

43. Beginning of Settlement of Karimabad

It has also been narrated that Mir Sultan exerted extreme pressures and used cruel methods on the masses and men of Hunza to employ them on the work to settle/develop/habitat and make arable the then barren lands called 'Suryas Das' i.e. the Hellish barren land" the present day Karimabad. He got constructed a water Channel from the Baltit Nullah (i.e. Bulolo Nullah) up to this waste land for its irrigation and development For this purpose all able bodied men of all the tribes and clans of Hunza were also employed without any payment or compensation. (This form of forced work is called Rajaki in Burushaski language and Karei Begar in Persian language), A point of utter frustration had reached during the hectic settlement activity among the Hunza men who consequently rebelled and through a unanimous decision fled/ ran away en-mass, When all the men of every tribe fled en-mass and reached at a location called "Ghames Har" Mir Sultan also followed them and reached Ghames Har, and he begged the people and apologized from them. He managed to bring back all his subjects and abruptly discontinued the development work on Suryas Das (present day Karimabad). The young and freshly planted plants of apricot trees were distributed among the masses and his subjects as a reward, so that such plants may be planted by the people in their own lands/gardens. Apricot plants of this kind now found in Hunza are called/named as Suryas Apricots even up to present day, These apricots are considered to be one of the best and most delicious species of apricots of Hunza.

It has been narrated that the clan/tribe and descendents of Diram Daltus were exempt from this "Kari Begar" or payment less work (Rajaki) till the era of Sultan However Wazir Kuturo of this tribe, who was the Wazir of Sultan had, as a gesture of his loyalty, included the men of his tribe for the working/Rajaki of development work of Suryas Das. It is since after this event that this tribe also started to carryout Rajaki. However the men of this tribe remained exempted and excused of being employed on the Rajaki of washing of sand called Khurapo (KURAPO) for extraction of gold dust. This type of work and the profession is considered to be the most degraded and lowly type of work in the customary and cultural social order of Hunza. It was later totally abolished and all men of every category of Hunza were exempted from this type of Rajaki by Mir Muhammad Jamal Khan the present (the last) Mir of Hunza (1945-1976). Hence as of today there is no sign and legacy whatsoever, of this tradition left behind in Hunza.

Assault on Hunza by Mughuls (Mongols) Under the Command of Tarrah and Farmas

It has been passed down through authentic oral tradition that two military commanders of Mughulistan by the names of Tarrah and Farmas had invaded Kanjoot with their forces They raided the Altit Fort ⁹ or "Khun". During the thick of a night when the people of Hunza and Sultan, their ruler, were oblivious and totally unaware of such a danger, The raiders entered the narrow streets and dark alleys of Altit Khun, The raiders were able to kill/murder many a men in these narrow streets and dark alleys, When Bibi Ghoras wife of Sultan learnt about the presence of the raiders, She immediately devised a plan. She collected all her quilts and cut them open and took out the cotton. She placed the flakes of the cotton taken from the quilts in many open lamps and then she soaked these cotton pieces with the oil of apricot kernel by pouring this oil on each of the lamps having cotton flakes. She thus prepared many such lamps with oil soaked cotton and

then lighted them all. The lamps illuminated the whole of the village by the help of this lights and illumination the men of Altit were able to climb on the roof tops of their homes. Hence the men of Altit were able to see and observe the raiders, therefore, they bombarded and pelted them with stones, The stoning by men of Altit was so intense and accurate that many of the invaders were either killed or fatally wounded. Thus in a matter of few hours these raiders were forced to retreat and flee, The fighting man of Hunza then regrouped and got themselves organized and went in pursuit of the raiders, As a result of this pursuit, Hunza men were able to catch the main body of the raiders at the present day location of "Ghames Har". There a fierce battle in shape of a hand to hand combat and closed quarter battle ensued, Many of the raiders were killed while many of Hunzukutz also laid down their lives However because of the ferocity and tenacity of Hunzukutz, the raiders could no longer sustain and they further retreated by throwing away their weapons, equipment and all other heavy loads in order to be lighter and faster. Hence the battle was over but a huge war booty in shape of swords arrows, bows and weapons of all types in use during that era, had fallen into the hands of Hunzukutz. A huge war booty was collected at this place and as a consequence of this event, the name given to this creek/location was "Ghames Har" meaning the Prosperous Nullah" in Burushaski language.

