

4. Arrival of Azur Jamshed, alias Uzar Shamsher, to Gilgit.

Mir Muhammad Nazim Khan-I of Hunza in his book "History of Hunza" has got it written about the details of the arrival of Azur Jamshed in the following manner which is being reproduced as below:-

It has been narrated that two Iranian Princes, Mr. Abul Faiz and Abdul Ghani who were expelled from Iran fled from their country and left for India. From India they reached Skardu in Baltistan travelling through Kashmir and crossing over Zoji La Pass. During that period Baltistan was being ruled by a Queen who considered and claimed herself to be supernatural and divine and claimed to be superior on origin and personality to other ordinary human beings of that land. However this Queen used to quench her sexual thirst by resorting to secretly and surreptitiously sleeping with young, beautiful and manly persons of her own choosing. In this way, she used to get pregnant and give birth to children. It was her practice that if a boy was born of this affair, she would secretly kill the boy on his birth. But if a girl baby was born, she kept her alive and brought her up secretly. This was done to ensure that a female became the successor of her mother's throne. In this manner, the dynasty of this female ruler persisted and continued into the next generations. Every subsequent Queen or female ruler continued with the same practice of having temporary secret illicit sexual relations with the most beautiful and manly of men of her choosing. Once upon a time while one of such Queens was ruling Skardu, when she was informed about the arrival of the above-mentioned two Iranian Princes, the Queen ordered the two princes to be brought to her court. On this, the two princes arrived at the court of the Queen of Baltistan. On arrival at the court, they paid their customary respects and performed other traditional court rituals. During her this very first meeting, the Queen of Baltistan immediately developed an extreme liking for the beautiful face of Prince Abul Faiz. At an appropriate moment during the course of this meeting, the Queen expressed her desire to Prince Abul Faiz to have a secret sexual love affair with him. On this Abul Faiz rejected her offer politely and advised her to adopt the ways and manners of a respectable, civilized and chaste lady by legally getting into a marriage contract rather than this method and live an honourable and chastised life.

1. Mir Muhammad Nazim Khan remained Mir of Hunza State from 1892 to 1938. He was not a literate / educated man but he got this book written by an educated man from Nagar in Persian.

The Queen accepted the offer and both of them had a separate meeting to sort out the details for holding the marriage ceremony. Thus a suitable plan was hatched. As per this secret plan Prince Abul Faiz, on a stipulated day, secretly went to the top of the nearby hill and hid under a rock while covering his head and face with a mask/veil to appear in such a way as to show that the husband of Queen of Baltistan had appeared from the heaven, by the order of the God Almighty. The Queen of Baltistan then announced to her subjects that God almighty had sent down a husband for her from the heavens and that he was now present at the top of the said hill. The Queen then took the already prepared throne and reached the top of the hill along with her subjects. And there they saw and found the man!! Abul Faiz, clad in a mask/veil. He was placed on the decorated golden throne with all the pomp and show and was brought down to the capital palace. There the two got married as per customs and traditions in vogue of that era. After that Abul Faiz and his Queen started enjoying each other's company legally. After the passage of a period the Queen was in the family way whereby after the completion of the pregnancy period a son was born to the couple and he was christened Yaqoot Shah.

This Yaqoot Shah had two sons, the first son was known as Azur Jamshed alias Uzar Shamsheer and the other was named Shah Murad. Azur Jamshed became the ruler of the Rooundu, Haramosh and Chhamugarh areas, whereas Shah Murad became the ruler of Shigar and Skardu. It was during this era that Shiri Badat exterminated Shah Raees of Gilgit and became the ruler of Gilgit. Shiri Badat was devising extremely heinous methods against the people of Gilgit and had become an infant wrecker. One day during this era Azur Jamshed arrived on the mountains/hills above the village of Dayor (Danyor) in pursuit of hunting game. He stayed in a cave located on top of the hill. Co-incidentally on the same day one of the sons of Wazir Kachhat of Gilgit also arrived at that spot on a hunting trip. He saw Azur Jamshed and went up to him and met him. During their conversation, the son of Wazir Kachhat apprised Azur Jamshed about cruelties being perpetrated by Shiri Badat. On hearing this sorry tale Azur Jamshed exclaimed that if that was the case then why don't they come under his reign? The Wazir's son was affirmative and said that he will get back to him after a week after having consulted with his father and inhabitants of Gilgit on this matter. On this Azur Jamshed agreed and stayed put in that cave so as to wait for the reply from Gilgit. Son of Wazir Kachhat went to Gilgit. He placed the proposal secretly in front of his father and the people of Gilgit. He then went back to Azur Jamshed on the seventh day and brought Azur along to Gilgit and hid him in his home. Azur Jamshed was secretly married to Mst Noor Bakht, daughter of Shiri Badat. Mst Noor Bakht was actually being fostered in the house of the Wazir and she was staying at the house of her foster father Wazir Kachhat, during that period." However the tale of arrival of Azur Jamshed at Gilgit, has been narrated by Muhammad Reza Beg, an authentic traditional historian of his time, in a varied manner and which is narrated as under.

