonely place where there would be no shepherds or other men. There he dug a small hole sufficiently large to hold his head. Seeing that nobody was anywhere near, he put his head into the hole and began to cry as loud as possible, in order to let out the secret from his belly that one of the feet of Malik was like the hoof of an ass. He continued repeating the words till he felt quite cured, and then returned to Gilgit. A couple of chili trees are said to have grown up after a short time on the spot where he had uttered the words. A certain shepherd happened to go there and by chance cut a branch of one of the trees for the purpose of making a flute out of the wood. He brought it home and fashioned it into an instrument. But when the flute was blown it always uttered the sentence which the servant of the Ra had uttered on the mountain. The news soon got about, and

the people were so surprised to hear it that numbers came from a far distance to satisfy their curiosity by seeing and hearing such a miraculous flute. The Ra himself even heard the news, to his perplexity and sorrow. He called for his servant to question him, and to punish him if there had been any fault on his part. But the man was unable to reply until he had traced the origin of the wood of which the flute was made. Having done this, he ascertained that the miraculous power of the flute was due to him. Begging pardon of the chief, he related to him the story, to the latter's great amusement, and thus saved his Ufe.

XII. The Legend of Shri Badat the Man-Eater.

Once upon a time there lived a chief at Gilgit named Shri Badat. He was in the habit of obtaining a sheep daily from his subjects. One day, when eating his dinner, he was much surprised to find that the meat was more tasty than before. He ordered his kulchin (darogha of the kitchen) to find out where the sheep was brought from. The kotwal concerned was sent for, and he stated that he had got this sheep from a woman of the Barmas village. She was ordered to appear at once. The woman who did not know the reason of this sudden call, was much frightened at being brought before the chief, whom she had never seen before. Trembling as she approached the court, she was much relieved on hearing Shri Badat's questions and cheerily replied as follows : " Peace be ever upon thee, O thou great King of Gilgit ! The mother of this sheep had died a few days after its birth, and the lamb being very beautiful was very much admired by me. Thinking it a hardship to lose the lamb as well as the ewe, I fed it with my own milk until it was able to graze. A few days ago the same lamb was presented to your Highness." Shri Badat was very pleased on hearing this story, and gave the woman a liberal reward and dismissed her. Sitting alone, he began to think over the cause of the tastiness of the meat. He argued that when the meat of a lamb which had for a short time only sucked the human breast, was so excellent to the taste, the meat of the human being who is always nourished by human milk would certainly be better than that of an animal.

Coming" to this conclusion, he gave orders that a tax of human children should be levied in future instead of sheep, and that their meat should always be served at his dinner. In this way he became a man-eater.

The Capture of Gilgit by Skardu Chiefs; the Soul of Shri Badat and the "Talino" and "Nisalo" Ceremonies.

In the reign of Shri Badat, a Buddhist Chief of Gilgit, three princes named Khisrau, Jamshed and Shamsheer, the sons of Azur, a chief of Skardu, are said to have arrived at Danyore, a village situated about four miles east of Gilgit at the junction of the Gilgit and Hunza rivers. They were the first Muhammadan chiefs who started from Skardu to conquer and subdue the hill States of Hunza, Nagar and Gilgit. They had succeeded in capturing the two former States, and it was now the turn of Gilgit to fall into their hands.

The people relate an interesting story about their arrival and their obtaining possession of the fertile tract of Gilgit proper. They say the princes were born of fairies and arrived at Danyore flying on wings from the lofty mountains where the fairies live. One day they saw a wild cow grazing on the "Danyore Khoh," a hill at about two miles distant from the place they were sitting. The elder brothers, Khisrau and Jamshed, requested the younger, Shamsheer, to shoot the cow with his bow and arrow. Shamsheer out of respect for his elder brothers said that he could not shoot first, but he was overruled and compelled to carry out the request. He then took up his bow and arrow and aiming at the cow shot her with such dexterity

