

21. Noor Bibi's Becoming as Ruler of Hunza and her Revenge from Mughul Beg

Noor Bibi was the only child of Girkiss and she did not have a brother Hence she became the ruler of Hunza as her father's heir apparent with the Wishes and consent of the people of Hunza, On becoming the ruler of Hunza, her first wish and request she expressed was to take revenge from Mughul Beg for the murder of her father, She addressed the people of Hunza and pleaded that "Oh! My brothers and fathers. I do not wish to be the ruler of Hunza till the time I am able to take the revenge for murder of my father, In fact I may hand it over or marry the person who is able to kill Mughul Beg and bring his liver for me so that I am able to roast and cook and eat it.

Batto son of Cho-Singh, who was the foster father of Noor Bibi and was also the Wazir of Hunza on hearing these words of request from his foster daughter mustered the courage to take on the responsibility for this task on himself. He therefore remained in wait for the opportune time and got down to prepare and execute a plan. Accordingly he prepared and laid out a plan of action and put it in motion and kept waiting for the arrival of the right opportunity

Accordingly on one day he came to know in advance that Mughul Beg was proceeding to his home at "Sharott" from Nagar. Immediately on receipt of this Information, Wazir Batto came into action and left his home. He left for 'Seiko' via village "Hinni", His informer Mr. Gono from "Torto" tribe was present along with his herd in his shepherd's hut who also joined him. Both arrived at the place called "Seiko". They crossed Hunza River at this point and took up a position for ambush on the route of Mughul Beg They hid in the jungle and waited for their prey. When Mughul Beg approached the said ambush site, a farmer of 'Sieko' who was also part of the plan, as per the pre-planned arrangement started shouting at his bulls cultivating his fields to move faster. This was a pre-selected code word/signal for indication of the approaching Mughul Beg into the ambush site. On hearing this code word. Botto jumped out of his hideout on the track and suddenly pounced upon the unsuspecting Mughul Beg and swiftly assassinated him on the spot. However the companions of Mughul Beg managed to run away from the ambush site. Botto with the help of his companions quickly cut the body of Mughul Beg and took out his liver and started back for Hunza. On this his informer Mr. Gono informed Botto that Mughul Beg carried gold on his body and he should not hurry and make haste. Hence the clothes of the slain Mughul Beg were searched and as a result one measure (Tola) of gold was found on the body of the slain Wazir.

Because of this brave act of "Wazir Botto" both Noor Bibi and rest of the inhabitants of Hunza became extremely pleased with Wazir Butto. Songs and poems of praise describing the courage. Wisdom and bravery of Wazir Botto were said by poets and sung by singers. Noor Bibi and the dominating tribes of Hunza therefore asked Botto to express his wishes and desire as to how should he be rewarded and awarded his gallantry. He was given an open choice to ask for anything he desired. Wazir Botto in reply expressed his choice and asked for a share ("Thaal") for his family and coming generation out of the traditional "feast" cooked on the occasions of the marriages of Thum's daughters, circumcisions of his sons and on the occasions of construction of mosques by the Thum's and their descendants in future also. He also wanted that one measure (Tola) of gold on the occasion of marriage of Thum's daughters may also be fixed as a

permanent tribute to be paid to him and his coming generations for ever. His this demand was granted both by Noor Bibi and the entire populace of Hunza. It is because of this tradition that the family and descendants of Wazir "Botto" are getting the above mentioned "Thaal" from the Mir's House even till the present Mir's era (1970s).

When Noor Bibi ruled for an year or about twelve months, Prince Daulat Shah alias Dullah Shah son of Mughulot of Nagar secretly initiated his contacts and love affairs with Noor Bibi. He was thus able to secretly marry Noor Bibi. Noor Bibi also relented and consented. Wazir Botto, her foster father, had also agreed to her proposal and thus she was able to obtain his support. However the rest of the people of Hunza got suspicious of character and chastity of Noor Bibi and distrusted her. Hence they stood opposed to her desire and wishes, and the secret love affair.

As per the version of oral tradition commonly narrated in Nagar, Daulat Shah son Mughulot of Nagar had developed secret illicit relations with Noor Bibi and as a result of these illicit relations a son was conceived and born to Noor Bibi. This son is the ancestral forefather of "Thums" of Hunza. They also had prepared a couplet With a cynic tinge in shina Language, which is sung till the present times. However according to reliable and authentic oral tradition of Hunza, a husband was first located and then imported for Noor Bibi from the lost descendants of sons of Hasham Begum, who had left Hunza and fled to Wakhan. Shignan or Darwaz etc when Kisar of Baltistan had invaded hunza. Hence it was that re-discovered descendant who became the forefather of Mirs of Hunza.

22. Re-Discovery of Shah Khan from Darwaz and His Arrival at Hunza and his becoming renowned as Ayasho

When the most responsible and influential segments of the Inhabitants of Hunza noticed an increased and frequent intimacy between Noor Bibi and Dullah Shah son of Mughulot of Nagar, they Visibly noticed that Noor Bibi herself was also very fond of Dullah Shah as she did not have a husband and she earnestly desired to have a husband. Therefore, soon lost her trust of her subjects. The people also got disappointed from Wazir Botto as the nefarious activities and conspiracies hatched by Dullah Shah and Mughulot had finally materialized and people of Hunza had become aware of the whole scandal and they therefore advised Wazir Botto to use his influence and persuasion to ensure that his foster daughter Noor Bibi is restrained from marrying with Dullah Shah of Nagar. They instead made an alternate proposal to Botto, that an effort be made to search for and discover an authentic male descendant of sons of the old time Hasham Begum of the royal family, who could be found in the valleys of Darwaz, and who had fled to that country as a consequence and for fear of Kisar's at arrival at Altit Hunza in the past. Noor Bibi should then be married to such a descendant of Hasham Begum and she be placed in his custody. They also expressed their inhabitation that otherwise it is but imminent that either Dullah Shah of Sahib Khan the of Moghulot will usurp the throne of Hunza in case of such an opportunity. In that case the people of Hunza will suffer from utter humiliation and disgrace, and they all may be annihilated as an ultimate consequences of such a marriage. Therefore through mutual consent and the wishes and aspirations of people of every age group of Hunza, Wazir Botto was selected and assigned the task to proceed to Darwaz and search out for a suitable and deserving husband for Noor Bibi. He was therefore dispatched towards