"In view of some unfavorable circumstances three brother princes of Iran were forced to flee their country. They travel led from country to country and passed through many cities and finally arrived at Skardu, Baltistan. News of their arrival to Skardu reached the ears of the then ruler of Baltistan. The ruler summoned these three brothers to his court. The princes were brought to his court the three princes on arrival at the court paid their respects according to the customs of the court whereupon they were seated in the court. The ruler then enquired from the three Princes about the reasons and the circumstances under which they were forced to flee their country. He also asked them about their credentials, genealogy, origin and the difficulties they faced during

this long and arduous Journey from Iran to Baltistan. The three Princes gave every detail of the happenings to them and also their tale of travel and the origin of their ancestors. The ruler asked the names of the Princes. He was told that the name of the eldest was Abul Faiz, second one was Abdul Ghani and the youngest was Azur Jamshed or Hazir Jamshed alias Azur Shamsheer.

The Ruler of Baltistan, after this meeting arranged to confer upon them the suitable status, respect and honor according to their noble origin. Hence they began to enjoy and spend a respectable living in this manner. The three Princes were very fond of the sport of game hunting, they, therefore, one day sought permission from the ruler to go out for game hunting. The ruler granted them the necessary permission. The three Princes therefore proceeded to "Haramosh" a rich game hunting ground, and which was part of Baltistan during that era. The Princes further on reached the hills and meadows of Dayore while following the game and continuing their hunting expedition. They then visited Danyor Village also.

There lived a man in the settlement of Dayore (Danyor) by the name of "Jaato Lotto" and he had three sons. Wife of the youngest son of "Jaato Lotto" was the daughter of "Duman Kachhato" of Gilgit. This young lady was a very pretty and beautiful girl. One of her duties at her home was to fetch water from the nearby stream. One evening when she was out to fetch water, Azur Jamshed happened to pass by her. He saw her during this encounter. Her beauty and elegance at once impressed him and he suddenly fell in love for this beauty. He decided in heart and mind to acquire this lady at all costs. Luckily on the very second day of this incident the two other elder brothers of Azur Jamshed proceeded back towards Baltistan. However Azur Jamshed did not agree with his brothers and so he did not accompany them. He considered this to be a golden opportunity and made the house of "Jaato Lotto" as his abode and started living in the house.

"Jaato Lotto" was a very wise, intelligent and mature person. With utmost tact and diplomacy he made Azur Jamshed understand and realize that it was futile and inappropriate for a prince like him to develop a strong liking for his daughter-in-law and a desire to marry her. There was no advantage and benefit for both parties to indulge in such an arrangement. The daughter-in-law of Jaato Lotto had no compatibility to match a royal prince of Iran. "The only suitable matching partner could be the daughter of Shiri Badat, the ruler of Gilgit alone. "My this daughter-in-law's father, said Jaato Lotto, is "Duman Kachhato" who in turn is the foster father of Noor Bakht, the only daughter of Shiri Badat. We both will arrange to meet and consult with each other to arrange to marry Noor Bakht to you. Having told this to Azur Jamshed, Jaato Lotto went to Gilgit to discuss the matter with "Duman Kachhato". On arrival at the home of Duman Kachhato, Jaato Lotto exclaimed and said "O" the wise man I want to discuss a very sensitive and confidential matter with you in total seclusion and secrecy!!" Duman Kachhato agreed and they went into a secret meeting in isolation. During this meeting "Jaato Lotto" provided every detail about Azur Jamshed, his brothers, their arrival at Dayore and rest of the happenings. After explaining all these details as a background, Jaato Lotto put forward the proposal to get Noor Bakht married to Azur Jamshed. Foster father of Noor Bakht. "Duman Kachhato" immediately liked the idea and the proposal from the depth and core of his heart and mind. He, therefore, immediately discussed the same matter and proposal of this marriage with his foster daughter Noor Bakht as well. After that a day and hour of good omen was calculated and chosen and the

marriage ceremony was conducted in a very secretive and extremely confidential manner. This was totally kept hidden and secret from Shiri Badat.