that her body was pierced by the arrow. The Danyore people were much surprised to see this skill of Shamsheer, and ran away noisily to the hill to fetch the body. They found the animal lying half-dead of the wound caused by the arrow, which had penetrated the heart. The cow was brought to the village and placed before the princes, who ordered the liver to be roasted and served. When the meat was brought in, 'Khisrao and Jamshed remarked that it would be seemly on Shamsheer's part to eat it himself, as it was the result of his skill. In vain did Shamsheer try to make them join. He was thus obliged to eat it himself, but he had not taken more than three or four slices, when both his elder brothers took flight into the air and disappeared. Shamsheer also tried his utmost to follow his brothers, but the meat just taken by him had worked such an effect on his body that he could not even rise a little above the surface of the earth, and reproaching himself with the deed which had caused his separation from his beloved but faithless brothers, he remained content to pass his future days in the village. The inhabitants of Danyore who had seen his marvellous act, considered him, on account of his being "fairy-born," of a race superior to their own, and always showed him much respect and obedience. After a lapse of some months he related to a large gathering of the yillagers around him, that he had just seen a big markhor frolicking hither and thither on the Hapukor Mountain (above Naupur and Naikoo villages), and that he wished to shoot it at once with his arrow. They were very surprised to know that he had seen a markhor from a distance of more than four miles, and they would not have

believed him had they not already experienced his miraculous power of sight on the occasion of his shooting the cow, and had they not believed him to be fairy-born. They all therefore expressed their pleasure at his wish to shoot the markhor. Shamsheer then aimed at his victim, and, shooting the arrow with all his might, cried out that he had killed the markhor, to the great joy of the villagers, many of whom expressed their wish to accompany him in fetching the dead animal. They went up the hill via the Naupur stream and found the markhor lying on the self-same spot that had been pointed out by Shamsheer, and they all heartily congratulated him on his success. The sun was high and the day hot, and the men, who were tired, searched for and found a spring well shaded by trees. There they slept for awhile. Miyo Khai Soni, a daughter of Shri Badat, used also to live on the same mountain near the spring, in order to pass the hot summer days. A maid-servant of hers happened to come there to fetch water, and was surprised to find that some strangers were sleeping near the spring. She returned at once and reported the matter to her mistress, who became very angry and ordered all her maid-servants to capture and bring them before her. This was done. Shamsheer was a youth of handsome and comely appearance, and as soon as the princess saw him her rage fled, so that she forgot every angry word she had thought of as befitting the occasion, and very politely and amiably asked after his health and the cause of his coming up the mountain. She was so much struck and pleased with his refined behaviour and elegant manners that she at once

exclaimed " I might call thee a thing divine : for nothing natural I ever saw so noble."

Sharrvsher asked for her permission to leave and go down the hill, but this was refused and the party was amiably invited to stay the night. They devoted much of their time to conversation, and Miyo Khai modestly showed her preference by listening to the stories of the prince's adventures and deeds of valour from his own lips. At last he gained a tender place in her heart. The moment was a critical one for Shamsheer, who thanked her courteously for her favourable consideration and told her that the idea of her giving her hand to a foreigner like himself would prove a sorrow to all concerned when the news reached Shri Badat. These words were hard to bear, and the soft-hearted princess began to weep and fell down at his feet. This action of Miyo Khai produced a sudden effect on the heart of Shamsheer, who feeling for her unbearable grief, lifted her up from his feet and gently consented to their union, in spite of the fate that might await them at her father's hand. The princess was pleased beyond expression, and her subsequent devotion is a proof of her feelings. She ordered all her maid-servants to appear, and explained to them her desire. She also informed them how dear she was to Shri Badat and that this would cause him to listen to her appeal. But if any of them should tell the news, she must consider her life as at an end, and her property confiscated. They all trembled at the words of their mistress, and with due respect expressed themselves to the effect that her happiness was their heartfelt desire, and that they were