"Shighnaan". Wazir Botto carried with him the two "Golden Bells", which he possessed. Tale of the two golden bells of Wazir Botto has been narrated as follows that: "Wazir Botto had a younger brother by the name of "Sotto". This "Sotto" went for a hunting trip to the meadows located on the mountain named "Bulolo". There he saw that there were two falcons (hawks) hovering over a dead deer. One of the hawks/falcons then landed on the carcass of the deer and started devouring the meat of the deer's carcass whereas the other had at a distance and was looking at it with envy. "Sotto" killed this meat eating with his matchlock. On this development the other falcon started talking and said to Sotto that the dead falcon would not let him eat the meat, "he was my enemy and always remained gunning for me. You have killed my enemy and have got me rid of it. In order to offer my thanks I want to present you with something. It uttered this and flew towards the sky, but came back after a few minutes, and presented the two golden bells to "Sotto", as a token of thanks. It told him that one of the bells was called "Munn" and the other "Mannarak". I am sure that the two bells will one day prove to be of use to you!! said the thankful hawk. Thus "Sotto" got hold of the two golden bells called Mann-u-Manarrak and came home and handed them over to his brother Wazir Botto.

Muhammad Raza Beg has expressed his own opinion and comments about the existence and origin of the two bells in the following manner: "It is possible that these yellow bells may have been tied to the feet of the falcon. As it was a common custom among the rich and affluent people of "Alta Shehr" and Tartars etc i.e. the leading men of Turkistan and Khutan that they domesticated and trained falcons for hunting purposes in the deserts and mountains. They tied such bells either yellow or golden with the feet of their trained falcons. It is probable that such a falcon may have wandered over the mountains of Hunza and fallen prey to Sotto's matchlock, and as per the prevailing culture and custom Sotto, weaved a fable and tale around these bells to give a fascinating touch to himself and the bells. "Anyway, Wazir Botto left Hunza for Wakhan and Shighnaan carrying along the two Bells "Mann and Manarrak" on his person having traveled and traversed the distances and the routes he finally arrived at "Darwaaz". He got down to achieve his goal in that settlement/ town and started his search and hunt for the required man. He finally got succeeded in locating the man in a pasture. On approaching the man he (Botto) came across an old man with shining white beard and spinning the hair of goats/yaks into a thread. Yet another older man was also sitting next to him. Botto went up to these two men offered his Salam and respect. Having exchanged formal wishes and Salam etc. as per the custom of the area they asked the well being of each other as per the tradition and started a conversation. During this conversation "Botto" divulged to them his aim and purpose for which he had come thus far. He told the first white bearded man "Oh! my respectable old man. I have come in search of a person who belongs to the lineage and family of sons of Shah Thum or his brothers who had long ago fled from Hunza towards this town in the face and fear of Kisar's invasion of Hunza I am ready to pay in kind these two golden bells for the right person I am in search of. The old man told Botto that the white bearded person spinning the hair of goat / yak was the descendent of Shah Thum and that he may take him away. So he told him to purchase that person and take him away. Botto carried out further investigations from the white bearded man as well and got convinced about the true origin of this man and confirmed his true credentials and lineage. Having earned out the necessary investigation for confirmation of true origin "Botto" paid the old man in kind with the two "Golden Bells" who handed over the white bearded man whose name was Shah Khan, to Botto and him to take the man along. Thus "Botto" left for

Hunza along With Shah Khan and reached Hunza. The people of Hunza fen very happy and extremely pleased when Shah Khan arrived at Hunza. Hence Noor Bibi was married to Shah Khan. Once the news of merry making, jubilation, festivity and celebration by the people of Hunza reached the ears of Mughulot and the people of Nagar, they asked questions With contempt and cynicism from the people of Hunza as to the cause of this jubilation, festivity and celebration by the leaderless people of Hunza "You neither have a Thum nor even a heir/son of a Thum. If so is the ease, can you tell us as to what is the name Thum? What is his origin and where has he come from? The people of Hunza replied that his name is "Ayasho" and he has descended from the skies / heavens. It is since those days that the dynasty of Mirs of Hunza is also known With the name of "Ayeshokutz" or Ayasho, meaning the men from the heavens /sky.

After performing this important task for Hunza. Wazir Bono became even more influential, powerful and domineering and gained more respect, In the eyes of the people of Hunza Once again he was asked to express or demand his desire as to the type of reward he cherished for this great service. Wazir Botto requested Shah Khan(the new Mir) and his notable courtiers that the quantity of one "Tola Gold" which was awarded and fixed for his previous services should be considered sufficient along With the position of Wazir of Hunza It IS because of this reason that the subsequent descendants of Wazir Botto" continue to received this quantity of gold even till our times. However this family is now deprived of the position of Wazir of Hunza.