Noor Bakht at that time had already attained puberty and had reached the marriageable age, Hence she got pregnant very soon. When the period of pregnancy got completed. she gave birth to a baby son, On birth of this baby son, both Noor Bakht and Azur Jamshed got frightened and worried as Shiri Badat was an extremely cruel man. In this state of their uncertainty and extreme worry they called for their foster father "Duman Kachhato" during the thick of the night. They informed him about the birth of their newly born son. Duman Kachhato, immediately summoned a confidential and a trust worthy carpenter during the same night He ordered the carpenter to immediately prepare a strong wooden box of the size big enough to accommodate a newly born baby with his beddings The carpenter prepared the required box in a short time and presented the same. The newly born baby was then comfortably placed in this box. A large quantity of very precious and expensive golden jewelers and other precious tones etc were also placed in the box around the baby. The lid of the box was then closed water tight and the box was then floated in the waters of the River Gilgit during the middle of the night and was left to the mercy, care , custody and aegis of the God, almighty.

5. Extermination of Shiri Badat

Azur Jamshed, his wife Noor Bakht and their foster father-in-law Duman Kachhato, when free from the ordeal of disposing the baby in this manner got together to discuss and hatch a plot for another important goal and assignment/task. They summoned Jaato Lotio as well. Having arrived at a unanimous decision during this meeting the three of them turned towards Noor Bakht and told her that it was totally beyond comprehension, insane and inhuman that the blood of such a large number of innocent infants is being shed every year. It has therefore become intolerable Hence it is justly appropriate that we all make an all out effort to get rid of this highly cruel ruler. It would be truly and in earnest the real justice if he is killed and eliminated as he is eating so many babies every year which is unthinkable, unimaginable and totally unjust. It is therefore necessary for all four of us to make our utmost efforts to remove this cruel man from the throne, preferably by killing him. And in this way alone the newly born babies of the subjects and that of Noor Bakht herself could be saved. The people of Gilgit will only then be able to take a sigh of relief and enjoy a peaceful living. After this they informed Noor Bakht and told her that her father was born of fairies and was divine and had supernatural powers and characteristics. Nobody else except Shiri Badat himself was aware of the means and causes of his death. It is now your responsibility to find out as to how can death be caused to Shiri Badat. You being his only offspring can feint sympathy with him and tell him "that you were scared and apprehensive about his safety as a lot of people were now hatching conspiracies against him and were out to kill him. You then assure him that no one else except you had sympathy with him. You should also confide in him and assure him that you alone can guard him against such people only if you are aware of the actual means and methods/causes which may bring harm and death to Shiri Badat."

Accordingly, Noor Bakht went to her father Shiri Badat and after offering her respects started making a lot of hue and cry and expressing her sympathy enacted the given line of conspiracy, in

front of her father Shiri Badat on seeing such a state of his daughter got perturbed and asked her as to the reason for her this grief and sorry state. The daughter hearing this from her father further raised the pitch of her voice and hue and cry and narrated that her this state was neither the result of any poverty nor of any shortages, She was only worried about his safety as a large number of influential personalities were turning against Shiri Badat and that there was a great danger to the safety and life of Shiri Badat, her beloved father. None of the masses and his courtiers were well wishers of him anymore Everyone of the masses seemed to be gunning for your life. She said that she was totally afraid that he (Shiri Badat) may be killed on first opportunity. On this Shiri Badat consoled his daughter and with a laughing tone informed her and said. "Look my beloved daughter! no one on earth except God almighty is aware of the method /means which can cause my death." He added that his body was immune to bullet, arrow and sword. No such weapons could bring harm to his body. However he said that only fire could bring him harm and even death to him as his fortune tellers have prophesied /predicted to him."

Having listened to from the very mouth of Shiri Badat about this secret of her father's: Noor Bakht came back to Azur Jamshed. She revealed the secret to him. Azur Jamshed and Noor Bakht also summoned Duman Kachhalo and Jaato lotto and all four sat down together to discuss and prepare a plan to kill Shiri Badat in light of the now disclosed secret. During their discussions they came to the conclusion that until and unless Kutto son of Dumsingh, the then Wazir of Gilgit was not included in the conspiracy, it would not be possible to succeed and the assassination of Shiri Badat, would be not only difficult but totally impossible without his help and participation. Thus Wazir Kutto was also brought in front of Azur Jamshed and was informed about their plan to kill Shiri Badat. Wazir Kutto also liked the idea and totally agreed to fully cooperate with them in executing their plan of assassination of Shiri Badat. Thus they all got down to successfully execute this risky adventure.