extremely glad to know of this selection ; and they promised that nobody else should hear a word about this engagement from their mouths. The marriage ceremonies were secretly performed on the same night, and Miyo Khai was, some people say, named Sakina, but according to others her name became Nur Bukht. Next morning Shamsher allowed his Danyori companions to go down to their village, with instructions to keep what they had seen a secret. Shamsher became filled with the desire to make himself ruler of Gilgit, and began to instigate his wife to murder her father and to raise the Danyori people secretly against him. Sakina, whose passions had mastered her sense of duty, prepared to take her father's life for the sake of her beloved stranger. Shri Badat, being the descendant of giants, had no fear of being attacked by sword or arrow, as these weapons had no effect on his body, and no one knew what his soul was made of. The first thing, therefore for Shamsher to inquire was the secret of his soul. So, on a certain day, in order to gratify this desire, and to prove the trust his wife had in him, he prophesied that as soon as the leaves of a certain tree should decay and become yellow, she should no more see her father. It happened that the leaves of the tree decayed much earlier than usual, and Sakina, thinking that it meant the death of her father, went down the hill lamenting; but she was much surprised to find that he was still alive. She related to her father that a few days ago a certain fakir had gone up the hill and had foretold that as soon as the leaves of a certain tree should turn yellow she should unfortunately find herself an orphan. On this day the leaves of the tree had turned yellow, and considering this an ill

omen, her filial love had caused her to present herself at his feet, but she thanked God it was not so, and that the fakir's statement had proved false. Shri Badat said in reply, "O my affectionate daughter, nobody in the world can kiU me, as no one knows of what my soul is made. How can it be injured until someone knows its nature? It is beyond a man's power to inflict harm on my body." Sakina said that her happiness depended on his life and safety. As she was dearest to him in the world, he should have no hesitation in informing her of the secret of his soul. She would, moreover, be able to forestall any unfavourable omens, and to show her filial love by devoting her life to- the safety of her kind father. He used much finesse in turning the topic of conver- sation, and made much pretence in order to keep his secret from his daughter, in spite of her pertinacity. His paternal love at last compelled him to grant her wishes, and he informed her that his soul was made of ghi (butter), a substance which cannot be melted without much heat; and that whenever she should see a large fire burning in or around his fort, she must consider it the last day of his life. But he did not know that he was putting his life in danger by confiding in a weak-hearted woman, who was being used to take his life. Miyo Khai passed a few days with her father and then went up to her hill-abode, where she found her beloved Shamsheer anxiously awaiting her arrival. To him she related her conversation with Shri Badat. He was extremely glad to receive this description of Shri Badat's soul, as he was prepared to spare no pains in taking his life. The information acquired now led him to think of the speedy fulfilment of his hopes. He is said to

have sent for his Danyori companions secretly, who had accompanied him to, the hill, and whose loyalty was unquestionable, since they believed him to be born of a fairy. The cruelty of Shri Badat knew no bounds, so that he had earned the title of man-eater; and his subjects were already looking for an opportunity of getting rid of the tyrant in order to save the lives of their innocent children. In a few words therefore Shamsheer won the Danyore men's approval of the plot against the life of Shri Badat, adding that he was now master of the secret of their ruler's soul. They agreed to lend a helping hand to Shamsheer and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsheer fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 a.m. on the night appointed for the purpose, all the people turned out of their homes with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bairai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see, what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the

fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man there fore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode. The people have a firm belief that 'he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their homes throughout the night of the

anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of dancing and singing round the big fires. This ceremony is called "Talino." There is, however, a family of Kulchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony ; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nisalo."

A Story of the Katchata family and "Chili" Ceremony.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Ra, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Ra that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste.

The Ra, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Ra, being weary of cultivating the lands any longer, at last ordered the Danyals to explain the real cause of this misfortune. According to their usual custom the Danyals worked themselves into a state of frenzy by burning the leaves of the chili, and then,

putting their ears for a short time upon the drums to listen to what these had to say, sung a song to the following effect :—

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Ra, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Ra's cloak. A few handfuls must be scattered by the Ra himself, while the remainder is sown by the, Katchata or his followers in these fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Ra's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Ra then assisted in the sowing of the fields according to" the advice of the Danyals and with the returning happiness of the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Ras of

Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Ra's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Ra gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Ra's fields, where some food is given him by the Ra. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Ra's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Ra a reward of one maund of flour, 5 seers of, one turban and one cloak.

The Murder of Wazir Thusho.