As per the oral tradition there is no specific mention as to how long had Sultan ruled and how old was he when he died. However Sultan had two sons, the first was Shah Abbas or Shahbaz alias Shaboss and the second son was Ali Khan. The two brothers developed serious differences among each other over the throne once their father died.

9. "Khun" - A Khun translated as "Fort" is actually the combination of the rulers Fort at the centre and the cluster houses of the masses and subjects constructed around the "castle" in a very congested manner which was then protected by a rampart like security wall all along the outer limits of this whole complex. "U" in Khun be spelled as the "U" in Sun.

Contention /Dispute Over the Throne Among Shabos and Ali Khan after the Death of their Father

When Sultan died, his two sons became disunited and contentious and each of them Initiated a struggle against other to achieve his own aim and objective. Hence they refused to submit to each other's wishes and desires. The people of Altit were supporting Ali khan and the inhabitants of Baltit choose Shabos. However the people of Ganish remained neutral. They visited both Baltit and Altit alternately to show their neutrality. The inhabitants of Ganish stated that if they supported Ali Khan it will be an advantage as there were a lot of pears grown in Altit and their juice, called "KHANDAH" in Burushaski language was extracted in a huge quantity. when an unspecified period of time was spent by both in this uncertain manner, Shahbos and the people of Baltit during this time somehow managed to convince the inhabitants of Ganish to turn them In their support, Thus they together, on one day launched an assault against Ali khan and the people of Altit, and were able to murder Ali Khan. Ali Khan had a son by the name of "Schot", who went into hiding.

Shaboss, in recognition of their this service awarded/allotted the grazing slopes/pastures called "Altikutzse Sutt" to the inhabitants of Baltit, which still remains in the possession of inhabitants of Baltit till present day.

It has been narrated through oral tradition that Schot son of Ali Khan managed to reach Punyal in a very surreptitious and secret manner, as there lived his maternal uncles. He took refuge with his these uncles Shah Ghareeb, the maternal uncle of "Schot" was the ruler of Punyal and after his death he had not left any heir to his throne. Schot became the ruler of Punyal. Thus he brought Punyal and settlement of "Chhashi" under his control and became the ruler of this area. Later he had brought the entire "ishqoman" valley up to Chhashi and had become the ruler of this entire valley.

"Ishqoman" is in fact a Burushaski language noun "Shiqa Mal" (Which means the land/field of grass). Writing of this name by the writers of present times is not correct. However there is a village in Ishkoman valley which is still called 'Sheneki' which is a correct word of the Burushaski language.

Schot ruled over this area of Punyal and the entire valley for a very long period. He is said to have used extremely ruthless and cruel methods to continue his rule. At last, when he had become extremely old and aged, he was got murdered at the locality of "Chhashi" by the Mehtars of Chitral. He had not left behind any heir to his throne.

46. Installation of Shaboss as the Ruler of Hunza

Shaboss (Shah Abbas) after having got rid of his brother Ali Khan, and his son Schot became the sole ruler of all the three main villages of Hunza i.e. Altit, Baltit and Gahesh. He then turned his attention towards elimination (by murder) of his uncle Harri Thum, who had got settled in village Hinni (Hindi) after he was thrown out of power from Nagar. He therefore, dispatched a killer, by the name of Mello son of "Kecho" hailing to from Ganish village, to Hinni to murder Harri Thum.