Wazir Kutto, very secretly and surreptitiously called the headmen of all villages one by one and in isolation he told them, "O" my brothers and friends, you are well aware that Shiri Badat has crossed all the limits of cruelty and brutality. He has levied the tax of human babies on the masses in lieu of a lamb and is eating the flesh of our babies. It has therefore become our Collective sacred responsibility to do our utmost and unite to exterminate and remove this despot from the throne." He told them that at that time he had got the information through reliable sources that no formal weapon could bring harm to Shiri Badat. However Shiri Badat could be killed, by the will of God, In a huge burning fire." Wazir Kutto then detailed a few of his companions to dig a deep well / pit outside the exit gate of the palace of Shiri Badat on an appointed night. The top of the deep well/pit was to be covered with dry and thin twigs and branches etc to cover the well/pit from the top. He instructed secretly the rest of the inhabitants of all villages of Gilgit to converge onto Gilgit on that appointed night. They must all bring along dried branches and twigs and their weapons as well. The plan was that once assembled on the appointed day In vicinity of the palace. They were to take out processions from all directions and shout the slogan that an enemy lashkar (army) had invaded. This was to commence on calling/shouting of a code word lashkar! Lashkar by the Wazir On reaching near palace you must ignite or show fire to the twigs and branches holding In your hands and also fire a few matchlock shots. You must all then arrive at the spot where I would be standing and shouting the code word. On reaching the location near me you must put your burning Twigs and branches onto to the spot

where I would have thrown the same.

It is narrated that the above mentioned wise Wazir was able to secretly assemble the whole population of all villages of Gilgit including Nomal, Dayar', Sai, Sharot and Shakyot etc near the palace on the appointed day, ready for execution of the above mentioned plot. The proposed deep well/pit duly covered with twigs and branches was prepared during the night and people, eagerly waited to take revenge from Shin Badat

During whole of that night, and till the first light of the following day, Noor Bakht remained the side of her father Shin Badat Inside the palace. Her father, throughout the night kept on moaning in anxiety and telling, Noor Bakht, that "O" my beloved daughter! I feel totally disturbed and perturbed this night My heart is not in its place and is not in normal state; it is getting warmer and I feel as if it is boiling and melting away. Please daughter! go out and look out and watch If something unusual is happening!! On this Noor Bakht would obey and oblige her father and would go out of the palace for a while and would then get in. She would report to her father that nothing unusual at all was happening outside the palace. And in this manner when dawn broke , Wazir Kutto son of Dumsingh came out of his dwellings and started shouting the code word Lashkar! Lashkar! and told the waiting and already assembled crowd that an army of enemy has reached on our heads. On this prearranged signal the waiting crowd rushed out of their hiding places as per plan and started shouting the given slogans and started marching towards the palace. The crowd then lit the branches and twigs which they were carrying in their hands and also started firing shots in the air. When Shiri Badat, uneasy in his palace throughout the night, also heard this huge hue and cry, he summoned his horse and mounted the horse to get out of the palace. When his horse came out of the main gate of his palace it stepped on the false roof of the hidden deep well/pit. it Immediately fell into the deep Pit taking Shiri Badat along to the bottom. By that time all the people in the crowd had also arrived at this spot where Wazir Kutto was already standing. Wazir Kutto immediately threw his burning branches and twigs into the well/pit and so did the rest of the crowd as they were Instructed earlier.

It is said that Shiri Badat was borne of fairies and was a divine man of supernatural powers. Hence by virtue of his this power and nature he emerged alive from under the ground at a location called "Singhal" near Puyal (Present day Punyal). A farmer was ploughing his field nearby the point where Shiri Badat had emerged from under the ground. Shiri Badat requested the said farmer to give him some drinking water. By chance the farmer did not possess water at that moment, but had a (grape) pot full of wine available near him. The farmer offered Shiri Badat this wine. Alas! said Shiri Badat to the farmer' Oh! My father! Please give me water if you have some as I can remain alive only if I take water only! The wine cannot be a substitute to water. If you cannot give me water there remains no hope for the safety or revival of my life and prospect of my living alive have vanished, said Shiri Badat to the farmer" and then disappeared.

It is since that event of burning of Shiri Badat, since ancient era that a ritual / festive is celebrated every year at the end of the autumn season and beginning of winter season in which such an activity is re-enacted This traditional festival is called "THOMOSHALING" (THUMUSHALING) in Burushaski language of Hunza. Able bodied men take out a procession at the crack of the dawn while carrying dried branches and twigs raised above head, in their hands

and throwing them burning in the courtyard/dancing arena of the main fort / palace of their respective rulers In memory of the burning and killing of Shiri Badat. The people then gather to make it happier by organizing, a grand Tamasha, a singing and dancing events. This ritual /traditional festival is celebrated with fervour and zeal by the descendants of Azur Jamshed in Gilgit, Hunza and Nagar only with their respective masses. However the people of Puyal (Punyal) do not consider It appropriate to celebrate this traditional festival for the reason that Shiri Badat had called the farmer of "Siengnal" with the word "Father" and thus It is not celebrated in Punyal.