24. Birth of Mayuri Thum to Noor Babi born of Shah Khan arias Ayasho

In short when one year of rule by Shah Khan alias Ayasho of Hunza had passed, a son was born of Ayasho to Noor Bibi. This son was extremely handsome, beautiful and adorable. He was therefore given the name of Mayuri Thum, as "Mayuri" in shina language means "Peacock" thus meaning the peacock Thum.

Soon after the birth of Mayuri Thum, his father Shah Khan alias Ayasho died of a natural death. Nobody was willing to adopt or take the little Mayuri Thum as their foster child. It was because of the inhibition and fear of the chances under which Dullah Shah or Sahib Khan of Nagar may have invaded Hunza and captured It and Noor Bibi could also be taken into their custody Anyone fostering Mayuri Thum could therefore have face the dire consequence and may have been killed along with the child for this very reason. It was also well known that Noor Bibi herself was eager and desirous to get married to Dullah Shad, and this secret had already been disclosed.

It needs to be found out as to how they lost this important appointment and to whom.

Diram Harai tribe, which was the strongest, most powerful and the dominating tribe of Hunza collective fell guilty and humiliated/embarrassed for such a sorry state and fear from Dullah Shah. Hence they took the child. i.e. Mayuri Thum to there houses in order to foster him and protect and save his life. Dullah Shah therefore did not dare kill this child also capture Hunza Mayuri Thum's foster mother was !he Sister of Barcha Mamu-Singh-II of Ganish. Barcha

Mamu-Singh-II was also a brave, strong and a man of strong courage. His support and patronage also resulted into safety and protection of Mayuri Thum. When a few more years passed by in this manner. Dullah Shah once again made a resolve to marry Noor Bibi and kill Mayuri Thum. When Diram Harai got wind of this new conspiracy, they became highly perturbed restless and uneasy. And considering it to be a better strategy, sent Mayuri Thum over to Barcha Mamu-Singh-II. They kept Mayuri Thum hidden in that house for seven days and nights. However on seventh night the foster mother ⁴ of Mayuri Thum being extremely perturbed worried about the safety of her foster son went to her brother's house, and started making a lot of hue and cry on this both the brother and sister went to the Hamachating Tribe to obtain support and got them on their side to install Mayuri Thum on the throne and remove his mother Noor Bibi from the throne. Diram Harai were already willing to do the same as they had a hundred and forty (140) man strong contingent of warriors with them. Thus they all along with the whole men of Hamachating Tribe together grabbed hold of Mayuri Thum and proceeded to Altit to install Mayuri Thum on the Throne. Altit was the capital of Hunza during that era. There they installed Mayuri Thum as their ruler when he was of only seven (7) years of age, and accepted him as their Thum. His mother Noor Bibi was removed from the throne and was confined to the four walls of house of her foster father Wazir Botto.

4: Who was the wife of one of notable of Diram Harai.

24. Installation of Mayuri Thum and Abortive Invasion of Mughulot's Sons on Hunza.

While formal preparations were afoot and being finalized by the above mentioned power and dominant tribes of Hunza to install young Mayuri Thum on the throne of Thum of Hunza, the ever ambitious and eager sons of Mughulot of Nagar i.e. Dullah Shah and Sahib Khan, in a desperate effort made an endeavor to invade Hunza and managed to bring a Lashkar within the outskirts of settlement of Ganish, during the same night undetected. However the inhabitants of Hunza were alert enough to become aware of this force and soon rose and organized themselves and after a short lived fierce battle were able to repulse this attacking lashkar from the far banks of Hunza river. In spite of a very critical situation as a result of their involvement in a sudden through expected distraction, which had put them in a very serious dilemma the brave men of Diram Harai and other tribes prevailed and persevered and succeeded in performing the installation ceremony of Mayuri Thum: though deep down they did feel the anxiety and apprehensions about a possible further surprised attack. On successful completion of the formal proceedings they sang songs describing valour and courage of their forefathers and their deeds.

25. Extermination of Diram Harai Tribe at the Hands of Mayuri Thum.

When about two to three years after the installation of young "Mayuri Thum" on the bone had passed, contempt, malice animosity and hatred by Wazir Botto for the dominant and aggressive tribe of Diram Harai also grew and kept increasing by the day. Mst Noor Bibi also had her inborn hatred and detested the ways of this tribe. In fact as per the oral tradition of some narrators, Mst Noor Bibi had also been secretly married to Dullah Shah of Nagar. However according to another version of oral tradition Mst Noor Bibi had remained in the house of her

foster father till her death. However the animosity and hatred of both Wazir Botto and Mst Noor Bibi for the Diram Harai had reached its peak Hence because of this reason Wazir Botto and Mst. Noor Bibi had successfully managed to align the rest of tribes and remaining inhabitants of Hunza with themselves had gained their total sympathies.

This had been possible because of the reason that the entire population of Hunza had also become annoyed and fed up of the Diram Harai tribe as the members of this tribe had become proud, naughty, arrogant and considered themselves superior and of higher blood, and this character had alienated the people of Hunza. The members of Diram Harai tribe considered and treated other as mean and low-caste while they considered themselves to be of a superior and higher blood and lineage They used the terms /titles like Zizi, Baba, Gaka, Naney, and Bapo etc for their blood relatives which were distinctive and particular to them only. These names / titles were afterwards used by the family or Mirs of Hunza after Diram Harai were exterminated. Mother was addressed as Zizi. father Baba, brother as Gaka and grand father Bappo and uncles/aunts as Naney. These were the typical titles/names exclusively used by Diram Harai prior to their extermination as these exclusive titles formed part of their social norms and etiquettes.