There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent nullahs. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a khillat. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the khillat. On receiving this, Thusho salaamed towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg,

which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatur Khan in Ishkoman. Hearing this news, Badshah again led his forces against Thusho. The Mehtar captured Hakim Beg, the son of Thusho, at Gakuch and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gulapur, the Mehtar sent Hakim Beg to his father Thushoo with a message of surrender; but Thusho was still more enraged at such a message from the lips of his own son, whom he blamed for bringing with him an army against his father; and (taking up a matchlock) was ready to commence fighting. Hakim Beg who had seen Badshah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thusho yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to salaam to Badshah. A dance was then held by the Mehtar, and Thusho ordered to show his obedience by dancing.

This he did, but instead of to Badshah in the course of the dance, he bowed towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thusho with his

1 2 sons at the same spot. They were cruelly murdered and buried all together. Their grave, which is called " Thusho ai Bombat," is about five yards square and nine feet high, having the form of a small vault in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the vault. Khhushal Beg, the brother of Thusho, was afterwards recalled by Badshah from Chatur Khan and made Wazir of Gulapur.

The advance of Skardu Chiefs against Chitral and the Devastation

When Sher Shah, Ali Shah, Shah Murad, and Shah Sultan, the princes of Skardu, advanced towards Chitral, they halted on their way for a couple of days at Chemogah, a village about 19 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chemogah. Some of his enemies called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his goat-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chemogah should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicksilver should be thrown into the source of the

Chemogah stream, in order that the quick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and so it came about that Chemogah village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Haramosh and the Astore routes. When both the divisions joined at Hinzil, a village about seven miles north-west of Gilgit, the princes thought of counting their men for the purpose of ascertaining their losses, as they were proceeding against a distant and formidable foe, who was likely to inflict a further loss on their numbers. Such a large force was never seen before in the country, and it was not an easy task for the chiefs to have them counted in a day. The simplest way therefore was adopted by the chiefs, viz., to order their men to throw stones together in a heap at one stone per man, and to take out one stone from the same heap on their return, in order that by this means they might be able to deduct the casualties. There is a heap of stones at Hinzil, which, however, is more probably the ruins of a Buddhist tope.

They conquered the country as far as Chitral, where they are said to have placed a big stone under a large chinar tree.

The dak arrangements are said to be so excellent that the chiefs used to eat dinner cooked at Skardu, which reached them warm at a distance of about 400 miles.

The following song is still preserved at Gilgit in memory of these Chiefs :

"(i) Ala, Sher Shah, AH Shah, Murad trai draro, Khiri nile sine aje Kaltor ganaige.

(2) Ala pote, Makpoon ai pote, trai draro Khiri nile sine aje Kaltor ganaige.

(3) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri hole sarega lam guti ganaige.

(4) Ala, pote Makpoon ai pote, trai draro Khiri hole sarega lam guti ganaige.

(5) Ala, Sher Shah, Ali Shah, Murad, trai draro, Hathoo Khan Khur bai Khiri Hbsi ga Yur phiraigai.

(6) Ala, pote, Makpoon ai pote, trai draro, Hathoo Khan Khur bai Khiri Hosi ga Yur phiraigai.

(7) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chemogar ai eel phote, sang brang tharaigai.

(8) Ala, pote, Makpoon ai pote, trai draro, Chemogar ai eel phote, sang brang tharaigai.

(9) Ala, Sher Shah, Ali Shah, Murad, trai draro,. hune nili Chili ai Khiri devai notaige.

(10) Ala, pote, Makpoon ai pote trai draro, hune nili Chili ai Khiri devai notaige.

(11) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nile Chili ai Khiri dum dolo bashaigai.

(12) Ala, poti, Makpoon ai pote trai draro, hune nili Chili ai Khiri dum dolo

bashaigai.

(13) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim photai,

Khiri roni ronal tharaigai.

(14) Ala, pote Makpoon ai pote trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(15) Ala, Sher Shah, Ali Shah, Murad, trai draro,. Khiri Brook ga Balim phota Khiri chai ghinigai.

(16) Ala, pote, Makpoon. ai pote, trai draro, Khiri Brook ga Balim photai Khiri chai ghinigai.

(17) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chtrachtral aje bat bai, Khiri oordome thap tharaigai.