The succeeding Mirs of Hunza starting from the era of first Thum Girkis up to the era of Mir Muhammad Nazim Khan (1892-1938) have been organizing/celebrating the festival of "Thumushaling" with utmost regularity and with complete rituals and pomp and show. The sequence of festival commences on the evening of the day when the Thum of Hunza invites his notables called "Akabiran" to a feast at his palace at Baltit Fort Later on, on consumption of the feast by these important notables the rest of the subjects are also allowed to participate in the event. During this event a Tamasha or a session of dancing and singing is organised. During this Tamasha songs, ballads, anthems, canticles and canzonets are sung and chanted in Chorus as well as solo by traditional singers in "Sheena" languages. All these songs and melodies are chanted in praise of the Mir, his ancestors, their acts of bravery and the succeeding generations of other prominent and leading clans, of Hunza This continues till midnight The musicians and local bands play their tunes during and after the course of the feast and after completion of the song and dance events and this grand Tamasha the musicians, singers and dancers are given the best of the food like meal, naan (Qista), butter and salt from Shimshal This continues till the break of the dawn. At the crack of the dawn the young and strongmen converge from all over the nearby villages and throw and bum a huge fire in the dancing arena of the fort and palace Here during this orgy Shiri Badat is cursed, bemoaned while Azur Jamshed and the Mir of the era are praised and prayers and good wishes are offered for him and the (Mir) Thum.

And this way the following day commences and during day time the (Mir) Thum, his servants, and other notables (Akabiran) are invited to the house of Wazir of Hunza. Here the Mir confers a dress of honor upon the Wazir and Wazir presents Gold dust to the (Mir) Thum.

This day is considered a lucky, auspice and fortunate day and most of the people invite others and visit each other's houses to offer greetings/felicitations. Considering this day to be a sign of fortune and blessings, the newly married couples are specially invited to houses by their relatives and offered feasts. Almost every household slaughters one or more of their animals specially bred and fed for use as food during winters. Such an animal (a goat, sheep or yak or bull) is called "NASALO" In "Sheena" language and called "YUSHAYAS" in Burushaski language.

Hence the dancing and singing Or Tamasha season commences from this day onwards for the next one and half month, This day corresponds to 1st of Capricorn month of calendar. The people of Hunza get themselves busy in merry making, dancing and singing during the whole day and for parts of the night till the middle of month of Dalo when the festivities come to an end. During this period the people of Hunza also enjoy drinking their locally prepared wines and whisky/alcoholic beverages coupled with rich and good foods including lot of meal and dry fruits

etc The lives are spent in this manner for this one and half month period when the middle of the month of Pisces arrives which brings with it the signs of beginning of the spring season. The people then turn their attention towards farming and agricultural activities.

However as of present and modern times most of the rituals and festivals of old times are forgotten and have faded out. It is because of the rapid changes brought about by modern day developments. The people are inclined and pay more interest and attention in acquiring new skills, education and excellence in other fields. The rulers are also less enthusiastic and least interested and often do not remain present at Hunza to fervently celebrate this festival. They spend most of winter season in cities of Pakistan. Celebration of this festival was discontinued in Gilgit area since after the Maharajah of Kashmir first established his rule in Gilgit (1846 AD). Hence the people of Gilgit have no more remained very familiar and in knowledge of this festival and the terms like "Thumushahng", "Taneli or Taleno etc. This festival is also not celebrated in the Nagar State in its original form as was done in the past.

6. Coronation of Azur Jamshed and his Committing of Suicide

It has been narrated through oral tradition that Azur Jamshed was installed on the throne of Gilgit as the ruler after Shiri Badat was eliminated by burning him alive in a fire. The people and inhabitants of Gilgit were relieved and pleased to remove Shiri Badat and install Azur Jamshed as their ruler. They sang songs and melodies in praise of Wazir Kutto son of Dumsingh for his wisdom, valour and courage. Following are a few stanzas from such laudatory melodies said and sung in Shina but reproduced in Burushaski alphabets, as these cannot be properly expressed in Persian language.