During those days the above mentioned tribe of Diram Harai Inhabited Sheesh Pur valley. Their fields and cultivations were also located In Sheesh Pur They had constructed their abodes in that narrow valley for their living A polo ground was also constructed and they played polo as well. So in this way they spent their lives With comparative prosperity and a better standard of life and enjoyed their lives aloof from the rest. They continued to collect, administer and distribute the revenues collected from (Chupurson) Gojal as usual, which they used to distribute in four portions as of yore and which had been the custom since long. They would leave Sheeshpur only on the occasion of collection and distribution of this revenue, after which they would return to Sheeshpur along with their own portion of the revenue. A stage came when all other people and rest of the tribes of Hunza and Mayuri Thum himself developed utter hatred and malice for them and detested their high handedness, arrogance and their haughty and proud attitudes. Everyone had got totally fed up of their boisterous and bossing manners. The people of Hunza had therefore been burning in a fire of deep jealousy against the Diram Harai tribe. Hence on the instigations and advice of Noor Bibi and Wazir Botto, all other remaining tribes of Hunza became united and unanimously decided to exterminate this tribe once for all.

When Mayuri Thum and rest of the tribes of Hunza i.e. Hamachating and Hussenkutz etc. gave a final shape to their plan of conspiracy, they invited every able bodied adult male member of the Diram Harai Tribe to the festival of "Thumushalling" at Hunza. The tribe unaware of the fate accepted this invitation and every healthy and grown up male member of the tribe left their dwellings in Sheeshpur and came to Hunza in a festive mood to celebrate the festival of Thumushalling. Enroute they camped at the location of "Borum Moss", which is the present day settlement of Ali Abad, Hunza.

The oral tradition is that when all these men of the tribe, who had taken a lot of wine and were totally drunk, went to a deep sleep, the conspirators of Hunza tribes fell on them at midnight as per their plan and assassinated everyone of the Diram Harai able bodied adult male members in their camp. Many a men of these tribes gained reputation and distinction for killing and

extermination many prominent members and stalwarts of this tribe. A group of these assassins also had already left for Sheeshpur as per plan, where they killed those remaining members of the tribe who were left behind in Sheeshpur including pregnant women, babies, children and old, weak and sick, while the adult male members of Diram Harai were in deep sleep and drunken state.

26. Fleeing of Mayuri Thum in the Face of a Reproof from Raja of Gilgit

When the news of this total extermination of entire Diram Harai tribe or Thapkuyantz (Diram Thap Kiyants), reached the Raja of Gilgit, he got extremely annoyed and flew into utmost rage against Mayuri Thum. The Raja sternly reprimanded and rebuked Mayuri Thum and warned him of grave consequences as a punishment for such a heinous crime. On receiving this reproof, Mayuri Thum immediately left Hunza and fled towards Wakhan to escape from the severe rage and a possible punishment from Raja of Gilgit. As per one version of oral tradition Mayuri Thum had gone into hiding in the then barren locality of "Daldas" for some period. However this version is not authentic. Instead, according to authentic oral tradition he went to "Darwaz" via "Wakhan", and explained his ordeal to the ruler of that place. "The ruler of Darwaz received him with sympathy and affection and got his daughter Shah Begum married to him. He was then sent back to Hunza with all the affection and was reinstated on his throne. Mayuri Thum had a son from his wife Shah Begum who was christened as Ayasho, who later became well known as Ayasho Chapdast (or Ayasho the Left handed).

27. Ripening of Black Grain in the Crops of Hunza

For a few succeeding years after the total extermination and elimination of the tribe of "Diram Thapkuyants" only decayed and blackened grains continually started to ripen in wheat crops and all other crops of cultivations in Hunza. Hence the people of Hunza considered and believed this to be a wrath of God almighty as a punishment for the unjust killings of this tribe. They considered their act and deed to be the omen of evil /misfortune and got down to search for and find out a sibling or descendant of a member of this tribe, so that they could sprinkle and sow the seeds of the crops from his hands.

28. Recovery of Diram Churam the Only Living Offspring of Diram Thapkuyantz

The oral tradition states that when the grains of entire wheat and other crops of the cultivations of the whole Hunza Valley turned black, on the first season after the extermination and annihilation of the Diram Harai Tribe, the inhabitants of Hunza had then realized and became convinced that the killing of the members of this tribe was unjust and unfair. They firmly believed and considered that this natural calamity had befallen upon them as a punishment handed down by their creator. Real extent of the fallout of this great sinful act of theirs had now dawned on them hence they now became repenting, frantic and desperate. They therefore soon initiated a frantic investigation and a mad search for the discovery of any living male child or even a female member belonging to the tribe of Diram Harai. Their such frantic and unrelenting efforts soon bore fruit and they came to know that a lady from the tribe, who was on family way, was present in her father's home in the village of "Fekar" in Nagar, who

had either managed to safely slip out and escape during the night of the great massacre or may have gone there prior to the occurrence of this gory event. They also came to know that a boy had been born to this lady and both the child and mother were healthy and alive at the above mentioned place.

The mother had christened her son with the name Diram Churam and she was living so secretly that nobody had any inkling about their existence, When this lady came to know about the desperate efforts and extensive and frantic search by the Hunzikutz, she very secretly and silently moved from "Fekar" (to village Sumayar and went into hiding deep inside the Sumayar Nullah. Sumayar during that era was a neutral entity and was called "Saajo Sumayar" meaning the neutral Sumayar.