The oral tradition is that Harri Thum had prophesied/foretold the event of his murder by disclosing that he could remain alive in case someone else other than "Mello" was sent to Hinni by Shaboss. But if in case Shaboss sent, no one else but "Mello" then it indicated a certain death for Harri Thum. Accordingly when Harri Thum was informed about the arrival of "Mello" to "Hinni" he immediately prepared himself for his impending certain death and thus kept in waiting after taking a last bath. There arrived "Mello" who slashed Harri Thum's head from body by the stroke of his sword. After the murder "Mello" buried Harri Thum at Hini and returned to Hunza triumphantly.

Prior to his final stay at "Hinni", Harri Thum used to make frequent hunting trips to the hunting grounds/pastures located about and north of Hinni village. During one of such hunting trips in the past, Harri Thum had by chance passed through the Shepherds camps of Shepherds of Hinni village. These shepherds had not shown the customary courtesy and respect to Harri Thum

and he was ignored by them during his this visit. However the people of Ganish and their shepherds who were also living in near vicinity of the Hinni shepherd huts, along with their sheep, herds and animals, had been very kind to Harri Thum and he was looked after and given the formal courtesy by them in the best traditional and customary manners. They had slaughtered a lamb for Harri Thum and which was cooked and given to him for his hunting trip. This had annoyed Shaboss in the past, making this as an excuse, that the people of Hinni had shown disrespect for Harri Thum, Shaboss cancelled his allotment made to the people of Hinni and instead re-allotted it to the people of Ganish village as a gift. These pasture / grazing highland slopes called “Hachindar”¹⁰ are in possession of the people of Ganish even as of the present day.

Shaboss (shah Abbas) in fact had a very ulterior motive behind this decision . He Used this pretext to alienate the people of Hinni” from Harri Thum. He wanted that disaffection and hatred be created in the minds of people of Hinni against Harri Thum, as this would have seemed to have happened to them because of Harri Thum.

When Shah Abbas (Shaboss) completed his life cycle, he died a natural death by will of God. He had a son by the name of “Shah Beg”. This Shah Beg became the of Hunza as the heir to Shaboss, his father.

Shaboss had two more sons: Sikandar and Chills Khan. Sikandar had got a water channel constructed which originated and brought water from Ultar / Harchi nullah, and which was called "Sikandarey Dallah" meaning Sikander's Water Channel It was with the help of this channel that the open flat lands of Beeshkar were reclaimed and irrigate.

10. such grazing pastures and slopes on the mountains are called “Terr” in Burushaski

47. Rule/Reign of Shah Beg son of Shaboss (Shah Abbas)

The people of Hunza unanimously decided and installed Shah Beg as ruler of hunza in place of his father and accordingly Shah Beg took the reign of government in his hands. A few years passed In this routine manner Once upon a time , on one day the people of Ganish as per the existing customs and traditions of Hunza Invited the ruler and his relatives and courtiers on a feast to Ghanesh. When the activities of the feast (like drinking, dancing and eating) were at its peak, the news came in that the people of Nagar were heading to invade the Ganish Khun The feast was abruptly abandoned and the festivities went cool and ceased and the people turned their attention to defend against the Nagari Invaders The brave men, t therefore, regrouped and reorganized them self and came out and took to battle. In a matter of hours the invaders were defeated and were forced to retreat It was during this combat action when a man by the name of “Ghullo” single handedly has shown extreme and exemplary bravery by inflicting very heavy losses on to the enemy with his sword and swift actions. This man “Ghullo” had taken refuge with a noble family of "Ghanesh" and was looking after their sheep and herds. In view of his excellent performance and bravery during this combat action the people of "Ganish" recommended him to Shah Beg for a suitable gallantry award/reward Shah Beg accepted the recommendations of the people / notables of Ganish and thus "Ghullo" was brought to Baltit he

was allotted a sizeable piece of cultivated land and a house at Baltit He was also promoted to the ranks of nobles of 1st class (Akabiran Grade-I) among Hunzukutz. His offsprings and the descendents are known as "Ghulwaing" and which is a well known and one of the most prominent clans/ families of Hunza and are known With the same name Ghulwating as of the era also.