WA SHIIRI BADAT KURO THENAN. SHIIRIGA BADAT JEEKURO INE DEMSINGHE KUTTO KURO, ALA RAKO TO JEE FALATEGO

Translation:

“O! Shiri Badat, your turn is now no more and your cruelties are eliminated. The brave and wise son of Dumsingh Kutto has demolished your reign of terror along with your palace and given us all the fruits of freedom and utmost relief”

The above mentioned song and stanzas have been said in praise of those valiant and courageous men who had demolished the fort and palace from its very foundation in which Shiri Badat was living. It has been narrated that all the pillars of the abode/palace of Shiri Badat were made of single piece large marble stones. A new palace was constructed for Azur Jamshed and Noor Bakht. The masses were extremely pleased and satisfied with Azur Jamshed as their new ruler. Hence the subjects commenced to live a very happy peaceful and contented life style. Thus the routine of life continued in this manner. Once upon a time during the autumn season (October) on one of the pleasant days Azur Jamshed asked his foster brother "Barcha" to proceed to Punyal valley. He asked him to collect maximum possible quantities of grapes from that valley and prepare the grape wine so that all wine cellars of his capital should be filled to the brim. Because

he wanted to enjoy drinking this wine during the cold season of winter along in the company of his courtiers. Notables, friends and servants and celebrate the prosperity and tranquility of his domain.

Barcha. proceeded towards Punyal as per the wishes and desires of Azur Jamshed. On arrival at Punyal he got collection all the grapes of the area. He prepared wine from this collection of grapes and stored it in a small pot of hollowed dired pumpkin It has been narrated that Barcha was also borne of fairies. As per oral tradition of some other narrators "Barcha" was divine and possessed spiritual powers. Having tied and secured the small pot full of entire wine with the saddlery of his horse he returned to Gilgit. On arrival at Gilgit, he came to know that Azur Jamshed was not present at Gilgit. He had gone out to secure allegiance, on oath, of his subjects. to a place called "Punaldas" which was located down stream of the village of Dayore (Danyore). Barcha went straight to that place.

Azur Jamshed and all of his subjects were asking for the blessings of almighty by standing and spreading their palms. By the will of God a chain from the sky suddenly appeared hanging in the air. On this every individual of the assembled masses grabbed the hanging chain in their hands and made a pledge, under oath, to remain loyal and confirmed their total allegiance to Azur Jamshed by making almighty God as a witness on completion of this ritual the masses started to disperse. It was at that point of time when Barcha also reached the spot and reported to Azur Jamshed. Azur Jamshed thus enquired about the quantity of the wine which may have been collected by Barcha. Barcha, with utmost respect, replied, with a lighter mood, that the people had exaggerated the case of plenty fullness of wine available at Punyal. Here is the total wine collected from Punyal which I have been able to store In this small pot, and have brought for you, On hearing this reply Azur Jamshed suddenly lost his temper, went into a fit of extreme rage and in this state of his rage took out his 'sword' from his sheath and told "Barcha" that he was a joker and making a joke of him by making lame excuses. With these words Azur Jamshed cut the body of "Barcha" In to two pieces with a swift strike of his sword.

It has been narrated that the sword of Azur Jamshed also cut through the win pot The wine therefore gushed out or the pot in shape of a raging flood The quantity of the wine was so huge that it flowed like a torrent / rivulet and made a deep course down to the river. This dry course/nullah is therefore called "Mow Har" in Shina language even as of today meaning the rivulet or ravine of wine. On seeing such a large quantity of wine flowing like a raging to torrent, Azur Jamshed felt extremely sorrow and full of, grief and guilt.

He immediately realised and became suddenly aware that his this foster brother was a man of supernatural and divine powers. And said to himself that I have killed him because of my share ignorance and stupidity. My life without Barcha is now unlawful, illegitimate and fruitless." Thus he uttered these words and committed suicide at the spot On this sudden sad happenings the courtiers, notables and the masses were totally taken aback and became perplexed and confused. However having regained their composure, they buried Azur Jamshed (and Barcha) and after mutual consultations Noor Bakht was installed as the next ruler of Gilgit.

After the suicide by Azur Jamshed three of his companions i.e "Mamu" son of Barcha,

Ramal the "Chef" of Azur Jamshed's kitchen and "Amacha" (Homashah) who had accompanied Azur Jamshed right from Baltistan decided to leave Gilgit once for all and migrated to Hunza. All these three men took their abode in village "Ganish" of Hunza. After passage of a long period of many years (decades /centuries) the offsprings of Amacha (Homashah) grew into a very strong and powerful tribe known as Humachating.