(18) Ala,- pote, Makpoon ai pote, trai draro, chtrachtral aje bat bai, Khiri oordome thap tharaigai.

,(19) Ala, Sher Shah, Ali Shah, Murad, trai draro, Shah Katur nayata, mute chhal bagaigai.

(20) Ala, pote, Makpoon ai pote, trai draro, Shah Katur nayata, mute chhal bagaigai.

(21) Ala, Sher Shah, Ali Shah, Murad, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(22) Ala, pote, Makpoon ai pote, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(23) Ala, Sher Shah, Ali Shah, Murad, trai draro, chimar ai chhai photai, dare bat othaigai.

(24) Ala, pote, Makpoon ai pote, trai draro, chimar ai chhai photai, dare bat othaigai."

Translation.

(i) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a bridge over the blue river below.

(2), O (countrymen), the sons, the sons of Makpoon, three brothers, have made a bridge over the blue river below.

(3) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have

pitched their shining tents beside the rippling pond below.

(4) O (countrymen), the sons, the sons of Makpoon, three brothers, have

pitched their shining tents beside the rippling pond below. t.

(5) O (countrymen), Sher Shah, AU Shah, and Murad, three brothers, have made a kul (watercourse) below Hathu mountain (between Ramghat and

Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(6) O (countrymen), the sons, the sons of Makpoon three brothers, have made a kul below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(7) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the nullah of Chemogar (Chemogah) and have made the land barren.

(8) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the nullah of Chemogar (Chemogah) and have made the land barren. '

(9) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have held a dance of giants beneath that high, green chili tree.

(10) O (countrymen), the sons, the sons of Makpoon, three brothers, have held a dance of giants beneath that high green chili tree.

(11) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, are having their drums beaten beneath that high, green chili tree, '

(12) O (countrymen), the sons, the sons of Makpoon, three brothers,, are having their drums beaten beneath that high, green chili tree.

(1.3) O (countrymen), Sher Shah, Ail Shah, and Murad, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(14) O (countrymen), the sons, the sons of Makpoon, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(15)0 (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have seized Brook and Balim and have brought here a number of the girls of these places.

(16) O (countrymen), the sons, the sons of Makpoon, three brothers, have seized Brook and Balim and have brought here a number of the girls of those places.

(17) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have placed a stone in Chitral and have upset the land.

(18) O (countrymen), the sons, the sons of Makpoon, three brothers, have placed a stone in Chitral and have upset the land.

(19) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(20) O (countrymen), the sons, the sons of Makpoon, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(21) O (countrymen), Sher Shah, Ali Shah, I and Murad, three brothers, have halted at Gilgit, and played polo at Yasin.

(22) O (countrymen), the sons of Makpoon, three brothers, have halted at Gilgit, and played polo at Yasin.

(23) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the iron lock and left the doors open.

(24) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the iron lock and left the doors opened.

Trakhan's being Thrown into the River.

Tra-Trakhan, an ancient Ra of Gilgit, is said to have married a woman of a wealthy family of Darel. The Ra was very fond of playing polo and used to go to Darel weekly for the purpose of playing his favourite game with the seven brothers of his wife. One game was played on the condition that whichever party lost the game should be murdered. After a long and skilful game the Ra was winner, and according to the conditions of the agreement he executed all his brothers-in-law. The Soni (queen), who was much disturbed on hearing the sad news of her brothers' death, determined to revenge them and mixed arsenic in her husband's food. So he died, and she took the reins of government into her own hands. After a lapse of a month she gave birth to a son who was named Trakhan ; but, his mother, who was deeply grieved on account of her brothers' fate, did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Hodar, a village in the Chilas District, where it was seen by two brothers of poor means, who were collecting wood on the river bank. Noticing that the box was floating quite close to the bank, and thinking that it might contain some treasure, .one of them jumped into the river and brought it ashore. Thinking it better to open the box in their house, they concealed it in a bundle of wood and carried it home. There they opened it ; but to their and their mother's great surprise, a lovely infant was found in it

still alive. Their mother brought up this outcast child with every care. The family was in straitened circumstances, but after the arrival of the child they grew richer and richer, and they considered his arrival the cause of their prosperity.