Genealogical Tree of Ghul Wating Ghulam Alias Ghullo = Rajo

Huko
Mumbarak

Trangfa
Darwesh (Baltit)
Beg Ali
(Haider Abad)
Yarfah
Daulato
Shalingar
Aman
Yarfah
Murato
Turab
Mubarak Shah
Muhammad Issa
Taighoon
Zar Parast
(Wazir)
Taifoor
Yarfah
Daulat Shah
M.Raffi
Naib Khan
Amir Hayat
Amir Gul
Ali Murad
Abdullah
Jan
Trangfa Ghulam
Shah
Qalander
Huko
Trangfa
Ali Maujood

When about seven years or little less had passed by of Shah Beg's rule, he was killed by a group of Hunza man on the instigation of Trangfah Dudaar son of Hassan Shah and Shah Khan son of Haider Khan, Shah Khan therefore became the ruler of Hunza.

Era of Shah Khan son of Haider Khan son of Ayasho-II

Shah Khan son of Haider Khan was chosen and appointed as the ruler of Hunza by Trangfah Dudaar son of Hassan Shah with the consent and backing of a strong group of people of Hunza, after the same group of people had murdered Shah Beg. Because of this event Khusrau son of the slain Shah Beg escaped and fled towards Darel/Tangir and took refuge in that area. The Inhabitants of Darel /Tangir provided him shelter, protection and refuge/asylum.

Shah Khan son of Haider Khan after the murder of Shah Beg and fleeing of Khurao to Tangir had became the Mir of Hunza and had this way ruled Hunza In comparative tranquility. His Wazir was Dudaar. It is not known as to how long had he lived and for how many years had he ruled. Hence not much is known of his ruler. However when Shah Khan died, his tender aged son by the name of Ghulam Naseer was installed as Mir of Hunza, by Wazir Dudaar. Ghulam Naseer was of very young age hence he was the Mir in name alone and was in fact under the guardianship, patronage and supervision of Wazir Dudaar. Due to this reason most of the notables and elders of Ganish and Baltit detested this and unanimously decided to bring Khisrau back from his exile In Darel/Tangir.

Return of Khisrau to Hunza and Murder of Ghulam Naseer

The authentic oral tradition is that tender aged/young Ghulam Naseer was installed as Mir of Hunza as successor to his father Shah Khan, after Shah Khan had died. However, because of the young age of Ghulam Naseer Wazir Dudaar had become his guardian and patron-in-chief This way Wazir Dudaar managed to take total control in his own hands, and became the real ruler. He was Wazir at Altit, as there were three Wazir's one each for Altit, Baltit and Ganish. The nobles, elders and other two Wazir's were not happy with the arrangements made by Wazir Dudaar whereby he himself had become the defecto ruler This had infuriated them all. Hence on recommendation of Wazir Duduko of Baltit and the notables of both Baltit and Ganish and Wazir of Ganish decided to bring back Khisrau son of Shah Beg from Darel/Tangir, so that he could be installed as the Mir of Hunza.

Accordingly, three persons, namely Mr. Ghumato Gukurus, Ajzdar Hayani and Mr. Shala Ber, the three notables from Ganish were detailed and sent to Darel/Tangir when these three men arrived at Darel/Tangir, they soon located Khisrau and immediately reported to him, and met him. Khisrau on finding these three men of Hunza near him felt highly frightened. However the three men were able to convince him and assure him of their actual intentions, and informed him about the true aspirations of the people of Hunza to Install him as their Mir. They recounted to

him the names of many of the most influential notables and noble brave men and Wazir's of Hunza, who were his well wishers and who wanted him to be the Mir, and that is why, the three of them were sent by such supporters to fetch him back. He (Khisrau) was therefore formally asked and persuaded to accompany the three men to Hunza to fulfill the aspirations of the Hunzikutz.