The offsprings of Mamu son of Barcha grew into the Brachiating (BARCATING) tribe of village Ganish. And about "Rammal" who was chief-de-Chef of Azur Jamshed it is said that he possessed hands made of steel and hence they were immune to the effects of heat and fire of any kind. It is due to this reason that he was called "Railay Rammal" in Shina language. Rammal's descendants have grown into two tribes in "Ganish". One of the tribes is named as "DATUSINGH KUTZS" and the other one as "SHUKUNOTING, This name was given because the name of one of the sons of Rammal was 'Shikan' and who had established his abode next to and south of the abode of Diram Pun the second. And hence his abode is called Shukunoshal and that of "Diram Pun" the second is called - Puno-Kushal, even as of present days.

7. Soo Malik son of Azer Jamshed:

During the reign of Noor Bakht - widow of Azer Jamshed - a man by the name of 'Bulchi Thoko' Lived in Gilgit. God had endowed this man with the ability to understand the language of the animal kingdom. While he was attending the court, he heard a repeated call from a cock which informed him that the male Mir is living in Buldass. Accordingly, he shared this information with the Wazir.

The Wazir despatched a clever man towards Buldas so that he could investigate this information. He was briefed not to share the matter with anyone and instead he should visit the playground of young children to note what they are saying. Look for the child who says things such as 'I will build the palace at this place', a stable for the horses will be located at this place or a water channel will be built to water the barren land'. Pick up that child and bring him to me. This envoy acted accordingly and brought back the child who he had observed saying such things. When this child was presented before the wazir, he reached the conclusion that this child indeed was from a noble birth and he started planning to get him married to Noor Bakht, the ruling widow queen.

8. The Proposal for Marriage of Noor Bakht and Soo Malik and Discovery through Bulchi Thoko that in fact, he is the son.

The elders and seniors in the court agreed with the wazir for the proposed marriage and started the necessary preparations for the occasion. Incidentally a sheep and her young passed near the courtiers while the young tried to ride his mother sheep. The courtiers laughed to see that this animal is trying to mate with his own mother. The animal through this act demonstrated that while an animal can not distinguish yet you the humans are about to marry a child to his mother. Bulchi Thoko was also present on this occasion and suggested to the wazir to delay the proposal in light of this incident.

Duman Kachato - a wise man - suggested investigating also through the father of the child. Everyone present liked and agreed with this proposal. The father of the noble child was summoned and asked to reveal the truth about the child. Ghodosh was the name of

this man and was a professional gold panner. He stated that one day when he started his endeavours to pan for gold in the river bed, he was lucky to succeed in panning an unusually extra amount. He was thankful to Almighty and suddenly noticed a wooden box floating in the river coming close to him. I drew it near with the help of a long pole and lifted it out from the river and hurried with it to my home even forgot to collect the wooden gold panner. When I opened the box carefully, I found a newly born baby with a lot of gold ornaments and precious stones placed near him. I thanked the Lord and brought out the baby from this box. I kissed his cheeks and got excited as my own newly born baby had died around those days. I asked my wife to thank Almighty as he had blessed us with a child sent from heaven. We named the child SOO MALIK and we kept all the gold and valuables safely with us to date.