When the infant was six years of age he began to talk freely with his foster mother, who now related to him the story of his appearance among them, and their becoming more prosperous since his arrival. When Trakhan reached his twelfth year he wished to see the Gilgit district, of which he had heard a great deal, specially in respect of its fertility. . So he set out for the place accompanied by his foster brothers. He stayed for a few days on Harali, a hill to the north of Gilgit which has a flat stretch of land called "Baldas" on its top. This was cultivated in those days, as the water-supply (which has now dried up) was sufficient, and there existed a small village on the spot.

The mother of Trakhan was still the ruler of Gilgit, but had then fallen dangerously ill. The people were therefore in search of another competent Ra from any of the neighbouring districts, as there was no one left of the ruling family of Gilgit. One early morning when the village cocks began to crow, the birds, instead of the usual noise of Kukroonkoon, uttered the following words, to the great astonishment and delight of the people, "Beldas tham bayi" (there is a king at Baldas). Men were at once sent thence to bring down any stranger they happened to find. The three brothers were seen by them and captured and forcibly carried before the queen. Trakhan was "handsome and stately in appearance, and the queen therefore

addressed him, and asked him to relate the reason of his undertaking this journey, and inquired of his country and his birth. He related all his history at full length, and she found, to her extreme surprise and joy, that the boy then speaking was her own son, whom she had so mercilessly thrown into the river, when her mind was disturbed by the murder of her brothers. She then embraced Trakhan and proclaimed him the rightful ruler and heir to the chiefship of Gilgit.

Trakhan and a Crow.

On a certain day, it is said, Trakhan, the strongest and the proudest Ra of Gilgit, was sitting on the banks of a water-channel in the midst of an assembly of his followers. There he told them that there was no one in the world equal to him in bravery and strength. While he was thus boasting, a crow happened to pass over his head and soiled him. He turned very angry at the impudent action of the crow, and ordered his followers to catch it at once by any means possible. The bird having been pursued by so many men, flew away towards the village of Manawar, and from thence towards Danyore across the Gilgit river; but seeing that the gathering did not quit its pursuit, it escaped towards the Danyore Nullah. There a woman was washing the flesh of a markhor. The pursuers took from her a piece or two of the flesh, and by the help of this meat they succeeded in seizing the poor bird. It was brought before their Rd, who indignantly asked the bird to explain the cause of its conduct towards a king of Gilgit. The crow, it is said, replied saying, "The boast made by you on a spot I know well to be the grave of a man far more powerful than you, did not please me. A ring of the same warrior is also buried at this spot, and it will show you how strong he was in comparison with you." Trakhan gave orders to dig up the ground ; these were at once obeyed, and a finger ring was found in the grave so wide that Trakhan could pass it over his body. A delicate feast of meat was then prepared for the crow, and afterwards the bird was set free.

Su Malik's Bravery and a "Tallufar."

Su Malik, an ancient Ra of Gilgit, is said to have presented a dog as a dowry to his sister, who was married to Farmaish, a ruler of Yasin. When Taj Mughal, the chief of Badakhshan, arrived at Darkot for the purpose of attacking Gilgit, the Ra of which place had refused allegiance to Badakhshan and stopped sending the tribute of Chogas, Farmaish wrote a letter to Su Malik, and enclosing it in the collar of the dog, ordered it to start at once for Gilgit. The dog arrived here within five hours, travelling by night. Su Malik got the letter and started on the same day with a strong force to check the enemy's advance, and to assist Farmaish against the Mongols invading Yasin. Both the forces reached Yasin on the same day and encamped on the opposite sides of the river bank. The Mongols, who had come by short and slow marches, sent a message to Su Malik to commence the fighting ; but the Gilgit men were too weary to fight owing to their previous haste, and so Su Malik sent a reply requesting them to postpone the combat until the next day. However, he asked the Mongols that if there were any strong athletic men in their army, they should show him their skill. Taj Mughal ordered one of his champions to show his prowess to Su Malik. The man caught hold of a large goat and threw her'across the river, with such strength that the goat fell in the Sarginis (Gilgitis) camp near Su Malik. On this Su Malik, who was very strong, and had reached his full muscular development, took up a large and heavy log of wood and threw