When the efforts for the re-discovery and search for an offspring of "Diram Thapkuyantz" by Mayuri Thum and the people of Hunza became more vigorous and extensive by each passing day, the mother of the boy kept on getting equally more scared and apprehensive that the hunt and search was meant to also kill the little boy as well, Hence she once again changed her hiding place and during a dark night took her son to village of Chaproat. She moved to the village Chaproat (Nagar) because her own mother belonged to Chaproat. It has been said that the settlement of Chaproat, Chhalt and Dainter were densely populated and extensively cultivated during that era. Three hundred and sixty men were right handed and another three hundred and sixty were left handed.

After extensive and relentless search and investigation, the efforts of Mayuri Thum finally bore fruit and he was able to confirm the presence and real origin of this boy. who hailed from the blood and lineage of Diram Harai and who was living in the village of Chaproat with his mother. Mayuri Thum's men, therefore, soon arrived at Chaproat to see and confirm the information on ground. These men informed and explained to the elders of Chaproat about the actual purpose and aim of Mayuri Thum and the people of Hunza. The inhabitants of Chaproat expressed their apprehensions and doubts that the Hunzikutz had come to kill the boy. The Hunzikutz swore and took an oath and told the Chaproaties the actual background and the whole phenomenon of continual ripening of black grains in every crop of Hunza after on each successive year the massacre of the tribe. They said that it was a great wrath from God almighty. The they disclosed that they now wanted to take this boy to Hunza so that the seeds of their crops are sprinkled from the hands of this boy for sowing and cultivation of our fields so that we are forgiven by the creator and our crops may once again ripen in their normal form and shape.

The Chaproaties somehow got convinced of the real and actual intentions of Hunzikutz because of the swearing and taking of oaths and also because of the tone of their conversation/pleading. Hence one hundred and forty men of Chaproat took charge of the boy and they accompanied him to Hunza. On arrival at Altit Hunza, they entered into an accord with Mayuri Thum and Hunzikutz to give back the entire properties and belongings of his tribe to this boy. The accord was ratified by engraving some signs on a rock with a stone According to this accord Diram Churam was awarded all the lands and property of his ancestors/forefathers including the nullah / meadows of Sheeshpur. It has been narrated that after the mass murder of Diram Harai. the glaciers and snows of Sheeshpur nullah had swollen up and had expanded

rapidly and had destroyed everything in the nullah along the path right up to the confluence of Matscho Tsill nullah with Hunza river.

Hence after this accord when the next season of sowing of crops and the festival of Bofao arrived, Mayuri Thum and the Hunzukutz inaugurated the sowing season by sprinkling the seeds of crops from the hands of Diram Churam, during the festival of Bofao.

By the Grace of God, the crops of the succeeding season grew normal and bore normal and healthy grains. Since after this unique event, every project, festival and communal activity of any kind is inaugurated and initiated from the hands of an offspring of Diram Churam's race/lineage. This is mostly performed by the leader of the tribe of Diram Churam, or the person from the Wazir family of Hunza even till present day. Hence as per custom and tradition of Hunza, opening ceremonies, inaugurations, or foundation stone layings and ground breaking ceremonies etc are performed by Wazir or any member of his family since the time of this Diram Churam till the modern days as it is considered as a good omen, which is also a well proven belief.

29. Social Intercourse between Diram Churam and his Spouse Buluki

When Diram Churam attained the age of adulthood and puberty, Mayuri Thum allowed him a free hand to choose any girl/female of his choice and liking and marry her. On receipt of this permission and open license, Diram Churam abducted a young lady by the name of Buluki without the permission and in formation of her parents. This young lady was from the "Hamachating Tribe" of Ganish. She used to go up to the Ultar meadows to herd/look after the cattle/animals of her parents/brothers, Diram Churam one day picked her While she was on her way to Ultar and took her to a cave in the mountain of "Hoan" (present day place called Bunda Ghoro).

There he kept her concealed in a cave. He himself had made as his daily routine to come out of his cave during daylight to work in his fields, while he spent the nights with "Buluki" in this cave. It is because of this reason that even till our period a spot on the route to the Ultar on the "Hoan" mountain feature is called Buluki Ghash (meaning The Buluki's pass or bottleneck).

The parents of "Buluki" suspected that she may have fallen into the Hunza River as their house was on the edge of the river. They also had the apprehension that she may have fallen into the Ultar nullah and may have been swept away by its raging torrents. Hence after a few days' futile search efforts they accepted the loss of "Buluki" as a fate accompli. During those years/era, the grazing grounds of Ultar meadows belonged to the tribe of Hamachating When many years had passed by after the union of Diram Churam and Buluki in this manner, Buluki had given birth to seven sons of Diram. The names of these seven sons were, the first was Diram Daltus, second Diram Multush, third Diram Burush, fourth Singhe, the fifth Sayil, sixth Chhumar and the seventh was Dushman Khurdek:-

Genealogy of
Diram Churam & His
Companion Buluki

Singh (Forefather of Harakendo Hinni tribe of Hunza)
 Sayil
 (Forefather of Sailoting
 Budalas)
 Chhumarray
 (Forefather of Chhumarray of Ghizer)
 Dushman Khurdek (Remained IsSooless)
 Diram
 Daltus (Forefather of Diramiting tribe of Hunza)
 Diram
 Multash
 (Forefather of Multashey tribe of Yasin)
 Diram
 Burush
 (Forefather of Burushokutz of Nagar)