It has been narrated that during the conversation With Khisrau, Mr. Shala Bir, out of his simplicity, made a remark to his other two companions In which he said that Khisrau had gone too old and was no more capable of taking over as Mir. This remark was over heard by Khisrau also. Khisrau had replied that it was true that he was not young enough to use pick and shovel (meaning harsh physical labour), but to handle the affairs of a government older age was more suitable and appropriate. In spite of his pan talking and reply Khisrau was covertly annoyed with Shala Bir for his such remarks and thus had developed distrust and hostility for him (Shala Bir), deep Inside his nature.

The people of Darel/Tangir gave a very befitting and respectable send off to Khisrau and his entourage. They gave a number of gifts and presents to every member of the entourage and saw them off. It is since that era/event that a traditional bond and brotherhood had developed between the people of Darel/Tangir and Hunza. This bond/ relationship is called Zai in shina language meaning brotherhood. It has been said that the inhabitants of Darel/ Tangir possessed large trumpets/clarionets. These trumpets/ clarionets were presented to Khisrau which he brought to hunza. These large trumpets were used and played at the occasions when a military expedition was to be undertaken by the Hunzakutz. This custom was introduced by Mir Khisrau. The large clarionets are still the property and in possession of Mirs of Hunza.

A few man from Darel/Tangir accompanied Khisrau as his personal escort and came to Hunza and have got settled in Hunza. Prominent among these man and one of them is Mr. Jaturi who has remained one of the notable of Hunza. As of today the descendants of this are called "Jaturyating" or Jaturikutz and has clan is considered to be among the "Akabiran" of Hunza. The practice of use of Snuff/ Powdered Tobacco has been introduce in Hunza by the forefather of this clan.

Aliko
Murad Beg
(Baltit)
Genealogical Tree of Jaturi Kutz Clan
Jaturi
Khosh Beg
(Baltit)
Yar Beg
(Baltit)
Shahi Beg
(Altit)
Khushal Beg
(Altit)

Sultan Beg
(Haiderabad)
Ghulamo
Dayoro
Trangfa
Mahmood
Trangfa
Hassano
(Aliabad)
Ghulamo
Saadan
Shah
Karimo
Bek
Yarfah
M.Zameer

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At the time of his departure from Yaghistan for Hunza, Khisrau took along a few books of religion of Islam and a copy of Holy Qura'an. These books were carried in a satchel/ bag in which a slab of lead was also packed which served as a holder for the Holy Qura'an. This bag/satchel was given to "Shala Bir" for carrying it on his back. Shala Bir the satchel on his back. During the journey back, while en-route. Shala Bir felt the weight of the bag to be getting heavier, because of the slab of lead, He therefore remarked that oh God! the bag of Khisrau with books inside has become so heavy. May be it is because the books of Mirs are also heavy as their stature is. This load has injured my back. When Khisrau heard these remarks from Shala Bir, he realized that his previous remarks about Khisrau's old age were only out of simplicity of Shala Bir and were not because of any serious intentions. Hence the slab of lead was taken out of the bag of books and was given to another companion for its carriage.

Having traveled all the way from Darel / Tangir, when Khisrau and his companions arrived at Hunza his supporters and well -Wishers very surreptitiously and secretly formed a protective parameter and a safety ring around his persons and the necessary safety and security. During those days, the festival of Ginani was being celebrated and Ghulam Naseer, was busy witnessing the events and festivities of "Ginani" at Altit where a ("BITAN"¹²) Shaman was dancing as part of the festival of Ginani. Khisrau and supporters, who were waiting for a suitable opportunity to murder Ghulam Naseer, left for Altit with the intention of elimination. Ghulam Naseer, Somehow, Wazir "Dudaar" who was also watching the festivities, got wind of the arrival of and intentions of Khisrau and his party. According to another version, Wazir Dudaar, at that

time was enjoying the company of a woman who was his mistress. He was also drunk and the middleman or the confidant of the mistress woman had informed him about the arrival of Khisrau and his party.