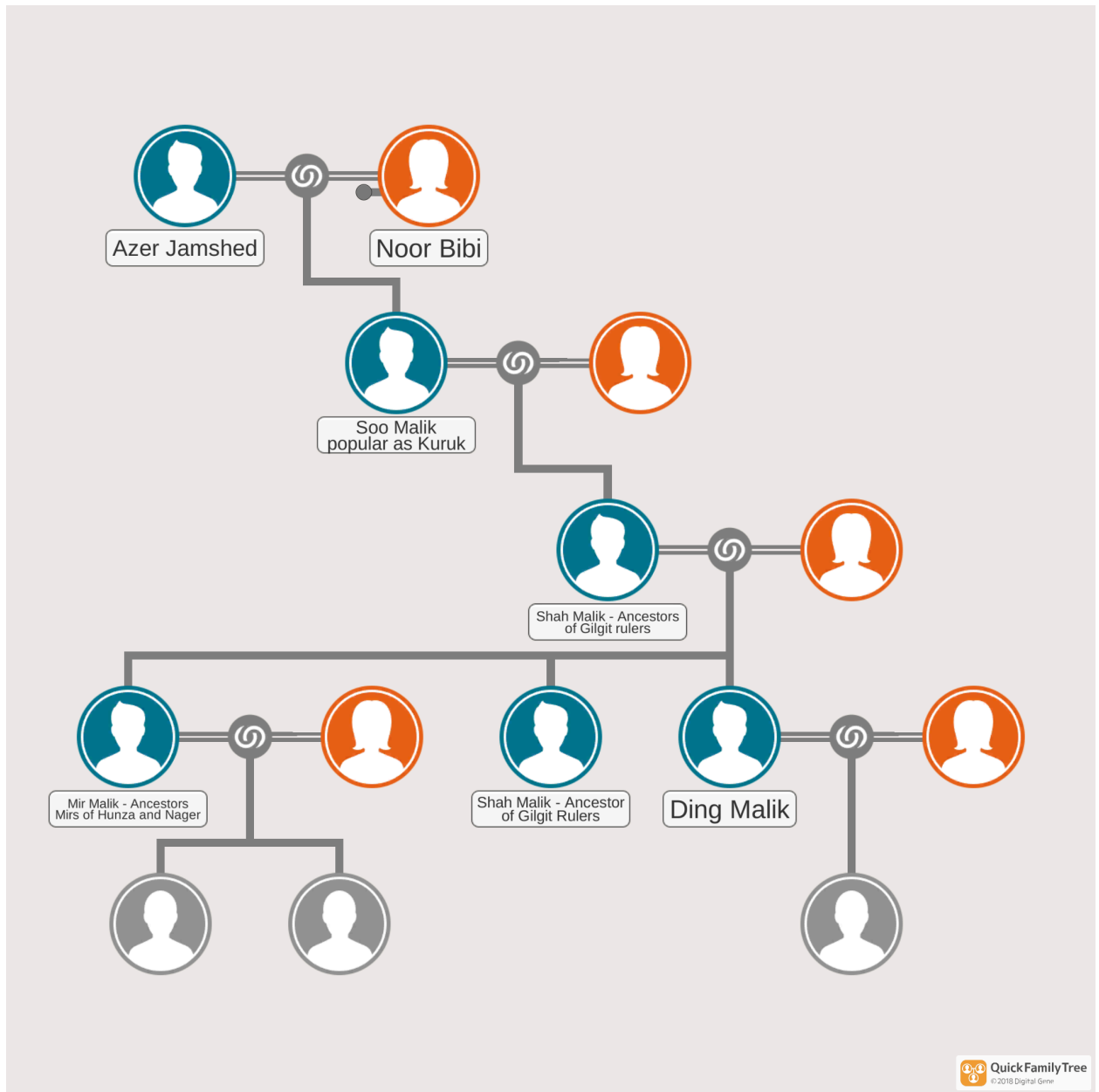
This episode in full along with the valuables was communicated by Duman Kachato to wazir Kuto. The child along with the evidence was then taken to Noor Bakht who kissed the child on his forehead and large-scale celebrations were initiated in the kingdom. The rule was handed then over to SOO MALIK.

9. **SOO MALIK the Descendant of Azer Jamshed:**

Soon after the assumption of rule, the deputies got involved in attempts to get him married. Some accounts state that a daughter from Duman Kacho's family was married to him while other accounts state that the Daughter of Gamgar Malik - ruler of Gurez and Bandipura - got married to him - God knows better.

Soo Malik is also known as ŠEK ZIGO KURUK - meaning 'Long neck Kuruk' in Shina language.

Kuruk had a son Shah Malik who had a golden horn on his head and feet resembling those of a donkey. Accordingly even today he is known as GĪLĪT MALĪKŸE PAZAKUNALÁ , SING ŠUNALO. All those who were summoned to shave his head were killed later so that the secret was not shared. Soo Malik had two more sons:



	Azer Jamshed		
	Soo Malik also known as Kuruk		
Ding Malik	Mir Malik, ancestor of Mirs of Hunza & Nager	Shah Malik, ancestor of Rajas of Gilgit	

One day Soo Malik decided to tour up to Hunza-Chupursan and started his journey from Gilgit.

On reaching Nilt, one of his sons - Ding Malik - died. Soo Malik told the other two sons that this journey has proved to be unlucky for him so he will terminate his journey but asked his living sons to continue with the journey. Both the sons continued the journey and reached Chupursan valley.

It is narrated that Chupursan was a rich valley at that time as such it was named 'Mulke Chi Pursan' which over the ages came to be known CHUPURSAN. It is also narrated that the fort located in ISHKOOK had four gates and the population in the valley numbered two thousand households - one thousand living in homes and another one thousand in KHIRGOHs. The various levies consisting of 140 horses besides other cattle herds due to the population were carried to Gilgit rule.

During the return journey when the two brothers reached Gulmit Mir Malik told his elder brother that he has taken fancy to this settlement and that if he gets his and their father's permission, he wants to settle there and develop the area. Shah Malik agreed and continued his journey towards Gilgit where he communicated the request to his father. His father also agreed to the proposal and Mir Malik developed the region as his abode.

Mir Malik continued to visit his father in Gilgit and his brother Shah Malik assumed rule in Gilgit after his father died there.

[NEXT](#)