When all these seven sons started growing in age and a few attained adulthood, while others were still young, it became increasingly difficult and burdensome for Diram Churam to sustain in such a large family, all by himself, and provide for food and clothing to them all. In view of this burdensome responsibility he started to remain worried, afflicted and full of tension perpetually. One day his wife Buluki, noticing his such a state, enquired from Diram as to why did he remain so worried, tense and afflicted all the time? On this he disclosed to his wife about the shortage of food and clothing for his children and the utmost concern he had on this account. His wife told him that she had a proposal to make in order to overcome their this dilemma, if he so agrees, he may accept the suggestion and implement that. She then said, "You well know that the bullocks of my parents and brothers graze in the Uttar meadows and they are available there. I suggest that you should get hold of seven pairs of the bullocks from Ultar Meadows and bring them to our fields. Direct and detail your seven sons for poloughing the fields to cultivate Buckwheat in your agricultural fields of Bullmall, with these axes, however the boys must strictly be told to loudly admire, applause, eulogise and praise the Hamachating Tribe while ploughing with the help of these oxen. They must also loudly acclaim applause, compliment and pay greetings and tributes not only to the bulls ploughing the fields but also to their owners, the maternal uncles of the seven sons. This must be done in a loud tone".

Diram Churam, became inclined and accepted the proposal put forward by Buluki, his spouse and implemented the plan exactly as was proposed, by his wife. Accordingly on the very next day the seven sons of Diram got down with the ploughing of Bullmull" agri fields with the help of the seven pairs of oxen brought from Ultar Meadows. The seven boys while ploughing the

fields, thanked, praised, eulogised and lauded the oxes as well as their owners and the Hamachating tribe, as instructed. By about before midday, the owners of the bullocks i.e. the maternal uncles of the seven boys came to know that their seven pairs of bullocks were being used in Bullmull fields for ploughing, by seven boys of varying ages. On learning this news, three brothers, the owners of oxen (from Ganish) from the tribe of Hamachating left for Bullmull field. They took their bows and arrows along to kill the seven offending boys as a punishment who were using their bullocks without their information and permission, and had committed an offence.

When three brothers (from Ganish) arrived at the fields of Bullmull, they saw that seven boys, some of them grown up and adults and a few of them still young and of tender ages, were ploughing the fields with the help of seven pairs of their bulls. The boys were applauding, praising and paying tribute to their maternal uncles. On hearing these words from the boys, the second brother from among the three took out his bow and arrow to kill the boys. He said that the boys were afraid and scared of us and thus they were pretending to be our nephews out of fear and scare. However the eldest among them stopped and restrained the fuming brother and advised him to be patient and be cool and calm as God befriends the one's who show patience, and restraint. He also said that display of impatience and intolerance results into embarrassing situations. He informed his two brothers, that a long time back a sister of ours had disappeared and no trace of her was found. It is possible that these boys are her sons and she may still be alive. Hence the same eldest brother called the boys and enquired from them as to who they were, and how and why were they using the bulls of theirs in such a high handed manner and without information and permission of the owners? Why are you calling us as your maternal uncles and praising and applauding us in this manner? The boy replied that all seven of them were real brothers and were the sons of Diram Chhuram and the name of their mother was Buluki. Hence we are ploughing these fields and cultivating buckwheat, on the instructions of our father and mother. We are using these bullocks on their orders as they belong to the parents and brothers of our mother Buluki. It is because of this reason that we are paying compliments and praising our maternal uncles. The three brothers then asked the boys about the whereabouts of their mother and whether she was alive or deceased! The boys replied that their mother was healthy and alive. However out of fear of her life she is living in hiding in a cave above, that mountain. The boys were told that they should call their parents so that they could meet the three men (uncles). The boys, therefore, started shouting to call their parents to the fields. They called and told them to come down and join them as their maternal uncles had come to their fields. But the parents of the boys instead of coming down and joining them, started climbing on the mountain and started scrambling upwards. Their sons called them back and urged them to come down and join them as there was no danger to their lives. The boys convinced their parents by swearing and assuring them of the friendly disposition of their uncles. The boys told their parents that the uncles had shown love and affection for them and were full of passion and sympathy. Hence they were urged to come down as soon as possible. In view of all these assurances the parents of the boys did turn back and started to descend but were shivering with fear and inhibition and reached the boys and the three uncles. On reaching near her brothers, Buluki was received with utmost affection and sympathy by her brothers and was consoled and met both Buluki and Diram Chhuram with utmost affection. Brother's of Buluki gave her and Diram all the bullocks on the spot there and then and took their sister along to their home in Ganish. Everything for a

household use was prepared at Ganish and a house was constructed at Baltit for Buluki, her husband and the seven children, by the brothers and the tribe of Hamachating and thus they were settled in a newly constructed dwelling. Buluki was also given a cap of pearls or a Pearl Cap as her dowry and given to her. From then afterward Buluki along with her husband and seven children commenced fresh life and started to enjoy a more comfortable and prosperous living in a newly built home next to the rest of their community.

30. Extermination/Mass killing of Tribes of Hamachating and Hussenkutz

The tribe of Hamachating of Ganish had meanwhile grown to be the most powerful, dominating, and aggressive tribe in Hunza. Mayuri Thum and his heirs detested their ways and did not tolerate their high handed behavior and domination. Consequently he earnestly desired to also exterminate this tribe as well. He, therefore managed to solicit and obtain cooperation and willingness from the Hussenkutz tribe of Altit and this way, through a conspiracy massacred and exterminated the entire tribe of Hamachating. Their wealth, property and all the belongings were usurped and distributed between Mayuri Thum and the tribe of Hussenkutz. Nevertheless a water channel constructed by Hamachating tribe still exists and in use and is called as "Hamachi" Dalla as a monument /memorial of this tribe.