Wazir Dudaar on receiving the news left the arena of festivities with an excuse to go for a natural call to his home. He took his Wife, who was on her family way, along and carried his matchlock, called "Neemcha" and fled towards Gilgit. When he reached the home bank of "Harchi Nullah", he observed that Khisrau and his companions had just crossed over from the foot bridge (on Harchi Nullah) and were heading for Altit. Wazir Dudaar immediately took over and hid himself along with his wife behind a boulder. When the rival group traveled farther away and became invisible, Dudaar at once dashed towards the foot bridge and crossed it swiftly taking his expectant wife along and he immediately cut and threw the bridge into the torrent however Khisrau and his companions spotted and discovered him during this dash they decided to go after him but when they reached the banks of the nullah. the foot bridge was gone, in the meantime Dudaar had also observed them coming after him he, therefore, took cover behind a boulder and trained his matchlock "Neemcha" by aiming it at them. Khisrau and his companions then considered it more prudent to let "Dudaar" go away. Therefore, they decided to go for eliminating Ghulam Naseer and rest of his supporters. Thus Khisrau and his companions made a dash towards Altit. They arrived straight in to the arena of festivities. Where Ghulam Naseer and his supporters were still enjoying the festivities (TAMASHA) oblivious of the imminent dangers and subsequent events. Hence Ghulam Naseer and many of his close associates and supporters were killed. Khisrau was thus handed over the sword of Mirship of Hunza.

11. Ginani: is the annual festival celebrated in the last of month of June, to Commence the harvesting season in main central Hunza.

12. Bitan: is a man/woman who has power foreseeing and predicting future events while in a state of trance and dancing on the music and a special tune played by the local band Shaman.

However Wazir Dudaar along with his expectant wife continued on his escape effort and fled towards Gilgit. Whenever he was followed, and threatened he defended and protected his Wife with the help of his matchlock named "Neemcha" and in this manner managed to reach Gilgit safe and sound. He asked for asylum and took refuge at Gilgit. When the period of pregnancy of his wife matured, she gave birth to a son. This son was christened as "Gileeto". Later Dudaar died at Gilgit. However his son "Gileeto" came back to Hunza after passage of many years. On return to Hunza, he got house settled in the house and property of his ancestors. However he did not have a son and had only daughter.

13. Tamasha: it is the main function organized to celebrate any festival or festivity in which the men dance on the tunes and music played by the local band. It is attended and witnessed by every man, woman and children.

Rule of Khisrau son of Shah Beg

After the killing and elimination of Ghulam Naseer and his supporters, Khisar was appointed as the Mir of Hunza, once Khisrau took over and consolidated his hold, he re-instated the Wazirs of Altit and Baltit on their appointment. Till Mehtar of Yasin invaded Hunza under the leadership of a commander by the name of “Shapir”. The man of Hunza therefore assembled and rose to defend against the attackers. They were able to defeat the invaders. Darwesh son of Noor Ali, with his matchlock had the honor to kill the commander of invading force i.e. Shapir. For displaying this act of bravery Darwesh son of Noor Ali was appointed as the Wazir of Hunza.

To praise and acclaim Wazir Darwesh for his act of bravery and killing of “Shapir” a ode was composed and is sung in Shina. A few of the stanzas of the same song are written below in Burushaski alphabets:

WALANURU WE SHARDIING DARBEES,

TU DINGEELISE GAS GINIGA ,
SHAPIR MAYARO THIGA

Translation:

“Oh! Nuroo’s “Darwesh” you captured and held the
“Dingalees” feature/pass and then you hunted “Shapir” like a
Hunter hunts a Markhor”

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