it in turn towards the Mongols with such force that, though the log was much heavier than the goat, it fell into the Mongol camp across the river. Seeing this prowess on the part of Su Malik, the Mongols lost their courage, and giving up the idea of any further fighting, they retreated on the same night. By dawn Su Malik, seeing no enemies in their camp, pursued them rapidly and caught them at Darkot, where Su Malik, having tumbled from his pony, fell into his enemies' hands and was carried by them as a prisoner to Badakhshan, without its being known to them that he was the Ra of Gilgit. There he was given the work of bringing wood for the Mir's kitchen. On a certain day when he was collecting wood he saw the head of a dead animal and began to weep over it. His companions asked him to explain the reason of his grief, but he made reply to none until the Mir of Badakhshan heard the news and sent for him to know the reason of his weeping.

He related to the Mir that his grief was only because the head was that of an excellent tullufar horse. Taj Mughal, seeing that the man had a good knowledge of animals appointed him as a caretaker of his stable, and asked him to see if there was any tullufar animal in the stable. Su Malik saw all the animals and came to the Mir to say that a mare was in foal with a tullufar, and that the young animal should be taken out by opening the belly of the mare, as otherwise she would die in a few days and the colt would be lost as well as the mother. The Mir gave him permission to cut the mare's belly. Thus obtaining the Mir's consent, he performed the operation and secured a magnificent

foal. On this success he received a handsome reward and a khillat from the Mir.

When the foal grew up Su Malik used to take it about with him. The animal is said to have turned out so swift and strong a steed that Su Malik brought him back from a round of 100 miles in four hours. Su Malik then requested Taj Mughal that, as the animal had grown fit for riding, he should hold a Durbar to perform the ceremony of riding the new steed. A day was fixed for the Durbar, and invitations were sent by the Mir to all the officials and headmen of the district. On the appointed day the magnificent Tulufar was brought by Su Malik to the crowded ground caparisoned with gold. When everything was ready, Su Malik begged the Mir to give him permission to show the spectators the animal's swiftness and merits. It was given, and Su Malik who was attired neatly, addressed the Mir in the following way : —

" I, who was brought by your men as a captive from Gilgit, am Su Malik, the Ra of that country, and now I am going back to my native land on this tulufar pony of yours. If it is in your power to arrest me now, pray try your utmost! Adieu !"

As soon as he had uttered the above words, he spurred the pony, and galloped away at full speed from the assembly. A number of riders on good ponies were sent after him by the Mir to arrest him wherever they could find him, but in vain, as no one could catch him except one rider on a certain good mare. This man caught up Su Malik in Gujhal ' territory. On seeing

him Su Malik stopped to await his arrival, and to satisfy his curiosity by seeing the excellent mare which had been able to compete with

the tulufar, As soon as the man approached Su Malik, the latter informed him that one man like him was useless in attempting to arrest Su Malik, that he would lose his own life, and that it was better for him to return with the happy news that his mare was in foal with a tulufar colt. The rider was very pleased to hear this of his mare, and returned to Badakhshan to tell to the Mir that he had come back unsuccessful. From Gujhal Su Malik came to Yasin via the Darkot pass, and found that his sister was badly treated by her husband Farmaish, who had no fear of Su Malik, thinking that he would never return to his country. He was therefore severely punished by Su Malik. Now Su Malik is said to have been given a piece of advice by an old man of Yasin who "was well aware of his sudden fits of rage. These he soon learnt to overcome by following the advice, which was not to punish with the weapons at hand, but to start out and search for others at a distance. When Su Malik reached Gilgit, he saw a stranger sitting in his house by the side of his wife, and became so angry that he felt impelled to kill both his wife and the man by means of a big stone which was lying quite close to him. But he remembered the advice of the old Yasini and went out to search for another weapon. In the meantime he came to know that the man whom he had thought to be a stranger was his own son Khisrau Khan, whom he now embraced. In gratitude he sent a good reward to his old Yasini adviser.

1 Wakhan was formerly called Gujhal, and its people Guijhali. As some Guijhais have come and settled in the upper part of Hunza, that country is now called Gujhal.