Having exterminated the entire Hamachating tribe of Ganish, Mayuri Thum and rest of the tribes/people of Hunza then turned their attention to also exterminate the Hussenkutz tribe of Altit in the same manner. This way once again, through a similar plan of conspiracy, the elders and leaders including the young and able bodied healthy men of this tribe were killed and the old , feeble and weak were taken into custody. Their lands, properties and all belongings were confiscated and distributed as war bounty. As a consequence of this mass murder the very lineage of this tribe has been totally broken and terminated in Hunza. However, according to another version of oral tradition a few surviving men and women of "Hamachating" had somehow managed to flee towards Baltistan their habituated land. There at "Shigar" these few surviving people (over the next few decades and generations) had grown into a sizeable dominating clan and they are called "Hamacha" or "Aamacha" in Shigar (Baltistan) and who have remained Rajas of Shigar as well. God knows better!!

31. Last Will of Diram Churam to his Seven Sons

Once Diram Churam became very old and sick he gathered around him his seven sons and communicated to them his last will. He told them "Oh! my beloved sons! the inhabitants of this land and their rulers are a bunch of untrustworthy beasts and they are likely to bring harm once again. In view of this danger I want that all seven of you my sons must not stay together in Hunza only and instead get out of this valley and get settled in different villages and countries, one in each country; lest you may be harmed again: according to the sayings of a poet":

(That every country which is the property of our God is our property,)

His sons obediently accepted the will of their father and in compliance five of the seven brothers went out and away from Hunza. Diram Maltush (DIRAM MALTAS) went towards "Yaseen" valley and got settled there and adopted it as his abode and country. His offsprings and descendents are called "Maltashay Tribe" in Yasin.

Singh, Sayil, Burush and Chhumar all four brothers went in the direction of Chilas Kohistan and Dare /Tangir known as Yaghistan, They wandered around in those areas for many years but after a few years left that place and turned back. When they arrived at Gilgit, Chhumar told his brothers that he did not want to go back to Hunza; he therefore went towards Punyal/Ghizer valley. He stayed at a place called "Chhasshi" in "Kohi Ghizer" area and finally made his home and abode there. Hence there are now about forty households in "Chhasshi" from the descendents of "Chhumar" and they are called 'Chhumaray'.

The remaining three brothers started back from Gilgit towards Hunza, When they arrived at the place "Budalas" "Sayil" said to his other brothers that he also never want to refute the will of his father and go back to Hunza. He told them that it was preferable to settle at this place and make it my abode. He uttered this and stayed back at Budalas and thus "Sayil" made Budalas as his abode. Hence as of present era. the inhabitants of Budalas are known as "Sayiloting" the descendents of "Sayil".

"Diram Burush" also liked the counsel of "Sayil" and proceeded towards Nagar valley and got settled at the place called Hopar. As of today the descendents of "Diram Burush" are found in villages from Hopar to Asqurdas and Chalat and have grown to about two hundred households in all and are called as "Burush Kutzs" (Nagar). However the last one of the five wandering brothers "Singhe" continued his journey and reached the oasis of "Hinni" or Hindi (Present day Nasir Abad) and got settled there. He was able to become the leader of the people of this large settlement. At that time a number of warring and opposing tribes like Sheens, Tartoting and Gasurating were inhabiting Hinni. These tribes had many disputers among each other and always remained at odds with each other. Having gained the position of the ruler of these tribes the first and foremost task accomplished by "Singhe" was an arrangement for an equal distribution of irrigation water among the tribes, The main and core issue of dispute among the tribes of "Hinni" used to be the distribution and the sharing of irrigation water. It was because of shortage of water that these tribes used to remain always at war with each other. "Singhe" made use of a water mill and its wooden box, He used to fill this (Dor) wooden box of (Dor) with 3 x Gharbal of grain. When the grain flowed out of this (Dor) box and the whole grain got discharged from the box he would change over the turn of water, "Singhe" was able to rule the rowdy tribes in this manner and spent many years as the ruler of Hini.

The oral tradition is that "Singhe" had three sons and his clan is called Harakindaro (HARAKINDARO), There are many versions regarding events related to Singhe and his sons. However in order to avoid a lengthy description, and for the sake of brevity, short account of a few of the most important events are summarized as follows:

It has been narrated that "Singhe" had murdered all his sons as a result of a grave misunderstanding. However one of his sons by the name of "Daltus" had managed to escape and

reached village "Pissan" or Minapin. There he had got married to a local woman and had got settled with his in-laws. As "Daltus" was an extremely healthy and handsome young man of manly beauty and physical prowess, therefore the inhabitants of these villages gave **him** a free hand over their women for the purposes of breeding a better race. However "Daltus" did not indulge in adultery and never paid any attention towards any of the women. Hence the women of these villages made complaints against him to their husbands and men folks. As a consequence the husbands of these women got extremely annoyed with "Daltus" for his indifference and they murdered him.

Daltus had a son by the name of "Manuk", He returned to "Hindi" (Hinni) and murdered his grand father 'Singhe" and took control of the rule of Hindi in his own hands. He abrogated the system devised for equal distribution of water by his grand father and replaced it with a new system based on the position of the "sun" in relation to the various peaks/tops of the surrounding mountains. This system is still in vogue and the people and tribes of Hindi are still following the same system even in present era.

When "Manuk" the son of "Daltus" lived in "Hindi" for many more years in this manner and stature, the Mirs of Hunza in league with the various local tribes one day attacked the entire household of "Manuk" and the whole family was murdered and exterminated. As a consequence of this mass murder the very race and lineage of this family was totally terminated and severed in the settlement of Hindi.

Diram "Daltus" the eldest and Dushman Khurdek, the youngest, the two sons of "Diram Chhura" stayed back at Hunza. After passage of a few years "Dushman Khurdek" demanded of his brother to equally distribute their lands and property. Hence they did so and got separated. Dushman Khurdek constructed a stone wall separating his lands from those of his elder brother. He brought very heavy stones and placed them on top of each other. During this heavy labour when he had laid the foundation of the wall he fell seriously sick and later died. He did not have any offsprings/children. It has been said that "Dushman Khurdek" was a very strong and heavily built man and was of a very huge and tall physique. He was so large and heavy that a "first" of a grown up man could easily fit into the sockets of his eyes.

As of today (1962 AD) in the main valley of central Hunza proper there are about two hundred and fifty "households" from the generation of Diram Daltus son of Diram Chhura. Diram Daltus had also three sons, the first was "Kharui" second "Mamat" (Muhammad) and the third was "Bosho". Daltus had a foster/adopted son as well, who was named "Narro". This "Narro" had migrated from the village of Nomal and had settled in Hunza. However he has left no descendents behind as he had died issue less.

"Kharui" also had three sons. The names of these sons were, first was Huko, second "Mujoqo" and the third was Ghulam Ali. Ghulam Ali had one son by the name of Dara Baig alias Thara. This Dara Beg-I had two sons, by the names of Hooke (Huko) and 'Maoko' (Muko), Huko had one son and his name was Noor Ali, Noor Ali had three sons and they were Darwesh, Abdaal and Chaato. Darwesh had a son named as Muhammad Dara Beg who was later known as Bahadur Thara (the Brave Thara), This Muhammad Dara Beg - II had three sons, i.e, Diram Pun alias

Wazir Puno, Farhat Beg and the third was Reza Ali, He had a few daughters also.

Wazir “Puno” had three sons and many daughters, His eldest son was Zeenat Shah, the second was Muhammad Reza Beg and the third Asadullah Beg. who later become and remained a famous and reputed Wazir of Hunza in the nineteenth century (1840 -1886 AD).

Family Tree of Driam Daltus son of Driam Chhura

Driam Daltus

1. Kharoi (Forefather of Kharui Clan)
2. Mamat (Mohad.) (Forefather of Mamat Khuz)
3. Boshu (Forefather of Boshokutz)
4. Narro (Issue Less)
2. Wazir Ghulam Ali (Wazir of Hunza)

Mujoqo Huko

3. Dara Beg Alias Thara-I (Wazir)

Huko

4. Huko (Wazir)
5. Noor Ali (Wazir)
7. M. Dara Beg Alias Bahadur Thara-II or The Brave Thara (Wazir of Hunza)
8. Wazir Puno (Wazir)

Asadullah Beg (Wazir) (1851-1886)

- ❖ **Wazir Dado Dara Beg-III (Wazir 1886-1892).** (From First Wife)
- ❖ Faizullah Beg
- ❖ Khairullah Beg
- ❖ Khan Bahadur Humayun Beg (Wazir) (from second wife)
- Shukrullah Beg -wazir (1916-36)
- Inayatullah Beg (Wazir)(1938-58)
- ❖
- ❖ M. Reza Beg-II
- Imam Yar Beg
- Zafarullah Beg
- (From Second Wife)
- Ibadullah Beg
- ❖ Babar Khan
- Farhat Beg
- Reza Ali Beg
- 9. Zeenat Shah
- Muhammad Reza Beg

M. Raza Beg II

- ❖ Khan Sahib Muhabbatullah Beg
- ❖ Izzatullah Beg
- ❖ Asadullah Beg
- ❖ Ismatullah Beg
- ❖ Fatehullah Beg
- ❖ Habibullah Beg

- ❖ Muhd Dara Beg IV

Baber Khan

- ❖ Rahmanullah Beg
- ❖ Hurmatullah Beg

Wazir Shukrullah Beg

- ❖ Fidaullah Beg
- ❖ Sajjadullah Beg
- ❖ Ibrahim Beg

Wazir Inayatullah Beg

- ❖ Sajidullah Beg (The Last Wazir of Hunza 1958-1974)
- ❖ Mehrullah Beg (second wife)

Imam Yar Beg

- ❖ Nasrullah Beg
- ❖ Naheedullah Beg
- ❖ Naseemullah Beg

Khan Sahib Muhabbatullah Beg

- ❖ Haji Qudratullah Beg (author of this Book -1907-1984)
 - Brig Hisamullah Beg SI(M)
 - Col(R) Saadullah Beg TI(M)
 - Samsamullah Beg
 -
- ❖ Subedar Safiullah Beg (Hero of Liberation War of NAs 1947)
- ❖ Hifzullah Beg
 - Hafeezullah Beg
 - Major Mehr Ali Beg
 - Hafizullah Beg
 - Ishaqullah Beg
 - Karimullah Beg
 - Lt Col Abeedullah Beg
- ❖ Brig Sherullah Beg (1919-1979)
 - Timur Beg
 - Lt Salar Beg
 - Col Salman Beg
 - Col Mahmood Beg

Muhammad DaraBeg IV

- ❖ Hamidullah Beg
- ❖ Zahidullah Beg
- ❖ Ziaullah Beg
- ❖ Naeemullah Beg

Sanaullah Beg

[NEXT](#)